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The Canadian Missionary Link

CANADA.

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

INDIA.

VOL. 9, No. 6.]

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

[FEB., 1887.]

CONTENTS.

EDITORIAL	53	Mrs. Tucker's Conversion	71
POETRY—'And He said unto them "Go."'	66	THE WORK AT HOME	72
Our Mission Field	67	New Churches	74
The Needs of our Foreign Mission Field	67	News from Circles	75
How can the Churches be brought into closer Relations to Foreign Missions	70	About China	76
		Treasurer's Report	76



INDIAN PEASANT AT WELL.

THE GOSPEL IN ALL LANDS.—We are not receiving subscriptions at present for this paper, as the Editor declines to furnish it at a reduction. The price of the paper is \$2.00 per year, and those wishing to subscribe should send their names and money directly to the Editor, 805 Broadway, New York.

MR. CRAIG'S PAPER.—The paper by Mr. Craig which we publish this month, was addressed primarily to the Yfe Missionary Society of Toronto Baptist College. It sets forth very forcible the pressing need of men and money for the efficient carrying on of our Foreign Mission. We trust that his appeal may not be in vain.

THE NEW SECRETARY.—The friends of missions in Ontario and Quebec regret sincerely the departure of Rev. J. W. A. Stewart from Canada, and his consequent withdrawal from the secretaryship of the Foreign Mission Society. Under his wise and enthusiastic management the present prosperity of the Society has been reached. His place has been filled by the appointment of Rev. James Grant, of Paris, who is eminently qualified for the work. We bespeak for him the most cordial co-operation on the part of all.

THE MISSIONARY REVIEW.—This valuable magazine has removed its headquarters to New York, and with the January number changes from a bi-monthly to a monthly. In its new form it contains more interesting and important missionary reading than any publication with which we are acquainted. Sixty-four closely printed pages a month, filled with concentrated information in the form of statistics, news items from the entire mission field, and articles on current missionary topics; the Editor, and by noted writers on missions representing the various denominations, are furnished at the small price of \$1.50 a year. We have made arrangements with the Editor whereby we are enabled to furnish the *Review* and the *LINK* to my address for \$1.50, the price of the *Review* alone. This applies as well to our old subscribers who renew their subscriptions as to new subscribers. We trust that many will avail themselves of this opportunity to secure the *Review* at a reduced rate. Send at once and secure the January number.

SHALL I GO?—In the January number of the *Missionary Review* is a very impressive article under the above caption. It contains full statistics of the work of various societies, and draws important conclusions from the facts. We quote some striking sentences: "Our table shows that 12 societies have given \$48,470 20 less in 1885 than in 1884. The total income gives an average of less than \$86 for each auxiliary—the average gain of the year being less than \$1 for each auxiliary. For American societies the average gain is \$1.34. One dollar and thirty four cents, not the increase per member but for each auxiliary, and this while heathens are dying at the rate of 100,000 a day. This is our advance under the banner of Jesus. What is the advance in Satan's host? Careful statistics tell us that there are some 200 millions more heathen in the world to-day than when Carey went to India. With these facts must be remembered also

another: The majority of Church communicants are doing nothing. If but ten millions out of our fourteen million Church communicants would so work as that during the next 14 years each would reach 100 souls, the whole unevangelized world would hear of Christ before 1,000. In answering the above question, *Shall I go?* let us remember, dear girls, that failure to realize or acknowledge responsibility does not diminish it—that woman was made the first herald of resurrection news. Above all, let us remember the word of the Lord Jesus, how he said—"*Whosoever shall do the will of God, the same is my brother and my sister and mother.*" This paper has been published also in pamphlet form, and can be secured at 5 cents each by sending to Miss Wilder, 436 W. 20th Street, New York.

"And He said unto them, 'Go,'"

BY R. WRIGHT HAY.

Hast heard the voice, my brother,
That pleads from above—
"Bear out among the nations
The message of my love?"
Hast heard it pleading—pleading,
In the stillness of the night,
And above the din of doing,
When the day is long and bright?

And dost thou know it, brother,
That voice that pleads with thee?
'Tis the voice that sobbed thy pardon
In gloom-girt Gethsemane;
'Tis the voice that sang Salvation,
To thy soul when whelmed with woe,
Thou hast heard its *Chorus* obedient,
Wilt thou not obey its *Go*?

By Bethlehem's humble manger,
Where the world's Redeemer lay;
By Calvary's cross where, dying,
He the world's sin rolled away;
By the sceptre which he claim'd
O'er a subject world to wield,
He is pleading with thee, brother,
He is pleading—wilt thou yield?

By the eyes that watch and weary
For the morn that does not wake,
By the hearts with nameless longings
That in darkness beat and break,
By the need of living missions,
And the need of those that die,
He is pleading with thee, brother,
Canst thou then stand idly by?

Go tell thy dusky kinsman,
As he bows by Ganges' tide,
Of the sacred stream that courses
From a Saviour's riven side;
Go kneel where China stretches
Her limbs into the night,
And teach her say, "My Father,"
To the God who reigns in light.

And Afric, sunny Afric,
Where the sand has drunk hot tears,
From the brimming eyes of millions,
Through the long ungracious years,
Go, call her children brothers,
Bid their dark eyes dash with glee,
As they list the wondrous story,
Christ hath made them men and free.

Where'er the gloom is deepest,
 Brightest souls must shed the light;
 Where'er the foe is fiercest,
 Valiant men must wage the fight;
 Not ours the light, the valour,
 But Christ's whom we can take:
 "Lo I am with you always"
 That is heathendom's daybreak.

"Lo I am with you," brother,
 Go forth that Christ may go,
 With the fulness of salvation,
 Where the earth has fullest woe;
 Let Love's true-speaking banner,
 O'er the wide earth be unfurled,
 Proclaim the world for Jesus,
 And Jesus for the world!

—Miss. Herald.

Our Mission Field.

BY REV. JAMES CRAIG.

Some time ago I remember noticing remarks made by brethren at home in regard to our Mission Field. Suggestions were made that we ought to pay attention to South America because it was near us; and to Africa as a change from India; and to Upper Burmah because there was such a providential opening there. It was also stated that there was a danger of us making small men of ourselves if we confined our attention to one particular field.

In reply to such suggestions I wish to make a few remarks. First of all, I would suggest that we may take a deep interest in other missions, while confining our donations to our own particular one. Personally, I take a very deep interest in the missions on the Congo, and also in the Chum Inland Mission, not to mention many others, but I do not feel under any obligation to give to them.

So far as entering upon work in Africa or South America is concerned, I would suggest that we are a very small society and cannot afford to spread ourselves out any more just at present. If we do we shall run the risk of becoming invisible. The field that we are now trying to care for is immense. It is large enough to tax our resources, even though all gave with some measure of liberality. We are cultivating only a small part of it. In this paper I wish to show how utterly inadequate our present attempts are. I want our young men to realize that there is room for a good many of them in the Telugu country even yet. A half-manned mission, or perhaps I had better say a mission, inadequately supplied with workers, drags out a miserable existence. Let us have a thoroughly equipped mission in India, before we turn with long eyes to either South America or Africa.

I wish to show you briefly how the missionary works under the various conditions in which he finds himself. Let us take Mr. Currie's case when he first went to Tunni. There was not a Christian outside of Tunni in all that region. When our brother went out touring he devoted himself to purely evangelistic work. He could take village after village and preach the gospel of salvation. But how much of an impression do you suppose he made on those villages by his first, second, third or even tenth visit? The fact is that the gospel is a strange story at first, and it has to be told over and over again before it is comprehended in many cases.

