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The Canadian Missionary Link

CANADA.

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

INDIA.

VOL. 11, No. 7.] "The Gentiles shall come to Thy light, and kings to the brightness of Thy rising."—Is. lx. 3. [MAR., 1889.

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We have received an interesting communication from our old friend, Rev. A. A. Newhall, American Baptist Missionary at Hanamaconda, India, with reference to the work in this important part of the Telugu field. It will appear next month.

ARREARAGES.—We shall be obliged very soon to strike off all names whose labels are marked with an earlier date than 1889. Will not each reader examine the label and remit subscription at once, if it be marked at any time in 1888? If mistakes are thought to exist in the labels, they should be promptly reported, and we shall be glad to correct them.

SELF-SUPPORTING MISSIONARIES.—In connection with several of the great missionary societies, notably the China Inland Mission, a large proportion of those who have gone out are supporting themselves from their own means. Is not the Lord calling to the work of Foreign Missions any men and women who are able to go forth at their own expense? A few such examples would do much to arouse interest in missions. In what way could properly qualified young men or women devote themselves and their means more advantageously?

MISSIONARIES' LETTERS.—We would call special attention to the letters from our missionaries. We believe that there is nothing that does so much to keep alive interest in missions as these letters from the field. The Conference, of which Miss Hatch gives a very interesting account, must have been an occasion of the manifestation of the Spirit of God in an unusual degree. If we at home should seek the Divine blessing and the Divine guidance with equal determination and importunity, we should experience the power of the Holy Spirit in a larger measure in our own lives, and should be more ready than we are to devote our lives and our means to God for service in His cause.

OUR FINANCES.—We understand that the receipts of the General Treasurer, since October, have been unusually satisfactory. We would again press upon our Circles the importance of exerting themselves to the utmost, that there may be an increase in contributions sufficient to meet the increasing obligations of the Societies. We need scarcely remind

our Ontario and Quebec readers, that our expenses have been greatly increased by the sending out of three new Missionaries, and that the Samulootta Seminary depends largely on us for support. Let each Circle resolve to increase the contributions of last year. This is desirable, even apart from special efforts to meet the call of our Missionaries for reinforcements. Let us work while it is called To-day.

FIFTY-TWO NEW MISSIONARIES.—Doubtless some of those who read Miss Hatch's letter will exclaim, "Impossible!" when they reach the call of the missionaries for fifty-two recruits. But this call should not be treated lightly as a bit of missionary extravagance. It was made by men and women consecrated to the service of God in an eminent degree. It was made by these men and women after long-continued and fervent prayer for Divine guidance. It was made by those who felt themselves at the time to be in an unusual measure under the influence of the Holy Spirit. To send out the number of missionaries called for is not an impossibility. It would require much sacrifice on the part of believers who remain at home, as well as on the part of those who go. But if the churches should come to the conclusion that such a number must be sent, there would be men and women enough ready to go and the means would not be wanting to send them. We believe there are at least fifty-two Baptist churches in Canada that could easily sustain each a missionary in India. There are some churches in which several individuals could easily support each a missionary. There should be no question as to the means for accomplishing the desire of our brethren and sisters in India. The question that should be asked is, "Are they needed? Is it the will of the Lord that we should send them?"

Fellow-Laborers with St. Paul.

MARIANNE FARNINGHAM

"Those women which labored with me in the Gospel, and others of my fellow-laborers whose names are in the book of life."

They lived and they were useful; this we know,
 And naught beside;
 No record of their name is left to show,
 How soon they die;
 They did their work and then they passed away,
 An unknown band,
 And took their places with the greater host.
 In that blest land.

And were they young, or were they growing old,
Or ill or well;
Or lived in poverty, or had much gold,
No one can tell.
Only one thing is known of them: they were
Faithful and true
Disciples of the Lord, and strong through prayer
To save and do.

But what avails the gift of empty fame?
They lived to God.
They loved the sweetness of another name,
And gladly trod
The rugged ways of earth, that they might be
Helper or friend,
And in the joy of this their ministry
Be spent and spend

No glory clusters round their names on earth,
But in God's heaven
Is kept a book of names of greatest worth,
And there is given
A place for all who did the Master please,
Although unknown,
And their lost names shine forth in brightest rays
Before the throne.

O take who will the boon of fading fame!
But give to me
A place among the workers, though my name
Forgotten be;
And if within the book of life is found
My lowly place,
Honor and glory unto God redound
For all His grace!

Jews in Europe and the Holy Land.

BY MRS. E. A. FINN.

The position of the Jews in Europe is daily becoming more and more critical and difficult. The persecutions which six years ago roused so much attention have passed from the acute into the chronic stage. The newspapers are no longer filled with accounts of wholesale massacres, though violent outbreaks against Jews do still occur in Russia, and Jewish towns and villages are still burnt down by incendiaries whose object is pillage, often ending in murder.

But there are other ways of harassing and tormenting this afflicted people so as to "make life impossible" for them, at least in Russia. Jews are now shut out of educational institutions and forbidden to open schools of their own. In one place, where the attendance of Jewish boys averaged 80 or 90, only two were admitted in the year 1887. In the same year only four Jews were admitted into the Technological School, and none at all into the Institution of Civil Engineers. Jews were repelled at the Universities, and those Jews who have, in former years, successfully passed examinations in medicine and chemistry, are now forbidden to practise. By a hundred such contrivances as these life is made unbearable for them. Sudden edicts of expulsion are issued by the police authorities, and these edicts are enforced with extreme severity. Poor people, who have lived for twenty or thirty years in the same city, have been given from three to eight days' notice for winding up their affairs. These things were done in the depth of winter—and now again this year the expulsions have been renewed and the enforced exodus is going on. It has been observed that these expulsions are always coincident with

the approach of winter, and one high official admitted that, in his opinion, the expulsions are happily timed if the inclemency of the season should kill off a few thousand of the Jews.

Driven from one trade after another, driven from villages into towns, from towns out of the country altogether, what is to become of this unhappy people? Many come to England on their way to America. In 1887 25,788 Jews landed in New York. Their brethren, who had already obtained a shelter in America, have made great efforts to help the new comers to find a home and a livelihood among them. Jewish colonies have been formed, and their progress and success in agriculture are most encouraging. A very interesting report has been published by the Secretary of the Mansion House Funds as to the Jewish Colony at Vineland, New Jersey, where all kinds of grain, fruit and vegetables have been grown and sold; while horses and cows have been reared as well as poultry. The education of the children is well cared for.

Many go to the Holy Land where, although it is difficult to find employment, they are at least suffered to live and die in peace, and in Palestine also the refugee Jews are forming agricultural settlements, and after much difficulty and hardship they are beginning to succeed. They grow corn and fruit for their own use, and they have begun to export fruit to Europe, especially the splendid oranges of Jaffa. The Consular reports for 1887 give most interesting statistics as to the export of fruit from Palestine in that year.

Some of the Russian Jewish refugees who come to England are unable to get any further, owing either to want of means, or to the fact that they have been plundered by dishonest people in Hamburg or in London, who, under pretext of taking their tickets for the voyage to America, take from them the miserable remnant of their savings, and then leave them to perish of hunger and cold in London.

The Jewish authorities do their utmost to relieve such cases as these, and whenever it is possible they help them to find a home in some other country. Nevertheless there are still many who must perish unless some help be given to enable them to leave this country again or to find work. The Society for relief of persecuted Jews (whose first president was the great Earl of Shaftsbury), seeks to aid these poor people, "in token of Christian sympathy" with them in the sufferings which have been brought on them by the conduct of nominal Christians in other countries.

