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Mrs J B Baikett  
McLaren st  
8 copies Ottawa

# The Canadian Missionary Magazine

NADA INDIA

The Gentles Shall Come To Thy Light And Kings To The Brightness Of Thy Poses

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**PUBLISHED**  
IN THE INTERESTS OF THE  
**Baptist Foreign Mission Societies**  
OF CANADA.

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W. S. JOHNSTON & CO., PRINTERS  
TORONTO, ONT.

# The Canadian Missionary Link

VOL. XIV.

TORONTO, FEBRUARY, 1892.

No. 6

**PRAYER TOPIC FOR FEBRUARY.**—1st week.—For officers of the W. F. M. Board, that they may be guided by the Holy Spirit in all their plans, and work undertaken during the year in connection with our Mission.

2nd week.—For Rev. J. E. Davis and wife, Cocanada.  
3rd. week.—For Miss Simpson and those engaged with her in the Zenana work, for Miss Baskerville and the scholars under her care, Cocanada.

4th week.—That we may have faith to ask great things of God during the year, also faith to expect them and be ready to seize our opportunities when they come to us.

THESE topics are suggested for all our sisters, and that we shall set apart a time—it may be brief—each Thursday evening for prayer at home, claiming the promise that when two or three agree in asking anything in Christ's name, and presenting our extra cent a week to the Lord. If all the members of the Circles would unite in this we may indeed expect great things of the Lord.

THE MEMBERS OF THE W. F. M. Board in Toronto have agreed to meet together on the last Thursday afternoon of each month for prayer and conference upon our foreign mission work.

THE CAREY CENTENNIAL.—We publish elsewhere the programme of the Carey Centennial meeting to be held in Toronto February 16 and 17. It is intended to make this the first of a series of meetings to be held at different centres throughout the Provinces. We trust that the Circles and Aid Societies will do all in their power to make these meetings successful and to secure the raising of the Carey Centennial fund proposed by the Boards.

METHODIST MISSIONS IN INDIA.—The great ingathering of converts in India is not confined to Baptists. The American Methodists are sharing in the blessing. During two months of 1891, two thousand converts were received into membership. Many of the new converts came from other than the lowest castes.

THE CHRONICLE OF THE LONDON MISSIONARY SOCIETY.—This excellent missionary publication has changed its form from octavo to quarto and shows marked improvements in many ways. It has a beautiful new design for the cover, and another for the heading of the first page.

ATTENTION is called to the fact that for this first quarter the contributions are \$51.67 less than for the corresponding time last year, even after deducting the amount raised by the thank offerings; while for the same time our expenditure is increased by \$297.33. V.E.

THE MISSIONARY OUTLOOK.—This is the organ of the Canadian Methodists. We congratulate our neighbors on the improvements with which it begins the new year.

WE ARE receiving far more postage stamps than we can advantageously dispose of. The surplus we are obliged to sell at a discount. We request our subscribers to send stamps only when it would be inconvenient to remit in any other way, and never for large amounts.

WOMAN IN INDIA.—When Mrs. Armstrong, labouring among the Telugus, sought a winding sheet for a dead woman, she was asked, "Was she a saint or a sinner?" The question meant, was she married or a widow; if a widow, she would not be buried in cloth of such quality as if living with a husband. And when she asked one of the many sects of Hindus if there was anything upon which they agreed, he said, "Yes; we all believe in the sanctity of the cow and the depravity of woman."

THE conspicuous place in higher education taken by the native Christian women of India is illustrated by the fact that of the nineteen successful female candidates for the matriculation examination in 1879, seven were native Christians while none were Hindus; of the 234 candidates examined for higher education of women, 61 were native Christians and only four were Hindus. Among the 739 pupils attached to the different industrial schools of the Madras Presidency 357 were native Christians, 75 were Vaisyas and Sudras, 17 were Low Caste including Pariahs, and only five were Brahmans. This progress of education will eventually give them an advantage for which no amount of intellectual precocity can compensate the Brahmans. A Bombay writer attributes the social eminence of the Parsis largely to two facts, absence of restriction of caste and the education of their women. As these advantages make themselves felt in Southern India, it seems probable that the native Christians will become the Parsis of that section, furnishing the most distinguished public servants, barristers, merchants and citizens.—*Independent*.

UNTIL our printer secures the Ads. we shall have to content ourselves without the outside cover.

## THE MISSION OF FAILURES.

"DID it ever occur to you, Mrs. Mendon," queried the pastor's wife of her faithful helper in all the woman's work of the Fulham Church, to wonder why, when we begin to sew for our missionary box, our Home Missionary meetings are always well attended, while, as soon as the box is packed and started on its way, the numbers fall off, one by one? Also, why we can never gather at our Foreign Auxiliary the number we have here to-night?"

"Yes, I have often puzzled over it," answered Mrs. Mendon, "especially as our contributions are good and those of the foreign Society, which has the smaller attendance, exceed those of the other, proving that our people are not indifferent to the 'all-the-world' call."

"Well, as far as the amount of money is concerned, it is but right that the Foreign Board should receive the most, for its outlay covers all the various branches of work on the foreign field, while Home Missions is only one of many avenues of Christian benevolence in our own land," explained Mrs. Egerton. "The people are interested if the offerings in money are to be the standard of interest, but the first aim of this woman's work should not be to raise money; it ought to be to give the women such a thorough missionary education that they would be interested in spite of the many other things that claim their attention. And those who will put themselves in the way of acquiring this knowledge as a matter of fact are interested. But how to bring the rest within the charmed circle, that is the question."

"Get General Assembly to pass a Law of Compulsory Education in this department of Church work," laughingly suggested Mrs. Mendon.

After a meditative silence Mrs. Egerton exclaimed: "I've a happy thought! Now that we have most of the women of the church here to-night, why not seize the opportunity to see if they know themselves where the fault lies?"

"A brilliant idea!" said the delighted secretary. "Out of their own mouths they shall be condemned. I'll call them to order and you prepare to take the floor."

The interested gaze of all was turned to this well-beloved mother in Israel as she rose and asked their attention.

"Mrs. Mendon and I have been puzzling over there in the corner about a question which concerns you all, and it just occurred to us that there was no reason why each should not speak for herself. As a church we somewhat pride ourselves upon our contributions to the Home and Foreign Boards, and I doubt if there is any other congregation with so few wealthy members that gives more in proportion to its means. We are a splendid object lesson in the 'power of the pennies,' and make a brave showing in the Presbyterian Treasurer's

report. These free-will offerings prove that you acknowledge the claims of the work, but this is only one side of the shield - the golden side. 'These ought ye to have done and not to leave the other undone!'"

"In what other relation of life do we show ourselves so indifferent to the value received, for any outlay of time, money or strength, as in this of mission work? How many seek to know about the merits of this call as compared with the many others, or ever ask what their gifts are helping to accomplish? During the time we gather to sew for the box, which is one of the busiest seasons of the year, all the women of our church, some at a great deal of sacrifice, respond to the call and give that added proof of their intelligent interest which is lacking the rest of the year. Now we want to get the reasons why an all-the-year-round interest is not practicable. Let us pass over the objection of want of time, for you make time to attend these meetings and probably would for the others if you felt the call as forcibly. Mrs. May, you generally can give a reason for what you do, cannot you help us to solve this problem?"

"I am not so sure I always have a good reason for what I leave undone," frankly responded Mrs. May. "I come here to do a thing which I know how to do, and I am glad to help where I know I can be of use. In the regular monthly meetings I am not needed, or, if you protest that I am, it is for work that I cannot do well. If there were anything I could do there, as there is here, I would go, but when I have paid my subscription I seem to have performed my chief duty towards foreign missions."

"When we come here we have a formal, social gathering, and that is much more attractive than a stiff, prosy missionary meeting," said one, who never gave herself the chance to discover what were the characteristics of monthly meetings.

"Indeed; they are not stiff and prosy," indignantly protested a voice from a far corner. "Mrs. Mendon has induced me to attend lately, and I find them so interesting that I told her that I would go of my own free will now. I wouldn't miss them."

"We cannot be charged with giving the preference to the sewing society because of the loaves and fishes, for now we only meet in the evening and our enthusiasm is not fed even by a cup of tea, much less by fried oysters and chicken salad," volunteered a prin spinster from the midst.

"I believe Mrs. May has given the chief reason for the united effort here," Mrs. Egerton said, "all are glad to come and help, for they know how to do well what is asked of them; but the point now to get at is why they cannot see that they are just as much needed at the monthly meetings."

"I know I'm needed there," confessed a busy worker half hidden by the curtains, "but it takes more courage

to offer a prayer than to sew or cut a garment. In this you know you are going to succeed; in that you are sure to fail."

