

Technical and Bibliographic Notes / Notes techniques et bibliographiques

Canadiana.org has attempted to obtain the best copy available for scanning. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of scanning are checked below.

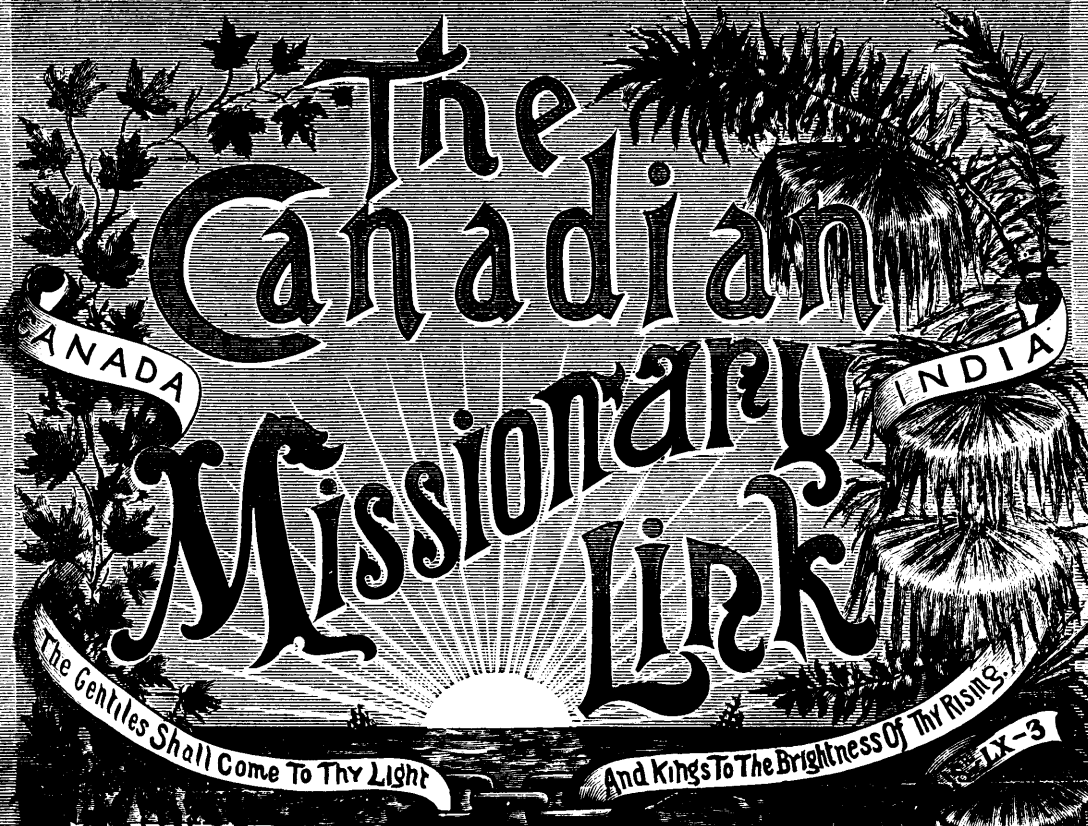
Canadiana.org a numérisé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de numérisation sont indiqués ci-dessous.

- Coloured covers /
Couverture de couleur
- Covers damaged /
Couverture endommagée
- Covers restored and/or laminated /
Couverture restaurée et/ou pelliculée
- Cover title missing /
Le titre de couverture manque
- Coloured maps /
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black) /
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations /
Planches et/ou illustrations en couleur
- Bound with other material /
Relié avec d'autres documents
- Only edition available /
Seule édition disponible
- Tight binding may cause shadows or distortion
along interior margin / La reliure serrée peut
causer de l'ombre ou de la distorsion le long de la
marge intérieure.
- Additional comments /
Commentaires supplémentaires:

Continuous pagination.

- Coloured pages / Pages de couleur
- Pages damaged / Pages endommagées
- Pages restored and/or laminated /
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées
- Pages detached / Pages détachées
- Showthrough / Transparence
- Quality of print varies /
Qualité inégale de l'impression
- Includes supplementary materials /
Comprend du matériel supplémentaire
- Blank leaves added during restorations may
appear within the text. Whenever possible, these
have been omitted from scanning / Il se peut que
certaines pages blanches ajoutées lors d'une
restauration apparaissent dans le texte, mais,
lorsque cela était possible, ces pages n'ont pas
été numérisées.

