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The Canadian Missionary Link

CANADA.

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

INDIA.

VOL. XIV, No. 2

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

[Oct., 1891.]

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BRO. LORIMER and party sailed from London 12th inst., on steamer *Lindula*. All well.

A CORRECTION.—The increase in the Elgin Association was \$200, instead of \$2, as reported.

A FRIEND of Missions writes Miss Elliott: "I have been reading of the free distribution of infidel tracts among the Hindoos. Is there any free Gospel tract society in India? If not, could not one be started by the members of the Mission Circles?" We answer, that there are Gospel tract societies in India in connection with some of the missionary societies, and although we have not such a society in connection with our own Telugu Mission, the free distribution of Gospel tracts forms a conspicuous feature of the work.

ANNUAL MEETINGS

THE W. B. F. M. S. OF EASTERN ONTARIO AND QUEBEC.—The annual meeting of this Society will be held this year on Thursday, October 8th, in Brookville, Ont. There will be a morning, afternoon and evening session. It is desired that a full representation from all the Circles should attend, and for the comfort of the delegates, and that the entertainment committee may not be unduly hurried at the last, the Circles are requested to appoint their delegates early in September, and send their names immediately to the secretary of committee, Mrs. Burgess, Fairknowe, Brockville.

NANNIE E. GREEN, Cor. Sec.

THE annual meeting for the Woman's Missionary Societies of Ontario, will be held in the Talbot St. Baptist Church, London, on Wednesday and Thursday, Oct. 28th and 29th, beginning at 9.30 a.m. Wednesday will be Home Mission Day. The associational reports will be given this year as usual upon the first day. Thursday is Foreign Mission Day. An interesting programme has been prepared, the particulars of which will be published in the *Baptist* later. There will be public meetings both Wednesday and Thursday evenings. Delegates will send their names to Miss Groves, 348 Dufferin Ave., London, to get ballots. Certificates for reduced fare can be obtained from ticket agents at starting points. Circles should bear in mind in appointing delegates that only those who contribute at least a dollar a year are entitled to vote at the annual meeting.

ELLEN DAVIES, Rec. Secretary.

MR. AND MRS. GOOCH.—Just as we were going to press last month, occurred the ordination and the designation to the foreign field, of Mr. F. W. Gooch. The gentleman in the printing office, who has charge of the mechanical making up of the *LINK*, was present at the services, and was unwilling that notice of the matter should be postponed for a month. Finding a blank space at the end of a column he inserted a notice on his own responsibility. Unfortunately he made a mistake as to the heathen country to which our brother was designated, substituting Burmah for India. Mr. Gooch is son of an honored English Baptist minister. Some years ago he came to Canada and not long afterwards was converted, and united with the Bloor St. Baptist church. Almost immediately he began to work for the salvation of souls in connection with the Y. M. C. A. For some years he labored successfully as Secretary of the Quebec City Y. M. C. A. His attention was directed, about a year ago, to the great need of the foreign field, and he has been waiting for Divine Providence to open the way for his entrance upon the work. He is being sent out, not under the F. M. Board, but by a number of individuals, the Harris family, of Brantford and Toronto, and Mr. T. S. Shenston, of Brantford, being, we believe, the principal contributors for his support. The ordination, designation, and farewell services took place at the Walmer Road church, Toronto. The baptism and reception into church fellowship of Mrs. Gooch, who was brought up a Presbyterian, took place on the same occasion. Mr. Gooch made a favorable impression on the Council as regards Christian character, evangelical zeal and familiarity with the Scriptures. It is hoped that arrangements will be made in the near future whereby Mr. Gooch will be brought into mutually helpful relations with the Board, and with the missionaries already on the field. The example of the brethren who have undertaken the support of Brother and Sister Gooch, should be widely followed, so far, at least, as generosity in contributing to foreign mission work is concerned. There are many churches that might support each a missionary. There are individuals who could easily contribute each a missionary's salary. The Board would no doubt rejoice to co-operate with churches or individuals desiring to support missionaries in this way.

DEATH OF MRS. D. H. DRAKE.—One of the saddest items of news that we have for a long time been called upon to chronicle, is the death of Mrs. Drake, who, about four years ago, as Miss Isabella Alexander, went to India, as missionary of the Ontario and Quebec Board. Soon after her arrival in India, she was united in marriage with Rev. D. H. Drake, a

missionary of the American Baptist Missionary Union, and since then has labored most zealously in connection with the American Telugu Mission. A cablegram of September 21, announced her death on that day. As cholera is known to be prevalent in Madras, it is thought probable that she succumbed to that fell disease. Her father, Rev. John Alexander, of Toronto, had just completed his arrangements for making a trip to India to visit his daughter, and would have started for India in a few days. Our readers will sympathize deeply with Bro. Alexander in this great affliction, and will pray that he may be abundantly sustained by Divine grace in this time of trial. The cause of Missions loses in Mrs. Drake one of its noblest and most devoted workers.

Giving and Living.



FOREVER the sun is pouring its gold
On a hundred worlds that beg and borrow;
His warmth he squanders on summits cold,
His wealth on the homes of want and sorrow:
To withhold his largesse of precious light
Is to bury himself in eternal night:
To give
Is to live.

The flower shines not for himself at all,
Its joy is the joy it freely diffuses;
Of beauty and balm it is prodigal.
And it lives in the light it freely loses.
No choice for the rose but glory or doom,
To exhale or wither, to wither or bloom.
To deny
Is to die.

The seas lend silvery rains to the land,
The land its sapphire streams to the ocean,
The heart sends blood to the brain of command,
The brain to the heart its lightning motion;
And over and over we yield our breath,
Till the mirror is dry and images dead.
To live
Is to give.

He is dead whose hand is not open wide
To help the need of a human brother;
He doubles the length of his lifelong ride
Who gives his fortunate place to another;
And a thousand million lives are his
Who carries the world in his sympathies.
To deny
Is to die.

—Selected.

"Mitebox Service; or, The Blessedness of Giving."

SCRIPTURE READING.

"As good stewards of the manifold grace of God" 1 Peter iv. 10.

"She of her want did cast in all that she had." Mark xii. 44.

"Almsgiving is the salt of riches." Talmud.

Singing. — Hymn 467.

God's ownership Psalm xxiv. 1, Psalm 110, 12; Hag. ii. 9; 1 Cor. vi., last clause 19, first clause 20.

Financial ability a Divine gift. Deut. viii. 18; 1 Cor. iv. 7; Jas. i. 17.

Duty of those having this gift. 1 Peter iv. 10; 1 Cor. iv. 2.

What of those having this gift, but not having it consecrated? James v. 1-6.

Are any but the rich required to give? 1 Cor. xvi. 2; Deut. xvi. 17.

What is tithing first mentioned? Gen. xiv. 20.

Give example of tithing in Gen. xxviii. 22.

What was the Jewish rule of tithing?

First—One tithe, or tenth, assigned to the maintenance of the Levites.

Second—Out of this the Levites were to dedicate a tenth to the tabernacle for the use of the high priest.

Third—A tenth to festival purposes, and every third year special provision was made for the poor, either out of the second tenth, or in addition to it. Deut. xiv. 28, 29; Lev. xxvii. 30-32.

What does the Lord say to his people for neglecting the ordinances of tithes and offerings? Mal. iii. 7-9.

Does our giving bear any proportion to our receiving? 2 Cor. ix. 6; Prov. xi. 24.

What was the trouble with the rich young man in Luke xxiii. 22? Like many others, he did not want to consecrate his means to the Lord's work.

Our check on Heaven's bank (2 Cor. ix. 8).

The great promissory note (Phil. iv. 19).