But our brother kept pegging away, and bye and bye one or two here and one or two there believed and were baptized. Soon we read in the reports that it is a task to visit the villages where the Christians live without going to any that are still purely heathen. If that was Mr. Currie's experience with a dozen villages to visit, what must mine have been with Christians in fifty or sixty villages? I refer to the Akhidi field. The fact is that we naturally feel that the converts must be cared for, whether the heathen are or not. Of course, in all such cases the heathen neighbors of our converts

have the gospel proclaimed to them whenever the converts are visited by the missionary. In some cases even the native preacher may find his hands full in trying to care for the Christians under his care. Hence, he has little time to devote to evangelistic work, although many villages round about are destitute of the gospel. At present I am trying to care for all our work in the villages, and I find that I cannot visit every place, where there are converts, even twice a year. Visiting other villages for purely evangelistic work is almost out of the question. In going from one place to another I pass by village after village where there is not a single Christian, and where, in most cases, there is an utter ignorance of the gospel message.

Another point to be remembered is this: In almost all cases a village proper contains only Shudras, or Shudras and Brahmans. The Malas and Madigas live in hamlets separated from the village sometimes by a street, but more commonly by a short distance, though occasionally the distance amounts to a mile. The fact that nearly all our converts have come from these two out-cast classes makes our message less welcome to Shudras than it would be otherwise. But the point that I wish to call your attention to is this: When we preach in a Mala or Madiga hamlet, nearly all the people may hear us, and so hear us sometimes. But the case is different in the Shudra village. In many places we should need to preach in street after street, if we wished all the people to hear us. Hence, we must be content if ten or twenty or thirty out of every hundred listen to our preaching.

I trust the above remarks have prepared you to receive some general statements on the condition of our field as a whole. We may regard our field as stretching from the Kistna River in the south-west to a point about 20 miles north-east of Tunni, as we follow the coast up. As to breadth it may be said to extend 30 miles inland from the coast. It thus embraces most of the Godavery District, part of the Kistna District, and part of the Vizagapatam District. The population of these Districts is very large. Other mission societies are at work among the people, but I think we may safely say that we are responsible for at least 1,500,000. It is our duty to preach the gospel to this great host. Among these hundreds of thousands we have about 2,000 converts, and just about one-third of these converts are members of the Gannanapudi Church. They live in Gannanapudi and neighboring villages. That region is probably the most thoroughly evangelized region in all our fields. Not only the Malas, but also the Brahmans and Shudras have heard the gospel from Peter and his fellow-workers. If we had a hundred Gannanapudis, each with its Peter, we might begin to hope that all would soon know the gospel.

On the other hand there are districts where the gospel is but little known. On the Cocanada field there is quite a work twenty miles west of Cocanada, and south of the canal, which runs directly from Dowlishwarum to Cocanada; this is called the Cocanada canal. So far as I can find out, scarcely any evangelistic work is being done in the villages along this canal. Mr. Timpany used to make evangelistic tours, and no doubt he preached sometimes in those villages, but at present no one visits them so far as I know.

In the same way, I think we may safely say, that only a small part of the Tunni field has been evangelized: I do not mean thoroughly cultivated; I mean that only a small district has had the gospel preached so often in it that the people are acquainted with the message. Bro. Currie's efforts were increasing, but it takes a long time to make the message known.

Then the town of Cocanada by itself is a field well worthy of a man's best efforts. The population is said to number 30,000. If you could preach to a hundred every day, it would take you six months, at least, to reach those old enough to understand you.

Then you must remember that the missionary has many little things to distract his attention from the work of preaching, either at the station or in the villages. Buildings must be erected, and as a rule the missionary has the honor of

being architect, contractor and overseer. There are boarding-schools and day-schools also, the care of which comes upon him and his wife. Sometimes he is sick, and sometimes his wife is sick. In either case he has to stay at home.

On the other hand I must not fail to remark, that though the missionary may find it difficult to do much evangelistic work, except in the villages where converts live; yet, the progress of the work throughout the whole field depends very largely on him. His influence is felt everywhere. This is especially the case when each station has its own missionary. If I were living at Akida, I think, I may safely say, that my influence would be felt for good over the whole field. In case of trouble anywhere a message could soon be sent to me. The same would be true of a man at Coannada or Tuni.

The lack of men here weakens our hands more than anything-else. In 1883 we all wrote home asking our Board to appoint a man at the meeting in October. We said it would do if he came in the fall of 1884, but we would like to see him appointed in advance. The year was closed with a debt, so nothing was said about a new man. By August, 1884, the Board was ready to send a man, but the man was like the money the year before—not forthcoming. So two sick missionaries began 1885 with sick hearts as well as sick bodies. One of them soon found rest, and then our great work in India rested on the shoulders of one sick man, nobly supported by his wife and Miss Frith. A half-recruited man hurried back to India, and passed to his reward after a year's toil. Two new men came forward and were sent to India. The sick man who had carried the work alone tried to hold on for the sake of the work, but had to keep fleeing to the hills to save his life. The single holy broke down and had to go away for an indefinite period of rest. But I need say no more. You all know what burdens some of us are carrying to-day, and how inadequate our present force of missionaries is. Oh! that there had been no debt in Oct. 1883, and oh! that there had been a man in Oct. 1884! How different the sequel might have been! Young brethren, if you want to have your hearts and your purses stirred, you need not look at Africa or any other field; look at the condition of your own mission to the Telugus in India.

The Needs of Our Foreign Mission Work.

BY MRS. J. C. YULE.

[A paper prepared for, and read at, the Associational Meeting of Delegates from the Mission Circles, held at Woodstock in June, and afterwards read at the annual meeting of the Women's Foreign Missionary Society, held in Hamilton, Oct., 1886.]

"Line upon line and precept upon precept, here a little and there a little." These words have seemed to me the summing up—the epitomizing—of nearly everything that has been said or written upon our Foreign Mission work, from the time it became our work until this. So, when my theme was submitted to me as the one on which I was expected to write or speak, I felt, for awhile, as though all the lines along which thought might profitably travel, had been followed out again and again; that all the precepts bearing upon our work had been repeated and re-repeated, emphasized and re-emphasized, until whatever of truth might now be presented could be nothing more or less than something so old and familiar that not even the new dress in which it might possibly be clothed, could give it any appearance of novelty; and that, no matter what keenness and point might be put upon the old arrows of appeal, they would still be felt to be the very same that had been in use from the first.

But a little reflection will show that this is an imaginary rather than a real difficulty. It is true that, to one who would speak or write upon things pertaining to this world—its science, literature, politics or art—the ability

to present things new, novel and startling, is one of the grand elements of success; and he who possesses it not is quickly set aside as hopelessly unprogressive, while the eager throng drifts away after the one who can best meet and satisfy its demands for something new.

But in the higher realm of Christian thought, this is not necessarily the case. There, the *old* thoughts are ever the new; the old tale of the world's need, ever the tale of to-day; and the old remedy for that need, if plainly and lovingly presented, the one on which the Christian heart is ever most deeply interested. The deeper down we go into the old mine of Truth, first opened to us by God Himself among the perished flowers of our lost Eden, the more eagerly will all Spirit-illuminated souls avail themselves of our precious findings. The more nakedly we lay bare the old needs of our poor ruined humanity, the more intensely will Christian hearts be drawn out for their alleviation; and the more pointedly and often we urge home upon our own and the hearts of our fellow Christians our Lord's claim upon us for meeting and mitigating that need, the more effective will the Holy Spirit make our appeals. What is needed in this work is not novelty, it is not fine rhetoric or gaudy word-painting, it is not mere sentiment—vapid and short-lived as it usually is—but it is rather the naked, unadorned exposure of a NEED as old and as awful as sin; of a LOVE to meet and remedy that need as old and as boundless as Eternity, yet as tender of God's purposes of grace in Christ Jesus our Lord; and of OBLIGATIONS resting upon all who are partakers of that grace to publish and send forward that remedy to every child of Adam—obligations as old as our regenerate life, yet renewed every hour, and stretching forward to all the possibilities of their and our future existence.