516/1105/17



MARCH, 1895.

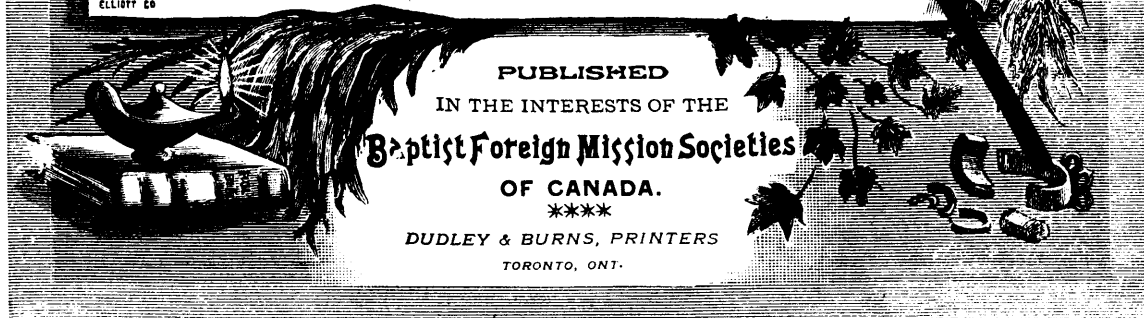
CONTENTS.

Editorial	102	Work Abroad	107
Samulcotta.....	102	Conference at Cocanada.	
Krishnalulu	104	Work at Home	109
Visits with Bible Women in India ..	105	News from Circles — Treas. Statement	
Missionary Progress.	106	Ont. and East. Ont. and Que.	
		W. B. M. U.	111
		Young People's Department	114
		Directory.....	116

ELLIOTT CO

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

DUDLEY & BURNS, PRINTERS
 TORONTO, ONT.



THE Canadian Missionary Link.

VOL. XVII. |

TORONTO, MARCH, 1895.

| No. 7.

MISS HATCH'S WORK.—It will be seen from the report of the Conference held recently by our brethren and sisters in India, that Miss Hatch has been sent to labor among the women on the Ramachandrapuram field, where Rev. A. A. McLeod is the missionary in charge. The field is fortunate in having so thoroughly equipped

readers will have an opportunity to hear some or all of these masterly and deeply impressive addresses, as the Secretary journeys from church to church in the interest of Foreign Missions.



REV. J. R. STILLWELL, B.A.

a worker. The report of the Conference published in this issue of the LINK is full of interest, and should be carefully read by all.

A VALUABLE COURSE OF LECTURES.—Rev. A. P. McDiarmid, Secretary of the Foreign Mission Board, has recently given a course of lectures to the students of McMaster University and others on Foreign Missions. The first, on "The Great Commission," was given in the Bloor St. church on Lord's Day, Feb. 24th, and was deeply impressive. Great stress was laid upon the obligation resting upon Christians to carry out the Commission without delay, and to the Providential opening up of nearly all the countries of the world to missionary effort. The success that has attended the work that has been undertaken, and the utter inadequacy of the effort that is now being put forth to accomplish what may be accomplished, were made manifest. Lectures of great power on "India," "China, Japan, Corea and Thibet," and "The Dark Continent," were given in McMaster Hall on Feb. 26th and 27th. We trust that many of our

SAMULCOTTA.

Every reader of the LINK should know where Samulcotta is, and also what we are doing there; still a word or two descriptive, explanatory and otherwise, may not be amiss. It is nine miles north-west from Cocanada, reached by road, canal, and railway, and has a population of about 12,000 souls. It would be called a city with us, but in India things are very different from what they are in Canada, and the place is called a large village or a town at most. Its main street is very narrow, very crowded with passing carts, very dusty generally, and a mile long. The shops on either side of the street are low, not more than two or three being more than one story in height, meanly constructed, dingy looking, and are mostly of mud and thatch, with a few better buildings here and there. Each class has its own quarter, and each individual is expected to confine himself pretty closely to his own community and occupation. It is a characteristic oriental village, with the usual quota of dirt, smells, and bad sanitation. Disease is a pretty regular visitor, cholera and small-pox appearing alternate seasons, while lesser diseases follow in their wake. The educational privileges are still few, the Gov-