Our life-insurance policy (Ps. xxxvii. 3).

The Christian rule of giving (1 Cor. xvi. 2).

Examples in the New Testament of giving. 2 Cor. viii. 1-4; Acts iv. 34-36; Matt. x. 9-14; Luke x. 4-8, 16.

Give like a Child.

In the *Union Signal* we find the following story, told by a pastor about one of his parishioners, a poor woman who lived in one small room and made her living by her needle. He says:—

"She put three dollars into my hand and said,—

"'There is my contribution to the church fund.'

"'But you are not able to give so much.'

"'Oh, yes,' she replied, 'I have learned how to give, now.'

"'How is that?' I asked.

"'Do you remember,' she answered, 'that sermon of three months ago, when you told us that you did not believe one of your people was so poor that if he loved Christ, he could not find some way of showing that love by his gifts?'

"'I do.'

"'Well, I went home and had a good cry over that sermon. I said to myself, 'My minister don't know how poor I am, or he never could have said that'; but from crying, I at last got to praying, and when I told Jesus all about it, I seemed to get an answer in my heart that dried up all tears.'

"'What was the answer?' I asked, deeply moved by her recital.

"'Only this, 'If you cannot give as other people do, give like a little child,' and I have been doing it ever since. When I have a penny over from my sugar or loaf of bread, I lay it aside for Jesus, and so I have gathered it all in pennies. Since I began to give to the Lord I have always had money in the house for myself, and it is wonderful how the work comes pouring in, so many are coming to see me that I never knew before. It used to

be I could not pay my rent without borrowing something, but it is no more. The dear Lord is so kind."

He concludes by saying that this poor woman, in five months, brought fifteen dollars, all saved in a nice little box he had given her, and in twelve months twenty-one dollars. He says:--

"I need hardly add that she apparently grew more in Christian character in that one year than in all the previous years of her connection with the church."

Charity Ann's Work.

BY MRS. ANDREW HILL.

"Here comes the missionary, Charity Ann; he's been in India for twenty-two years. I found him at the station, and, as you're always wanting to do something for the heathen and never get the chance, I thought you would like to keep him, so I ran ahead to tell you."

"O, Jonathan Russell," replied the wife. "Both the twins with whooping-cough, and baby crying half the time! And look at that table-cloth where Jimmy upset the molasses; the other two are on the line, stiff as poker."

"Never mind the molasses, Charity Ann, you put the big blue platter over that spot and the tablecloth will be all right."

The missionary entered, and seeing the confused look on Mrs. Russell's face, took in the situation at once. However, he was warmly welcomed, and soon felt that he was among God's own people. When dinner was over Mr. Russell took the missionary around to visit the members, and inform them of the special service on the morrow, and the collection for foreign missionaries. Mr. Russell was pleased with the presence of a real live missionary, and did not forget to tell him of his wife's zeal in the cause the visitor represented. She would go through fire and water for the heathen. They had not been able to give much since they moved up north, but Charity Ann was determined to do something!

In the meantime Mrs. Russell was making all necessary preparations for the missionary's return. The spare bedroom had to be swept, and the clothing carried down to be aired; a fire put in the parlor, and the few pieces of furniture dusted; a tablecloth dried and ironed; the Sunday dinner cooked; the twins washed and dressed, and the baby put in white, and the boys dressed in their Sunday suits. The house was filled with the odor of boiling ham and hot bread, and the children were quietly amusing themselves in the parlor when Mr. Russell and the missionary entered.

In the evening the little ones were entertained with Telugu hymns and wonderful stories of child-life in India. But long after the missionary retired he could hear the quick steps of the busy woman below. After the midnight hour Mrs. Russell moved slowly up the stairs, humming a lullaby to her restless baby; the missionary heard, and thought of another brave woman who, for the love of Jesus, was dragging her weary frame under burdens almost too heavy to be borne, and she smiled at his own impulsive prayer: "O Lord bless Charity Ann's work."

The following day was a blessed one. The little chapel was filled with God's glorious sunshine, and every heart was warm with His love. Mrs. Russell's soul had never before been so close to heaven. She had never before known such joy in the service of Christ, and as she listened to the missionary's message of love, she wis-

pered, "This is the gate of heaven to my waiting soul." The whole day was spent in unspeakable delight, and when the missionary left on the following morning, Mrs. Russell felt that she had been well rewarded for all her toil.

A few months later, the Russells received a copy of the foreign missionary annual report, containing a list of contributions, and read "Jonathan Russell, 50c.; Mrs. Russell, 50c.; Jimmy Russell, 10c.; Davie Russell, 10c.; the Twins, 10c. each; Baby Russell, 5c.; (and in bolder type), "CHARITY ANN'S WORK DRAWING INTEREST TILL ETERNITY."

A New Phase of Medical Missions.

(Copied from *The Medical Missionary*.)

Very closely associated with our Lord's idea of healing the souls of men were His ideas of healing their bodies. As closely as body and soul are related, so closely are sin and disease. The soul is immortal, and so will the resurrected body be. The soul is unspeakably precious, the body is only less so. The salvation, the cleansing, the healing of the soul are immeasurably important, the salvation, the cleansing of the body is only less so. His own practice was preach the Gospel, cast out devils and heal the sick, when He sent out His disciples the order was: As ye go, preach, cast out devils, and heal all that are sick.

His I believe to be the Lord's will still. In the early days of the planting of His kingdom, He gave miraculous power to speak in strange tongues. He also gave miraculous power to heal diseases. Now we have time and means to learn those languages, and so the power to speak them has been withdrawn, so there is time and means to learn the healing art, and so we are bound to do so. The miraculous power to heal has been taken away. Israel was fed with manna while the occasion lasted, but when Canaan was reached the manna ceased.

I would like to see the medical mission work get a little nearer to the Lord's ideal. The preaching of the Gospel the main business, and the healing of the body a secondary business. *The ordinary medical missionary*, man or woman, settles down in a large town or city, establishes a hospital and dispensary, has his hundreds or thousands of indoor and outdoor patients, prescribes for their ailments, and preaches the Gospel to them. He also receives and heals and preaches Christ to the many who come from the surrounding districts. His assistants also, under his direction, bring double healing to many of their doubly afflicted fellow countrymen. Many of these missionaries also make extensive healing and preaching tours into the interior, and bring gladness both of body and soul to many of God's lost children. The work which these men and women are doing is a blessed, God-like work, but I cannot help thinking that we ought to add another class of workers whom I would call

ITINERANT MEDICAL MISSIONARIES: THEIR QUALIFICATIONS

They should be both men and women, large hearted, enthusiastic, sympathetic in their nature, born evangelists, ready of speech and ready of resources. Preaching the Gospel should be their joy. They should have a good general education, a good theological training and a thorough medical course. They should have the native language at ready command. They should have neither hospital nor dispensary, only a medical store in the cen-

tral station, where they would be associated with the general missionary.

THEIR WORK.

They would not have full charge of a station, neither would the care of the churches depend upon them. The men, accompanied by two or three native teachers, would go from village to village, from town to town, preaching the Gospel, healing the more common diseases of the people, talking to the people about the insanitary condition of their streets and houses, and especially teaching cleanliness of body and dwellings to the native Christians, the necessity of wholesome and well-cooked food, and at certain seasons of the year the need of covering for their own and children's bodies, not only for decency, but for health as well. Here, then, is a practically unlimited field for any number of the right kind of men, and how much there is for the lady medical missionary to do along this very line! To help introduce the light of day into the dark, damp, vile-smelling, postlitical hut of the Paria women, at the same time that she is shedding the light of truth into a mind and heart as vile and dark and forbidding as the house. To sit by the side of the fever-stricken mother or daughter, and, with gentle hand and soothing voice and healing draught, charm away the disease. To bring back again the swiftly-ebbing life of the child wife and mother who has just passed through her first great sorrow. To save her little life from the cruel, stupid, ignorant, stubborn clutches of that egotistical fraud, the native doctor. To show the Christian wife and mother how to train her children and keep her house. To teach her the new relations she sustains to her husband, her child, her neighbors. To do all this while teaching her the Word of God, the value of her soul and the duties she owes to her God. With her would go the Bible woman, who would soon learn the simple remedies of her blessed art and be able to help her materially.