Last year 174 cases, and this year a larger number, have been relieved in London. Some have been enabled to settle in America, or Australia; others to find work here, in ways which do not interfere with our own laboring classes. A few shillings sometimes serve to set one of these thrifty, sober, industrious Jews up as vendors of small wares: They soon save enough to rise to something better, and they become contented and orderly subjects and citizens. Very few in proportion take up trades of our English artisans, or interfere with their earnings by cheapening labor. The foreign Jews mostly find work in trades already in the hands of Jews, and which their industry and enterprise have kept from passing into the hands of the Germans abroad. The shelter, temporary or permanent, afforded in this country to Jews has already resulted in material benefit to the trade and commerce of Great Britain.

The Society above mentioned also carries on at Jerusalem a work for training some of the destitute Jews there in agricultural labor. They are employed on a plot of land outside the city, and inured to the use of their hands and

of tools in field work, stone cutting, etc. After having learned to bear the exposure and fatigue, the men can join some one of the colonies referred to above, and with a little further help, become cultivators of the soil, earning bread for themselves and their families by honest labor. But the expulsions from Russia, and the persecutions in other countries, are driving so many thousands out as helpless fugitives, that the beneficent efforts for their relief must be greatly increased if the sufferers are to be enabled to survive the hardships of the winter, and to find home and work whereby they may live.

The Report of the Society for Relief of Persecuted Jews may be had at their office, 41 Parliament St., S. W.

The effort to enable the destitute Jews in Jerusalem to find employment is carried on as a memorial to the late Earl of Shaftsbury by his own express wish before his death, when he sanctioned the founding of this Memorial Fund for the aid of Jews in the Holy Land.

It is impossible to settle in England, or indeed in any other country, the tens of thousands of Jews who are being expatriated from Russia and other European countries. They naturally turn to the land of their fathers, and all who can go thither to seek shelter if not home. The object of the Society is to show them Christian kindness in amends for past cruelties, and to help these, the advance guard, so to say, of the Jewish people, to settle down in honest industry, and to fit them for the future when they may become in God's providence, helpers in their turn to the remaining thousands of their brethren, when they too shall be driven out of all lands.

Illustrated Missionary News.

The Conversion of a Zenana Pupil.

We have only space to give a condensed abstract of a very interesting account, written in the *Harvestfield*, by Mr. W. H. J. Picken:—

"The Hindu community of Bangalore has, during the last month, been thrown into a state of alarm and excitement such as no conversion to Christianity has aroused for some years past.

"About a year ago Miss Dunhill, a lady engaged in zenana work in connection with our Tamil Mission in Bangalore, made the acquaintance of Muthulutchmi in a house which was partly occupied by this girl's parents and partly by another family who had invited Miss Dunhill to visit and instruct them. The girl learnt all her lessons with avidity, but from the beginning manifested a specially keen interest in the history of our Lord. This was so remarkable as to be brought to our notice by her teachers on more than one occasion, and it induced us to ask her a few questions as to her studies, when, with her step-mother, and a few other women from Alsar, she visited the mission house several weeks ago. She then spoke of her deep interest and belief in the New Testament, but nothing more was said at the time. Even before that date, however, and frequently afterwards, she spoke to the ladies who visited her of her determination to be a Christian, and on one occasion Miss Dunhill ventured to hint at the subject to her father, saying that as she was so fond of the Christian religion, it was a pity that he and his family should not embrace it. This roused suspicion, and for a time there was some fear that Muthulutchmi's study of the Bible might be interrupted; but her father is not naturally a harsh man, and he soon yielded to her request to be allowed to continue the lesson in which she most delighted. Thenceforward, a scriptural expression will accurately describe her daily approach to

the kingdom of Christ; she grew 'in the grace and knowledge of our Lord and Saviour, Jesus Christ.'

"On Thursday, Oct. 11th, the decisive step was taken. It was nearly eleven o'clock at night, and the mission family, who had been detained away from home until about that time, were chatting with a guest, when a foot-fall was heard in the veranda, and Muthulutchmi stepped inside the door. She did not appear agitated or alarmed, and was quite ready to respond to our anxious questions as to how and why she had ventured upon such an unusual course. She stated that she had come alone and that she had 'come for God,' which she explained to mean to become a Christian. We set before her in the plainest terms the difficulties which would assuredly arise if she persisted in her request. We spoke of her father's grief, warning her that he would certainly come for her, and that so far as her relatives were concerned, she would meet with nothing but the most bitter opposition. We told her that she would be denounced by her caste people, that we had no worldly advantages to offer her, that as a Christian she would have to earn her own living, and that probably for some years her life would be surrounded by dangers and troubles. To all this she had but one reply: At any cost she would be a follower of the Lord Jesus. During that night she remained with a Bible-woman on our premises, and at five o'clock in the morning we saw her again and repeated our proposal for her return home. Her answers were the same as before, only that she expressed her pleasure that we were going to see her father.

"A few minutes later, accompanied by the native minister and another Christian, we went to her father's house. Then followed a long interview between Muthulutchmi and her mother. To the invitations, threats, and entreaties, which were freely used, Muthulutchmi's replies were very brief. She declared that she *must* be a Christian, and that she would not return home. Some hours later her mother returned with several other relatives, but we felt that the time had come to bring the matter to a crisis, and we refused to have any communications except with her father. He was accordingly sent for, and arrived about midday. The interview between parent and child was very painful, and when the young convert was unmoved by his advice and persuasions, we almost began to hope that he would yield to our arguments, and if not accepting Christianity himself, would yet allow his daughter to remain with us in peace. At last the flame of his wrath burst forth, and he did not leave without strong imprecations upon her and us.

"Muthulutchmi had requested baptism when she first came, and had evidently expected to receive it at once. We did not, however, immediately accede to her request, and when the Sabbath came we were still doubtful as to whether it would not be desirable to postpone the administration of this sacrament. In private conversation we had thoroughly satisfied ourselves as to her faith and sincerity, and when her request was repeated on the Lord's Day, we only wanted to see if her relatives would attempt to prevent her reception into the church. But as no sign of opposition was shown up to the hour of our midday service, we publicly catechised her, in the presence of a congregation of more than two hundred persons, and having received a clear avowal of her faith, we baptised her by the name of "Lydia Muthulutchmi." Ten minutes after this interesting part of the service was concluded, her mother and some other people appeared at the chapel, and we soon learnt that men were outside. They were persuaded to keep quiet until the close of the service, and then, while they were watching one of the doors, Muthu-

lutchmi was safely conducted by another way to the mission house. Her people caught sight of her while she passed, and in the violence of their anger, they made a disturbance which threatened to become serious. Our native Christians had poured out of chapel and gathered round in a great crowd, and until police assistance arrived we were under apprehension lest any of our warm-hearted adherents should resort to an un-Christian mode of settling the dispute. At length the crowd was dispersed, and Muthulutchmi was left alone with her protectors. She had been more agitated with the fear that her angry relatives might seize her forcibly than with all that had transpired previously.

"The rest of the story may be told in a few words, though more may have to be added in another issue. Lydia Muthulutchmi remains with us, and we are daily more and more convinced of her intelligence and piety. To our Hindu friends we can only reply that Muthulutchmi is perfectly free. She has voluntarily taken this unusual step that she might obtain religious freedom, and it would be contrary to our principles of religion to interfere with that freedom by forcibly ejecting her. May the dawn of religious liberty, which is only just beginning to break on benighted India, develop rapidly into the brightness of the perfect day, and may the glad illumination appear in every home. We ask the sympathy and prayers of all God's people."

THE WORK ABROAD.

Christmas Day in Cocanada.