SAMULCOTTA SEMINARY BUILDING.

amount having but three or four small schools in the place, in which the veriest elements only are taught. There are also a few schools supported by native enterprise, but these are irregular and of non-descript character. The people are intensely conservative, wedded to their own customs, and very difficult to reach. The lower classes are so poor and so driven in the struggle for existence, that it is difficult for their thoughts to rise beyond their immediate material wants, while the others stand aloof through pride, ignorance, and superstition. They are unacquainted with the truth, strangers to God, and dead—dead—dead in sin, and buried fathoms deep under false systems, rites, and ceremonies. Can these souls live?

MISSION WORK.

Mission work in Samulcotta was first started by Mr. Finpamy, who secured a plot of ground, and constructed a school and dwelling house, the former being used also as a chapel. The work opened auspiciously and promised great things, but unfortunately the preacher in charge proved untrue, and wrecked the work almost beyond recovery. Since that disaster, the work has been prosecuted perseveringly, and not without result, but yet nothing in comparison with what might have been. There is now a small church numbering twenty-five, some three Sunday schools, and a day school. The Lutherans also have a small school and a few followers. Since the opening of the seminary, Samulcotta and a few other villages have been worked from that centre. A few have thus been quickened into life and are, we may trust, an earnest of a multitude soon to follow. May all the workers receive that special endowment that is absolutely indispensable to successful work!

SAMULCOTTA SEMINARY.

To reach the seminary, the traveller, in case he sets out from Cocanada, has to pass through the long, dusty, narrow main street, when he turns to the left and follows the road that runs in that direction for about one-fourth of a mile when the seminary appears directly upon the right. The compound, or rather compounds, for there are two of them, are thus just outside the village boundaries, a distance sufficient for health, and yet near enough to be within easy reach of the town. In the compound nearest the highway stands the seminary class-rooms and the missionary's bungalow, while in the compound beyond are the teachers', boarding boys', and married students' quarters, there being accommodation for five teachers, sixty boarding boys, and twenty-four families.

MISSIONARIES.

Rev. John McLaurin, D.D.—Mr. McLaurin, who was the first principal opened the seminary, in October, 1882, now more than 12 years ago. Mr. McLaurin had spent

a previous term in India, so that he brought to the work just that experience needed in establishing such a school. Upon appointment he proceeded to Samulcotta, where he found nothing but a pile of ruins supposed to represent a bungalow presented by the Rajah of Pithapuram. With characteristic energy he soon had a building up which, during his time, had to serve as both dwelling house for the missionary and class rooms for recitation. He opened the seminary with nineteen students and one native assistant. These numbers increased year by year, and the seminary advanced in efficiency until Mr. McLaurin's resignation in Feb. 1887, when continued ill-health forced him to quit the country. He is now engaged in literary work at Bangalore under the auspices of the A. B. M. U.

Rev. J. R. Stillwell, B.A.—Upon Mr. McLaurin's resignation, Mr. Stillwell, who had been associated with him in the work during his last year, was appointed principal, and re-opened the school in July, 1888. He continued in charge until April, 1894, when he was granted furlough, and is now in Canada seeking a restoration of strength. He and family expect to return during the present year, and will resume charge upon arrival in India. During his term, the seminary continued its growth until it numbered 100 students and had 8 native teachers on the teaching staff. The seminary was also re-organized, and now consists of literary and theological departments. Several classes have been graduated from the seminary and the various graduates are now employed in evangelistic and pastoral work under the superintendence of the field missionaries.

Miss S. I. Hatch.—Miss Hatch was appointed to Samulcotta, and began work there in February, 1889. Her principal work in the seminary was teaching the Bible, but she by no means confined herself to this one department. She organized and superintended a Sunday school in Samulcotta village, also Bible women's work, and had charge of the correspondence with Circles and Bands, besides giving efficient help in many other ways. She has been recently in Canada on furlough, but is now again in India.

Rev. J. E. Davis, B.A.—Mr. Davis is the Cocanada missionary, but during Mr. Stillwell's absence has charge of the seminary and other work at Samulcotta. He has recently opened an industrial department.

NATIVE TEACHERS.