FOR WHOM.

We must not give up direct medical work, hospitals, dispensaries, etc., for the cities and towns and for the higher classes. But I am convinced more and more that the force which is to revolutionize India is to come from the lower classes and not from the higher. The Christian Paria and the Christian Ryots are to form the lever which God is going to use to turn India upside down. We must pay more attention to the men and women, the boys and girls, who live in these mud huts scattered all over the land. It will not do to gather them in by tens of thousands into the churches and then leave them to their fate. We must send abroad among these people the healer of the soul, the preacher of the Gospel, the healer of the body, the physician, and the healer of the mind, the schoolmaster. For the regenerating and upraising of these vast masses, we need more and more of the kind of men and women whom I have described. "Pray ye the Lord of the harvest," etc.

JOHN McLAURIN.

Woodstock, Aug. 2nd, 1891.

Gleaning.

"It must have seemed a wonderful position, that of the twelve Apostles of the Lord. Twelve men, and the fields white for harvest; and the world the field for their labor. What a first-sickle-sweep was that which gathered into one sheaf, 'about three thousand souls?' But for us, in our day, toil as we may, we seem to gather only a grain here, and another at a long interval. Had but the

first love and zeal lasted, how different the world might be! But now the harvest, long neglected, seems too vast for any reapers we can bring, and those who should be of the reapers are, alas! more often of those who mar and trample the grain. How much has perished ungathered, perished under the onward rush of commerce, under the iron heel of war? The Spaniards and America. The British and India. Those millions of souls in the dark, and the Government of India would not for long, so much as allow a messenger of the Gospel to set foot on the land. Then the sad neglect, till some seventy years ago, at home. So the harvest, God's harvest, was left to God's foes—and it is hard to win lost ground now; and we must, in our awakened earnestness, rank ourselves rather as gleaners than as harvesters for God. And so we go on, doing not what we would, but what we can yet do. Seeing the goodly stacks that others have garnered, and ourselves going about the field, gleaners after the harvesters. Picking up, of means whereby to live, a few scanty ears, for the dreamed-of harvest of wealth, of fame, of world-delight; pulling down the great barns of falacy to build smaller. Yea, mostly living from hand to mouth, with no need of any place of store. Great harvests for others. Ears of scattered grain for ourselves. And doubtless better so. Better so in the world's matters. Aye, but we cannot think better so in our great expectations of success-crowned labor for God. So much purposed, such ripening-breadths of grain spreading out before the virgin sickle. And now, later life has come, and whose has the harvest been! Oh, the granaries of the world and the flesh and the devil seem full. But the toiler for God seems but to glean in the well-reaped field. In this soul and that he may rejoice, with this mind and that he may enjoy spiritual free-masonry. But the many! And are these few ears which he faithfully gathers indeed all that he can show for a life-time of more or less earnest labor! So it often seems. Yet he must (if it must be so) glean on, and not lose heart. It may be that more of the harvest has been secured than it appeared, for the Master. At any rate, the bundle of the gleaner grows.

Painful gleaning it may appear to be, with but small results, but even gleaners sometimes bring big bundles home. And it is good for God's gleaners to do so even as wheat-gleaners do—to place the growing bundle behind their back. Let them keep adding, it may seem ears but rarely found, and few and far between, but let them keep adding. And let the day's end show the size of the bundle. Aye, let the gleaner stoop, painfully stoop, intent on his work, careless of backache and of hot sun basting down. It is good for us, the Master knows, not to see the result of our toil for God. It is good for the gleaner to work with bent head, and in the sweat of the brow, and find no time, in the intentness of work, to scrutinize what has been done. Downcast of brow and downcast of heart, let him toil on. It may be that some handfuls will be left full of purpose in his way. At any rate, let him scrutinize the field for every ear of wheat. Unseen to him, the bundle is growing all the while."—*Sunday at Home.*

The working of the marriage laws of India is illustrated in a recent incident. A marriage was arranged between an educated young girl of twelve and a lawyer of twenty-three, who was suffering from white leprosy. The girl was kept in ignorance of the disease of her purchasing husband, and learned it only when she met him at the marriage service. She merely looked up with tearful eyes to her father, and then submitted to her lot with a resignation characteristic of the Hindu maiden.—*Missionary Review.*

"Thy Kingdom Come."

One of the most common figures by which the relation of our Lord and His people is indicated is that of a kingdom. Indeed, it is hardly a figure, since we are literally the subjects of "the King, eternal, immortal, invisible." His saints are to speak of this, and to make known to the sons of men the glorious majesty of His kingdom—that everlasting kingdom which cannot be removed, but abideth forever. See Dan. iv. 3; Dan. vii. 13, 14; Duke xi. 32, 33; Heb. xii. 28; Dan. ii. 44.

This kingdom is not merely an external rule; it is righteousness, and peace, and joy. Its coming means the loving obedience of all men to the All Lovely. It means the full accomplishment of our Saviour's atoning work—"the gladness of making God glad," the ceasing of hate, and suffering and sin. Wars would be no more, and earth would be a heaven. Is not this a high ideal and a thrilling hope to cherish, and a glorious end to live for? The vision transfigures life. Christian work becomes a service in the King's palace. (One branch of the service does not undervalue another; all are dear, for "the kingdom is but one.")

It was the Gospel of the kingdom that Jesus came to preach. Matt. iv. 23. He said it was the good pleasure of our Father to give it to us. He appointed a kingdom to his disciples, and promised the same to every disciple that overcometh. Luke xii. 32; Duke xxii. 29; Rev. iii. 21. The poor of this world who are rich in faith are direct heirs of the kingdom, and the final reward of the faithful will be to inherit it. Jas. i. 5; Luke xxv. 34.

Thus has God called us to an eternal kingdom, and offered us an abundant entrance therein. 1 Thess. ii. 12; 2 Peter i. 10, 11. Meanwhile, like St. John, we are to be companions in the kingdom and patience of Jesus here, and, like Queen Esther, are "come to the kingdom for such a time as this" to live for its advancement. We are to do it—

1. By that loving sympathy, born of the knowledge of the facts, which stirs the heart and rouses the energies to labor for this sinning and dying world. All our powers are needed for the work.

2. By prayer. Our Saviour taught us to put the prayer, "Thy kingdom come" before the prayer even for daily bread. He charged us to "seek first the kingdom"; and this does not mean our own salvation merely, but that of all souls for whom Christ died—the coming of Christ's universal reign. Our time is short, and the King's business requireth haste.

3. By gifts. This duty presses now. The widening and prospering work demands increasing supplies, and the workers are crying out in distress over the retrenchments made necessary by the Church's failure to meet her Lord's call. Cannot those who listen set themselves to making deaf ears hear it? Friendly talk of the facts we know, the circulation of our books and papers, the bringing of others to our missionary gatherings—these are simple and efficient ways of helping to bring in the kingdom and to serve the King. *Life and Light.*

A man was recently converted through impressions received in a missionary concert. He said he was converted by the thought that if the heathen are converted by the little light they receive through the occasional preaching of the missionaries, he was doubly guilty in neglecting the manifold opportunities presented for accepting the offer of salvation.