"Thanks, Mrs. Rand, for your frank confession," smilingly returned the president, "for I see by the general air of assent that you speak for more than yourself. But you should not forget that there are more ways than one in which you can help. You might play the organ for us."

"Oh," she exclaimed, "I'm too nervous. I should make all sorts of mistakes."

"Well, there are also needed writers of five minute articles on the country under consideration for the month, item gatherers, a committee to furnish pictures or curiosities, one on maps, another on invitations to remind the forgetful ones when the day for the meeting comes round, singers"—

"Some interested listeners I presume," added a timid voice.

"Yes, a very important part of the needs. So, you see, there is scope for every one to work according to her several ability. I believe Mrs. Rand has unconsciously discovered to us the root of the difficulty. We are interested in and stand ready to do any work for the Lord which we are sure we can do with credit to ourselves, but we are not willing yet to fail for His dear sake. Now, to my mind, failure is sometimes more helpful than success. You all know me well enough to believe that I speak whereof I know when I touch upon this timidity in speaking for the Lord. The better the prayers offered by others the more hopeless it seemed for me to attempt the same, and I owe my first victory over self in this matter to a timid disjointed prayer, full of repetition, offered in a trembling, tearful voice by one who thus proved her willingness to do what she could. No prayer ever so touched my heart as that apparent failure, and I resolved that I would no longer wait until I was sure of success before doing anything.

"I believe you are right, Mrs. Egerton," said a lady at her side. "I once heard a young girl try to pray and fail, and it sent a thrill of sympathy through all present that utterly broke up the cold formality and turned the meeting into a regular love-feast."

"Perhaps that is the reason our meetings seem to be more successful since we took our young minister's wife for leader," said a visitor from a neighboring town. "Our former president was so self-possessed, so efficient, we all felt she could get on whether we helped or not, but our present one is so anxious to do all she can, yet so evidently conscious of her inexperience, so brave in spite of her natural timidity, that we rallied around her, at first out of sympathy, and now help because we really enjoy it."

"I was reading only the other day," said one, "that David Livingstone, after three months of probation as

a missionary student, was judged incompetent because of hesitation in prayer and complete failure in preaching, and it was only on the earnest entreaty of one member of the Board that his probation was extended. If he had withdrawn in false humility or through discouragement, what a grand work would have been lost to the cause."

"My impression of those women who lead with such efficiency in our great annual conventions is that they are able to do so, not so much because of any natural fitness, but because, through force of circumstances, they have been pushed to the front, and casting themselves upon God's promise, 'I will be with thy mouth, despairing of self, they let him speak through them, and so become, in the grandest sense of the word, successful. Do not think," the president added, "that I underrate success. I only wish now to emphasize the mission of failures because I feel that if we reach a degree of consecration that makes us willing, if need be, to fail for the dear Lord's sake, we have taken the first step toward assured success."

"Mrs. Egerton, I will play the organ for you at the next meeting," courageously volunteered the nervous musician.

"I'll come and help sing," said another.

"I trust that by the time another month rolls around," said a trembling voice, "the Holy Spirit will have made me willing to fail if I cannot do anything else. I can promise to pray that he will."

"And I'll come and make one of the sympathetic listeners, at least," promised a modest little woman.

"You have helped us solve the problem," Mrs. Egerton concluded. "Now let us all resolve to be of service, whether as vessels of honor or dishonor, to the Master who 'made Himself of no reputation' for us."

Need we follow the history of this society? The Lord is not slack concerning His promise, and its members having offered themselves as empty vessels for His service, do you doubt that they were filled and made meet for the Master's use?—LIZZIE DAY HOWELL, Burlington, N. J., in *Woman's Work for Woman*.

NOTHING of enduring worth comes to be in our world without sacrifice and toil, and weariness of heart or brain. Not can any woman excuse herself in this matter because she can't give large offerings. It was the giving of two mites in love which the Lord commended. To serve Christ is lose the love of self, to find a joy in small economies, a reward in little self-denials. "A piece of neck ribbon," cried the eloquent Robertson, "may save a soul," and the saving of one soul may be the saving of a score. "I am only one," said a Greek woman to her American teacher, "one poor soul; but I can teach ten, who are the better for the good you do me."—(Extracts from a paper by Mrs. G. D. Boardman.)

## THE CHRISTIAN'S AMBITION FOR HEAVENLY HONOR.

BY DR. A. I. GORDON, OF BOSTON. - DELIVERED AT THE BUFFALO MEETINGS.

A few evenings since I was reading the Greek Testament, when my son asked whether any word in the Greek encouraged the *exercise of ambition* and the seeking of honor. I have found such a word, its meaning being ambition, the love of honor, the love of distinction. It is three times used.

I believe we have come so much to regard humility the cardinal virtue of Christianity that we have forgotten the Christian should be ambitious. I think he should be the most ambitious person on the earth. To whom is the promise of eternal life spoken but to those who in patient endurance in well doing seek for glory, honor, immortality, than which there cannot be much higher ambition? We sometimes fall into the peril of being proud of our humility. Humility is sometimes only pride turned wrong side out, just as you turn a garment and dye it and refit it. A parson says, "If I can get into Heaven at last, I am willing to occupy a back seat." But Scripture very certainly indicates that you are to seek not only to barely get into Heaven, but, "and so an abundant entrance shall be given you into the kingdom of God." The back seats are all spoken for, and God wants us to get as near the throne as possible.

"One star differeth from another star in glory. Who will be the stars of the first magnitude?" They that be wise shall as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever.

Let us be "ambitious to preach the Gospel where Christ has not been named." Rom. 15: 20. E. V. is a most extraordinary statement.

You might think a man wanting to build a house would prefer to have a lot where the foundation had already been laid for him. But the apostle wants a lot to build where the sod has not been broken. That is not our idea, ordinarily, for when I was choosing my field of labor I thought the opposite. "If I am to win the most souls, let me get where there is a good foundation of hereditary piety and orthodox faith." Supposing a new Pacific railway should be chartered, and a man should take a contract to build a thousand miles. He reports at the end of the year that, as the State of Dakota furnished the best rock bottom, therefore he put his thousand miles all in Dakota. But the engineer in charge tells him that the very object of the railroad is to connect the Atlantic with the Pacific, and yet he has built his section zigzag back and forth through a single State. That is exactly what we have been doing with the Gospel.

In 1840 Adoniram Judson was just graduating from the seminary, and his father brought home the news that he was appointed associate pastor of Park Street church, the largest in Boston. He astounded his family by saying, "My field would be in Boston, it will be to cross the sea. I have an ambition to preach the Gospel where no one else has, lest I build upon another man's foundation." Eighty years have passed. Park Street church has 800 to 1000 members, but Adoniram Judson's church beyond the sea has a membership of 30,000, and thousands have fallen asleep in Jesus blessing his name. How God is honored in building a church out of unpromising materials, calling out songs from those hitherto dumb. That is the rea-

son why the apostle wanted to build where a foundation had not been laid, for where a foundation has been laid anybody can build, but only God can build on nothing.

Next year we shall celebrate the anniversary of Carey's inauguration of missions. He thought, "I stirred up the people to form a missionary society in England. I am the first missionary, but I believe God will take care of me. Put me out there and give me my tools, and I will not ask another cent." So he went and supported himself in India, preaching the Word of God. After forty years of labor he had not only marvelously preached the Gospel and laid the foundations of the Church, but had supported himself and paid into the missionary treasury \$233,000, a fact utterly unparalleled in the history of missions or the ministry. God will sometimes take the widow's mite and not the worldling's million, that He may show what He is able to do. It is a marvellous fact that the greatest gifts bestowed in the work of foreign and home missions have been given to men who have wrought by prayer.

Mr. George Muller's Home in Bristol is a marvellous example of the power of prayer.

When men really trust God for success and money, He is ready to show them that He is not only Chief Shepherd of souls, but Chief Treasurer. When we get off a human foundation we get upon the divine, and the apostle built on the divine foundation of apostles and prophets, Jesus Christ the foundation-stone.

In 1 Thessalonians 4: 11 you have another *ambition*—service conjoined with silence, doing the best you can and saying nothing about it. Some clocks strike, and some tell the time of day with their hands. So some Christians advertise their business, and others do it and say nothing about it, which is the kind we want. Two texts we ought to read together: "Do not sound a trumpet before you," and "Let your light so shine." He wants you to be ambitious to have good works that somebody can see, and light travels faster than sound, and so with Christians, you see the flash before you hear the report if they are the right sort. The ambition is, not that they may praise you, but that they may glorify your Father which is in Heaven. You thus have an opportunity of being ambitious, and yet to be sublimely humble.