Dear Readers, On this side of the world, Christmas Day dawned bright and beautiful, the sun shone with unsurpassed brilliancy, but instead of the dazzling whiteness of snow and frost, our eyes beheld green grass and foliage, and flowers in abundance; indeed as we sat down to early breakfast, with doors and windows wide open, we were reminded of a June morning at home rather than of the 25th of December. Immediately after the above mentioned meal all the boarding-school girls came to our house (the zenana house, where at present Misses Hatch, Simpson, Baskerville and I are living), they arranged themselves on the veranda, and sang two Christmas hymns; as they finished singing, the church bell rang, and they, Miss Hatch and I went to the Telugu church, Misses Simpson and Baskerville attending the English Church. After the service, which was conducted by Jonathan Burder, we came home to do some decorating. Mr. and Mrs. Craig, Mr. and Mrs. Davis, Miss Folsom and Mr. Laflamme were to take dinner with us, and we were desirous that our house should be clothed in true holiday attire. Breakfast was at eleven o'clock, and we were about to rise from the table, when our cook and his family appeared in the doorway. Cook carried a cake, from the top of which floated a paper flag, whereon was inscribed, in Telugu, "For the English Missionaries," this was their Christmas gift to us. I wish I could give you the picture they made as they came toward us, first there was cook, who is a man of about forty-five years; he always has a wild, frightened expression on his face, and this morning it was more apparent than usual, behind him, came his wife, a bright, happy looking woman, in her arms was a year-old baby, and clinging to her skirts, were two other little ones, one in a yellow skirt, bordered with red, and a purple jacket, the other in skirt and jacket of very large patterned

chintz. They made a brilliant picture, quite worth framing. At twelve o'clock the beggars were to be fed. Every Monday they receive rice provided by the missionaries in the compound. This however was an extra supply, as they had been fed the day before as usual. The work of distributing the rice belongs to Jonathan, the Telugu pastor here. So to Jonathan's house we wended our way, and there, in front of the verandas were more than one hundred men, women and children, a more wretched, miserable lot of human beings you could not imagine. There were the lepers, the palsied, the blind, the lame and diseased of all kinds. I could but wish that the Saviour might come down into their midst as of old. Think of the change that would be wrought—the leper cleansed, the blind seeing, the lame walking, etc. Looking on such a sight, one begins to realize the depth of meaning in the words, "He healed all who came unto Him." The next thing on the programme was the treat for the children. Misses Hatch, Simpson, Baskerville and I had decided that we would try and give the children of our Christian schools a wee taste of home Christmas. At 3 o'clock p.m., they met in the church and marched to the house; first came the girls of the boarding-school with their bright red quakas, after them came boys and girls whose costumes were varied both as to color and style. There were skirts, jackets and coats of green, yellow, red, blue, pink and purple. There were boys with trousers of white muslin, patterned in enormous red flowers, and made with draw-strings at waist and ankles; such had no need of a coat, and didn't have one. Others had coats or shirts and no skirts; there were girls with skirts minus waists, others, however, were quite well-dressed, though none had shoes and few had hats or turbans. They all sat down on the floor, and we gave them buns and coffee, bananas, guavas and candy. They enjoyed it, so did we; one look into their happy faces, sparkling eyes was enough to gladden any heart. After they were gone, we all sat us down to dinner and a happy family we were. At the close of a pleasantly spent evening, we looked back over what was, to three of us, our first Christmas Day in India, and I think we decided that it had been the happiest Christmas we had spent for a long time, and a little song of thanksgiving rose from our hearts, because our Heavenly Father had counted us worthy to be here.

F. M. STOVEL.

Jan. 2nd, 1889.

Cocanada.

(Extract from a Private Letter.)

I have just returned from a short tour. But as it is my first I must write you a little about it. Brother Laflamme and I finished all our examinations in thirteen months after reaching Cocanada. This kept us pretty well down to books, and my soul longed for real contact with the people. Accordingly Brother Craig and I started four days ago, and I tell you we did some hard work. We set out on the boat in the evening, and after going about two-and-one-half miles from Cocanada we stopped and took our lantern and started for a small village called Knouven. We preached about an hour and a half in the Malapilla, to the outcasts; many of them were drunk, but they all listened well, and said if we would come often they would learn the good way. We then went up to the village proper and preached to the caste people. We had tracts with us but no one could read in the village, or if there were any we did not see them. We told

them over and over the simple story of Christ, answered all their questions, and reached our boat again at ten o'clock at night. We were up the next morning at five, the men had pulled the boat along to another village in the night. So we took a hurried lunch and walked a mile across the fields to the village. We first went to the outcast part of the village, which is quite separate from the caste people, sometimes a mile away. These people go to work early, so we were there at sunrise. We found them sober. Mr. Craig had never been in the village before. We talked to them till they had to go to their work; then we set out for the caste part of the town. Having selected a favorable spot we began singing, and were soon surrounded by from 50 to 100 people. Mr. Craig began to speak, and they were all listening well for about half an hour when a swell of a Brahmin came down and began to make an uproar by calling out all sorts of nonsensical questions. I started towards him, thinking to direct his attention and have a quiet talk with him alone, but when I was about ten feet from him he ran backwards and said, "Don't come near me, I'll be polluted." Such is the ignorance in the small villages, while in towns Brahmins will come from all sides and talk with me by the hour. In these villages only a few are able to read, say ten men in a village of two thousand. So, when that Hindoo said in Toronto the Brahmins were able to cope with doctors of divinity, he uttered a phantom of his own brain. The fact is, an ordinary workman at home could floor any or almost any Brahmin in fair argument. The educated Brahmin keeps very quiet because he has been in contact with English professors, and finds out how little he knows. The one who is learning to read a little English does the spouting. I have had no trouble with the B. A. men. The trouble comes from the ignorant, who do not know what they ask, or when they receive an answer. If I talk with them about sin, they think I mean by chance they stepped on some insect, or killed a troublesome fly. They have no conception of sin, or at least none in common with us.

Well to return to our tour. We continued on for four days visiting entire heathen villages. We preached about eight hours every day, and sold three or four gospels in every village. The gospels are printed single here for distribution. It does not do to give a gospel to anyone for he would not read it, but if he gives one cent for it he will take the greatest care of it. In this way we preached the gospel in seven villages, visiting one of them twice. We gave a number of tracts and some hymns. They all said if you come oftener we will learn. But think, they have never seen a missionary before, or at least three out of the seven of these within ten miles of Coocanada. I am now about to take charge of this important field. I will have five hundred thousand to try and reach with the gospel. There is no mission field on earth that I have read or heard of where so much has been done in so short a time. Hudson Taylor with his three hundred men is far behind the work done here by four men. I believe our method is God's method, and so is the best on earth.

Many of us are trying to calculate how cheaply we can live, but it is a mere question of exchange; if we take less salary we will have to use more mission money for other purposes. Thus, I give to the support of the Bible Society because we get all our Bibles from them. Then I contribute to the Tract Society for I get thousands of tracts for my preachers to distribute through the villages. Then we entirely support the Tiunany Memorial School out of our salaries. Eight girls have been converted in that school this summer. Then we give to the Telugu church and the Eurasian church. Week by week we feed

seventy or eighty beggars every Monday. These are lepers, blind, limbless, etc. There are many things one finds it wise to do in introducing Christianity. We give quantities of pills and Pain Killer. All this comes out of our salaries, and many little things that I cannot mention. These things must be done. Reduce our salaries and we will be compelled to cripple the work or use mission money for such purposes.

We have a large Eurasian population, all English speaking, and we must reach them to some extent with the gospel. So we often invite them to dinner or tea and then give them some soul food. Every Englishman here keeps concubines, and we feel we must try to reach them to some extent with the gospel.