Moral. Do not be afraid that a missionary meetings properly conducted, will hinder the work of conversion, at home.

Women at Home and in Heathen Lands.

The first fact that confronts us is, that there is not a woman in America, not even in the lowest slums of the most wicked city, who does not know that she can be lifted up to a better life. If she cannot lift herself from the most wretched condition conceivable, she knows that she can reach some warm-hearted Christian, who can and who will come to her rescue. Moreover, there are now Christian men and women within speaking distance of every such one, who could, if they would, go to her, without money and without price, but with earnest love, and say, "Come with us, and we will do you good." This being so to say that we must concentrate our efforts and our money on the heathen at home because they are so many and so bad, is putting one more layer of apathy and indifference upon the church, instead of kindling it into light to shine afar.

The helplessness of women in heathen lands utters a mute but bitter cry. Each of every hundred women whom the church might send, would find herself like one single-handed and alone, trying to rescue thousands from the depths of total ignorance of a Saviour's love, and a cruel and hopeless bondage. And not only so, but the missionary herself is well-nigh paralyzed at the surroundings of vice and actual filth in which she is to live. I have seen ladies on coming into the foreign field go away to their homes and cry at the sight, and because of the feeling that they are doomed to grow accustomed to all this, from which the whole soul recoils. It is a mercy indeed that she does not know the language at first, so that the sound be not added to the sight. Nothing can help her but hiding herself away in the love and sympathy of her Lord, who laid His glory by and came down to reach these very ones to whom He has sent her. O, Christian woman, while you are faithful in your errands to "the heathen women" at home, can you afford to be left out of this wonderful partnership to which she and her Lord call you?

There has been recently sent an appeal to the government of India, signed by fifty five medical ladies, which has been wrung out from their knowledge of the agonies of helpless girlhood and womanhood. It is well known that foreign missionary ladies seldom venture upon the appalling condition of womanhood in heathen lands, because their fearful narratives would not be listened to if uttered. I have more than once had a hint before addressing a missionary meeting, to give the bright and encouraging side "because our ladies have so little faith in foreign missions." How can the elevation of woman under the refining and uplifting influence of the lady missionary be appreciated unless there is a knowledge of her degradation? The strongest centres of religious worship are joined to the most unblushing scenes of loathsome vice, and we see young girls dragged away from our schools to be steeped once more in sights and sounds that we dare not ask about. There is no innocent childhood, no artless girlhood, no pure maidenhood, no refined manhood. The child is born into an atmosphere of impurity. She takes it in with every breath. She does not know that there is any other way. All are helplessly kept in the prison house of abomination, till you, you of a Christian land of privilege are ready to do something about it. *Mrs S B Capron, in the Advance.*

Hasten to save thy soul! And if, through boundless grace thou hast received mercy, then go and toil and pray for the souls of thy fellow-creatures. — *G. Noel.*

THE WORK ABROAD.

Miss Stovel to the Walkerton Association.

But it is not of myself I would write you to-day, rather of another, one of Jesus' "little ones." As I write she sits on the matting close by, a bright happy girl of sixteen years, a girl with a story. Her home is in a village far away. Both father and mother are heathen and when more than a year ago she began to attend the Christian Sunday services and prayer meetings held in the village, they were much displeased and manifested their displeasure by beating her every time she went to meeting. This was not her only trouble, poor child. In her infant days she was married to a man who in the meantime has taken to himself another wife, but now that she has grown up he wants her too. She refuses to live with him, and this refusal has gotten her many hard words and harder blows from the man and from her parents. Early in January, Mr. Craig was touring in that region and she attended the meeting he held with the Christians, in spite of the fact that her father had hidden her never again enter his home if she did so. Mr. Craig hearing this, gave permission for her to come to the boarding-school if her father really did not receive her again. Her father however, relented and allowed her to go home, though not without severely punishing her.

Later I spent a couple of weeks up that way, staying in a chapel some six miles distant from her village, to which one day I went. As I passed along the village street she saw me though I did not see her, and a plan flashed through her mind which she carried out. It was market day in a neighboring town and she was just starting out to buy the week's supply of dried fish, vegetables, salt, coconut oil, peppers and curry stuffs. Weary of the hard home life and longing to be free, she resolved to return to her home no more. Making her purchases, she sent them back by a neighbor, and waited till, on my way home, I passed that way. Then she followed me, and when I dismounted at the chapel door she came forward, made herself known and plead "do anything you like with me, only don't send me home, I can bear it no longer." "Poor girl! my heart ached for her and I couldn't send her back to those who, though, her natural guardians, were so cruel.

Early the following morning I sent her to Akidu in care of a preacher, and a Christian. When only six miles from Akidu the father and his friends came up with them, forcibly took the girl, beat her frightfully right there and then on the canal bank and carried her off home. Arrived there they shut her in a room without any window or outside door. They fed her on rice water only and did not allow her to comb her hair or wash her face.

All this was in February, and to-day, the last day of April, she came to me here in Akidu, having escaped last night. She says, "I want to be baptized, I want to be a Christian, and I want to stay with you."

Truly she is one of Jesus' "little ones," "hated of men" and "enduring" for His name's sake and for the Gospel. A living witness of His power to save and to sustain even amid dire temptation and severe persecution. I know you will pray for her and for us, as we seek to lead her along the upward way.

But my letter has grown too long already, and I must refrain from adding more.

God bless you abundantly, dear sisters, in your meeting together, and in your efforts for Him and His cause

during all the Associational year upon which you are about to enter.

Your sister in Christ,

F. A. NY M. STOVEL.

Akidu, Godavara Dist., India,
30th April, 1891.

THE WORK AT HOME.

News from the Circles.

ACTON.—Our Circle, which was organized in December last with a membership of six, has now increased to fourteen. Though the meetings are not very well attended (some of the members not being able to get to the meetings on account of distance, and other reasons), there seems to be more interest taken in the work. At our last meeting, Sept. 11th, the Secretary's report showed thirteen dollars in the treasury; ten dollars and ninety-five cents being monthly contributions, and two dollars and five cents being collected by envelopes—to be divided equally between Home and Foreign Missions. We trust that our efforts will be blessed of God.

DORA WORDEN, Sec.

New Circles.

STONEWALL, MAN. Home and Foreign W. M. C., organized Aug. 5th. *President*, Mrs. B. Davies; *1st Vice-President*, Mrs. H. Bowler; *2nd Vice-President*, Mrs. A. Robinson; *Secretary*, Mrs. J. McCullough; *Treasurer*, Mrs. G. Graham. Membership, 24.

STONEWALL, MAN. Mission Band organized Aug. 15th. *President*, Mrs. B. Davies; *Vice-President*, James Dark; *Secretary*, Minnie Bowler; *Treasurer*, Eliza Norman. Membership, 14.

CHELTEMHAM. A Mission Band organized. *President*, Miss M. Haines; *Vice-Pres.*, Miss Gussie Haines; *Sec.*, Miss Annie Wilson; *Treas.*, Miss G. Wilkinson; *Director*, Mrs. Davidson. This Band has undertaken the support of Vara Marther, in Cocanada school.

STAYNER. A Home and Foreign Mission Circle and Band was organized May 8th. *President*, Mrs. Gillespie; *Vice-President*, Mrs. Campbell; *Secretary*, Miss Annie Gillespie; *Treasurer*, Mrs. McLean.

WOMAN'S BAPTIST FOREIGN MISSIONARY SOCIETY OF ONTARIO.

Receipts from August 18th to Sept. 17th, 1891, inclusive.