The work of the hands and of the head is subordinate to that of the heart. If you have been redeemed by Christ, renewed by the Holy Ghost, and your citizenship is in Heaven, what is your principal business? It is to tell about Jesus Christ and bring them to the knowledge of His love and of His grace. Whatever else you do must be subordinated to that, and it is a shame and scandal in our nineteenth century Christianity that so many business men get, and live, and labor, and save, as if they understood that getting no riches was the end of their existence instead of getting riches in order to glorify God. There are not what your occupation is, you may be a carpenter at the bench, a blacksmith at the forge, a merchant behind the counter, your first business is to give the Gospel to those that have not heard it. Does it look as though we regarded it as our principal business?

First, we put our capital in our business. There are eight billions in the hands of Christians in this country. That is invested for the most part in bonds, mortgages, diamonds, silks, horses, carriages, houses, furniture, pictures, and a thousand other things, vastly more than in that which ought to be the principal

business of the Christian, giving the Gospel to the world. And somebody says, "I believe this world is getting better every day," although he has millions laid up, and yet you can't get twenty cents out of him for missions. He had no conception that he ought to put his capital into the Lord's business instead of into his own comfort and the ultimate ruin of his posterity. "Was there ever a time the Christian Church gave so much for religious purposes?" Well, it gives a good deal; but by the best estimate the amount given to missions is only three cents on a dollar! We put our best men into business. The command is to give the Gospel to every creature.

A few months since an order went out from the British Government to take the census of India, and it was done inside of twenty-four hours. Although at the beginning of this dispensation the Church understood it was sent to take the census of the world, and we have been at it nearly 1900 years, what have we done? There are 1,000,000,000 out of 1,400,000,000 unreached by the Gospel. When they took the census in a single night they put more than 1,000,000 enumerators in the field. We have in the field 7000 missionaries; but we have 127,000 at home representing the same constituency. Does that look as if foreign missions was this world's principal business.

I am hoping that, in this great movement which has now touched us, the Church of God may be lifted to such a position that it will put an army into the field and not simply station a picket line through the heathen world; that it will put its capital and not the interest on its interest into the work; and that it will call out the reserves and put the private in all occupations to work.

The last subject of ambition is in 2 Corinthians 5:9, where the apostle sums up thus. "Wherefore we strive," are ambitious, "that whether present or absent, we may be well pleasing unto Him." Have you ever noticed that Jesus Christ, in the Sermon on the Mount, utters a sharp contrast between the two kinds of ambition? If you want to get a reputation for piety, make long prayers and eloquent ones, so that you can be popular; and if you desire to be popular as a benevolent man sound a trumpet and let every one know. And He says, "Verily I say unto you, they have their reward." It has been said: If you want to make people think well of you, make them think well of themselves. But our business, as long as men are sinners, is to make them think meanly of themselves, so that they may think well of Jesus Christ. Then Christ turns to us, to any faithful disciple: "But you, go into your own closet to pray, and when you give, do not let your right knee what your left hand doeth, and your Father who seeth in secret."—I want you to pause on that word. A great sculptor had a contract to put a statue in a niche in a great temple. They told him he could make it cheaply by filling up the back side, as that didn't show. "But," said he, "the gods will see it, and therefore it must be finished up." The world looks at the front side—God looks on the back. Your father who seeth in secret shall reward you openly.

We praise the missionaries for the sacrifices and services they have wrought in the name of Christ. But I sometimes think, what about the unsuccessful missionaries, those who have done their best, but in circumstances where they have reaped but little, and perhaps cut off in an untimely way, and thrust out of their field with never an opportunity to do what they had an ambition to do. What about them? "I have an ambition

that, whether absent or present, I may be well pleasing unto the Lord." Think of George Schmidt, with his heart burning to preach in Africa, who went there and was driven off by the settlers and not allowed to return, and who used to pray day after day, "Lord, permit me to go to Africa," until he was found dead on his knees without going back. I think of the noble bishop, Coleridge Pattersón, so splendidly endowed that they said, "Why waste your talents on the heathen?" and yet he went to the Pacific islands, and they took him as an enemy, and as he was saying "Peace be unto you" they slew him, and, like his Lord, he was sent back from the very people that he came to bless, with five bleeding wounds upon his person. And I think of Melville Cox, the noble Methodist who went out from this country, who had a consuming passion to preach the Gospel on the western coast of Africa. He had hardly reached the shore when he was stricken down with fever, and all there is left of him is a grave with the words, "Though a thousand fall, let not Africa be given up." Then I think of Adam McCall, one of Livingstone's companions on the Congo, who, stricken down with fever and dying, said, "Lord Jesus, thou knowest that I consecrated my life to Africa. If Thou dost choose to take me instead of the work which I purposed to do for Thee, what is that to me? Thy will be done." Where was their success? If they could they would say, "I have but one ambition: that, whether I be dead or alive, whether I be absent from the body or present with the Lord, I may be well pleasing unto Him."

I end with urging that we may have a heroic and consecrated ambition. The highest ecnium I ever heard of a single man was that of John Vassar, after he had talked about Christianity with a fashionable woman in a hotel. Her husband had come in and said that if he had known of it he would have sent him about his business. The woman replied, "If you had seen him you would have thought that was his business." Christ set an example of a man being about his business. When his mother said to Him, "Son, thy father and I have sought thee sorrowing," He replied, "Wist ye not that I must be about my Father's business."

It is a business that meant the loss of His life, that involved the cross, and the crown of thorns, and the Father, forgive them," and "Why hast Thou forsaken Me?" and the sepulchre. But, though he saw the end from the beginning, He was about his Father's business till He could say, "I have finished the work which Thou gavest Me to do." Be ambitious to be quiet and to be about your Father's business, and may you receive at the end of your life that welcome plaudit, "Well done, good and faithful servant!" But remember that there can be no "Well done" unless there has been first well doing; for, if anybody can conjugate "ill doing" into "well done," I cannot. Therefore, let us be up and doing, and make God's business our business.

"From the prison-like Zenanas,  
From the lowly heathen kraals,  
From the poor, down-trodden Orient,  
From Old China's crumbling walls,  
Fainting, hungering, thirsting, dying,  
Women just like you and me,  
Still are calling, sadly calling  
Sister, they are calling thee."

## Work Abroad.

### ROUND ABOUT AKIDU.

**O**FTEN so much of the work reported lies far away from the station. As a rule this is not a matter of choice. If people in far away villages believe while those in the near ones remain unbelieving, the new converts naturally take up more of one's time and attract one to their neighborhood. Akidu was selected as a station because central to the villages where our Christians lived. There were no Christians in the village itself, and the few who lived in some neighboring villages were not much of an ornament to the religion they professed. My motto from the first has been that every Mission should sweep before its own door and so we have always tried to do some work in Akidu and around it. Far away places like Gunnanapudi and Vuyyuru and Bodagunta have claimed much of my time and prevented me from doing more nearer home. Then the station had no resident missionary from March 1884 till June 1888.

Now, however, it is a great pleasure to report considerable progress in the immediate neighborhood of Akidu. Not only has the gospel taken effect in new villages, but also there have been fresh manifestations of its power in the old ones. Some of the preachers have done good work; and for the last eighteen months or more Miss Stovel has done a great deal. This year converts have been baptized in five new villages and in one old village where former fruits had almost disappeared.

The work in two hamlets a few miles north of Akidu, has been and is especially interesting. These two hamlets are both connected with the same village, though one of them is half a mile distant, while the other is quite close. The people in both are nearly all farm laborers, and hence dependent on their Shudra employers. Whenever I preached to them they would tell of their debts and their fears of what the Shudras would do if they became Christians. Hence I had very little expectation regarding them. And yet nearly twenty were baptized in one of these hamlets and ten in the other while I was away at Ootacamund.

Miss Stovel wrote me most fully about a most interesting meeting held in the village where the larger number have come out. The letter will be just as fresh to the readers of the Link now as it was to me six months ago; and then, too, we know now how well the faith of these new converts has stood the test of time. The letter runs thus: "And now about Kotta Cheruvu. I was out there with Satayanandam an evening recently. No one of the Christians' houses would begin to hold the crowd that gathered, some sat down in the street. Satayanandam spoke, and spoke well, very earnestly and to the point. Then he pressed the matter home and sat down. As he did so, the head Mala rose and said: 'I believe it, I believe it every word.' Then rais-

ing his eyes to the starlit sky he prayed. 'God save me; Jesus forgive me; Jesus take away my sins.' Then he sat down and there was dead silence. He is an elderly man and hitherto has strongly opposed the preaching and vigorously persecuted those who were baptized a few weeks ago. For quite a minute no one spoke; then up he got once more. 'Now,' he said, 'who will be saved with me? Will you?' calling upon one by name, 'and will you?' calling upon another, and he went on to tell how happy he was. 'Why,' he said, 'I am up to here in joy,' measuring himself off at his throat. 'It is like a deep river.' We kept silent while he pleaded with them until there were eleven who with him wanted to be baptized on Sunday. It was a scene I cannot soon forget. Yesterday (May 10th) they were buried with Christ in baptism before a great crowd of witnesses in their own village."