Oh, how I wish that, for myself, I might grasp more perfectly than I have ever yet grasped the tremendous meaning of that obligation! That I might by the aid of the Holy Spirit climb to some height from which I could more accurately measure the vastness of human need; and, by entering into a more real fellowship with Christ in his suffering for sinners, gain a deeper and more abiding consciousness of that which caused those sufferings!

The present NEED of the Foreign Mission work is in no sense different or more urgent than it has ever been. It is still what it was in the days of Peter and John, of Philip and Bartholomew, of Paul and Silas; the same world-wide need pressing upon, and crushing down to utter ruin men and women dying of soul-hunger, with only here and there one willing to minister to that need. *Willing*, did I say? Yes; it is the only word I could conscientiously use. I was about to say *able* and *willing*, but I had to omit the former; for all *were* able, but, alas, how few are willing!

It is true that all may not have much gold to give, but all have *influence*. All may not have great intellectual endowments, but all saved souls can pray, and thus "move the arm that moves the universe." Many have very little money, but there are few who have not as much as the poor widow who gave *all her living*, and the Master commended the gift. Aye, *He did commend the gift*, whatever whimpering prudence or cold selfishness may say against such giving! And it stands recorded to-day, that He declared it more than the giving of all who gave out of their abundance. Why? Because the giving of some such bore no mark of love, except that of love of men's approval; that of others, no mark of self-denial, or cross-bearing, or yearning over the lost, or holy aspirations for the glory of their Lord! No; it is *not ability* that is lacking in the church to-day, but it is

willingness—true, honest, loving willingness to do the Lord's will in this particular. Oh, if the willingness were equal to the ability, how soon—and very soon—would that old paralysis of a living death, which still binds more than three-fourths of our sin-stricken race be removed, and the millions now prostrate beneath its numbing power leap into the joy of a new and immortal life. But so it is—we are not willing. Christ gave himself willingly unto death for us; many who profess to love Him are not willing to put forth any effort in order to make known the tidings of that love to others—not willing to give ever so little of the bread with which their own souls have been fed, in order to alleviate the starving agony of souls that are perishing with hunger. How strange, and yet it is true; and Christ knows it, and His spirit grieves over it continually.

There are two classes of needs that press upon our Foreign Mission work. One rests upon the heathen themselves, and one upon us. The great need of the heathen may be summed up in these words: *They need knowledge of the way of life, and opportunity to obtain that knowledge.* The other need—and that which rests upon ourselves—is, as has been already said, *willingness to give them that knowledge and that opportunity.*

The heathen are burdened and oppressed by the consciousness of a need which they are still unable to define; and, in their sorrowful and unaided groping, they conclude that it is merit—merit that vague something which they think will commend them to the favor and approval of their gods. So, deeply conscious both of guilt and of danger, they endeavor, by means of what they consider *good works*, to lay up such a store of merit as shall at once deliver them from punishment, and secure to them the favor of their gods. But oh, what a task! So slowly does this hard-earned merit accumulate, and, when once accumulated, so easily is lost that, even according to their own judgment, uncounted ages must pass with the vast majority of them before it can become sufficient to raise them by ever so little. And yet, this accumulating of merit is their only hope! Think of their fasts, their feasts, their offerings, their gifts. Think of their self-denial, their self-torture, their pilgrimages, their penances and austerities of various kinds; and yet, in the majority of cases, even the best fall far below their own ideal; while through it all their sense of need is not lessened, but presses them down, down to the cradle to the grave, until the darkness of their poor, burdened life ends in the deeper darkness of eternal night.

Volumes upon volumes might be written—indeed have been written—upon the need of the heathen, their ignorance, their superstition, their cruelty, and their vices; the deplorable condition of women, the iron bondage of caste, the joylessness of their present and the utter hopelessness of their future. But it all comes back to this—*they need the knowledge of the way of life, and opportunity to gain that knowledge.* Thus their need is pressed back upon us with overwhelming force—a force that is ever increasing as our own ability to meet and supply it is increased; and thus we are, once more set face to face with that portion of the need of our Foreign Mission work which rests upon ourselves, namely, downright, simple-hearted willingness to supply the need of our brothers and sisters in heathen lands. And here let us ask what was it that availed for us, when we were as dead as they in trespasses and in sin, and without which we should be groaning under the same burden as they? Was it not the knowledge of the way of life?—the personal finding and learning of the Saviour, through whose merit and atoning sacrifice alone anyone can stand accepted before God?—that Saviour who alone was able to

release us from our awful burden of dead works, and give us rest in His all-sufficient righteousness? And if their need is precisely what our own has been, and if the remedy which availed for us is the only one that can avail for them, who but ourselves—God's favored and uplifted ones—can supply their need, and bear to them the tidings of great joy—the words of this life?

But how can this be done, except through the living teacher? and how shall the living teacher go, except he be sent? and how shall he be sent, except there be those who are willing to send him? Scores of men and women are already willing and anxious to go; who of us—how many of us—are willing to send them? Shall God find the blood of perished ones on our skirts. Shall the Judge have to say to us in the reckoning day that is fast approaching—You knew your duty, but you did not do it; you heard the cry of the perishing but you did not heed it; you knew their ignorance, their blindness, their need of the light of life; you had my light, but you did not hold it high, that others might see; you kept it hidden—hidden under your bushels of selfishness, worldliness, or indifference; you had my word, but you withheld it from them; you knew of me—how able, how willing I was to save them—but you did not tell them of it; you knew of a hell from which only I could deliver, of a heaven to which only I could uplift, but you kept back that knowledge from others. You had influence, but you were not willing to exert it in behalf of those for whom I died. You had money with which you might have helped to send the living teacher, but you would not give it; or, if you gave at all, it was mostly the odd cents: the substantial dollars and pounds you spent on fine houses, fine clothes, and rich ornaments; or locked them away in your coffers for yourselves and your children. I saved you just that you might help to save others—have you done it? Have you tried to do it? Did you use your influence with your fellow Christians to induce them to help in this matter? did you speak to them? did you set them an example? How much did you pray for the heathen? and, after you prayed, did you do anything towards answering your own prayers? It is a vain thing, and dishonoring to God to ask Him to do the things He commands us to do ourselves. It was for the joy that was set before Him, the joy of saving men and women from ruin and raising them up to be sharers of His own glory, that Christ died; have we no longings to be partakers of that joy? We have said, in effect, that the wants of the heathen might be met by giving them the living teacher, armed with the living word, and indwelt by the living Spirit. *This is our work.* The Spirit is ready and waiting. All Heaven is watching and eager. All Earth is a boundless harvest field white for the reapers. God's voice calls incessantly "go, go, GO! preach, pray, give, labor!" The word of life is already in our hands—millions upon millions of Bibles in almost every language spoken among men. Barriers to our progress are everywhere broken down. Every region of earth is accessible. There is scarcely a nation now whose doors are not open, and whose hands are not outstretched. So much for the preparation. But this is not all. Teachers—men and women—are ready, waiting, longing to go. Who, oh, who will send them?—who, where are the willing, the obedient, the loyal, loving souls who, while they cannot in the nature of things say, "Here am I, Lord, send me!" are still ready and willing and more than willing to give, and labor, and pray that others may be sent, in order that so the heathen may learn of Christ, may be brought to Him, and thus His kingdom be extended throughout the world?