Strathroy M. B., \$13.25; Tara M. C., \$3; Petrolia M. C., \$9.50; Northern Association, Annual Meeting, \$2; St. George M. C., \$1.52; Thank offering, \$13, total \$14.52; 2nd South wold M. C., \$2; London (Adelaide St.) M. C., \$9; York Mills M. C., \$8.40; Port Colborne M. C., \$5; Mrs. Jno. Day, Gananoque, \$4; Zone M. C., \$3, for Katuri Satyanandam; Ingersoll M. B., \$7, for Pamu Jacob and Mary Tholuru (chinnu); Toronto (College St.) Young Women's M. B., \$5, for Hataala Lydia; College St. M. C., \$1.80; Wolvorton M. C., \$3.40; Owen Sound M. C., \$18; London (Talbot St.) M. C., \$16.88, of which 96 cents are from Emma Arnold's mite-box; Wallaceburg M. B., \$25, for M. Venkayya;

Peterboro' M. B., \$6.50; Fingal M. C., \$5.70; Toronto (Parliament St.) M. C., \$10.75; Hillsburgh M. C., \$3.35; East Oxford M. C., \$3.75; Westover M. C., \$7; Colborne M. B., \$1.50; Norwood M. C., \$1.50; "A Friend of Missions," \$3; Burgessville M. C., \$2, M. B., \$1.85; North Cayuga M. C., \$1.50; Etobicoke M. C., \$3; Tiverton M. C., \$2.75; Campbellford M. C., 71c; First Houghton M. B., \$10, for Morampud Mary; Vittoria M. C., \$3; Gladstone M. C., \$10; Eglington M. C., \$5.90; Thedford M. C., \$2; Glamis M. C., \$1.50; Guelph (2nd Ch.) M. B., \$13.25, for Martha Sundarapilli; Listowel M. C., \$2.20; Second King M. C., \$2.78; Mrs. R. W. Elliot, Toronto, \$25, towards Miss Macdonald's medical education; balance of contribution from "A Friend to missions," \$25; Peterboro' M. C., \$11.35; Aurora M. C., \$2, Howick M. C., \$5.35; St. George M. C., \$2; Grimsby M. C., \$5; Niagara Association Annual Meeting, \$7.50; Burford M. C., \$2; London (Grosvener St.) M. C., \$2.55; Stirling M. C., \$2; Norwich M. C., \$3.50. Total \$359.47.

The Treasurers of Circles and Bands having money which should be included in this year's Report are requested to forward these funds in time to reach me by the 10th of October, as the books close on that date.

VIOLET ELLIOT,
Treasurer.

109 Pembroke St., Toronto.

YOUNG PEOPLE'S DEPARTMENT.

Mission Bands.

Psalm 8, v. 1.

Jesus, Saviour, Thou hast blest us
With Thy dear redeeming grace,
Banished all that once oppressed us,
Changed our grief for songs of praise.
In Thy service
Now we seek some humble place.

Tidings of Thy great salvation,
Thou Thy servants dost command
To proclaim to every nation,
Every tribe in every land.
For this purpose
We maintain "our Mission Band."

Gladly we Thy word obeying,
Would be servants of our King,
On Thy strength our weakness staying.
Songs of praise to Thee we sing.
Blessed Jesus
Unto Thee our griefs we bring.

Bless, Oh Lord, the Children's Mission,
Thy plain tokens may we see;
Strengthen each young heart's decision
Still to live and work for Thee.
Light of Heaven
Shed Thy beams from sea to sea.

T. WATSON

Fenella, June 21, 1891.

An Enigma for Builders.

They were building a house. Already in imagination they lived in the mansion that was still but a castle in the air. From the day that the spade first broke ground, every member of the family, even to the toddling baby, watched with enthusiastic interest the progress of the

work. When they went to town, they changed their usual route so as to pass the building. Every evening, when the workmen were gone, they climbed about the house, noticing and commenting upon every stone and brick, every board and timber that had been added during the day.

They admired the prospect from each new window, they examined every part of the cellar. When, at last, all was finished, and they settled in their home, the most timid child was not afraid to play alone in the rambling attic, for he knew so well every part of it. Had he not helped to build it?

Still, while the work was in progress there were serious and well-grounded complaints. There could be no real reason why the work should not go on quickly and well. The architect had long ago finished the plans, which could be easily followed. The money to pay for the house was lying in the bank. The master builder gave close attention to the work, and yet, day by day, little progress was made.

And why? The reason was easily seen. The men from whom the lumber was ordered stuck the letters into the pigeon-holes of their desks, and forgot them. Paint, lime, all sorts of things were delayed by the carelessness of employees. The workmen took holidays or quit work on the slightest appearance of rain. In the absence of the superintendent, they built so slightly, that what went up one day had to be pulled down the next and done over again. In fact, if the house had been left to the builders, it must eventually have fallen down, so little attention did they give to their work, and so little thought did they put into it.

Among the daughters of this family there was one who was herself a builder, at least, she was so called. She was the most critical of the watchers and the most impatient, always declaring that the house would never be finished, and that the beautiful material would be ruined by the beating storms and the careless workmen. As she sauntered homeward one lovely evening, her mind quite irritated by the confusion at the new house, she felt that she would gladly do the work of a man, if only she could hurry the building. So intent was she on her own thoughts, that she did not hear the brisk step behind her, until a voice cried cheerfully

"Good evening. You are just the person I wished to see"; and, hardly waiting for a response, the leader of the Temple Builders went on: "You are just the girl to do the work I have in mind. Will you not see how many young people you can bring with you to our meeting on Friday. You know it is our first meeting after the vacation, and we need to lay plans and talk over work for the winter. You are so well acquainted and so popular, I shall hope to have you for my right hand this coming season."

"I fear," said Christina, a little coldly, "that you will have to find some other girl for that."

"But why, my dear? Have you not graduated from school, and with your time pretty much at your own disposal? Why have you cultivated your faculties, if not for use? And what better use can you find for them than the Master's service?"

"But it is just because I have been working so hard in school that I do not wish to be an active member this next winter. I want a holiday. You must find some other girl."

"But where is the other girl? I have been looking for her all day. She, too, wishes a holiday, or she is absorbed in society, or she has invested her talent in some personal work, or she has to earn her own living. Where

am I to find builders, if you, the educated young woman, with leisure and means, stand aside, and will not even give what costs you so little, your time and your influence?"

"I do give my money. Some day I may get at doing what you want, but do not ask me now."

"May I ask how much you give?"

"My dollar, of course."

"And you are a Christian, I believe?"

"To be sure I am. Mrs. Grey, what makes you ask such questions?"

"You know I do; do you wish to make me angry?"

"No, my dear. I merely wish to call your attention to what Christ calls upon Christians to give to missions. 'Go ye,' He says, in other words, give yourselves. You have money, talent, time, education, influence. Are you really satisfied to give a dollar each year to help Christianize the world?"

"That is what you ask for."

"Hardly. You pay an entrance fee, that you may belong to the Oratorio Society, is that all asked of you? No, indeed. You are expected to attend the meetings, to sing in the chorus, to really try to sing well, to be interested in the success of the public performances, and even, if your voice is above the average, to practise long and laboriously, ardent that demand every particle of lent and patience that you possess."

"That," cried Christina, "is different. That is pleasure. I love to sing, and the oratorio nights are the most delightful in the week."

"It need not be so different. I was thinking, as I saw you walking ahead of me, how much we need good singing at our meetings, and that you would be glad to sing for the Lord, - at least, on Fridays. Your voice is one of the stones given you with which to build. 'Oh! were I a voice, a persuasive voice,' you remember the stanza. You will doubtless be glad to use yours."