It is very refreshing to us to see people so thoroughly in earnest. The great majority come in a quiet way, sometimes we hardly know whether we should be satisfied where so little of the emotional is manifested. Deep conviction of sin is a grand thing--a fine preparation for heartfelt service of the Saviour. I was at this village the other day. The old man referred to above was present at the meeting and seemed to be taking in all the message that I delivered. Meshach, one of our seminary graduates, and his wife, Lizzie, who used to help Mrs. Craig at Akidu, are with these new Christians. The women can already sing a number of hymns very well.

As to the other new village near by, the poor people there have had such a hard time that three of the men have gone back to heathen worship. Their hamlet is close by the Shudra village, so their employers have every opportunity to annoy and persecute them. I pray that the others may stand firm. "Remember them that are in bonds as bound with them; them that are evil entreated as being yourselves also in the body."

Finally, brethren, pray for us, that the word of the Lord may run and be glorified, even as also it is with you."

JOHN CRAIG.

Akidu, India, Nov. 20, 1891.

### FROM TUNI.

**T**HERE is an old adage, part of which has it that "early to rise makes a man healthy, wealthy and wise." Unfortunately I cannot yet speak of the particular wealth to be obtained by early rising, but there can be no doubt about the wisdom of it in India. In the very early morning at this time of the year the air is almost crisp so that a mile or two walk, returning home just as the sun lifts its golden head high enough to see who the lazy ones are, is bringing color even to the pale cheek of the exiled European. A three miles walk this morning to a



village back in the jungle was very delightful. We left the main road at a quarter of a mile from the Mission bungalow and followed a path running back among the hills with jungle shrub close on either side. Armed with a good stout stick for snakes or pariah dogs one understood in a small way the feelings of the celebrated knight of old who "feared no foe, &c.

The Tuni hills are very lovely with their low green shrubs and as we walked along figures clad all in white met us, some with large bundles of wood upon their heads, and all asked the same question of the bible-women, "where are you going?" "To Korturu," was the reply. When we reached the little mud village of this name we went first to the Madaga street (the lowest of the pariahs in these parts) and many came and listened. One poor man's eyes were so sore he could not see out of them. Another man was so pale (evidently from some sickness) that though a dark man he looked almost yellow. One strong, stout woman firm upon her feet as a rock stood and listened so well rebuking all interruptions. It seems she has often listened to the bible-women and was so earnest this morning following us afterwards into the Komoty quarter and advising the caste women that looked shyly towards us to come and hear about the God that could send them rain if they would only pray to Him instead of the sticks and stones—the monsoon rains have failed this year in these parts so far—that we feel that perhaps into one heart at least the good seed was falling. All the way home we gathered wild flowers mostly from the thorn bushes on either side. One weed was something like a small blue in shape and salmon colored. Another was like two fluffy balls stuck together, the under one pink, the upper yellow and rather cone-shaped. Another high thorn bush had such a sweet-scented ball of a flower, something like a raspberry covered all over with white down, and now their perfume fills the air around me as I write.

There are so many villages like this "Korturu" hid away among the Tuni hills where men and women and boys and girls crowd every little mud house and stand and sit and work and shout upon every narrow street. Stop but for a moment in any one of these villages and at once children, children, children seem to be running towards you from every direction and all about the same size; wait a moment longer and the women come, each holds upon her hip a child—a tiny thing; then the men come and all this mass of black humanity emits sound enough to forever prevent your being heard, but one of the men comes to your aid with a long stick held in a most threatening and destructive manner—all the way down his back—and shouts and skips about till the children at least are partly quieted; but talking to them even then is very hard as it is out in the open air, and, too, they are seldom quiet for more than two minutes at a

time. But it is among these hills that the gospel is being preached, just such villages as these cover this Tuni field; far off from the road they lie hidden from sight, their inhabitants living in the most primitive fashion possible. The fields around supply them with grain, which after being cut by the small hand sickle—not a foot long—is taken to the clean swept mud threshing floor in the corner of the field and the oxen tread it out, round and round the patient brutes go stooping often for a mouthful of the new sweet grain—for "thou shalt not muzzle the ox that treadeth out the corn," and the shout of their drivers may be heard long into the night. Then the women pound it in their large wooden mortars with pestles six feet long that they wield with the grace of a nymph. Then removing it all from the mortar they throw it upon a small bamboo tray upon which they toss it with a peculiar preparatory shake that sends the bran and husk to the front edge so that at the next toss the bran and husk is allowed to fall to the ground and soon nothing but the pure white rice is left or whatever grain it may be they were busy over. Then the red peppers, saffron and all the many, many mixtures that go to make up a curry powder are brought and rubbed down upon a flat stone by a smaller round one held in the hand, the flat one is wet now and again during the process and soon all is become a smooth yellow paste and is dropped in among the meat or fish or whatever savory dish has been chosen for the meal and after a proper simmering over the fire a little of this curry (as it is now called) is put upon a pile of rice and the whole temptingly mixed up with the fingers and popped into the mouth. Nothing could be more simple than their life—a brass cup and plate, two clay pots for cooking, a cloth to wear, their nose and ear jewels and a hut of mud thatched with palm leaves constitute the all of the great majority of these people. Perhaps there are two things not mentioned that they possess in abundance—ignorance and dirt.

MAGGIE GARSIDE.

Tuni, India, Nov. 14, 1891.

#### A LAND OF NEED.

**D**URING a recent tour near Narsapataw, I baptized seven. In one village some caste people are believing and will offer themselves as candidates for baptism, so I am told.

We need to press on with the work with unabated vigor, this section is very, very dark. The building of the East Coast Railway will be a boon to us as it passes our door and travelling will be easier to Cocanada; but the mere building of the railway does not help on the work of the gospel as some of the men employed are ungodly men and their influence among the natives is pernicious.

Some time ago the village clerk or kerman came to me and asked if a village might not be erected near the Mission Compound and before the next day's sun had set some sixty houses were

## Work at Home.

partially constructed. Here is certainly a good opportunity to preach and teach the Gospel; for a whole village has moved near to us.

The population of India is increasing with leaps and bounds. The last census declares that in the Madras Presidency alone the increase has been four millions and three-quarters in round numbers. This is within fifty thousand of the entire population of the Dominion. Take the city of Hamilton away and the increase during the last ten years in the Madras Presidency equals all the people on the British soil from Vancouver Island to Prince Edward Island, while the increase for the whole of India during the last ten years amounts approximately to twenty-five million souls.

Every section is needy and calls for men; five vernaculars are spoken on this Tuni field; among the hills no preacher goes very far and thousands never heard the name of Jesus even once. In India we can say dark, darker, darkest. Madras has 32 missionaries and 14 lady missionaries.

The Rev. G. M. Cobban says:—"Eleven Englishmen are at work in Madras Christian College among 1,400 students. In My circuit are 1,400 villages and only one Scotchman." And so in the Tuni section there are probably not 300, but 3,000 villages.

"Who then is sufficient for these things? *Among the fever stricken hills of Tuni is darkest India.*"

There is hope for the natives in the towns, for many are educated and can read the tracts that are scattered like autumn leaves there. The resident missionary and the visiting missionaries are there. Sermons are preached in English and in the vernacular, few no doubt, very few, but there is always room in the churches. In the "regions beyond" scarcely any read and no preacher goes.

Miles of hilly jungle, the home of fever and wild beasts, stretch between here and Jeypore far inland where the Lutherans have a station.

The drunken sailor staggering through the streets of Cocanada shows by the curses that he utters that he knows the name of Jesus, but in village after village among these hills that dear sacred name has never been uttered once.

This is darkest India.

R. GARSIDE.

Tuni, Nov. 13, 1891.

NINE-TENTHS of the women of India are estimated to pass their lives in ill-health through want of medical attention and sanitary knowledge.

A SPECIAL fund of \$500,000 is in process of contribution in Great Britain in celebration of the centenary of Missions. \$65,600 centenary collecting cards have been distributed in Baptist Sunday schools. It is expected that one hundred missionaries will be sent out.

CONVERSION is the moment when every man is made a missionary. We must have the missionary spirit to be beautifully saved.—Spurgeon.