Let us each take home the thought of our own *indivi-*

dual duty in this particular; and, in setting it fairly and solemnly before us, think a great deal less about our ability, and a great deal more about this matter of *willingness*. With true willingness will surely be discovered true ability; and let us remember that a little, *if it be the very most we can give*, is valued by God, not according to its magnitude, but according to the *love, the consecration, the willingness* of heart and mind with which it is offered. It is the willing and obedient who shall eat of the good of the land; it is the willing doer of Christ's will, the willing sharer in His travail of soul for the lost, the willing worker in His harvest field, who shall by and by become the joyful partaker of His joy, when, at last, He sees of the travail of His soul and is satisfied.

How can the Churches be brought into closer Relations to Foreign Missions?

REV. A. J. GORDON, D.D., BOSTON.

In a very able article on missions, in a recent number of the "British and Foreign Evangelical Review," the writer makes this startling statement, that "*the churches of Great Britain have never as yet made foreign missions a part of their work.*" What strikes us at first as being a strange assertion is, however, justified by a further statement, which is almost as true of our country as of Great Britain. "The great missionary societies in England are all outside the churches, which, as churches, have nothing to do with their maintenance or management. It is true the money comes from members of the churches, and church-members are managers of the societies. But all that the churches do is to manifest a benevolent neutrality, or to bestow a benevolent patronage. Missions to the heathen world are not made the work of the churches; they are a *parergon*—we had almost said a by-play, or a May holiday—in-stead of being the Church of Christ's first work, as it was her Lord's final commission,—a work demanding the highest talent and most devoted service."

How near this entire statement comes to a description of our own churches and our own societies, it is not for us to say. All must concede the fact that a transfer of responsibility is always made at the risk of a loosening of personal obligation. But there are vast advantages, nevertheless, in organized boards for carrying on missionary work; and the question for us to answer is, how to keep ourselves in vital connection with missions, while supporting these boards. Without advising anything revolutionary, and keeping to our present constitution and methods, we may suggest some ways by which the churches at home may be brought into more intimate sympathy with the work abroad.

1. Let a church which is strong enough to do so, select its own missionary, and send him to the Executive Committee for appointment. If the board concurs with the church in the fitness of the candidate, let him be sent as the missionary of that church; the church itself being directly responsible for his support, and the Missionary Union doing the business of transmitting funds, arranging passage, and directing labor. This method would be in entire accordance with the constitution of the Union, and could not fail to bring the church so acting into far more vital sympathy with the foreign field than it could otherwise have. There are many churches which could easily send one missionary, and not a few which might send five or ten.

Not to set up an impossible standard, we may bring

forward a noble illustration, and one which cannot fail to humble us as we contemplate it. Pastor Harms's church in Hermansburgh, in Hanover, undertook to be its own missionary society. Beginning in 1849, under the guidance of their godly minister, these poor peasants brought their gifts, small in earthly value, but of vast worth in that kingdom, where, by the alchemy of faith, a penny often becomes a pound. With offers of money came the offer of service. Missionaries were sent to Africa, the chosen field; then, in 1853, the missionary ship "Candace" was built and launched by this church, and was constantly engaged in carrying the messengers of the gospel to the field, and bringing tidings of trial and of triumph to the church at home. More than one hundred volunteered for this missionary service in 1863, and more than half that number were despatched at a single designation.

How could a church accomplish such a work without itself being swamped by the demand upon its resources, is the question which timid faith will ask. But never was the promise, *He that watereth shall be watered also himself*, more wonderfully fulfilled than in this instance. During the seventeen years of Pastor Harms's missionary ministry, his parish was in a condition of perpetual revival, and ten thousand members were gathered into his church within this period. Only one such record is written in a century indeed; but this one is written "for our admonition on whom the ends of the world are come," and written that rich churches, which abound in all communions and in all lands, might be shamed into humility and penitence at their own niggardly gifts, and their own criminal "playing at missions." The reciprocal influence of the foreign work upon the home growth, which in this instance was so remarkable, is what we most seriously miss in our present missionary operations. Figuratively speaking, we wish that the time might be near, when our Missionary Rooms should be the central telephone station, to which should daily come the voice of the local churches, saying, "Put us in connection with such a field, and with such and such a missionary. We wish to speak to him, and tell him that we are praying for him, and doing our best for his support, and would like to speak a word with him."

2. Praying for our missionaries by name is another means which we would suggest for drawing out our interest towards the foreign field.

Wholesale intercession has always a dangerous tendency. Prayers which are so inclusive that they cease to be incisive, which take in so many interests that they take hold of none,—who has not been wearied at such comprehensively feeble intercession? Orthodox Christians have as much need to be on their guard against Plitudinariarism as against Latitudinariarism. Evangelical vagueness of desire and petition is a weariness to God and to men; and we may almost approve the blunt irreverence of an evangelist who impatiently broke in upon the vague and aimless prayer of a Christian man, with the exclamation, "Do ask God for something, brother."

Now, instead of praying for the Lord's blessing upon our mission-fields and upon our missionary brethren in general, let us get a list of their names, and take some one of them before the throne of God each day. Let us make ourselves so far acquainted with their circumstances of trial or success, that we shall have definite petitions or thanksgivings to make for them. Let the missionaries be reminded to send home specific requests for prayer, and let them be taken up for definite remembrance at our monthly concerts. For ourselves we have found

great blessing and profit in going through the missionary list day after day at family worship. The heart-felt solicitude of the apostle to the Gentiles nowhere comes out more manifestly than in the frequent recurrence of that saying "without ceasing I make mention of you always in my prayers."

3. Most strongly of all would we urge the duty and habit of weekly offerings for missions. To "make an effort" on behalf of missions once a year in a church, and so crowd our enthusiasm for this work into a single Sunday and into a single collection, is the most fatal policy which can be adopted. It may be fairly described as an artifice for shelving the missionary cause for the year; after having paid our annual respects to it. As certain as contributions are to increase the donations of the churches, not less surely will they augment and sustain the church's interest in missionary work. It is the same principle which we have urged respecting our praying carried out into our giving. "Where your treasure is, there will your heart be also." If we would put some heart into the missionary work every week, we should put some missionary money into the box every Lord's Day. Divide our contributions as we will between the various fields, church, home, and foreign; but let each be mentioned in our Sabbath offerings. The image and superscription on our coin presented each Lord's Day is the most emphatic way of repeating our confession, "I am debtor both to the Greeks and to the barbarians, both to the wise and to the unwise."

Here we touch upon a subject which makes our heart burn as we think of it,—the untold possibilities that are within our reach, if only we would give according to our ability, week by week, as the Scripture enjoins. It is not the thought of impossibilities which staggers us, but of the possibilities which are clearly before us, but which our avarice or our indolence prevents us from realizing. God forbid that we should assest the omnipotence of money; but God forbid, on the other hand, that when men are offering themselves for the foreign field in numbers, and with an enthusiasm almost unprecedented, they should be compelled to stay at home because so many disciples of Christ are enthralled with the worship of the "almighty dollar." Dr. Josiah Strong, in his admirable book "Our Country," gives this story in the chapter on "Money and the Kingdom."

"Sarah Hosmer, of Lowell, though a poor woman, supported a student in the Nestorian Seminary, who became a preacher of Christ. Five times she gave fifty dollars, earning the money in a factory, and sent out five native pastors to Christian work. When more than sixty years old she longed to furnish Nestoria with one more preacher of Christ; and, living in an attic, she took in sewing until she had accomplished her cherished purpose. In the hands of this consecrated woman, money transformed the factory girl and seamstress into a missionary of the cross, and then multiplied her six-fold."