"Yes," admitted Christina, "I know what you mean. I did promise to sing at the annual meeting - but you know it looked like rain, and I was afraid I might take cold, so I did not come. I am sorry; I will try and do better next time."

"I did not mean that, though really we did miss you. The meeting was almost spoiled, for I could find no one else to sing. 'Oh! Christina, we need your money, and we need your voice, but we need your heart most of all. If your heart were only in the Master's work, it would bring with it everything that you possess. Love does not come with empty hands, but bearing precious gifts. Love is not ashamed to give a penny, if that is all her living; but she luxuriates in adding all her goods, worldly and spiritual, to the offering."

"Dear Mrs. Grey, you talk as if the Temple Builders' work were to absorb me. There are many duties beside that."

"I know, I know. If your life is fitly joined together there will be room and time for them all; but under and around them, making of them one solid structure, as the mortar binds together the stones in the foundation of your new house, will be the divine yearning to save and help the whole world. The work of the Temple Builders need not be separated from our daily life. It can make our prayers unselfish, it can render our lives less self-indulgent, it can make our aspirations more noble. It can touch us at all points, and while it takes nothing from us, it will add beauty and Christ-likeness to everything we say or do or are."

"Perhaps you are right," sighed Christina, "but it is beyond me. To tell the truth, I care little for foreign

missions. I am only a girl. I live in my narrow circles, I cannot take in the whole world. Even if I wished, I could do little or nothing. I have very little to give, even my dollar is really my father's. You expect too much."

"Let me answer you in better words than I could command," said poor Mrs. Grey, "the eloquent words of Herrick Johnson, which surely meet your case. He says, 'You can do nothing? You can do everything: you can give, and serve, and pray. You can give self-denyingly; you can serve lovingly; you can pray conqueringly.' The best example of self-denying liberality in the Bible is recorded of woman. The best example of loving service in the Bible is recorded of woman. The best example of conquering prayer in the Bible is recorded of woman. It was no great gift, no great service, no great prayer. The gift was a widow's mite; the service was the anointing of Jesus with a box of ointment; the prayer was a mother's prayer for a daughter possessed with a devil. But the gift and service and prayer were in self-denial and love and faith, and so, in the sight of God, they were of great price. Jesus never let fall such words of royal commendation as concerning these three women. Of the poor widow He said, 'She has cast in more than they all.' Of Mary, with her alabaster box of ointment, He said, 'She hath done what she could.' And to the praying Canaanitish mother He said, 'O woman, great is thy faith, be it unto thee even as thou wilt.' The human suppliant had power with God, and the Creator said to the creature, 'Thy will be done.' Surely such giving, such service, such prayer, is possible to every woman. It is not the greatness of it, but the spirit of it that tells."

Christina's heart was stirred. She had reached the door of her own house, but she lingered to hear Mrs. Grey with interest. She even promised to attend the meeting on Friday, and to endeavor to bring many of her young friends with her.

But she did not go. She attended a lawn party instead. The fire of grace burned low, because she was so willing to please herself, and so indifferent as to whether she pleased Christ.

And yet, strange as it may seem, she still complained of the negligence and indifference of the builders of her father's new house. - *The Helping Hand.*

BE NOT WEARY IN WELL-DOING. - Your patience may be greatly tried. You may have to hold on your way amid difficulty and discouragement. Let them only send you with greater fervor and stronger faith to the foot stool, who can give you all needful strength and crown your labors with success. Believe for it is a certainty that "in due season ye shall reap if ye faint not."

"The smallest effort is not lost.
Each waferlet on the ocean tossed
Aids in the ebb tide or the flow.
Each rain-drop makes some flower blow.
Each struggle lessons human woe."

You may reap on earth, but not, you will reap in heaven. It will be an unutterable joy to meet there with those whom you led to the cross; but beyond that joy there will be the honor which the Lord Himself will confer upon you. What that honor may be we must wait to know; but of this we are assured, that "they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars for ever and ever." - *P. Record.*

W. B. M. U.

Edited by Miss A. E. Johnstone.

"Be not weary in well-doing; for in due season we shall reap if we faint not."

PRAYER TOPIC FOR OCTOBER: For the workers on their way to India, for a prosperous voyage, and the fulfilment of Psa. cvii. 29-30 to each.

IN THE NAME OF JESUS.

"Whatever ye do in word or deed, do all in the name of the Lord Jesus."

All things in the name of Jesus -
Wondrous, mighty, matchless name!
In the strength and love of Jesus,
Faithful, evermore the same.

Doing all with praise to Jesus,
Grateful unto Him for all;
Every wish of His obeying,
Prompt to heed each trumpet call

Everywhere beholding Jesus,
Always listening to His voice,
Sorrow for His sake embracing,
Turning trial into choice.

For Him, by Him, all things doing;
Life is Christ and death is gain,
Joy of saints in heaven foretasting,
Even now we swell their strain
Hallelujah!

--NEWMAN HALL.

ECHOES FROM OUR ANNUAL MEETING OF
AUGUST, 1891.

Mrs. March read a letter from Miss Gray, in which she says, "We must have the buildings at Kimsedy and Palonda." In the boarding department at Bimlipatam were two boys and three girls.

Two boys had been converted during the year in Mrs. Churchill's school. The oldest girl of the native preacher had been baptized, also three others. The school and Bible women were doing well. Mrs. Churchill says, "I was deeply impressed with the thought to ask my sisters of the Union to send to the women and girls of Bobbili, a young lady of strong nerve, and a medical education. If these could be combined with some successful knowledge of school teaching, and a love for it, your mission here would be well reinforced according to the needs of the field as I see them. With these qualifications, we would also expect the more important and higher ones--consecration to the Lord, and a great love for His work in whatever phase it would present itself to them." Mrs. Churchill had lately taken into the boarding department a young Burnasian girl, six years old, Mabel Beatrice Held. She is beginning to learn well. Her sister, Rogie, one year and three months old, I have taken to support myself until she is old enough to put into school. These two children were fatherless, and the mother out at service, where she could not have her children. So she placed them with a drunken Roman Catholic, who had befriended her when she first came to

Bobbili. The only outlook before them, if brought up there, was ruin to both body and soul, and, as the mother was willing to give them to me, I felt I ought to take them "in His Name."

A letter from Mr. King at Regina asks for help. Regina is a growing town of about three thousand population, and growing fast. The Baptists are few, but tried and true. Some of them have been praying, waiting and appealing for a Baptist minister and for the organization of a Baptist church for five years. Mr. King having accepted their call, a church of about twenty members was to be organized the first of September. A house in which to worship is greatly needed. At present they pay \$2.75 per week for the town hall, but as the hall is used through the week for theatricals, etc., none feel at home there. Lots on which to build will cost \$125, or \$500 for four.

The Union have pledged themselves to raise for Home Missions this year \$1,500, to be divided as follows: Our own Home Mission Board, \$750; Grande Lagne, \$160; North-West, \$600.

A resolution was passed requesting all Aid Societies to close the year in June, the end of the month. This will make the work much easier for Provincial and County Secretaries. At present, each Society closing at a different time, it is often impossible to obtain the name and address of the new Secretary.

Mrs. C. H. Martell is Provincial Secretary for N. B.

A resolution expressive of our deep loss in the death of Mrs. Parsons, and of our sympathy with those in her home was spoken to by Mrs. Allwood and others.

Mrs. Martell was re-appointed to our Column in the M. and V.

Warm words were spoken of the LINK. Our department to be carried on as before.

It was deeply regretted that Miss Filmer is unable to leave for India this year. But it was thought wise that she remain until her health is more fully established. In her disappointment our sister has the warm sympathy of every member of the Union.

Miss MacNeill, of P. E. I., who will leave for India this autumn, told us of her desires and aims, her longings with regard to the foreign field.