Rev. M. Jagganaikatu.—Mr. Jagganaikatu entered the seminary during Mr. McLaurin's last year and has continued in the work until the present time. He has proved himself a good preacher, an able teacher and a safe counsellor.

Mr. B. Subbarayudu.—Mr. Subbarayudu has been engaged in the work for nearly two years, during which

time he has made himself almost indispensable. A call has, however, come to return to pastoral work, so that his connection with the seminary is now probably severed.

Mr. N. Abraham.—Mr. Abraham was for some time head-master in the literary department. He has just undergone a two years' theological training preparatory to his entering upon work in that department. Space prevents us from writing of the other teachers.

SEMINARY'S IMPORTANCE.

As it is impossible, as well as undesirable, to send out a sufficient number of missionaries to effect the evangelization of the heathen, it follows that native helpers must be very largely employed, and these cannot be thrust into the great harvest field until they have undergone some training, and the seminary is one of a number of similar institutions established to supply this training. Missionaries and teachers in the Samulcotta Seminary are, therefore, engaged in a very important work, and need the prayers and sympathy of all interested in the advancement of Christ's kingdom. May an unusually large portion of Christ's Spirit rest on them, fill them, and guide them in the work.

KRISHNALU.

BY MRS. W. D. BOOKER.

Dr. Downie, of Nellore, India, writes, that on "Sunday, October 7th, while they were rejoicing over the baptism of eight young converts, word came to them that Krishnal, one of their best and most faithful Bible-women, was stricken down with apoplexy. Medical aid was at once called, but she was beyond hope. Before the evening service closed she passed quietly and peacefully to her eternal rest. This is the severest blow the Nellore Mission has sustained for many years. Dear Krishnal was no ordinary helper." The substance of the above I received from my son, in a letter sent him by Dr. Downie, at the time of Krishnal's death. Krishnal was one of the finest Telugu women I ever knew. So Dr. D. says, "especially qualified both by nature and grace for the work she so dearly loved." We first met her in New York, she having come to this country with Mr. Douglass and family in 1865. Five years after, as we were going to India, she and another Telugu woman were put under our care. During our long six month's voyage we learned to know her well, we found her an unusually bright and talented woman, though it was with much difficulty she could spell out short sentences in her Telugu New Testament. Don't think she had ever been at school. During our long journey together she gave us her own history, and told us much about the country to which we were going. Mr. Timpany, with the little help she could give, and the aid of her Testament, committed to memory the Lord's Prayer in Telugu, and learned what he could about the language we must make our own.

At the early age of 13 she was married, and for a heathen couple they lived comfortably together. She had only one child, a boy, but when this little fellow was only three years old her husband died, and from that time she had to support herself and child. She loved her son Nagulu, with the deepest love of a mother's heart. She would talk of him by the hour, and now that she was a Christian, longed so earnestly that he would give his heart to Jesus. A mother's prayers were answered, and for years her son has been an honorable and useful worker in the mission.

Krishnal was converted while in America, and often with the tears rolling down her cheeks, would tell us of God's wonderful love "in saving her, the worst of sinners." She had a deeper sense of her own sinfulness, and of God's great love for her than anyone I ever knew. After her conversion Mr. Douglass asked her if she would be baptized while in America? She said, "No, sir, I want to obtain baptism from the hands of Father Jewett in India. I want to go to my own country and let my people see that I have left my sins and am going to live a better life."

She was baptized soon after we reached Nellore. And I well remember the joy Dr. and Mrs. Jewett expressed at the wonderful change in K.'s life. She had a burning desire to tell others of the Saviour she had found, and often said, I have led so many into sin, that I must do all I can to tell them of the only Saviour from sin. During our first nine years in India she was my constant companion; nursed and cared for our three children with the greatest love and faithfulness. I have always been very grateful that we had such a good Christian nurse for them. I could trust them to her as I could not to any other Ayah I have known. I have frequently heard her reprove very sharply any native who would attempt to use bad language in their presence. And often in her own little room, or with the children kneeling about her, I have heard her pleading with the Lord to make them His own. We know not how much blessing has come to them by her earnest prayers.