### PROGRAMME—CAREY CENTENNIAL, TORONTO.

The following is the programme of the CAREY CENTENNIAL meeting, to be held in Jarvis Street Baptist Church, Toronto, on Tuesday and Wednesday, February 16th and 17th, 1892:

#### FIRST DAY.

- 9.30 to 9.55—Prayer-meeting—Fred T. Tapscott.
- 10 to 10.25—Exposition: Mark i. 38; Jno. xvii. 18—W. Prosser.
- 10.30 to 10.55—Lessons from the Missionary Work of the Apostles—J. J. Baker.
- 11 to 11.25—Mediæval Missions—W. J. McKay.
- 11.30 to 12—Prayer and closing exercises.
- 2.30 to 2.55—The Antecedents of the English Baptist Missionary Movement—A. H. Newman.
- 3 to 3.25—Bed-Rock in Foreign Missions—D. G. Macdonald.
- 3.30 to 3.55—Woman's Work in India—Mrs. Booker.
- 4 to 4.25—Foundation Work in the Field and the Kind of Men to do it—John L. Campbell.
- 4.30 to 5.30—Discussion and prayer.

#### EVENING.

8.00—William Carey—J. W. A. Stewart.

#### SECOND DAY.

- 9.30 to 9.55—Prayer-meeting—D. Hutchison.
- 10. to 10.25—Exposition: Acts xiii. 1-3—E. W. Dadson.
- 10.30 to 10.55—The Beginnings of the American Baptist Mission—J. W. A. Stewart.
- 11 to 11.25—Money and Missions—A. T. Sowerby.
- 11.30 to 12—Discussion and prayer.
- 2.30—The Local Church's F. M. Work as promoted
  - (1) By the Pastor (10 min.) D. M. Mihell.
  - (2) In the Prayer-meeting (10 min.) D. Spencer.
  - (3) In the S. School (10 min.) J. D. Freeman.
  - (4) In the Y.P. meetings (10 min.) O. C. S. Wallace.
  - (5) In the Women's Organizations (20 min.)—Mrs. Newman.

Discussion and Prayer.

#### EVENING.

- 8.00—History of our Canadian Baptist Mission—J. L. Campbell.
- Our Present Missionary Problem—T. Trotter.

The [W. F. M. Board, of Ontario, recommend that our sisters co-operate with the brethren to make these meetings a success.—ED.]

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### BUREAU OF MISSIONARY INFORMATION.

CORRECTIONS AND ADDITIONS TO CATALOGUE.

#### INDIA.

No. 4 India Leaflets	.....	\$0 00
1. History of East India Company	.....	05
2. Races, Languages and Divisions as to Religions	.....	05

3. Secular History. ....	05
4. Cities. ....	

## ON GIVING.

2. Giving as a Little Child. ....	\$0 02
8. Proportionate Giving. ....	02

## GENERAL READINGS.

21. A Hindoo Widow's True Story. ....	\$0 02
27. Miss Briggs Changes Her Mind. ....	02
31. Crete Blake's Way. ....	02
32. A Study in Proportion. ....	02

## HELPS FOR BAND LEADERS.

4. The Boys' Side of the Question. ....	\$0 02
5. Chips for Children's Bands (suggestions). ....	05

## GENERAL READINGS.

1. How There Came to be Eight (girls). ....	\$0 02
10. How Roy's Torpedoes Made a Missionary. ....	02
11. Jack's Pennies. ....	01
13. A Loan to the Lord (either Band). ....	02

NOTICE.—Will those who have books belonging to the Free Circulating Library (formerly in Mrs. Craig's hands,) kindly send them at once to Miss Stark. There are some twenty books out wanted immediately.

MISS STARK,

64 BLOOR ST. E., TORONTO.

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## NEWS FROM CIRCLES.

TECUMSETH St. Toronto Mission Band organized with 29 members. Officers. President, Miss Alice Joyce; Vice-President, Miss Julia Curtis; Secretary, Miss Maude Joyce; Treasurer, Miss Carrie Richardson. The children seem interested in their work and anxious to do all they can towards rescuing the perishing heathen. One little girl is doing without sugar in her tea and giving the result of her sacrifice towards this great cause.—A. J.

BROOKE—The Mission Circle of this place held a very successful annual meeting on the evening of Oct. 6th, when a good programme was carried out. Our Pastor, Mr. M. E. Siple, being chairman, spoke on Missions; also Mr. Kelly, of Petrolia. A reading was given by one of the members of our Circle, and some excellent music was also given by the young ladies. The annual report read by the Secretary was very encouraging, showing an increase in membership. Our Circle now numbers 17 members. During the last year we have collected in our Circle over \$30 for Home and Foreign Missions. Our meetings are well attended and all seem united in the effort to do something for the cause of Missions and the furtherance of the Gospel of Jesus Christ in heathen lands. At the close of our annual meeting a collection amounting to \$8.60 was taken up.

EAST FLAMBORO—We held our annual entertainment Sept. 23rd. We had a very good attendance and an unusually interesting programme. After the opening exercise, Mrs. Revell read a very carefully prepared paper on Foreign Missions. We were favored with the presence of our loved Missionary, Mrs. McLaurin, who gave us a most interesting and instructive address on the Samulcotta Seminary, which will be long remembered. The thank offering and collection amounted to over \$14, which we divided between Home and Foreign Missions.

L. MADDAUGH, SEC'Y.

PETERBORO' ASSOCIATION—Miss F. Caswell, of Belleville (Box 207), will act as director for the year, as Mrs. Peer has removed.

PHILLIPSVILLE.—Dear Mrs. Newman: We have received the LINK in its new dress, and think it greatly improved. If only all of our sisters could be persuaded to take it they could not fail to be greatly interested in the work of bringing the heathen to Christ (and to be greatly interested is to be anxious to help). We who read it, never lay it down without feeling our sympathy intensified, and our determination stronger to help. As a Circle we have had great reasons for gratitude and encouragement in the year that is gone. Though our number is not quite as large as it has been, a few dropping out as is always the case after the novelty of the thing has worn off, yet in the hearts of those who remain, we believe a work and an interest awakened, that shall live and grow stronger as our love for our Master grows, for after all, love for Him must be the spur. As A. T. Pierson says, "The spirit of missions is the spirit of Christ." Though smaller in number, our contributions which have amounted to \$117.00 have exceeded that of any other year. Fifty dollars of this was given by two of our number, Grandma Gile (who, though upwards of seventy, is scarcely ever absent from our monthly circle meetings,) and one of the young girls, to make themselves life members of the F.M.S.

At our annual meeting in November, a programme of readings, recitations, and suitable music, an interesting address by Pastor Moyle on the work in the foreign field, an excellent paper on "Christian Giving," by Mrs. Purvis, one of our members, and an inspiring address by Rev. W. W. Weeks, of Brockville, who kindly came again this year to help us, made one of the best and most impressive meetings we have ever had. Our collection was \$24. Our earnest hope and prayer is that this may be a year of great awakening among our people, some to the blessed privilege of going as vessels to carry the Gospel to the lost, others to the blessed privilege of sending it, and of many in heathen lands to the blessedness of receiving Christ.—H.W.

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## NEW CIRCLES.

DOE LAKE, ONT.—We held our anniversary on Sunday, 18th. Had a good programme. A collection was taken of \$2.78. Report for the year shows a total of \$28.09 for Home and Foreign Missions.

CULTUS, ONT.—A Home and Foreign Mission Circle was organized on Sept. 12th by Mrs. J. H. Kelly, with eight members. President, Mrs. Nelson Dunn; Vice-President, Mrs. Wm. Frayer; Sec.-Treasurer, Mrs. Jno. Finch.

ST. AMEDEE, QUE.—We have only nine members, have raised during the year \$19.11. We held an open meeting Nov. 11th. It is our intention to do more during the coming year with God's help.

POINT ST. CHARLES, MONTREAL. The Band reported in Dec. as organized in Olivet church should have been the Mission of this church. The name of this Band is Sunbeam. Motto: "Shine for Jesus." Object: To educate a girl in India.

STRATFORD.—The readers of the LINK will be pleased to learn that the Stratford ladies, after having a rest of several years, have reorganized a Circle. In the outset we say to weak Circles, "don't die," for resurrection is no easy matter. In our own case it took

months of talk and the calling of three meetings before matters were consummated. The pros and cons had to be freely discussed, especially the cons; nevertheless we finally organized with thirteen members, and appointed our officers subject to the approval of the Church at its annual meeting last week. The Mission Circle Constitution was adopted with the insertion of the two following articles: (1) "The Circle shall not be an organization independent of the Church, but it shall be the Church through its female membership working in the sphere hereinafter indicated. (2) The officers of the Circle shall be nominated by the Circle, and appointed by the Church at its annual meeting." The officers for the year are:—Pres. Mrs. D. G. Macdonald; Sec. Miss A. Carroll; Treas. Mrs. Howland. As special work for the month our President gave us the securing by each one of a new member. Two have since reported as having performed their work before they reached home, and if the rest of us have not been so prompt, we hope to be just as successful. A. CARROLL, SEC'Y.