I will wait till I am here a few years before I will undertake to say how cheaply a man can live. But I believe if he holds a station he cannot do on much less than \$1,000, perhaps he might manage on eight hundred if there was no sickness in the family. I think every two or three years one ought to go to the hills if it were only for six weeks. We are working in the hottest part of India. Calcutta and Bombay are both 10° or 12° cooler than we are all the time, besides they get the sea breeze. No one can describe a hot season in India; I can only say it is awful. The Salvation Army die off like cattle, and then try to hide their death-rate. Two years ago fifty came to this country and of that fifty before one year was up ten had died, never having spoken a word of the language, and before the two years were up fourteen more were disabled and had to go home or be sent by the charity of English people. Some left the Army for other employment, and some are in the hospitals; so out of fifty, before they had learned the language thirty were gone. They have been begging mostly from English people, not from Hindoos.

Their work, except among the Eurasian people, is considered a failure by all sensible men. English people have lived in India for over a hundred years, dressing in their own costume, and the whole tendency is for the Hindoo to dress as we do. We have no need to change our dress. We only require God's Holy Spirit in our hearts to lead these men to Christ. It is far better to take a little care of one's self and live here twenty years than to die before we have done any good. The great tendency of all our missionaries is to overdo, the work is so great. Miss Hatch is working far too hard for her strength; she visits the Zenanas from one p.m. to five and then gets her dinner and walks out to small villages and preaches in the streets with her Bible-women. The other night she brought 250 people to the church from the street where she had been preaching; she has put in a year of very hard work such as you never think of at home, and she is looking pretty thin.

If one loves souls he can seek them from morning till night and never leave his study. They come by ones and twos and talk of this new way of life, and at night one feels his tongue getting thick, and his throat parched and dry by talking. Bro. Timpany died just from this constant strain. Every day I have to send Christians away from me who have some difficulty to settle or some request to make, and I am too tired to listen to them. I have had several caste men coming to read and talk for some months, and so has Miss Hatch. They get about ready to come and then their relatives send them off to another village for a time, and a new lot come; thus we sow the seed—O may God water and cause it to grow. If God be with us during the next year we hope for great things. Ask prayer for Bro. Laflamme and me, as we are about to shoulder this whole field, and will be touring

hard before you get this. I am praying for a caste man who can reach caste men, as most of our workers are out-caste and cannot reach the caste people.

J. E. DAVIS.

Akidu.

(Extract from letters to the Corresponding-Secretary.)

Our Conference here, which began on Saturday evening, continued up to Wednesday evening and was full of interest throughout. It was the most spiritual of any I ever attended. On the first evening there was an earnest waiting together for the Spirit's blessing; then on Sunday evening after the service which was held at half-past six, we waited again especially craving that the gift of the Holy Ghost might be given to each. There was much confession, mutual exhortation, seeking to know the Truth, and prayers until ten o'clock. We felt as if we could not leave the place till we had felt the power of the Holy Ghost within our hearts. On Monday evening we met for a special Bible reading on the subject, and on Tuesday evening again, for more Bible reading and more prayer. It seemed as if it were possible that we might be filled with the Holy Ghost, filled with the fullness of God, as Paul prayed, and we prayed one after another until most of us had prayed two or three times. Then the text came to us "Go forward," and some of us felt that the power had come, we must henceforth go forth in that strength, in that confidence, and the blessing would follow. We are still seeking to know His will fully. The half hour prayer-meetings in the mornings before we began business were all full of this subject. Monday, conducted by Mr. Davis, who spoke on the "Waiting," as they at Pentecost waited. Tuesday, Mr. Stillwell, who spoke especially on being "Filled" and Mr. Craig on Wednesday, who referred to the "Dry bones of Ezekiel," who had power not only to prophesy to the dry bones, but to the four winds and to the Spirit of God and say, "Come ye winds and breathe upon these slain, that they may live." And we prayed for that waiting spirit, for that filling and for that power to prophesy. And now what is the result? After full and lengthened discussion, during one of the sessions a series of resolutions was brought in, where it was decided to request the Baptists of Canada to send out FIFTY-TWO more missionaries immediately, that the evangelization of these Telugus, with the blessing of God, may be accomplished in the present generation. To those, were to be added lady-missionaries as the work opened up. This was thought to be in fair proportions. There are about 70,000 Baptists in Canada and there are 3,000,000 Telugus here to evangelize, and if 60 men are here, each one has 50,000 as his field. If with him are associated say, fifty native helpers besides lady-missionaries and Bible women, the work in this generation, is thought possible. Now can we do it? Can the people at home do it? The resolutions said as much, and they were passed unanimously. We in the field are ready to do our part. Are all at home ready? We hope so. These resolutions will all be forwarded home, as quickly as possible, and we hope to labor and pray, and pray and labor while we are in the thick of the fight, that this may be an accomplished fact.

■ There has been, we believe, a great shaking at home with regard to Foreign Missions, but we long for great results. May the people be stirred as they never were stirred before! Much good has been accomplished in the past. Can we not look for still greater outpourings in the future? What a grand thing it would be to hear

of twenty sailing from our part of Canada in the next few months. They sail by large numbers to the Salvation Army Missions and to the China Inland, why not to ours? The ingatherings with us have been greater in proportion to the workers, than with the Inland Mission; there is a bright prospect here. Why will the people not come?

The Lord has much money among His own people that is not being used for Him. I think there need be no lack there. God grant that the forces may be assembled together, that the Spirit of the Lord may come down upon His people, that those full of faith and the Holy Ghost, may be appointed to this work, even those with unbounded confidence in God and His truth, who have one aim, that of knowing the Master's will and doing it, and who have that mind which is ready to endure all things for His sake.

Now, my dear Miss Buchan, I have written you a long letter and I fear rather an illegible one, but I hope you will excuse it. Thank you very much for your account of the public meeting and any further news. Please give my love to each of the members of the Board, when you meet, and tell them that under the Master I am doing my best to accomplish their will in this land, that I am working in their place and ask to be upheld by their prayers.

It is so good to be right into the work, to be giving my whole time to direct service for my loving Master. Again and again, I thank the Lord that I am here, that He put it into your hearts to send me and that through your prayers and the prayers of others He has been with me every step of the way, and is still with me, blessed be His holy name.

May you each and all, be full of prayers and zeal for this great work, and may the crying need of this great land be a cry in the heart of every man, woman and child, throughout our churches, is the prayer of your loving sister in Christ,

S. I. HATCH.

P. S.—A special day of fasting and prayer was appointed, which I hope will meet with your approval and be observed. As soon as the reports of the Conference are printed I shall try and send some copies.

(From Miss Simpson.)

It is really most appalling to look about us and see all that there is to do, and because the Father's children will not hear His voice, the work must go undone, and souls daily go down into endless perdition. I would think that Mr. Stillwell's letters in the Baptist must have awakened new desires in the hearts of many of Canada's sons and that there need be no lack of willing ones

Perambore, Madras.

Dear Readers,—When I left home a little over one year ago, I was asked by several Circles, Bands and Sunday schools, to write them letters, telling about India and the work here. I have, I think, kept my promise in every case, but one, of writing directly to the Society which asked me to do so, and in that one case another Circle has been requested to forward their letters. In all, I have sent eleven letters to Canada and six to the States, to the church with which my husband was formerly connected. I have only received four acknowledgements of these letters, two from the States and two from Canada, and one of these latter was from an English Church society, the only one I have written to outside of our own denomination. In some cases, I have no idea whatever

whether these letters have been received or not; in regard to the others I have only heard in a round-about way of their reception. After taking the time for writing these letters, time which could easily have been spent in other work, it would be gratifying to know that they had reached their destination. After a reasonable time has elapsed I have looked longingly, but in vain, for what would have been most welcome news. I felt sure that those whom I loved and in whose welfare I had a loving interest would soon write to tell me of their work. Months have passed and yet no such letters.

Do you not think it would be well if the secretary of any society, or some member, were appointed to acknowledge such letters if only by a few words on a postal card? I have heard of Circles which appoint one person each month to write a letter to some missionary, and this letter is read at a meeting before being sent. In this way many may be interested and brought into personal contact with the work.