Let Christians of small means and of large means ponder this fact; and then let them ponder the other fact, that there is no "second probation" for Christians any more than for the heathen. There will be no other opportunity for us to save lost souls by giving our money for missions, after the present one is past. It is a dreadful thing to misuse the Lord's trust-funds, and to know throughout eternity that souls are in perdition who might have been in heaven had we done what we could, and faithfully used what was in our hands. If this poor seamstress so used her scanty means as to multiply herself six-fold, what shall be the everlasting regret of those Christians, who, endowed with abundant means, have

yet minimized themselves a hundred-fold by their vast falling short of their privilege and opportunity for Christ?—*Bapt. Miss. Magazine.*

Mrs. Tucker's Conversion.

BY HELEN E. CROSBY.

It was Saturday afternoon, and Mrs. Tucker was very tired. Life was hard at best, only a tedious routine of wearisome duties; but on this particular afternoon the closing of the week's work pressed very heavily upon her.

As she passed wearily back and forth from stove to ironing table, and from table back to stove, the easy lives of many of her friends and neighbors came to her mind, and her thoughts grew hard and bitter as the contrast forced itself upon her. Down the lane and across the doorstep came the sound of hurrying feet, and an eager voice cried:

"Oh, Mrs. Tucker, can Sallie go with us to the mission band?"

Mrs. Tucker raised her eyes, and saw standing in the doorway, three little girls.

"Mission band! I'd like to know what's a mission band?" she demanded sharply.

"Why," spoke out the bolder of the two; "it's lots of us children all together working and sewing for poor folks. We bring our pennies to Miss May for them, and she says it's giving to Jesus. We have just the nicest time—do let her go!"

"Oh, mother," and Sallie's brown eyes looked appealingly into her mother's face: "please say I may—do let me."

Mrs. Tucker slowly folded the garment she had ironed, and hung it in its place before she answered.

"No, she can't. I can give her all the sewing she wants to home, and we've got nothin' to give the Lord. He don't give to us. So go along, and tell Miss May that Sallie Tucker's better set to work."

"My," said Luu Ströng, as they gained the safety of the street; "wasn't she cross! and Sallie was just crying. I'm so glad she isn't my mother."

"I'm very sorry," said gentle Susie Earl, "that Sallie could not come. But we'll tell Miss May about it, and I'm sure she will pray that God will make her mother willing and find something to give Him, too."

When Mrs. Tucker, the hard day's work at last completed, toiled wearily up stairs, she found her little daughter seated upon the top stair, while about her on the floor were scattered all her childish treasures.

"What on earth, child," exclaimed her mother. "is all this clutter for—what are you trying to do?"

"Why mother," chirruped the sweet child's voice; "I am looking to find something to give to Jesus."

"Give to Jesus? What do you think the Lord wants of such stuff as this?"

"But mother," she explained, and her voice grew unsteady, and the bright eyes filled with tears: "my teacher said anything we give to Him He would like it, and if we gave what we loved best it pleased Him most; and this is what I love most—my wax doll and my birthday book. Won't he take it mother? Can't I give Him anything?"

"Sallie Tucker!" and her mother's voice was cold and stern; "you just put this notion out of your head. You don't know what giving to the Lord means. Put this trash away. When the Lord remembers us with some of His plenty 'twill be time enough to give to Him, I reckon."

It was the afternoon of the Woman's Quarterly Mis-

sionary Meeting in the Shadyville Baptist church. Mrs. Gray, the minister's wife, came to the vestry with a sad heart. She knew too well the character of these gatherings. A few ladies came together in a listless, apathetic way, a few lifeless prayers were offered, a little business disposed of, and the ladies went to their homes wondering why there wasn't more interest in missions. Mrs. Tucker wasn't in the habit of attending the missionary meeting; so when she came into one this afternoon, the ladies present looked at each other in surprise. Mrs. Gray read the psalm and offered prayer, and then came the usual dead silence.

Presently Mrs. Tucker rose to her feet, and, in a voice shaken with emotion said:

"I s'pose you're all astonished to see me here, but the truth of the matter is, I've got something to say to you, which can't half be told in words, neither. You all know my little Sallie has been sick, but I don't s'pose none of you know what that sickness has been to me. You see the children wanted her to go to the mission band, but I was tough and cranky, and dead set ag'in' anything of the kind, an' told her in the crossway she couldn't go. She'd heard somethin' about giving to Jesus, and laid out her best doll and book, an' I laughed at it, an' told her the Lord didn't want her 'fashin'. Well, she took sick, an' got sicker an' sicker, till my heart stood still with the fear o' losing her. She was out of her head, you know, and every time I come near the bed, she'd start right up an, say, 'O, can't I give Him anything? Don't he want my dolly? O mother, mother, can't I go?' till I just thought my heart would break in two. Everywhere I looked I could see her eyes with such a beseechin' look in 'em, and hear her voice callin' 'mother, mother, can't I give Him anything?' till at last I went down on my knees, all broke up like, and I sez:

"Lord, I'm a poor ungrateful sinner, and I've been a-withholding from you all these years, but if there's anythin' I can give you, won't you please take it? Even my little girl, and everything I've got I just lay down."

"Well, my sisters, I cried an' cried as I hain't for years, and it wasn't all for sorrow, neither—there was a great, deep joy in it all. And I come here to-day to tell you that I just give myself and all I've got to the Lord's work. I'm fairly converted to missions, and if the Lord will only take the poor, miserable offerin' I've got to give, and use me rough-shod in His work, I'd really be only too thankful. Whv, my sisters I'm the happiest woman on earth, and it's all owing to the blessed child and that there children's band."

With one accord the ladies present sank upon their knees, while from awakened tender hearts, went up earnest vows of consecration. And Mrs. Gray wended her way homeward with lightened, grateful heart, saying softly to herself: "And a little child shall lead them."
Home Miss. Echo.

A VALUED correspondent writes:—"The grand peculiarity of Christianity is that it develops duties; it does not destroy, but constructs society. For proof of this, go visit our mission stations. The enlargement and perfecting of the work is only delayed by want of means, and, when the hand of God is laid on the giving hands in the Church, as the hands of Elisha were laid on the hands of the young King of Israel as he charged him to speed the arrows, this reproach will be wiped away from us as a Church."
Woman's Work.

THE WORK AT HOME.

A Brief Sketch of the Formation and Progress of the W. M. A. Societies in Connection with the Baptist Denomination.*

BY MRS. S. J. MANNING.

In 1870—just seventeen years ago—Miss H. M. Norris (now Mrs. W. J. Armstrong), was constrained by the Spirit of God to consecrate herself entirely to work among the heathens.

At that time no single lady missionary had ever gone from these Provinces, and our denomination had no separate organization, but was working in connection with the American B. M. Union.

To go so great a distance *alone* at that time, seemed a wonderful undertaking, and many hoary heads were ominously shaken, as well as discouraging words spoken. Indeed, at first she met with no encouragement, and much decided opposition, so much so, that many times she stifled the convictions that filled her soul, and praying that the Master, if it were His will that she should go, would open up the way, she tried to satisfy her troubled conscience by doing missionary work at home, among the Indians who inhabited the islands near where she lived. She rapidly acquired the Micmac language, and worked for some time among this people, with good results.

But "her soul was not at rest." The voices of perishing heathen sisters sounded so loudly in her ears that nothing could drown them, so she conceived the idea of forming W. M. Aid Societies, and asking the sisters of these Provinces to send her forth as their missionary. She then prepared a constitution and formed the first W. M. Aid Society in America at Canso, her own home. After this she received an appointment as missionary, and went through the country organizing a large number of Societies. Three Central Boards were then appointed, one in Halifax, for Nova Scotia; in St. John, for New Brunswick; and in Charlottetown, for Prince Edward Island, whose duty it was to foster these Societies, receive their money, and transmit the same to the Foreign Missionary Board.