SUMMARY TO DECEMBER 31.

	1890-91.	1891-92.
Churches .....	\$ 580 85	\$ 452 97
Sunday schools.....	480 72	381 90
Young People .....	37 70	
Individuals.....	291 30	300 41
*Ladies—Ontario .....	1,912 00	1,073 00
"    E. Ontario and Quebec.	400 00	500 00
"    Manitoba .....	140 00	
Other items .....	4 00	7 50
Totals .....	\$3,846 57	\$2,715 78

\*Including \$927 special on account of Mrs. Laflamme.

JOHN FIRSTBROOK, Treas.

TORONTO, JAN. 9TH, 1892.

We give the above statement of what is being given to Foreign Missions that all may see the necessity of greater effort. It will be seen by comparing what was given last year with this, that the churches have given \$127.88 less than last year; the Sunday schools \$98.82 less, the young people \$37.70 less, while the ladies of Ontario have given a little more in their regular contributions and the ladies of Quebec \$100 more. The ladies of Manitoba are not now supporting their missionary through our society which accounts for the lack of their gifts this year.

Sisters! use your influence in stirring up the churches, the Sunday Schools and the young people.

**W. B. M. U.**

EDITED BY MISS A. E. JOHNSTONE.

MOTTO FOR THE YEAR.—"Be not weary in well doing, for in due season we shall reap if we faint not."

PRAYER TOPIC FOR FEBRUARY.—For our Mission Bands and their Leaders.

"The Master is come and calleth for thee."  
 Had I heard aright? Was the call for me?  
 Was it I who was wanted? I listened again,  
 And my heart incredulous filled with pain  
 That was keen and bitter and hard to bear.  
 No doubt there were others waiting there  
 To answer the summons—the good, the strong,  
 And those who had served the Master long—  
 Yet it seemed that to me the message came,  
 For coupled with it I heard my name.  
 "The Master is come and calleth for thee."  
 I felt at last that the call was for me,  
 And timidly answered the darkness through,  
 "Lord, what wilt Thou that I should do."

THE President of the W. C. T. U. quoting these lines in her annual address says:—"This is a question which every woman redeemed by Christ should ask herself with regard to the work of Temperance." Yes, and every woman should ask it in regard to this work of missions.

WE would call special attention to our prayer topic for this month. Will our sisters remember it, not only in the closet, but at the family altar?

**THE WOMEN'S BAPTIST FOREIGN MISSIONARY SOCIETY OF ONTARIO.**

RECEIPTS FROM DEC. 18, 1891, TO JAN. 17, 1892 INCLUSIVE.

Collingwood M.C., \$1; Boston M.B., for "V. Esudas," \$6; Sault Ste. Marie Mission Union, \$3; Sault Ste. Marie M. B., \$2; Toronto (College St.) M. C., \$16.50; Toronto (Sheridan Ave.) M. C., \$4; Gladstone M. C., \$8.85; Hartford M.B. for "Pulvarti Daniel," \$9; Hillsburgh M.C., \$4.10; Port Colborne M.C., \$13; Westover M.C., \$5; Vittoria M.C., \$3; St. Mary's M.C., \$3; Atwood M.C., \$7.45; Grimsby M.C., \$4; Mount Forest M.C., \$7.17; Parry Sound M.C., \$3; Burtch M.B., \$5; Toronto (Bloor St.) M.C., \$31.13; Guelph (2nd Church) M.C., \$5; Whitby M.C., \$5; St. Thomas (Centre St.) M.C., \$6.75; Mrs. Friend, Ontario, Cal. for "Kommuguri Peter," credited to London (Talbot St.) M.C., \$20; New Sarum M.C., \$4; Toronto (Walmer Road) M.C., \$18.25; Ingersoll M.B., \$10; Toronto (Parliament St.) Juvenile M.B., \$32.54; Cheltenham M.B., for "Matsa Lundramma," \$15; York Mills M.C., \$8.25; Ladies of the Whitevale Church, \$1.55; Ailsa Craig M.C., \$7.90; Wilkesport M.C., \$2; Toronto (Parliament St.) M.C., \$6.70; Waterford M. C., \$17.75; Petrolia M.C., \$8; Malahide and Bayham M.C., \$5.25; Brampton M.C., \$5; London South M.C., \$5; Glammis M.C., \$4.55; Teeswater M. C., \$6; Teeswater M.B. for "D. Peramma," Tunj, \$3; Collingwood M.B., \$1; Tiverton M.C., \$3; sale of rmppee given by Mrs. Davies, of Belleville, per Miss Buchan, 50c; total \$338.19.

In the last LINK there is but one mistake to be corrected. Harrow S.S. Infant Classes should be followed by "Mission Boxes," not "Miss. Voyes."

VIOLET ELLIOT, Treasurer.

109 PEMBROKE ST., TORONTO.

FINANCIAL STATEMENT OF THE FOREIGN MISSION BOARD (GENERAL) FOR THE FIRST QUARTER

Total from Dec 1st, 1891 to Jan. 9th, 1892..	\$2,759 25
Balance from last year.....	572 13
Previously acknowledged .....	959 89
	-----
	\$4,291 23
Payments to date.....	6,624 79
	-----
Overdraft .....	\$2,333 56

Will they call the attention of the superintendent of the Sunday school to it, and ask him to remember it when he leads in prayer.

One of our Mission Band leaders writes to day — "Do not forget to pray for us down here. I am so worried about my Mission Band girls, for though they are interested in the work, none of them seem to have a serious thought about themselves, and I do want to see them give themselves to the Saviour."

There are no doubt many other Mission Band leaders who will echo this wish. Then let our prayers go up this month, "nothing wavering"

### WHAT WILL YOU DO ?

The Women's Missionary Union of the Southern States observed the first week of January as a week of prayer for the Divine blessing upon their work undertaken for the centennial year. In connection with the H. and F. Mission Boards and the Centennial Committee, they have undertaken to raise \$250,000. "A large sum to be raised by the women and children of our churches and Sunday schools."

What shall we do to mark this centennial year? Shall the Baptist women of these Maritime Provinces be the only ones who shall have no special offering to lay at the feet of the Lord this year?

Our F. M. Board purposes raising a "Carey Memorial Fund" of \$6,000, to be used for building purposes in India. (See *Messenger and Visitor* of January 18th.) Of course, this is a special offering, but we have in these Maritime Provinces, *forty thousand Baptists*. In raising this sum of \$6,000, we are giving at the rate of *fifteen cents apiece* as a special offering this centennial year. "Shame! shame!" The Baptists of these Provinces offer to their King a special offering of fifteen cents apiece. You say this \$6,000 is in addition to what we are giving now; of course it is. When a child receives a birthday gift, is it not always in addition to what is given it day by day?

Women of Aid Societies, leaders of our Mission Bands, members of our Mission Bands, rouse up! At your next meeting talk this matter over, form a committee of your most earnest workers, and devise liberal things. Pray over it, as those sisters in the Southern States did, and then go to work. Let it be distinctly understood that this is a special offering for this centennial year.

Our women have already pledged themselves to raise this year \$6,000 for Foreign Missions and \$1,500 for Home Missions. A large sum! Yes, it is, because it is expected to be; and in almost every case, in addition to what we give to our local church expenses and convention fund. Large! Yes, but sisters of our Union, "He loved us and gave Himself for us."

Our Co. Secretary for Hants Co., N. S., in her report to the annual meeting last August said:—"We have endeavored, in this County, to shoulder our share of the financial burden we imposed upon ourselves at last convention of \$6,000. We have calculated that if each of the fourteen Counties in Nova Scotia would have contributed a like amount, we would have exceeded the \$6,000 independently of N. B. or P. E. I. In view of these figures I feel impressed with the thought that we, as a Union, should attempt greater things in the coming year. I report for the County: Subscribers, 208; Links taken, 94; amount raised, \$444.69." Mrs. Nalder includes money raised by the Bands not noted.

In the report of the Provincial Secretary for N. S., is the following:—"Many of our Secretaries do not report the number of women in the churches. This is an important item. Sixty of our Societies have, however, done so, and the result in those sixty churches is 4,825 women. Deducting the membership of those sixty Societies, which is 1,710, we find 3,115 women who should be members of our Aid Societies. It cannot be that these three thousand are indifferent, therefore we would urge upon each Society the necessity of making a thorough canvass among the women of the church, and urging upon them their responsibility in this matter." Is there anything to hinder our having these three thousand?