If you at home like to hear of our work and to be kept informed concerning it, do you not think that we, who know and love so many of you, are deeply interested in hearing of the welfare and progress of the work at home, work in which perhaps we have formerly taken part.

I make these suggestions in behalf of others as well as myself, whose experience, I know, has been sometimes similar to my own in this matter.

Very sincerely yours,

Jan., 1889.

ISABELLA ALEXANDER DRAKE.

Rebecca, the Bible-Woman's Letter to Dundas Circle.

To my much-loved sisters, your obedient sister, with many salutations, writes as follows:—Loved sisters, up to the time of my writing this letter, we are all well. I believe and pray through Jesus Christ that you may be thus. First, and principally, a short time ago, the things you sent me in our mother, Miss Hatch's name, namely, four photographs, the box, the painted cloth (print), the scissors, needles, etc, from your loving land, reached me, but I have not yet shown you any loving gratitude, therefore I beg you with tears to forgive my fault. Besides, when you sent those things, I was in a very bad state, for this reason I did not write to you. Please forgive my fault.

Loved sisters, you said at one time if I turned a soul unto God it would be as a star to me (in heaven); so through our Lord Jesus Christ, last month, my sister, through me (my persuasion), believed in the Lord. With her, by the will of God, eleven received baptism. I believe you will rejoice when you hear of this matter. This sister is a widow and very poor, but having found the Lord Jesus quickly that alone is great riches. She is now living with me.

Sisters, concerning my week's work; in the morning we go out twice and twice we study lessons in (Old Testament, New Testament and Pilgrim's Progress, and recite them to our mother, Miss Hatch. Then she teaches us the pith of them. Now the Lord's work is prospering; many people are confessing the Lord, and we are not hindered. As far as it is possible for us, we are scattering the seed of the Gospel, therefore may God give His help that the Holy Spirit may rain (blessing) upon it, and that we may see the good fruit of our labors.

Sisters, when I go out, I teach some to read, some to sing our hymns, and to those who will hear I tell of the

Lord. Many believe in God, but they fear the world, therefore pray that those chains of caste may be broken. I am always praying that the fruit of my labors may appear.

Sisters, from the beginning of October, our mother, Miss Hatch, takes us with her every day, and goes out to preach the Gospel; therefore, through her, may God make many show us favor. She is doing this work with great care and favor and love. You know well about this country, do you not? But the Lord is our great help and shows great peace. On Sunday, I teach a few children verses, and talk to them according to my power.

May the all-powerful God save you and me by His holy arm. Amen.

THE WORK AT HOME.

"Beginning at Jerusalem."

Not that the W. M. Union of these Maritime Provinces exactly obeyed this command when they formed their constitution, and laid their plans for missionary work, but the command was in the Guide Book all the same, and loyal hearts could not be satisfied until the home fields were being cared for as well as the foreign. Not that the foreign work must suffer because the money given to that would now be divided between the home and foreign, but because consecrated hearts saw new paths opening in which they might show their love to Christ by added self-denial. Only the great Master Himself knew and understood the thrill of joy which went through the hearts of His children on that never-to-be-forgotten day in August, 1888, when, at our annual meeting, the home work was incorporated with the foreign, and the constitution altered to meet the needs of both. Henceforth the two are one; side by side the work goes on. And has the Master honored this obedience to His commands? Let us see. We went forward falteringly, but the word comes from one society after another: "We have taken up the work of Home Missions and are doing what we can."

For our second quarter, \$142 has already come in, and this amount represents only a little of what is being done, as many do not send in to the Treasurer until later in the year.

Is the Lord telling us what to do with this money? Why, the doors are opening on every side. Meeting houses are needed all over our land. There are numbers of places where the people only need a little help to enable them to build their own place of worship. Every such house that we help to build, means glory to God, means Christian lives made better, holier, means souls saved, means that Christ will see of the travail of His soul and be satisfied. Such an investment will surely pay.

Next, the North-West call for laborers, and how can they go unless we send them? We were all delighted with the reports given us last summer by the brethren who visited us from those parts, and our hearts burned within us, to help on the cause there. Read this extract from the *N. W. Baptist*, and behold another open door:

Reference is made to a tribe of Indians, who number about one hundred and fifty souls, living on a reserve fifteen miles from this town of Portage La Prairie, and known as the Chippeway or Bungy Indians.

These Indians presumably came from the valley of the Ottawa River, early in the last century, in pursuit of

game. They drove out before them the inhabitants, the peaceful Mandans or Mound Builders, and pitched their tents in various parts of the North-West, what is now *Portage la Prairie* included.

With the advance of civilization they necessarily declined, until the present time they possess only their reserve of ten thousand acres and a rich heritage of pagan superstitions.

They are wedded to their idolatry, and by no casual effort, by nothing save the Spirit of God, and the patient, persistent, prayerful work, of one who will assist by the practical evidence of an every-day life among them, can that be dissolved.

They are a manly, intelligent type of the American Indians, strong in their religious beliefs, but equally liberal in their tolerance of the spiritual claims of others. They possess a fair standard of morality, as the following literal interpretation from a speech made at one of their annual sun dances or religious festivals would indicate :

"Live honestly with your fellow man : love one another : cleave to that which is good and just, and forsake evil in thought and intent ; then the Great Spirit will prolong your days in the land and welcome you to the happy hunting ground when you die."

A number of the younger men and most of the Indian women would like to see a school established on the reserve, but objection is raised in council by a few of the older men, one old man in particular, and until he is removed there can be but little hope of establishing a school.

Preliminary work would have to be done by a duly qualified missionary, who could gain the affections of the people by living among them, before doing any aggressive Christian work. They are very quick to resent any interference with their religion, and of course, civilly speaking, they are supreme in such matters on their own reserve.

A number of these Indians can speak English, and their own language, it is said by those who understand it, is not a difficult one to learn, and in addition to this missionary would be assisted by Messrs. F. Ogletree, Chas. and Malcolm Cummings, to the extent of their ability. The first named gentleman has been Indian agent here for years, and the latter two have known the Indians for twenty-five years, and are thoroughly conversant with the language.

We would urge as reasons why immediate action should be taken in this matter

1. These people are as ignorant of true religion as are the *Telugus* of India, or the naked natives of the *Fiji Islands*.

2. Charity begins at home, and therefore by not attending to the spiritual wants of these people, we, as a Church of God, are neglecting our first duty.

3. The failure of God's people to carry the Gospel to these perishing ones, is tantamount in the eyes of the world, to "passing by on the other side," and is therefore an indirect hindrance to Christ's cause.

4. If some Protestant denomination does not quickly obtain a foothold upon the reserve, the church of Rome will shortly do so, to the exclusion of the true worship of God.

5. So long as we remain passive in this matter, *with power to aid*, we are guilty of their blood before God.

Not only among the Indians, but among the English-speaking people is work needed. The call is loud, "Come over and help us." And yet again comes another call ; another open door is set before us, and the Master stands beside it, asking, as He points to it—

"I gave My life for thee,
What hast thou done for Me?"

The Grande Ligne Mission of Upper Canada ! Who does not know, who has not heard of the faithful worker, who, counting not her life dear unto herself, left home and friends to bring the Gospel of Jesus Christ to the French Canadians.

In 1835, she came, and labored, and prayed, until in 1868, she was called home. Thirteen hundred persons, during her labors, made a public profession of faith in Christ, and four thousand Roman Catholics, through the instrumentality of the Mission, had become Protestants. And still the mighty work goes on, amid discouragements many and great for want of money, for want of the prayers of God's people, for want of sympathy.