In the Autumn of 1870, Miss Norris was sent out to Burmah, to labour among the Karens. In the following year, 1871, our sisters in the United States commenced their "Women's Work for Women." The first Society being formed February 28th, at Newton Centre, with only eleven ladies present. Their motto was, "The Whole World for Jesus," and with their characteristic zeal and enthusiasm, the work had been carried on with great energy and success through the New England States, east and west, until now it stretches from Maine to California. Their work is divided into two parts, Societies of the East and West.

Last year they expended the handsome sum of \$90,524 93, in the following countries: Burmah, India, China, Japan, Africa and Europe.

A few years later, in 1878, our sisters in the upper Provinces felt the necessity of having a share in this great enterprise.

Through the efforts of their departed missionary, the late Rev. A. V. Timpany, who returned home about this time, their work was firmly established. They have now

* Read at the Annual Meeting of W. M. Aid Societies of Halifax and Dartmouth, N.S.

148 Societies; 117 in Ontario, 31 in Eastern Ontario and Quebec, and last year raised \$6,336.73. They are now working in the Madras Presidency among the Telugus. In the same country, a little further south, and among the same people with ourselves. Their work is fourfold: Boarding Schools for girls, Village Schools, the support of Bible Women, and Zenana Work. Although death has entered their ranks, and during the past two years called two of their most experienced and devoted laborers to their reward, they still have four male missionaries with their wives, and two unmarried ladies.

Having glanced at the work done by our sisters on this continent, let us return to our own, which may look small in comparison, but it is OURS, and for it we shall be held accountable.

Four years ago circumstances arose that presented before our ladies the necessity of Union in our work at home. Our lady missionaries on the Foreign field were especially anxious that this should take place; so the matter was brought up for consideration, and after much discussion, the three Boards were united in 1884 into what is known as the "Women's Baptist Missionary Union." Its officers are: President, three Vice-Presidents—one from each Province—Secretary, Treasurer, and Auditor. Three Provincial Secretaries, whose duty it is to oversee the Home Work of their respective Provinces, and report at the annual meeting; also an Executive Board of 24 members, six retiring each year.

Each County, as far as possible, is provided with a "County Secretary," whose duty it is to visit every Church in her county, forming a W. M. A. Society, and Mission Band, supplying these with missionary intelligence for their public and private meetings, and visiting them at least once a year to stimulate and encourage. The annual meeting is held at the time and place of the Baptist Convention; at which time all the business for the year is done as far as possible.

The Foreign Missionary Board supply estimates for the coming year on the Foreign field. The Union select from these estimates such items as they deem most suitable for their work. This year the work undertaken is as follows:

Miss Gray's salary.....	\$ 500 00
Schools at Bimilipitam.....	100 00
Travelling expenses, Miss Gray.....	25 00
Miss Wright's salary.....	500 00
Two Bible Women.....	50 00
Travelling expenses, Miss Wright.....	25 00
School at Bobbili.....	30 00
Towards salaries male Missionaries.....	1,640 00
Schools at Chicacole.....	100 00
Books and Tracts.....	30 00
Total.....	\$3,000 00

We have in connection with our Union 121 Societies reported; 72 in Nova Scotia, 37 in New Brunswick, and 12 in Prince Edward Island.

We are greatly indebted to the untiring efforts of our returned missionary, Mrs. Churchill, who during her stay at home visited through all our Provinces, and formed 26 Aid Societies, with 500 members, besides assisting Mr. Churchill in holding 82 public missionary meetings, and obtained 100 subscribers for the LINK. If a weary sister, exhausted from active service in a tropical climate, who returns home for rest, can accomplish this, are there not some at home who can attempt something of the same kind? For the work is not exhausted. Of the 25,000 in the Baptist Churches of the Maritime Provinces, but 3,000 are members of the W. M. A. Societies. And how

few of these are earnest, faithful, efficient mothers in the cause of missions! How many are content to pay their dollar, and dismiss the matter from their minds for the year, feeling that their duty with regard to the perishing heathen has been discharged!

There was raised in connection with the Union last year \$3 215.19 We have made three progressive steps during the past year:

1st. We have pledged ourselves to raise \$500 more than last year.

2nd. The altering of our constitution so as to embrace Home Missions, not calculating that any shall be taken from the F. M. Treasury, but encouraging the sisters to contribute four cents a week instead of two. If this could be accomplished our receipts would be doubled, and our Boards, both Home and Foreign, greatly relieved and encouraged.

3rd.—We have a neat pamphlet of 64 pages, containing not only our yearly Reports in full, but the proceedings of our Annual Meeting, the President's address, and other papers. We would recommend this to the attention of all our sisters.

I shall only just refer to our work upon the Foreign field. We have three principal mission stations, Chicacole, Bimlipatam and Bobbili, with several out stations. Four missionaries with their wives, and two young ladies, ten native preachers, four colporteurs, eight Bible women, six schools, with Christian teachers, and millions of perishing heathen. We all may ask, "What are these among so many?" but cannot He who fed the hungry multitude with five loaves and a few small fishes, use these His chosen ones to supply the Bread of Life to these perishing ones? For He has said, "Ask of Me, and I will give the heathen to my Son for His inheritance."

This new year, then, finds with a good organization at home, faithful missionaries abroad, and all that could be desired with reference to a field for labour. What we want now, and must have, to make our efforts a success, with the blessing of God, is faithful workers at home. The demand never was so great, or the need so pressing. The success of the past should encourage. Will not the fact that there are five hundred millions of helpless, perishing, women and girls stimulate us to action? Will not our sisters undertake great things for Christ this year? It is not enough that we are interested ourselves. Suppose we attend every monthly meeting, contribute largely, and pray fervently, we are not fulfilling the Saviour's commission unless we "Go tell." These were His first words after the resurrection to Mary, and they are equally binding upon us. If we have found the blessing of service, let us try and interest some one else. I shall close with the Union's motto for this year, "Arise, therefore, and be doing, and the Lord be with thee."

Annual Meeting in Halifax.

The Woman's Missionary Aid Societies of Halifax and Dartmouth held their annual meeting last evening in the North Baptist Church, Halifax, and we think all who were there will agree with us in saying it was the best meeting of the kind ever held here.

The pastor, Rev. J. W. Manning, presided, and after the singing of the old missionary hymn, which of itself is always enough to rouse the enthusiasm in any one—he read the 69th psalm from the revised version, in which, as your readers know, the 11th verse reads, "The Lord gave the word: great was the company of women that

published it." Next in order came the reports from the three societies; that of Greenville coming first. This showed that while there had been no increase of the membership, yet there had been greater interest manifested in the monthly meetings for prayer.

In view of the larger demands on the finances from the uniting of the Home Missions with the Foreign, mite boxes had been distributed among the sisters, which it was hoped would materially increase the contributions to both objects. It was to be regretted that so few copies of the LINK were taken, because "as a medium of communication between the workers in the foreign field and us at home, and also as an agent in quickening our zeal and enthusiasm in this department of the Master's work, it is invaluable and to be strongly recommended." News from the missionaries, Miss Wright and Miss Gray, was encouraging, their health continues good, and they are making good progress in acquiring the Telugu language. The Treasurer reports by subscriptions and donations, \$49.04.

The Mission Band had taken a new departure this year, and now included the whole school. "Lizzie," for whom the Mission Band is working, is, Miss Gray writes, living a faithful, consecrated life and is already engaged in active service for the Master. Miss Gray adds, "I wish you could come with Lizzie and me some evening as we go to the villages, you would be as proud of her as I am, she is second teacher in school and is doing nicely."

The Dartmouth society was next called upon. This though the smallest, having only been organized in 1882, could report steady increase, nine new members had been added during the past year. The monthly meetings had been better attended, though not as well as they might have been, and several changes made in the order of service which had tended to make the meetings more interesting, mite boxes had been placed in the hands of new members, and had done good work. The number of LINKS taken this year was 15, and the Treasurer reported \$30.53 sent in to the Union.