While caring for the children she was always watching for an opportunity to speak to those who came to the house to see the Missionary. My husband wrote of her: "She could talk fluently in four languages, had seen a good deal of the world, was naturally very quick, and feared no one. The best educated could not despise her, and she towered above the ignorant." She was my husband's chief helper in caring for the sick; and I have heard him say, "That during all the years she was with us, he believed she did as much Christian work as any of the preachers." While sitting by the sleeping child she carefully read the Bible and other Christian books, often going to the study to ask the meaning of some word or passage. Thus, year by year she improved in reading and in knowledge of divine things. She was also one of

our best teachers in the Sabbath school. When we left Kamapatam she became a regular mission worker, and for a number of years has been a devoted Bible-woman in Nellore, under Mrs. Downie. But to-day they mourn her loss, and we grieve for them that one so well fitted for service should be called away. But our Father makes no mistakes, and we trust her mantle may fall on others who will take up the work Krishnahu has laid down.

VISITS WITH BIBLE WOMEN IN INDIA.

I have recently visited ninety-two women who are learning to read in their homes, with nine different Bible women, in four different large towns. There are over two hundred more whom I must visit as soon as I can, and there are some who will not let me come at all. "Why?" do you ask? Some, because, if I come to their houses their husbands will find out that their wives are learning to read, and will stop the reading with much anger, and possibly, yes, probably, beat their wives. Some others pretend to believe that I will not come alone, but will bring my husband with me; and they must not allow any man but their husbands, fathers, and brothers to see their faces; some may not even see their sister's husband unless they can steal a glimpse somewhere through a crack in the door, or in any way so that they themselves may not be seen. Some others object to my coming because such a crowd of people follow me and come into their houses with me; some fear by this that lower castes will come in and pollute their houses; while others do not wish to read and recite their verses before so many people. A few, especially among the Brahmins, say that I cannot come to their houses because I eat food that low-caste people have cooked, and therefore I have lost caste.

I would like to take you with me to some of these houses that I have just been visiting, but I am sure you will enjoy it better on paper than if you were really here. First of all we must walk, because so many object to the crowds that are attracted by a carriage. Moreover, it will not go in all the narrow alleys and lanes where we must go to find the women. The sun is very hot and the wind is blowing a gale. You will need four hands,—two to hold your umbrella, one to keep your hat on your head, and one to keep your dress down where it belongs. Stoop low as you enter the door; my poor pith hat got so many bruises this last month, although I bent very low every time, that I had to take off the cloth covering and paste paper over every inch of it. One great disadvantage in walking is that you cannot take a chair with you; and so you must be prepared to sit anywhere. A few have one chair, which they bring out with evident pride for me to occupy. Alas! they are always occupied with little insects that in civilized countries are content to occupy the beds of the less respectable portion of the community. But it would never do to refuse the chairs, or the hard-wood bench which serves the purpose of a cot at night, but is the seat of honor for all visitors by day. In one house the whole room had just been plastered, and I found it a very damp, uncomfortable seat to sit on,—the wet plaster,—and I was very much afraid my heels would leave a print in the soft floor. In many houses I sat on the wooden mortar, turned upside down. In other houses I sat on the edge of a high platform.

Sometimes I sat on a box, sometimes on a doorstep, sometimes flat on the floor, like a native, with my feet under me. Buttoned shoes do not add to one's comfort in that position. But any of these seats is preferable to another kind that is frequently offered; namely, a little board about fifteen by twelve inches in surface, about two inches high on one side and five inches high on the other side. It is so low there is no place for knees, and so slanting I have constantly to be on guard to keep from sliding off. This is the favorite pillow of many of the men, but it is not a good substitute for a chair.

In one house they had a dais, or high platform in front of their house, covered with a roof, and inclosed on two sides with brick and mortar walls full of little niches where little idols stood, and hung full of grotesque pictures of their false gods. I hesitated whether I should sit in state on this platform in such an unholy shrine; reflecting that an "idol is nothing," and that the family had tried to show me an honor by giving me the cleanest and best place they had, I said nothing. I am sure that the best way to cast out idols is to bring Jesus Christ in.

Here we must cross the river. There is only a little water, so I can jump across. But, oh, the long stretch of burning, hot sand into which my feet sink with every step! My feet burn for a long time afterwards, although they are not really blistered, as I feared they might be. The wind beats the sand into our faces, but our smoked glasses protect our eyes.