The matter of incorporating the Union was referred back to the Committee, with their numbers enlarged.

The work of Foreign Missions is the Church's obedience to the marching orders of her Great Commander.

Have permanent principle in your work for Foreign Missions, then it will not be hard to keep your interest up.

Permanent principle will work for Christ's sake, that His kingdom may come.

Permanent principle will give your money to Christ, not to the Foreign Mission Board; that India, instead of 270 millions of heathen, may have 270 millions to praise Jesus Christ. *Dr. Briggs in Can.*

ESTIMATES FOR 1891-92

Miss Gray's salary	\$ 500 00
Miss MacNeill's " "	500 00
" " travelling expenses	400 00
Miss Gray's Bible woman	75 00
" " travelling on field	50 00
" " boarders	50 00
" " station school	50 00
Books and tracts on field	150 00

Scholars at Samulcotta Seminary	4415 00
Mrs. McNeill's outfit	250 00
Miss Wright's salary at home	300 00
Boarders at Bim., Chic., Bob.	400 00
Bobbili Bible women	100 00
Chicacole Bible women	100 00
Bimlipatan	60
Palconda buildings	1,000 00
Colportage	125 00
Home literature	60 00
Mr. Morse, passage money,	800 00
Towards male missionaries' salaries	575 00
Total	84,000 00

In connection with the above, remember the motto for this year: "Be not weary in well doing, for in due season ye shall reap if ye faint not."

The membership in P. E. I. is not at hand, but N. S. and N. B. have, in round numbers, four thousand members, and these should raise that \$6,000, leaving our Island sisters to swell the amount to \$500.

Nova Scotia raised last year \$3,774.54. Is it too much to ask, with our added workers, that we give five thousand more?

How many Life Members are we to have?
Remember to send monies in quarterly.

FOR OUR MISSION BANDS

Dear Young Friends, Seeing in the *King's Messengers* for September a letter, giving the Bands in the States an account of the Annual Missionary Meeting, the question arose, "Why has no one ever written our Bands a letter, telling them of our Annual Meeting?" No satisfactory answer was forthcoming. But, all the same, I think it is not too late to do so.

You know our Woman's Baptist Missionary Union is held at the same time and place as the Convention. This year we met in Moncton, N. B. At our first meeting the Treasurer read her Report, which showed us that during the last year we had raised \$6,000 for Missions, \$5,000 for Foreign Missions, and \$1,120 for Home Missions. Of this amount you have raised \$333.74.

This seems a large sum of money, does it not? yet we might raise a great deal more; and so this year we want \$4,000 for Foreign, and \$1,500 for Home Missions. Will you all help us?

You know, the women each give two cents a week for Foreign, and then we give for the Home field beside. Some earn the money, and others practise self-denial, in order to give. Now, in all our Mission Bands, there are boys and girls who spend a great deal more than two cents a week on candy, and I want those who do to remember how much the dear Lord has done for you, much more than for the boys and girls in India. If, some day, when you are all gathered in your Band, the Lord Jesus was suddenly to appear among you, and, pointing to the wounds in His blessed hands and feet, should say, "I suffered, that you might have eternal life; will you not give me half of all you spend on yourselves, that those for whom I died in those far-off lands may hear about Me?" What would your answer be? You cannot see Him, but if you listen, I think you will hear Him ask you, and He says, "Inasmuch as ye do it unto one of the least of these, ye do it unto Me."

Now our Bands are always wanting some object for which to raise their money, and very often they write, asking if we cannot give them a boy or girl in India to

educate. This year we have a new project for you. Our missionaries want to open two new stations: one at Palconda and one at Kimediy. But I will let Mr. Higgins tell you in his own words about these places. He says:

"We are now to count Kimediy and Palconda among our mission stations. The former is 42 miles north, and the latter 25 miles north-east, of Chicacole. It was quite wonderful how the Lord opened the way for us at these places. After trying several times to get land, we about concluded that we would be entirely shut out from Kimediy. But the Lord has providentially provided a very nice place for us. Strange to say, when the higher authorities were so unwilling to let us in, we finally succeeded through the intercession of a very wicked and drunken Naidu. The situation is almost as good as any in the town, and there will be room (when we get two more lots) for a good mission compound and another for a chapel. As far as scenery goes, Kimediy is by far the most desirable station in our mission. It has often been thought that the town is very unhealthy, but our missionaries believe that with care one can live there as safely as at any of our stations. Probably Bobbili is equally hot and feverish. There is one advantage at Kimediy—it is within nine miles of our Sanitarium. At Palconda the hope of getting a good location seemed equally dark, but accidentally (or rather providentially) we learned one day of a man who was willing to sell part of his land in order to get money to put a new roof on his house. The location is splendid. In front, the beautiful Palconda hills rise one after another, making a lovely picture to greet the eye. From the opposite direction a gentle breeze blows over the land—a breeze which is not found in other parts of the town. In this country a breeze is of priceless value when the weather gets hot. In a year and a-half it is hoped that we shall have missionaries living at Palconda and Kimediy. But they must have houses in which to live. The present plan is to put up small buildings (as soon as possible), which can be occupied while the mission building proper is being built. Subsequently the small building can be used for a cook-house, or for some other purpose. The Conference have asked the Board to lay before the denomination the present pressing need of money for these buildings. Probably \$6,000 will be needed for the two stations, and the money should be on hand as soon as possible, so that the work may be pushed forward. Perhaps some friend of the mission would like to have the privilege of providing for one of these stations.

"The question of economy in building came up in the Conference. You must not think that we are going to build palaces for our missionaries. We feel deeply the need of practising economy as far as possible. It is not a question of *show* or *costliness*, but one of *health* and *safety*. Large rooms are a necessity to health in this country. But although the houses must be large and well built, they need not be unreasonably expensive. In Nova Scotia one could live in a log hut, if necessary, without endangering health or happiness. A house of the same size in this country would mean much sickness and a short term of service."

The Union is going to give \$1,000 towards these buildings, which leaves \$5,000 yet to be raised. Now, members of our Mission Bands, one and all, here is your work. Let each Band take a share in this "Building Society," say, fifteen, twenty-five, fifty or a hundred dollars, as the case may be. It will be your work during this year to raise the amount you choose. Send your money in once every quarter to our Treasurer, Mrs. Mary Smith, Amherst, N.S., being careful to mark it, "For building at Palconda" or "Kimediy," as the case may be.

Just here, let me say, that every year the President gives the Union a motto, and this time it is "Be not weary in well doing, for in due season ye shall reap, if ye faint not."

What was done about Home Mission work at Moncton, I must leave for my next letter. But one thing more. Reports were read from some of our Mission Bands this year, and I fancy people were surprised to find how hard our young people were working.

These are only some of the things in which you would be interested in hearing, but my letter is already too long. Just remember, dear young friends, Jesus wants your own hearts as well as your work. J. A. E.

Aid Societies and Mission Bands needing leaflets, concert exercises, etc., will please send to

MISS A. E. JOHNSTONE, Dartmouth, N. S.

Report of the Women's Meeting at the Eastern Association of N. S. is unavoidably postponed until our next issue.