The report of the North Church was the 16th they had made. Letters from the missionaries had been frequently read at the monthly meetings. Miss Wright after her trying illness is rapidly regaining her usual health, and is now actively engaged in Zenana work. Miss Gray is in the Mission School. Mrs. Archibald who has had much care and responsibility during the absence of the other missionaries, is not as well as we could wish; but still faithful to her post, is working as far as her strength will permit. This society could report an increase of membership during the year, and \$126.50 sent in to the treasury. The Mission Band is prospering, \$100.92 having been raised, \$25 of which had been voted to make the President of the Aid Society a life member.

A new and pleasing feature in this annual meeting was the presence of delegates from the Aid Societies of the Methodist and Presbyterian Churches, who gave encouraging reports of the work done among them.

The paper read by Mrs. Manning, Treasurer of the Union, would be only spoiled by any condensed report, so we give it in full. Songs and recitations were interspersed throughout, one especially good being entitled the "Missionary Clock." One of the recitations was by Miss Katie Armstrong, the little daughter of the missionary.

A meeting of this kind cannot fail to do good, and surely we shall hear as the result of this one, not only added faithfulness on the part of the old workers, but also that many, not hitherto engaged have been roused to come up to the help of the Lord.

Dartmouth, N. S.

A. F. J.

IN the January number of the LINK, I noticed and read with interest an article entitled "Christ the First Missionary;" and what happiness it affords us to know that He completed the work for which He was sent into the world; and as we follow His life, from the beginning even to Calvary's Cross, what meekness, humility and love do we find displayed! We pause to ask for whom was all this endured? Why should the King of heaven and earth undergo all the humility, shame and death? The answer comes, and what hope it does hold out to us!—that "God so loved the world He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Then should not we, to whom He has revealed His saving power, endeavour to let our light so shine that those around may "take knowledge of us that we have been with Jesus;" and when we realise that we are privileged to be "labourers together with God," are we doing our duty in idling the time He has given us to do His will, while thousands—aye millions—are dying for want of the bread of life? Then let our cry ever be, "Lord, what wilt Thou have me to do?" And as our hearts yearn, and our prayers ascend for the salvation of those who are yet surrounded by the dense cloud of heathenism. For we are not told that "Jesus is to have the heathen for His inheritance, and the uttermost parts of the earth for His possession?" And while it may not be ours to carry the glad tidings ourselves to the dark places, still it is ours to hold up the hands of those who are sent to bring the news of salvation to the perishing. We must do it by our sympathy, prayers and means. Oh, let us strive to gain more of the spirit of our blessed Redeemer, who laid aside the glory He had with Father before the world was, to take upon Himself our nature and died in our stead. May we ever be willing to give up *all* for His sake.

A. V. M.

Cow Bay, Jan. 18th, 1886.

New Circles.

MANILLA.—Home and Foreign Mission Circle organized Dec. 14th, by Miss A. E. Dryden. *President*, Mrs. James Ellis; *Vice-President*, Miss McIntyre; *Secretary*, Miss K. A. McDonald; *Treasurer*, Miss C. McLean.

BROCK.—Home and Foreign Mission Circle organized Dec. 15th, by Miss A. E. Dryden. *President*, Mrs. J. Bagshaw; *Secretary*, Miss Reekie; *Treasurer*, Miss Janet Bagshaw. Yours, etc.,

A. E. DRYDEN.

BROOKE.—A Home and Foreign Mission Circle, organized Nov. 4th. Officers: *President*, Mrs. S. Zavitaz; *Vice-President*, Mrs. Ross; *Secretary and Treasurer*, of Home Mission, Miss Ella Gubbins; for Foreign Mission, Sophy Zavitaz. Eight members.

GREENHANK.—A Home and Foreign Circle was organized in Goodwood, on January 4th. Officers: *President*, Miss McGuckin; *Vice-President*, Mrs. R. Hamilton; *Secretary*, Miss Hamilton; *Treasurer*, Mrs. I. Wagg.

A. E. DRYDEN.

MORRISHURG.—A Mission Band was formed on Dec. 3rd, with eleven members, including the officers.

EDMONTON.—Home and Foreign Circle and Band organized Jan. 9th, Miss McKechnie and Miss Harris.

Officers of Circle: *President*, Mrs. Watson; *Vice-President*, Miss Kate Newhouse; *Secretary*, Mrs. Maggie Snell; *Treasurer*, Miss Mary Watson. Mission Band: *President*, Miss Ida Newhouse; *Vice-President*, Miss Ellis; *Secretary*, Miss Polly Quin; *Treasurer*, Master Geo. Ellis.

EAST OXFORD.—Home and Foreign Mission Circle organized on the 17th by Mrs. L. R. Bates. Officers: *President*, Miss Muir; *Secretary*, Mrs. Farwell.

BRANTFORD, PARK CHURCH.—Home and Foreign Circle organized—Nov. 4th. Officers: *Pres.*, Mrs. Hutchinson; *Vice-Pres.*, Mrs. Wm. Buck; *Sec.*, Miss Morton; *Treas.*, Miss Walker.

News from Circles.

GOBLE'S CORNERS CIRCLE.—We held our annual public meeting on the evening of the 13th. The night was exceedingly stormy, yet the attendance was encouraging, notwithstanding the fierce winds and billows of snow, through which some came weary miles. Our report for 1886 was gratifying, inasmuch as we have raised more money, and the average attendance at the Circle meetings twenty, has been larger than any preceding year. We have raised, during the year, \$58 for Foreign, \$24 for Home Missions, and \$25 by the Band.—To al, \$107. We are thankful for the past, and hopeful for the future. The Rev. S. S. Bates, B.A., Toronto, gave his carefully-prepared lecture on the "Problem of Religious Progress," and although we may not remember all the statistical information given, we could not fail of taking with us the gloriously encouraging thought that "Christianity is not a failure." Like "the stone cut out of the mountain without hands," it is rapidly filling the whole earth. Its progress cannot be stayed till "the kingdoms of this world are become the kingdoms of our Lord and of His Christ, and He shall reign for ever." R. W. G.

OWEN SOUND.—Our Missionary Circle is in a flourishing condition, and though not very much increased in numbers, the interest is well sustained. A social was held on the 21st ult., at our pastor's house, and was a success both socially and financially. At the December meeting two were added to our number, and many more would gladly join us if it were not for their many domestic duties. We meet every two weeks at the houses of members to sew, devoting the proceeds to missionary work, our President usually reading some suitable selection while we are busy with our needles. This we all enjoy, and it is a sure preventive of gossip, of which sewing societies are too often accused, justly or unjustly. The Mission Band is well attended, the membership numbering eighteen. They are regular "Busy Bees," always planning for some good object. Two children, warmly clad from head to toe, and regular in attendance at church and S.S., are practical examples of the results of the enterprize of the Mission Band. A kind friend furnished the material, and the M. B. with some of the Circle members, also met and made up this material into suitable clothing for those two formerly half clad children, who are motherless and poor. I must tell you before I close, that we each answer to our name when the roll is called by repeating some verse of scripture or promise. We feel it a benefit, and perhaps some other Circle would "Go and do likewise." It was suggested to us by an article from the LINK.