In the report of this Mission for 1888, a pastor writes, "Since our last annual report was written, five happy converts have been baptized, four of which were recent converts from Romanism. Speaking of one of these, our last report said, 'The niece is as deeply interested as her uncle and aunt, and as firmly decided to follow Christ, but she anticipates great opposition when she returns home, where Protestants are scarcely known.' Christian brother, or sister, who read this, will you raise your heart to God in prayer for her?"

Sisters, these are the open doors the Master has set before us since we entered on this work. Shall we enter ? Shall our consecration to His service be such that in August we shall be enabled to give to each of these, and praise the Lord that, while we gave of His own, He enabled us to offer so willingly ? A. E. J.

The quarterly meeting of the Aid Societies of Halifax and Dartmouth met on Tuesday, 5th of this month, with the North Church. The attendance was large, and a spirit of earnestness pervaded the whole. Letters from the field were read from Mrs. Churchill and Miss Wright, and then a short address from the President of our Union, whom we all gladly welcomed into our midst. She spoke of the vastness of our work, that we must indeed close our eyes and ears resolutely not to see it. So much to do, so much to plan and work for. The great obstacle in our way is Christian indifference, but we have the stimulus of Christ's last command, and it is ours to rouse to effort the indifferent ones, to plan the work, to study the best ways and means, and to pray with and for each other. Christ's constraining love the motive power. Work, for the night is coming.

The financial statement for the second quarter shows: from N.S., \$440.35 ; N.B., \$264.60 ; P.E.I., \$83, donations, \$28 ; Home Missions, \$142.12. Total for the quarter, \$959.07. \$875 had been paid to the Treasurer of the F. M. Board, being the second quarterly instalment. A. E. J.

Has any one been led to give one cent a day to the cause of Missions ?

News of the Circles.

LONDON.—A union meeting of the four Baptist Mission Circles was held at Talbot Street church, at 3 p.m., Jan 2nd. About eighty ladies were present ; Mrs. Porter presided. After a short season of devotional exercises Mrs. Carfrae gave a warm welcome to the various representatives, and spoke words of encouragement concerning our mission work. Mrs. Friend then gave some interesting information on our foreign work, followed by the reading of a pamphlet by Miss Thornhill, entitled, "Telugu women

Miss Esh and Miss Thornhill favored us with a duet, called "Woman's Mission." Papers full of information and interest were read by Mrs. G. F. Robertson, and Mrs. Weldon on Home Missions and Grande Ligne work. A talk followed on best methods of raising money for the Endowment Fund. A poem entitled, "Living Waters," was read by Miss Porter. Several new members, who have moved into the city lately, spoke a few words which added interest to the meeting. Closed with the doxology. A short time was passed in social intercourse before tea was served in the basement. At 8 p.m., public meeting was held; Mr. Porter in the chair. Mr. Johnson gave, as usual, an excellent missionary address. We were greatly disappointed that Mr. McKay was unable to be with us. The meeting was a very satisfactory one throughout, and was closed with the hope that such reunion might be repeated.

MOHAWK.—Our Circle was much encouraged by a visit from Miss Frith in November. We had a public meeting in the evening; the chair having been taken by the president. Miss Frith spoke to us of the needs of the Tolugas, and their system; enforcing the lesson by comparison. The listeners were evidently very much interested. The treasurers, Home and Foreign, gave an account of the year's receipts, viz. \$22.45 for Home, and \$50.95 for Foreign Missions, and the total since organization three years ago, \$184.80. The secretary's report showed an increase in numbers and interest; present membership being twenty-nine. A few edifying remarks were given by Rev. J. G. Hastings. Music was furnished by the church choir. A collection of over \$4.00 closed an enjoyable missionary meeting.

GOLDS.—We held our annual public meeting on the evening of the 14th ult. Mrs. McLaurin, of Woodstock, gave an address, touching the need of native preachers and teachers in our India mission fields, and the importance of the work that is being done at Samulcoota Seminary. She told of Passia Samuel, the student our Band has been supporting for several years, and congratulated the Band on the promise of usefulness evidenced by Samuel's ability and faithfulness. Mrs. Barker, of Ingersoll, spoke of "Our responsibility," in view of the positive command of our Lord, the great need, and our deep obligation to pass on to others the "glad news."

Our Pastor said it was not enough for us to stand at our own door, and scatter a little seed in our own back yard; we must go.

Pleasant weather, fine sleighing, good attendance, and earnest attention, all combined to give, we trust, a profitable meeting. Collection, \$9.11. R. G.

New Circles.

NEW GLASGOW.—Some four months ago we organized a W. M. A. S. in connection with our church. We started with sixteen members and have had one added at each of our meetings. Our meetings have been seasons of refreshing from the presence of the Lord.

CEDAR SPRINGS.—A branch of Blenheim Mission Circle was organized at Cedar Springs on Feb. 5th, by our President, Mrs. Booker. The following officers were elected:—President, Mrs. Booker; Vice-President, Mrs. James Deew; Secretary, Miss Carrie Deew; Treasurer, Miss Emma Benedict. The branch starts on its work with twelve members, and a number of others will doubtless join at once. We believe that a greater interest in missionary work will soon be manifested in this part of our field.

MRS. P. C. LUMLEY,
Secretary of Blenheim Mission Circle.

YOUNG PEOPLE'S DEPARTMENT.

Letter from Mrs. Drake.

Dear Little Friends,—Thinking you would like to know how we travel on the canal in India, I will tell you a little about it. There are railways in many places in this country, but not everywhere, and where there are none, we generally travel by carts or on the canal. One evening in December we started on our journey, leaving Madras about seven o'clock. Our boat was a small one, only five tons, but nice and clean. We could not stand up straight in it, and there was no room for table or chairs, because we had to take so many other things; so we ate our breakfast and dinner off the top of a trunk, having spread a cloth on it and put our dishes on, and sat on the floor like the native people do. Before I got home I was very tired of sitting this way and was glad to get into my own comfortable chairs and be able to walk about just when I wanted. Every morning and evening we walked for a mile or two, but during the day we had to stay inside. It is very easy to get off and on these boats, as we are always near the shore, and men draw them, except when the wind is the right way for us, then they put up the sail.

Some places were very pretty, trees growing all along the banks, making a shady walk, and, as far as we could see, beautiful fields of grain; then, again, there was nothing but sand and a few palms or cocoanut trees, very far away. In many of the sandy places there was a vine growing on the ground, with a flower somewhat like the "Morning Glory." I saw so many beautiful butterflies, more than I ever saw before; if any of you boys had been there, I am sure you would have caught some.

In some places the canals are filled with fresh water, in others the water comes in from the sea and is salt. Most of our journey was on the salt water canal, and at night as we sat outside we could see the fish darting about, making a streak of light which was beautiful. If we dipped water in a cup or jug, it looked for a moment as though it were full of little stars. If you do not know what made this so, ask your mamma.

When we came to a village and had to wait for new coolies to draw the boat, we generally took a walk, talking to the people we met and telling them about Jesus. One evening a number were listening while Mr. Drake told how Christ died for us and will save us if we ask Him, which their stone and wooden gods cannot do. One man came to Jonah, a Telugu boy who was with us, and asked him, "If I pray to this Jesus, will he truly hear me?" Although they often go away while there is talking, they will always listen to the singing and seem to like it.

I told you we have to take a great many things when travelling in India, which we do not need to take when in Canada. We must have, besides our trunks, bedding, dishes and plenty of food for several days' journey; but most important of all, is plenty of good water for drinking and cooking. One time all our good water was finished, and we passed several villages where there were no wells, and the people used water from the canal, or from ponds—where it had stood for many weeks. So, for one day and a half, we used canal water, which was boiled and filtered, but even then was not good. I do not know what we would have done if this had happened in the salt water canal, but fortunately for us we were then in fresh water. When we were able to get good water, it had to be carried ten miles on men's shoulders. This will show you how precious water is in this country and

how careful people are of good wells. Many persons bring all the water they use two or three miles every day. Do you remember reading in Genesis about Abraham and Isaac digging wells, and even fighting about them sometimes! At home we would think it very strange to make such a fuss about one well, or write about a person digging one as though it were a great thing; but in this hot climate, where water is often scarce, a good well is considered a great blessing.