I am so glad the first house we enter across the river is large and cool, with windows and stone floor. One old lady, seeing me wipe the perspiration from my face and neck, brings a fan and insists upon standing to fan me. The breeze is grateful, but she seems so old and feeble I am ashamed to accept her kind attention. Here one woman refuses to come out of her dark room to read; so I bring my chair to the door, and she sits near it in her dark room, while I talk through a half-open door. But we must not linger too long in this comfortable house, although we linger a little to give some advice to one of the young women, in accordance with the old woman's request.

"Waft, waft, ye spicy breezes!" for never was perfume such a comfort, such a luxury, and such a necessity as on a round of visits to the lowly homes. One of the Bible women says she always takes a piece of gum camphor tied in one corner of her *sciee* during the rainy season. But this next house is worse than usual, and I wonder if they have been boiling horns and hoofs to make glue. Here a young woman got up from her bed, which is only a mat, and comes with soiled clothing and tousled hair to read her lesson. She makes many mistakes, and as an apology says she has been having smallpox, and has not been well enough to bathe yet. Of course my first impulse is to run; but I do not, for if there is mischief to be done it is already done, as she has been sitting by my side fifteen minutes or more.

In another house a young woman who had been a great sufferer for years seemed almost like a Christian. She was married several years ago to a wealthy old man living about seven miles from here. She lived in his house about one year, but was unable to do his cooking, so he sent her back to her mother's house. As she has not yet recovered her health the husband has married again, and this young woman, not yet twenty years old, belongs to the despised class of widows. The Bible woman and I knelt and prayed for her, which seemed to please both her and her mother very much, and they enlarged upon

it with evident pleasure when another sister came in soon after.

In one house two Mohammedan women read, and one of them repeated Psalm after Psalm, Proverb after Proverb, besides many verses from the New Testament, singing several Christian lyrics. A young man came in, listened a short time, saying, "So this is what all you women are about while your husbands are away. We will see what will be done." The women were so frightened lest there be trouble, that I left them and visited several Hindu houses. While I was hearing the lessons in these houses the Bible woman went to three Mohammedan houses, to see if they were ready to receive me. In each house the husband having heard through that young man that I was around visiting their wives, had left their bazaars and gone home. As soon as the Bible woman entered they greeted her with, "Where is the white lady? Is she coming here with you?" Although the Bible woman replied, "No," and told where I was, they would not believe that I was not waiting at the door until they went to see. It was certainly providential that the Bible woman had gone ahead to see if the way was clear, for the men were very angry, and might have done violence to their wives, if not to me.—Mrs. H. C. Hazen, in *Life and Light*,

MISSIONARY PROGRESS.

BY DR. R. H. GRAVES.

Much misapprehension exists in regard to the progress of the Lord's work among the heathen. Not long ago a leading member and office-bearer in one of our churches said to me: "I would feel more like giving for foreign missions were it not for the fact that missionaries are doing so little, they seem to make no progress." It is true that such impressions are based on ignorance of the real state of the case, and yet it is perhaps for this very reason they are so common. Our people do not take the pains to inform themselves. In election times men show the keenest interest in the returns, and in times of war feel the most intense anxiety to learn the result of a battle, while they will take but little pains to keep up with the news regarding the great conflict that is going on between Christ and Satan, between light and darkness, between truth and error.

Let us notice some facts concerning the progress of the kingdom of our Lord Jesus Christ among the heathen—the triumphs of the Gospel in the world.

I.—SOME STATISTICS.

The *Missionary Review* gives the following statistics for American (U. S. and Canada) missionary societies for 1893-4.

Societies, 43; Contributions at home, \$5,173,749. Contributions on field, \$425,615; Missionaries ordained, 1,336; Missionary laymen, 323; Missionaries' wives, 1,306; Missionaries unmarried women, 1,028; Native helpers ordained, 1,331; Native helpers others, 11,809; total missionary force, 15,964. Stations, 4,648; Communicants, 301,942; Added last year 822,810; adherents, 725,415; schools, 6,134; pupils, 204,555.

The same review gave for 1893, for both *European and American societies*—Contributions, \$14,713,627; Contributions on mission field, \$1,500,000; Mission force (including natives) 58,148. Stations, 16,692; Communicants, 1,081,708; Added 1893, 57,555; adherents, 2,741,955.