The following suggestion, also from the N. S. report, may be useful in some localities:—"In sister Societies in the Episcopal church in the upper provinces many are giving, in addition to their one dollar per year, an extra offering of one cent per day. With many of our sisters this would be impracticable, but, taking as our standard the Bible rule of giving even as "God hath prospered you," is it not possible, to say the least, that one fourth of our membership in Nova Scotia could give in addition to their present offerings one cent a day. Were this done we should have in round numbers an increase of \$600. Were the half of our present members to exercise this self-denial the result would be an increase of \$1,151.00. We would recommend this plan to the prayerful consideration of our members." Let us then my sisters be up and doing. The time is short. On every hand death is busy, workers are being called Home. Only here can souls be won. "Be strong all ye people of the land, saith the Lord, and work for I am with you, saith the Lord of Hosts."

### NEWS FROM THE AID SOCIETIES.

Our Secretary for C. B. writes that fifteen of the sisters are all ready to be organized into a society at Inverness. They are beginning in a spirit of consecration and prayer which ensures their success. The spirit of God has been among them in the church, and a number have been converted.

Mrs. SCHOFIELD, from Springfield, Ann. Co., writes that their meetings are well attended. She also writes to correct a mistake. The Society at Falkland Ridge is part of the Springfield Society, and not a separate Society. Falkland Ridge is four miles from Springfield, and as the Vice-President lives there, it was thought a monthly meeting there would better keep up the interest than once in four months.

In the annual report Springfield is mentioned as having been reorganized. As the Society has never gone down this was impossible. I gladly make these corrections. Several of our sisters have written me concerning mistakes, and others to ask why their contributions were not mentioned in the annual report. To all such I would say, that mistakes *will* occur. Where monies were not mentioned by me, the reports must have come after my books were closed. Several weeks after the annual meetings, cards were received stating amounts which had not been mentioned in the reports sent me. It was then too late. The cards, etc., will receive attention at once. Illness in my home has retarded my work somewhat this winter, but I hope now to answer all.

Mrs. NALDER, Co. Secretary for Hunts, N. S., writes of a meeting held at Avonport. The storm prevented Mrs. Archibald being with them, "but on Thursday we roused ourselves and sent word hither and thither that we would have a meeting that evening." The congregation was good, many walking three miles to attend. Mr. Shaw, one of Acaha's volunteers, and brother of our missionary, presided. The Secretary is of course too modest to tell us of her own address, merely saying, "Yours truly spoke a few words as per usual." In spite of fears and disappointments on account of the absence of the "real live Missionary," every one said the meeting was a grand one. Our Secy. has the honor of being the second woman who ever gave a public address in Avonport. Strange that the first was a Presbyterian! Mrs. Nalder adds that she was told that this was the first missionary meeting that had ever been held in Avonport. It almost seems as though this must be a mistake in this enlightened age. But let us hope it will not be the last.

Mrs. BURNABY, Secretary for Queen's Co., N. S., had just finished writing a New Year's letter to each society. Three afternoons spent in visiting resulted in twelve new names for our society. Another two afternoons resulted in ten new members, making 22 added to the roll. How long would it take to add those 3,000 if each society would work thus?

Mrs. C. A. LONGLEY writes from Paradise that the Society is barely holding its own, but they hope to do more than that the coming year.

There was a slight mistake concerning the N. B. Societies in January Link, so our readers will please note the following which I take from a note just received from the Provincial Secretary. Four Societies were organized in Charlotte Co. Beaver Harbour, Baily, Rollingdunn, Oak Bay, and the one at St. George reorganized. St. Stephen is doing good work, and has an increased membership of 16.

Mrs. Lewis, of Hillsboro, was obliged to resign her work of Co. Secretary in the autumn. Mrs. W. Camp filled the vacancy, being ever ready to serve where most needed. Miss F. Fillmore, missionary elect to India, is now filling the office. She has visited nearly all the Societies in the county, and these have reported to the Provincial Secretary, showing that Miss Fillmore's work has been most acceptable. Although in the providence of God she is not permitted to leave for India, she is working for India until the dear Lord is ready for the transfer. Her health is good and she is happy trusting all to Him who doeth all things well.

St. John's Co. Aid Societies are looking forward to a Convention to be held with the Brunswick St. Aid Society, Feb. 14th.

The annual meeting of the Aid Societies of Halifax and Dartmouth was held on Thursday evening, 14th of January, in the Tabernacle church Halifax. "Grip" and a dense fog prevented our Dartmouth members getting there. But we are safe in saying it was a good meeting, Mr. and Mrs. Archibald being present.

Mrs. Nicolls wrote of the Middleton Mission Band, that it is increasing in numbers and interest. The Christmas concert was a success. The audience was a very large one. This Band is moving rapidly forward. The leader feels that she is being blessed herself in the work. This Band numbers about 50.

Westport—The interest in the Mission Band (which is the Sabbath School) is well sustained. They hold quarterly meetings usually for ground work for the entertainment of some particular person or mission. At the same time the barrels are caulked in, the contents of which are given to help sustain our denominational work. On the 22nd Dec. they gave a very nice concert, delighting and benefiting all who heard it. A collection was taken amounting to \$12.50.—M. C. B.

"Five words" says Dr. Pierson, "describes the biography of women in eastern lands

Unwelcomed at birth.—Untaught in childhood.—Uncherished in widowhood.—Unprotected in old age.—Unlamented when dead.

There is a great field open for aggressive labors of Christian women.

# YOUNG PEOPLE'S DEPARTMENT

## NO SOULS.

### A RECITATION

Hark! O'er the waters a mournful refrain  
Is borne on the breezes again and again  
List! Hear ye not like a dirge as it tolls  
We have no souls—no souls

We have hearts that ache and hunger and sigh  
As the weary years go creeping by  
But when the death shall over us fall,  
Then that is all—is all

The story you tell us is wondrous sweet  
Of One who would woo sinning men to His feet.  
But we are nothing but brutes they say,  
Nothing but clay—just clay

Oh maidens beloved, on whose earthly way  
Sweet home-light and love-light is resting away,  
Oh lovingly call these weary ones in—  
Souls are to win—to win

Souls that might shine like the stars in His crown  
Dear souls to the darkness of death going down,  
Oh haste! lest they cry while eternity tolls—  
We are lost souls—lost souls

*Life and Light*

## MISSION STUDIES. NO. 2.

### A SKETCH OF THE BEGINNINGS OF MISSION WORK OF THE MARITIME PROVINCES

THIS centenary year of Foreign Missions will no doubt be characterized by "Looking Backward." Let us hope that it may be more practical and profitable than Edward Bellamy's. Beginnings of an important movement are interesting; perhaps most of all the beginning of the Foreign Mission Enterprise. The Baptists of the Maritime Provinces manifested an interest in Foreign Mission work at an early period of their history. In 1814 when the missionary question was just beginning to engage the attention of the foremost nations of the earth and the spirit of missions was taking possession of a few of God's elect, though small in numbers and limited in financial resources, our devoted "Fathers," as we are accustomed to term them, were fully alive to this great question. When churches were few and pastors much fewer, these brave men went through these lower provinces, on horseback in summer and snowshoes in winter, preaching Christ and holding evangelistic services. They were not satisfied with their Home Mission work, but felt, even under these circumstances, that the parting command of Christ "Go ye into all the world and preach the Gospel to every creature," was addressed to them, and after many powerful appeals to the people at an association assembled at Chester, the first contribution for Foreign Missions was taken, amounting to about \$40.00. Without a missionary of their own

to support or Foreign Mission Board to direct and encourage them, they continued to push forward this work.

In 1838, at Chester, the same historic ground where the first offering for missions was made, during an association assembled there, the following resolution was passed: "Resolved solemnly and in the fear of God, to form a united Society for the maintenance of Foreign Missions." One year after the formation of this Society we have our first volunteer for foreign service. It was decided that the funds should be sent to the A. B. M. U. and their missionaries be directed by the Board. Richard Burpee, a native of New Brunswick, was the pioneer missionary from the Maritime Provinces. The Provincial Baptists were deeply interested in Burmah. The labors and trials of Judson, so fresh in the minds of all, had doubtless developed this feeling, consequently Mr. Burpee was appointed there. Five short years of service among the heathen awaits his consecrated life when he is called to higher service. He returned home with his wife and went south for the winter in hopes of recovery, but died in Florida, 1853.