The Bible says a great deal about wells and water, and in telling of all the greatness of one king, it mentions, among other things, that he "dugged many wells." God's blessings are sometimes compared to good water, and if you will look at Isaiah xii. 3, John iv. 10 and Rev. xxii. 17, you will read this for yourselves. From the second chapter of Genesis, where it says, "a river went out of Eden to water the garden," to the last chapter of Revelation, where it is written, "he shewed me a river of water of life," much is said about water. I shall write a few texts at the close of this letter, which you will perhaps like to find yourselves.

Dear children, if you and I are to see the beautiful river spoken of in Revelation, and eat the fruit from the trees growing near it, we must drink of the water of life. Will you not accept this invitation yourselves, and ask the dear Lord to make the people of this land willing to drink the Water of Life which is offered to them freely!

Your friend,

ISABELLA A. DRAKE.

Gen. xxi. 14-19, 25.

Exod. xv. 23-27.

Num. xx. 2-11.

2 Chron. xxvi. 10.

John vii. 37, 38.

Gen. xvi. 15-22, 23.

Exod. xvii. 1-7.

Num. xxi. 14-18.

Isaiah lv. 1.

Rev. xx. 1, 2, 17.

"Like Father, Like Son."

My Dear Children,—It is now the month of May, and in Calcutta it is very, very hot. The schools are all closed for holidays, and *Zemna* work, too, and all the missionaries who can, are only too glad to come to the hills for a few weeks, where it is nice and cool. The place we are staying in is called Darjeeling. If you look in your maps you will see it is on the Himalaya mountains. It takes about twenty-six hours to come here from Calcutta. The first sixteen hours' journey is by train, which brings one to the foot of the Himalaya mountains. How do you think one gets up the mountains 8,000 feet? Why, by a dear little train! The engine is so small that people often say it looks like a toy; but, although it is so little, it is very brave, and toils up and up, and round and round, for eight hours, without making any fuss, except puffing and blowing a little now and again, when the mountain is very steep. At the foot of the hills it is burning hot; but every hour, as one travels upwards, it gets cooler and cooler till, by the time one reaches Darjeeling, one shivers with cold!

While I am here I want to write you a letter, and I shall try to let it be nearly all about boys and girls. In Calcutta, the people have a very curious custom, and it is this—if a man is a priest, all his sons must be priests too; if he is a cobbler, all his sons must be cobblers too; if he is a servant, then his sons must be exactly the same kind of servants, etc. Lately I have been taking a good deal of notice of this custom. One day I went into a kitchen where the cook was cooking dinner. The cook was a man, because nearly all servants in India are men. Well,

standing by the fire, blowing it, to make it burn brightly, was a little boy about five years of age. I said to the cook: "Why does the little boy come here?" "Oh," he said, "he is my little son, and I am teaching him how to be a cook like I am!" Some time ago, a little boy came to sweep my bedroom; I said: "Who are you, and what do you want?" He replied: "My father is teaching me how to sweep, and he told me to come and sweep your room."

One day I passed a cobbler's shop, and among the men at work was a little lad, hard at work too, stitching a pair of shoes. His father was teaching him how to be a cobbler like himself. I felt quite sorry for him, because I thought he ought to be at school, or else playing about with other children.

Another time, I went to a tinman's shop, and sitting down close beside his father was a little fellow, not more than three years of age. His father had given him a little piece of tin all to himself, and he was as happy as a little king, working "like father."

The little mountain children in Darjeeling are very different from those in Calcutta. The cold makes them so much more hardy and strong, and they have such rosy cheeks and are so full of fun. The women and girls work as hard, or harder than the men and boys, and I think that all you English boys and girls will say that it is not at all fair. The chief work they do is carrying heavy loads—boxes, stones, and wood—for building; but principally chests of tea. All around about Darjeeling are tea plantations, and poor men and women earn money by carrying these chests of tea to Darjeeling and other places. They carry them on their backs, and have straps fastened round their foreheads, which go round the chests. How heavy are some of the loads the women carry do you think? Why, as much as 80 and 120 lbs.! When the boys and girls are very young they are taught to be coolies like their fathers and mothers. The other day, I saw a little girl about six years of age, with such a heavy load that she was bent nearly double. I spoke to her, but she could not lift her head up to speak. A little while after, a woman took off her load for her to have a little rest, and then she looked up at me and laughed: I think the more they can carry the prouder they are.

There is a story in Darjeeling that a woman once carried a piano on her back all the way up the mountains to Darjeeling. Fancy, what a long way, when the little train takes eight hours! She carried it safely all the way up, but when she reached Darjeeling she died! I think the story is true, because it is talked so much of. Don't you think it is very nice that the little Indians like to learn to work like their fathers? I do, and this custom often makes me think of Jesus, who probably learnt to be a carpenter like His father Joseph; and of James and John, who were fishermen like their father Zebedee.

These poor children, like you, have another Father but don't know anything really about Him. You know how He loves little children, and how He wants them all to be good, kind, loving, and Christ-like. Now, all of you who love your Heavenly Father, will you pray for these poor heathen boys and girls that they may be loved by Him too? They only think that God is some one who is dreadfully cruel, and they offer him presents, and do hard penance to make him less angry and less cruel.

INDIA.—Eight of the twelve native clergymen now connected with the Church Missionary Society in the Punjab were formerly Mohammedans. In 1851 the native converts to Christianity in India numbered 14,661; in 1881, 113,325.

Two Women.*

Yung Tee is a young woman of twenty years, who lives in the city of Foo-Chow. She has been married three years, and has a little son.

In a cabinet behind her kitchen door is a gaudily painted paper figure representing a god. Yung is very poor, and works hard, but she always has time to kneel before this absurd deity, and never fails to burn incense and candles before him night and morning.

Her husband and child may be hungry, but Yung will buy chicken and wine and cake to burn on this altar. It is to this poor, flimsy figure that she gives her thoughts, her labor, and the best of all that she owns. She will teach her child to do the same.

No one can doubt that Yung breaks the Commandment, "Thou shalt have no other gods before me." All that can be said in her defence is that she has never heard of the one true God.

Mary Clark is a young woman aged twenty, who lives, let us say, in the city of New York. She has also been married three years, and has a little son.

There is no painted image in her house for her to worship. But every week are brought into it pictures and printed laws from a certain invisible Power directing her how to dress, how to talk, and how to eat; even her friends, her opinions and her prayers are prescribed for her.

Mary is poor, but she never fails to obey these orders at any cost. She urges her husband to work beyond his strength that she may have money to sacrifice to this intangible Power. Husband and child may be hungry for want of substantial food, but their clothes and her own must be fashioned to suit his decrees.

It is to this nameless ruler that she gives her thoughts, her labor, the best of her strength and capacity. She is so occupied in his service that she neglects her husband, and leaves her child to a hireling.

Even when she goes to church and pretends to worship God, she is glancing anxiously around for indications of the will of her tyrant.

It cannot be said in defence of Mary that she never heard of the one true God. Yet which does she actually worship, this ridiculous deity, or Him?

Are any of our readers professors of the same religion as Mary?—*Youth's Companion*.

The Burman Girl's Lament

BY MRS. N. HARRIS.

Ah me! I am so tired!
My feet are very sore.
I've climbed the same old hillside
So many times before.

For every morning early,
Though it's cool and nice for play,
Upon my head I'm bringing
Some offerings, on this tray.