The annual Convention of the W. M. A. S. of Cumberland County, was held in the vestry of the Baptist church, Anahorst, July 21st. First meeting at 3 p. m. Much disappointment was felt that so few delegates were present, and that Mrs. Archibald could not be with us. We were glad to see those who did come. The afternoon was very rainy, and our room not so well filled as we had hoped. Mrs. Harding presided. The meeting opened by singing "He Lendeth Me"; the scripture reading and exposition of it were touching, and appealed to our sympathies in the Master's work. Mrs. Harding and Mrs. G. B. Smith joined in prayer. Mrs. C. Christie, County Secretary, read minutes of last Convention, held in Spring Hill, a year ago last March. Mrs. Harding gave address of welcome, the reply to which was omitted, the lady appointed to that being absent. Mrs. Lewis, of Westbrook, told us something of the work at Parrabrook; Mrs. Purdy and Mrs. Hunter gave encouraging reports from Spring Hill; Mrs. Wills spoke hopefully of Pugwash, though their number is small, and they find it difficult to sustain a Society. Mrs. Campbell and Mrs. H. Logan represented a Branch of Anahorst Society, Salem, where good work is done in keeping up prayer-meetings and interest in missions. Mrs. Houston, Methodist, gave a short account of their work. In common with us they have the difficulty of small numbers at the regular meetings, to contend with. Miss King, Presbyterian, expressed herself glad to be with us, but was not prepared to give report. Mrs. Dimock Archibald made some pleasing remarks on the work in the three different Societies in Tremont Temple Church, Boston. The Secretary gave a very brief report of our own work. Mrs. A. Christie read a selection on "How to hold a meeting of the Auxiliary," which must commend itself to us all. Committees were formed, a hymn sung, and the meeting adjourned till 10 a. m. Wednesday. A public meeting was held on Tuesday evening, of which notice was given in *Messenger and Visitor*.

The Wednesday morning meeting was presided over by Mrs. G. B. Smith. After singing and reading of Scripture a few moments were spent in silent supplication for a blessing, followed by prayer by Mrs. Smith. A half hour was given to devotional exercises. The Secretary read minutes of previous meeting. Mrs. C. Christie read

reports from the Societies, some of which were formed lately, so encouraging that we all felt we could join heartily in the Doxology, which was proposed by one of the sisters.

Six Societies had been formed since last Convention, making ten in Cumberland County, with a membership of 288, contributing \$487.57.

Mrs. Archibald's talk of Foreign Mission Work, with its lights and shadows, was stimulating. Some, at least, returned to their homes with strong determination to do more for the cause. Mrs. Hunter, Mrs. Purdy, Mrs. Lewis, and Mrs. Dimock Archibald, each made a few remarks on Home Missions.

Mrs. G. B. Smith read an original paper on "Regina," just what was needed at this time to enlighten us, and awaken a keener interest in that field, so weak, yet making such noble efforts to advance the cause of Christ. Mrs. C. Christie offered prayer, the benediction was pronounced, a few minutes spent in conversation and our pleasant meeting closed.

AMELIA E. BLACK.

Amherst, N. S., Aug. 12th, 1891.

COURTNOVS. I'm sending you an account of our W. M. A. S. annual meeting, which was held in connection with our Association at Summerside, Monday afternoon, 6th July. Mrs. Clark, Provincial President, presided. The meeting was opened with devotional exercises. An address of welcome to our returned missionaries was read by Mrs. Speers of Cavendish. Reports from Societies were then called for, after which Mrs. Bishop of East Point read an excellent paper relating to the needs of the work. We then had the pleasure of listening to Miss Wright, and Mrs. Archibald, give an account of their work in India. We could almost fancy we were with them, looking upon scenes of misery and idol-worship, so vividly did they portray their experiences in that dark land. We feel sure their coming amongst us will incite us to greater earnestness in our efforts to aid in carrying on this great work. Being brought face to face with these dear sisters will make them dearer to us, and the work in this way will seem more real. A paper on "Giving," was read, also a beautiful poem by one of our young sisters.

MARY E. DAVIES.

SCRAPS PICKED UP. The startling news comes that the Synod of the Presbyterian Church of Japan had stricken infant baptism from its creed, as a "gross innovation" on New Testament teaching and practice. We await further information on the subject. It seems almost too good to be true. Thirty years ago there was not a Woman's Foreign Missionary Society, i. e., general organization, in America. Now there are thirty-nine with 25,000 auxiliaries, and an annual income of \$1,730,000. Nine thousand copies of the illustrated Bible, issued in weekly parts, have been sold to Roman Catholics in Italy. One cent annually is given by Christians for each heathen to bring them to Christ. There are 1,000,000,000 heathen, and the annual contributions for foreign missions about \$10,000,000.

"Redemption is Christ's, evangelization is ours."

The baptisms among the Telugus, by missionaries of the American Baptist Missionary Union, numbered more than 5,000 in five months, and the work goes on. The Missionary Union closed its fiscal year with a deficit of \$61,593.94. But our brethren up there know how to give, and they will bring this amount up before the meet-

ing of the Union in May. So it is hoped. . . . When the Moravian Church had but 600 members it began to send out foreign missionaries. Suppose every Baptist church of 600 members supported one foreign missionary. And they could easily do it. *For. Miss. Journal.*

THE NEW WORLD.—Rev. A. A. Grant, writing from Winnipeg, asks us to undertake work in Regina, the capital of the North-West Territory. A grant of \$600 would be required. The field and the Board would arrange the rest as to whatever salary is needed. The Baptists there are getting discouraged. They have been disappointed so much. Three thousand, seven hundred dollars are needed to enable our Home Mission Board to close the year without debt. "Only a little more than two months of our Convention year remain," writes our Home Secretary in the *Messenger and Visitor* for June 3rd. Women of the Aid Societies, rouse up the spirit of liberality (if it is sleeping) among the brethren in the churches. Surely this can be done in addition to raising the one thousand dollars promised by the W. B. M. P. to the Lord for Home Missions.

The heart of the present writer is often touched with sympathy for the tenant of the American zenana. How barren, sad lone, and poverty-stricken is her life! The walls of her apartment may be costly, but they shut out Christ, and all thinking, and planning, and working with him. Her window may look out upon a flower-brightened lawn, but her vision reaches no farther; she is in utter ignorance of the condition of her sisters, millions on millions in number, in Asia, and Africa, and the isles of the sea; she has no share in the hopes, and plans, and victories of Christian women all about her, even in her own city and street; she hears nothing, reads nothing, knows nothing, cares nothing about the sublimest movements of her century, the noblest work of her race. Where can be found a more pitiful object? Who shall give us the kind of zenana visitation that shall reach and save her kind?—*Heathen Woman's Friend.*

The *Missionary Review* has the following racy bit from a tract

"Imagine our sending to the heathen just *one man more than we could spare*, so that for one parish we could not find a rector. What an outcry there would be! Why, even those who take the most thorough interest in foreign missions would be afraid we were "really going a little too far." Yes, though that clergyman had left but five hundred nominal Christians already (many of them true Christians), and gone to a parish of a thousand thousand, *all heathen*, and he the only worker among them all, it would still be thought a dreadful thing for this English parish to be without a clergyman, albeit there are a dozen other churches half empty in that very place, and perhaps an excellent chapel on the other side of the road. When shall we wake up and understand that taking an interest in foreign missions really ought to mean something more than *than giving the heathen a few fragments after spreading a must bountiful table for ourselves?*"

Of every six infants in the world, one is born in India. Of every six widows, one is mourning in India. Of every six men that die, one is passing into eternity from India. Think of it, and give India a part in your prayers.—*Missionary Review.*

DEFECTIVE SERVICE.—Carelessness in Christian service is a certain indication of feebleness in faith. The man who knows Christ as his Redeemer with all the experience of His grace which that implies, will not be content to bring Him the dregs of life, but serving Him with all his best, will mourn only that the best is so poor. It is because faith is so superficial that there is so much of Christian life which can only be described as "wood, hay, stubble."—*Rev. J. Guinness Rogers.*

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 to her quarterly, in order that all our obligations may be fully met.

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Miss A. E. Linkstone, 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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