A. B. MORRISON, *Sec.*

LONDON.—Dear Link,—The Mission Band of the Talbot Street Baptist Church was organized Jan., 1883, since then it has increased in numbers and interest. We hold our meetings monthly, and generally have a nice programme prepared. An average of about fifteen attend, and spend a very enjoyable time. In order to increase the amount—which we devote annually towards the support of our Telugu student, Jaipal Doss—we held an entertainment about two months ago, the proceeds of which were nine dollars. We have not accomplished as much during the past year as we hope to during the present one. We have just finished an autograph quilt, the amount proceeding from the autographs being \$24.50. MARY CLAYPOLE, *Sec.*

PAISLEY.—(A correction).—Instead of raising over twenty dollars, as stated in January LINK, we raised over seventy dollars. Nineteen dollars seventy-five cents of that we raised on an autograph quilt. We divide our funds equally between home and foreign work, home funds going to Port Arthur field, twenty dollars of foreign to support Anna on Mr. Craig's field, balance to Women's Treasury. About half of our members live in the country, consequently, our meetings are not so well attended as we would like, yet the interest is increasing and we hope for a better attendance this year. MRS. WHYTE.

HILLSBURGH.—As our Circle has just completed its first six months perhaps it is time to report progress. We have now a membership of thirty-five, and the interest seems to be increasing.

The ladies of the Circle gave a very interesting social at the Parsonage on the evening of December 16th. A programme consisting of singing, missionary readings, etc., was carried out, and a silver collection amounting to \$12.80 was taken up. This was divided equally and added to our contributions for Home and Foreign Missions for the quarter now ended.

Yours sincerely,

LIZZIE M. REID, *Sec.*

DUNDAS.—My Dear Link.—The Mission Circle in Dundas has entered on its second year, since reorganization, with encouraging prospects. Our meetings are well attended and interest in the work is deepening. Our pastor (Rev. E. C. B. Hallam), recently gave a very interesting and instructive lecture on "Work among Women in India," the proceeds of which, amounting to over twenty dollars, were for the funds of our Society. Our newly elected officers for the year are: Mrs. Hallam, *Pres.*; Mrs. Echlin, *Vice-Pres.*; Mrs. D. A. Watson, *Treas.*; and Miss C. S. Palmer, *Sec.* On behalf of the Circle.

C. S. PALMER, *Sec.*

Our Work.

The place our work has in the estimation of thoughtful, earnest people, depends largely on how we carry it on. If we realize the dignity of being "workers together with God." If we are loyal to Christ, our king, and loyal to one another, we need not fear the lack of nor covet undue appreciation. The fact that all our pastors do not fully endorse and co-operate in the movement will only make us more careful of ways and plans; more prayerful for divine guidance. Another thought for the New Year is: the greater the measure of prosperity attending our work, the greater the responsibility resting upon us, as a society, as circles, and as individual members of circles. May this year be filled with humble, loving service for the Master.

R. W. G.

About China.

Those who read in the October LINK about the foolish custom of foot binding in China will want to know the results that follow. After the long years of pain and wretchedness, are the crippled girls and women any happier for their little feet? Only in knowing that they have followed the fashion, and in being as useless, helpless and uncomfortable as their neighbors. They are unable, if wives and mothers, to take proper care of their homes or children, so both are left very dirty and uncomfortable. The feet cannot be restored to their natural shape, and can never be used for standing upon even, unless tightly bandaged. They are frightful to look at, and we are told no bound-footed woman ever willingly lets her bare feet be seen. Even in bed white cotton shoes cover the deformed feet as embroidered silk or satin ones do in the day. The woman can never take long walks, and unless rich enough to ride seldom get far away from their untidy house. We can hardly imagine these homes of the poorer classes. Often a large family lives, sleeps and eats in a single room, and their pigs and chickens share this with them! We do not wonder at hearing that cholera, smallpox and various kinds of vermin are constant visitors. We would consider these houses mere huts or hovels. No floor but the hard earth; no windows except sometimes a small one in the roof. When the door is closed there is little opportunity for breathing pure air. As these huts are crowded closely together, even built on to each other, often the very yards are full of filth of every description, while the scent on every side would be something horrible for us to feel. These homes descend from father to son, and frail as they seem have lasted for several generations without one real house-cleaning. Another terrible custom is that of keeping dead bodies for months and in some cases for years in these homes.

The peace and happiness of a family is supposed to depend on the graves of dead parents being made in a place they would like. A fortune teller is called in and asked to choose such a grave for the dead man or woman. But the exact place thought satisfactory is hard to find and the children chose to keep the coffin in there home to prevent the curses of their dead ancestors, thereby inflicting more misery on the living members of their family. We wonder as we read and hear of these things how human beings can live in such dirty and unclean habits. I recently heard a lecturer describing "China Town" in a city in the United States, and from his stories we learned that their bad habits are not all left in China.

The use of opium is another great evil in these Chinese homes. It is even worse if possible than the drinks that make people drunk in our land in its effects on the person and home of the user. When we remember that our missionaries go down into the depths of heathenism, both in India and in China, and visit dirty, bad-smelling huts, sitting down in them to tell the women and children of Jesus, we can realize a little of the hardships of their work. A missionary once said to me "Nothing but the love of Jesus would make us able to endure the sights and smells of many a heathen village." But they feel the great need of these people. Millions of men and women and children dying without God. Dark, dreary, uncomfortable lives on earth and no knowledge of anything better when death comes, and each soul is precious to the Saviour. Can we ever thank God enough for our homes in a Christian land? Let us show our thankful hearts for all His blessing to us by trying to help the poor heathen in every way we can.

The Chinese women who have heard of God do all they can to tell others about Him. I remember hearing of two of these women who slept in a stable during the hottest month in summer because no home had room for them in the village where they were trying to preach Jesus. Two others were beaten with rods until their backs were bleeding and sore, then were driven away from the village by the angry heathen. Do you think you hear the n saying "Well, we will never go near that place again if every body in it should perish"? Ah, no, before their wounds were healed they went back to the very same place to tell of Jesus and His love 'because' they felt how very much the people who had beaten them needed a Saviour. Do you wonder that God blessed such workers as these? Let us ask Jesus to help us to be as faithful in our work for Him as these Chinese workers are in their land.

480 Lewis Street, Ottawa.

SISTER BELLE.

WOMAN'S BAPTIST FOREIGN MISSIONARY SOCIETY OF ONTARIO.

Receipts from Jan. 1st, '86, to Feb. 25th, inclusive.

Yorkville M.C., \$21.07; Paris M.C., \$23.10; Paris M.B., \$3.76; Atwood M.C., \$1.00; Harriston M.C., \$2.58; Owen Sound M.C., \$5.00; Gables Corners M.C., \$6.00; St. George M.C., \$5.14; Mrs. Julia Thompson, \$2.00; Woodstock M.C., \$19.00; Ridgeway M.C., \$1.00; Mrs. G. Murray, .49; Beamsville M.C., \$17.00 (for the support of Peter John Stewart); Tiverton M.C., \$3.00; Ridgeway M.C., \$20.00 (for tracts); Mrs. E. S. Theilford, .65 (sale of photo.); Jarvis St. M.C., \$70.85; Subscriptions for Gospel in all lands, \$7.00; Malahide and Bayham M.C., \$5.00 (half collection at Anniversary services); Clear Creek M.C., \$20.00 (of this \$14.50 was collected at an entertainment); Mrs. Wm. Smith, \$2.00; Miss Fisher, \$9.70 (towards the support of Chinnama); College St. M.C., \$10.20; Alexander St. M.C., \$13.60; Port Perry M.C., \$1.00; Ailsa Craig M.C., \$6.00; St. Thomas M.C., \$13.00. Total, \$2,82.34.

JESSIE L. ELLIOTT, Treas.,

267 Sherbourne Street, Toronto.

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

Receipts from Nov. 24th, '85, to Jan. 24th, '87.

Beche Plain, \$3.00; Montreal First Baptist, \$53.00; Montreal Olivet, \$10.80; Brockville, \$8.00; Perth, \$23.00. Total, \$97.80.

MARY A. SMITH, Treas.,

2 Thistle Terrace, Montreal

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

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