They tell me Buddah is angry,
And will my soul disdain,
Unless I feed this idol,
And thus some merit gain.

I've brought seven large bananas
This morning up the hill,
And placed them right betwixt him;
Now let him take his fill.

I stand apart and watch him,
He looks so very odd;
He never moves a feature,
Nor even deigns to nod.

His head is brick and mortar,
It must be hard to think;
His eyes have no expression,
I never saw him wink.

His ears, they say, are handsome,
But both are clogged with clay;
And when I kneel before him,
He cannot hear me pray.

His feet are good for nothing,
He cannot budge a peg;
His hands are quite as useless,
They're resting on each leg.

His mouth he never opens
To speak, nor yet for food;
To bring it here is nonsense,
It can't do any good.

The crows and dogs are coming,
All ready for a fight,
They tear my fruit in pieces,
Each claims the other's right.

Ah me! How can I bear it?—
This life so late begun,
With nothing more to live for,
I almost wish 'twas done.

Who made the sun above me,
The moon and stars as well?
It must be someone, somewhere;
Where can he always dwell?

But most of all, I'm longing
To know who first made me,
Who gave me thought and feeling,
Who gave me eyes to see.

O that some little fairy
Would tell me when I call!
For all around is darkness,
I nothing know at all.

Alas! I'm always groping
Without a ray of light;
And when this life is over,
'Twill be a darker night.

But then 'twould be no better
To be a dog or cat,
Or worse, some loathsome reptile,
And often killed at that.

Little Helpers.

MEDICAL MISSIONARIES.—The coming of female medical missionaries to India marks a new era in the history of that country. The mothers who, rather than be exposed to a doctor's gaze and touch, were allowed to die a dog's death, are cared for by physicians of their own sex, and the result is the social elevation of women. When a lady in India was told that, through the efforts of Lady Dufferin, female doctors had been provided who would minister to the native women, who could not, because of the state of society, be treated by male physicians, she exclaimed, "Where is the noble Lady Dufferin? How can I worship her with flowers and sandalwood?"

Little Somi.

A little girl of about twelve years old, little Somi, read in the village school in the wild, tiger-haunted village of Bejjikarada, in the Telugu country, South India, where the high hills shut out the sun till eight o'clock in the morning, and the villagers all shut up the gate of the high fence which encloses each house as soon as the sun goes down in the cold weather. She was an apt pupil, and soon learned to read a little, and to sing many hymns. She asked two years ago for baptism, and was very grieved when she was told she was too young, as her father and mother were heathen, and cared not even to come to prayers. Last year we came again, and when the candidates for baptism were being examined, little Somi came and answered best of all; but still, though her father, in the meantime, had been often at prayers, and could, in the words of the teacher, "talk like a catechist," he did not want to be a Christian; so poor Somi was told to wait and pray for her father and mother. We went on to villages beyond, and came back after a fortnight. Mr. Cain, with fever on him, went straight to bed, and we had hardly got unpacked when Somi's old father came and said, "I want to be baptized." He was told to come afterwards, and when he came he answered so well, and told us that God had spoken to him, telling him to arise and be baptized. We were rather surprised, when he was told to ask God for His Holy Spirit to keep him true, at his kneeling down there and then, and praying for the Holy Spirit. Mr. Cain was able to get up from his bed and baptize them the following day; and, need I say, that Somi's delight knew no bounds.—her prayer answered, and she and hers admitted into Christ's Church. Children, pray that God may keep them in His paths; for only those who have lived among the heathen can realize, even a little, the terrible temptations which beset those newly brought to Christ; and as Somi's prayer was answered, so may yours be, and may we and they finally attain God's everlasting kingdom.

HINDU PRIESTS HELPING TO SELL THE SCRIPTURES.—The Rev. W. H. Ball sends the following to the *Indian Churchman*:—

"While selling Scriptures at the pulling of the Juggernaut car at Serampore, two of the priests attached to the temple passed me on their way to assist in the preparing of Juggernaut for the car. They stopped and entered into a conversation with me, and one of them said, 'I remember Carey and Marshman, and was educated in Carey's College, and read nearly all the Bible there.' He begged me to give his companion Genesis, so that he might read the beautiful story of Joseph. At the same time, several other people were looking at the books for sale, and, on some one objecting to them because they were Christian books, I said, 'Ask your priest what kind of books they are,' and the old priest at once said, 'Yes, buy them, they will do you good; there is the best of teaching in them.' Afterwards I said to the priest: 'If you know so much about the Bible, how is it that you can take part in this idol worship!' The old man said, 'I do it for my food,'—words inexpressibly sad; but so it is with hundreds; their living is their god. Of real spiritual worship and earnest belief there is none. But what a change is passing over the country when a Hindu priest, standing under the shade of Juggernaut, can help a Christian missionary to sell his books!—*Illus. Miss. News.*

WOMAN'S BAPTIST FOREIGN MISSIONARY SOCIETY OF ONTARIO.

Receipts from Jan. 24th, to March 4th, 1889.

Grosvenor St. London, \$1.93; Maple Grove M. B., \$8.55; Brampton M. C., \$4; Etobicoke M. C., \$7; Toronto, Bever-

ley St. M. C., \$17.80 (special, to be applied to the support of Vetran Torani, at Samulootta); Brantford 1st Church M. C., \$50 (\$25 for Priscilla Beggs and \$25 for Minnie the Bible woman); Harriston M. C., \$30; London, Adelaide M. C., \$12; Cheltenham M. B., \$6; Listowel M. C., \$2.25; Toronto, Parkdale M. C., \$9.35; Aylmer M. C., \$9.25; Essex Centre, M. B., \$5; Brigidon M. C., \$3; Pine Grove M. C., \$5; Brampton M. B., \$4; Woodstock M. C., \$20; 1st Lobo M. C., \$20; Toronto, Beverley St. M. C., \$12; Toronto, Jarvis St. M. C., \$104.20; Albert C. and Ernest J. Bingham, Bracebridge, \$1 (the earnings of two little boys, aged 6 and 5 years); Denfield M. C., \$6; Petrolia M. C., \$3; 1st Houghton M. C., \$7; "Sharpe Family," Winnipeg, \$19 (\$17 to support "Ratnabatti," and \$2 for her own personal use); Harrow M. C., \$5; Malahide and Rayham M. C., \$11.60; Wyoming M. C., \$5; Cheltenham M. C., \$8; Scotland M. C., \$25 (to support Y. Mirian, Bible woman, and to make Mrs. Hastings a life member); Toronto, College St. Girls' M. B., \$2.10 (to support Lydia at Cocanada school); Fullerton M. C., \$5; Orillia M. C., \$5. Total, \$402.91.

I am glad to be able to state that the receipts, since the last quarterly meeting of the Board, have materially reduced the amount of the deficit which was then shown, as compared with the same period of the former year. There is still, however, a falling off of between \$50 and \$60, up to the present date in the receipts. Instead of this being the case, our income should be several hundred dollars greater, and I am satisfied that we should have at least \$1,000 more this year than last, if we are to carry out our programme of work. I would suggest that local treasurers should forward the amounts in their hands as frequently as practicable, so as to enable me to judge as nearly as possible, at all times, on what to count.

MRS. JESSIE L. ELLIOTT, Treas.

231 Wellesley Street, Toronto.

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

Receipts from Jan. 24th to Feb. 26th, inclusive.

Grenville, \$7; Olivet, \$13; Rockland, \$9; Brookville M. B., \$12; Papineauville, \$15. Total, \$56.

MARY A. SMITH, Treas.

Address, Mrs. FRANK B. SMITH,
2 Thistle Terrace, Montreal.

ADDRESSES OF PRESIDENTS, SECRETARIES AND TREASURERS.

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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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