The next brother of divine choice for foreign work was Arthur Crawley, born in Sydney Cape Breton; converted at Acadia College, the birth place of so many souls and the nursery for foreign missionaries. Mr. Crawley was ordained at Wolfville and sailed for Burmah. Twenty-three years were granted Mr. Crawley of devoted labor. Many and precious were the gems taken from the mine of heathenism and polished by his skilful hand during these years. He died on the passage home and was buried at Liverpool, Eng.

We have come now to notice a very important fact in connection with our mission work, viz.: Our first lady missionary for foreign service, Miss Minnie DeWolf, of Halifax. She heard the voice of her master bidding her "go tell" to her perishing heathen sisters the "old, old story" of salvation through Christ. After five years service Miss DeWolf's health failed and she, too, was compelled to return.

In 1869 William George and wife went out to Burmah under the Missionary Union, but supported by the Provincial Board. The Master was still calling and the next to gladly respond was Miss H. M. Norris. His message to her was not only to go herself and carry the Gospel to the heathen, but also to ask her sisters to send her as their representative to Burmah and sustain her while there, by their gifts, prayers and sympathy, and thus do their part in fulfilling the great commission, consequently she went through these provinces organizing Woman's Mission Aid Societies, which

have ever since grown and strengthened. The first Society was formed at her native place, Canso, January 23rd, 1870. To Miss Norris belongs the honor of establishing these auxiliaries which have been, and will long continue to be, such a blessing to the foreign mission work. The desire for an independent mission was now occupying the thoughts of our people. This matter was fully discussed and the idea predominated that if the whole responsibility of the work was thrown upon the denomination, more interest would be manifested, and increased contributions would flow into the treasury. Hence the Independent Mission was established.

In 1878 seven missionaries were sent out—Mr. and Mrs. Churchill, Mr. and Mrs. Sanford, Mr. Armstrong, Miss Florrie Eaton (Mrs. W. Boggs), Miss Maria Armstrong (Mrs. Currie). These went forth to labor among the Karens of Siam, but finding the people not so numerous as they supposed, and very much scattered, their attention was directed to the northern part of the Telugu country in India, where the Baptists of Ontario and Quebec had just entered upon independent work in Coanada. They were anxious that we should co-operate with them in winning three millions of Telugus to Christ. This met the approval of the brethren at home and so we find our seven missionaries, who had been joined by W. B. Boggs, crossing the Bay of Bengal and settling at Chiencole, Bimlipatam and Robbili, which continue to be our principle mission centres to-day. Mrs. J. W. Manning.

#### ATTENTION, BAND LEADERS.

Will all and each of you try to make this department more helpful to each other by sending to the Bureau suggestions, plans that you have found to work well in your Bands. To set this wheel going, have you tried running your collections on the envelope system? We have nearly doubled our collections since starting it. We have our Treasurer give each member six envelopes every month, (two extra in case of loss). They feel so important with them that there are a great many less "I for votes" to report, and too, by entering every week, each member's collections opposite his or her name in a book prepared for the purpose, (the Treasurer's work,) you can see and inquire into cases needing attention. Again, if Band Leaders who have letters from students in India, would send copies of them to the Bureau for distribution, they would help many leaders over hard places. Our Band has several letters from a student in India which we would be glad to have other Bands enjoy.

L. STARK.

#### HINTS AND HELPS.

MISS BARDEN, IN "LIFE AND LIGHT"

I have found a rolling blackboard very convenient for exercises prepared at home. A little girl will enjoy drawing a map for class use. A boy will be delighted to draw a picture of the Morning Star or the Robert Logan.

Again, ask the Leader's Aid to cut outline maps, from manilla paper, of the country to be studied, and let the class draw in the principal features and mark the mission stations. Ask one of your manly boys to read the scripture lesson. Encourage the children to lead in prayer; there is nothing that will so surely drive away feelings of rivalry and purify the motives of service. Ask the timid child to offer but one sentence, and supply that if need be. Whisper to her, "I will pray for you while you lead us." Let the children feel assured that you will never call upon them in the meeting without having previously obtained their consent.

A meeting can be made interesting by holding an imaginary telephone communication with our Mexican mission stations. Arrange a dialogue, bringing out the story of the mission work in that country. A boy speaking for the circle must stand in sight, and the boys supposed to speak from the Mexican stations out of sight but within hearing. A toy telephone, a small bell, and the customary "Hello" will add fun and reality to the exercise.

A little farmer boy, with his hoe and rake, may tell of the products of a hand; a little carpenter, with his tools, may tell of its dwellings; and a little dress-maker or tailor, of the manner of dress.

Children may personate our missionaries and tell of their work. Let them retain their personation for some time, meanwhile bringing in fresh facts.

Ask the youngest children to provide tiny packages of the products of Ceylon—tea, coffee, cinnamon, pepper, salt, etc. Let two little girls set a small table with toy dishes. One by one the packages may be taken to the table, opened and their contents placed in the dishes. Interest is thus aroused, and the products remembered. The little girls, who set the table for us personated Misses Howland and Hastings. The former, after the meeting, remarked, "I have been *karling* and L. has been in *haste* all the week." A short dialogue between the two brought out the table-manners of the Island.

A pretty chemical experiment with tincture of iodine and ammonia may be brought into use. Show a glass of water, saying, "God made the earth and it was beautiful." To day we will let this glass of water represent a part of the earth, Africa, Africa was beautiful, but sin entered there and defiled it (here turn iodine into the water). I have poured this iodine into the water and made it dark to look upon. I cannot pour it out. But there is something that I can do (here pour ammonia into



the water until it looks clear).—I can drive it out by pouring in this ammonia. We cannot remove the sin from Africa, but we can send the news of the love of Jesus, and his Holy Spirit entering the hearts of men will drive out the sin."

### LOVING AND GIVING.

"Children," said Miss Lee, to her primary class, "I want to give you two words to remember always" and the teacher wrote on the blackboard just over a hymn she had copied, these words, "Loving and giving."

"Dear children," she said, "I want you to love Jesus first of all, and give him all he asks."

The primary class was a Mission Band too, so the children heard a great deal about giving.

Here is the hymn that Miss Lee taught her class. They sang it to the tune, "Oh, I am so happy in Jesus."

For I teach us the lesson of Loving,  
The very best lesson of all;  
Oh, then, who doest love I little children,  
How tender and sweet is this call!  
Now help us to hear it and give three,  
The Lord thou art asking to-day,  
Then help us to love one another,  
For this we most earnestly pray.

For I teach us the lesson of giving,  
For this is the very next thing  
Our love ought always be showing  
What offer of gold and fruit is it bring.  
Here are many who know not this mercy,  
There are millions in darkness and woe,  
Our prayers and our gifts a fare needed,  
And all can do something, we know.

DR. CLOUGH'S mission to raise \$50,000 for enlarging the Telugu work and securing twenty-five men for its reinforcement has been completed; the money has been pledged, and the men are nearly all in view. Dr. Clough having thus accomplished his object, was planning to return to his work in Ongole, when a petition was received at the Rooms signed by the leading men of Ongole, praying that the Union would raise the Ongole High School to a second grade College. We have about 55,000 Christians and a population under Christian influence of 200,000 more who reasonably look to us for the means of an advanced education. There is no Collegiate school for Baptists in all India, and the need of such has been pressed on the missionaries and the people. The Executive Committee has therefore asked Dr. Clough to remain in the country for the purpose of raising \$50,000 as a partial endowment for the Collegiate school to be established. He has consented to stay and raise the money which will be included in the Centennial fund of \$1,000,000, for the general enlargement and improvement of the missions of the Union.

"THY renown went forth among the heathen or thy beauty, for it was perfect through My comeliness which I had put upon thee saith the Lord."—Ezekiel.

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Miss A. E. Johnstone, of Dartmouth, N. S., is Correspond-  
ent 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.

### SPECIAL.

#### TO THE W. M. A. SOCIETIES OF THE MARITIME PROVINCES.

Please remember that all money is to be sent direct to  
Mrs. Botsford Smith, Amherst, N. S.; and also, that the  
money should be sent quarterly, in order that all our obliga-  
tions may be fully met.

## The Canadian Missionary Link

### PUBLISHED MONTHLY AT TORONTO.

Communications, orders and remittances to be sent to Mrs.  
Mary A. Newman, 116 Yorkville Avenue, Toronto.

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

#### Subscription 26c. per Annum, Strictly in Advance.

Subscribers failing to receive their papers will please make  
inquiry for them at their respective Post Offices, if not found notify  
the Editor at once, giving full name and address and duplicate  
copies will be forwarded at once.

Send Remittances by Post Office Order, when possible, pay-  
able at Yorkville Post Office, or registered letter.

Sample Copies will be furnished for distribution in canvassing  
for new subscribers.

W. S. JOHNSTON & CO., PRINTERS,  
67 ADELAIDE ST. WEST, TORONTO.