As most of this work has been accomplished within a century it will be seen that neither have Christian churches in the home lands been indifferent to the Lord's work among the heathen, nor has our Master withheld His blessing upon their efforts. A million converts, and more than twice as many who are not idolaters, (as children of Christian families and attendants at public worship) are no small numbers.

Dr. J. S. Dennis, in his "Century of Missions," gives some comparisons which are significant as showing that Missions have made a marked progress during the past hundred years.

In 1792 there was one Missionary Society with income of \$415.

In 1842 (50 years later), twenty-seven Missionary Societies with an income of \$3,000,000.

In 1867 (25 years later), fifty-eight Missionary Societies with income of \$5,190,000.

In 1892 (25 years later), two hundred and eighty Missionary Societies with income of \$14,588,354.

In 1804 the British and Foreign Bible Society was organized.

In 1816 the American Bible Society was organized.

In 1892 there were 80 Bible Societies circulating the Bible in 90 and the New Testament in 230 versions, 320 versions in all. 350 millions of copies have been put into circulation.

In 1889 there were 9 Medical Missionary Societies.

In 1892 there were 359 Medical Missionary Societies.

In 1861 there was 1 Woman's Missionary Society.

In 1893 there were 72 Woman's Missionary Societies 33 of these were in the United States, 9 in Canada and 30 in Europe.

This surely is progress, and yet 9-10 of the money contributed was from 1-10 of the membership of the churches. Fully one-half the members in Protestant churches give nothing at all for preaching Christ to the heathen. Notwithstanding this apathy the Lord's work has gone on.

II.—UNTABULATED RESULTS.

God's truth is an unseen force in the moral world, like gravitation or electricity in the physical world. We can not reckon the force of electricity on the earth by counting up the number of trees or of houses struck by lightning; just as little can we calculate the effect of the preaching of the Gospel by voting the number of converts baptized. The apostles left no statistics, and yet the truth they preached undermined the idolatry of the Roman Empire. So now Christianity is undermining the offset pagan system of the east. There is power in a new idea, when this idea is a divine truth fresh from heaven it has a mighty dynamic force. The new truths of an atoning sacrifice, a suffering Saviour, the new birth, the Divine Spirit to help and cheer us, set men to thinking, if we can once break the crust of worldliness and prejudice in which their minds are encased. The circulation of thousands of copies of the Scriptures and of a rapidly increasing Christian literature, with the daily public preaching of the word of God is making an impression on the minds and hearts of the heathen.

There are many intelligent men in China, some of them having high positions, who are intellectually convinced that Christianity is true, but like Nicodemus they have not the courage to confess their convictions, others are favorably inclined towards the truths, but through fear of losing their positions or of persecution are slow to acknowledge their interest. It takes a long time to remove the prejudices and suspicions of a jealous and conservative

people. It often takes more time and effort to remove the misconceptions and to win the confidence of a people than it does to influence them when these hindrances are once removed.

Then we must remember that God is working in His providence as well as by grace. His providences usually move slowly if surely to the desired end, then when the crisis arrives He makes a "short work in the earth." There are many blessings promised to him that waiteth. The proper attitude of the Christian is earnest working and patient waiting on the Lord. Let no pessimistic wailing mingle with our songs of rejoicing. God's work is advancing in the world, and we have promises of still greater progress.

"To patient faith the prize is sure." Let us rejoice in what God has already done among the heathen, and rejoice still more in what He has promised yet to do.—*Foreign Mission Journal*.

Work Abroad.

CONFERENCE AT COCANADA

The nineteenth annual Conference of Canadian Baptist Foreign Missions met in Cocanada from Dec. 20th to Dec. 20th (inclusive), 1894. Please notice that it was the *Missions* who met at this time, the missionaries of the Maritime Board as well as those of the Ontario and Quebec Board. On Dec. 27th and 28th the missionaries of the Ontario and Quebec Board met alone.

For some days previous to the 20th, the Baptist hosts had been arriving from the regions beyond,—from Parla Kimedly all the way down to Vuyuru,—and on the 20th almost all were on hand, ready to take joyful part in the meeting for praise and conference with which the Conference began. The meeting was led by the retiring president, Mr. John Craig. The note of the whole meeting was one of deep spiritual joy and assurance of the Master's abiding presence. All hearts were full of praises and thanksgiving as, after a year's varied experience, each one summed it all up in a few words of praise for personal blessing, or expressed a desire to consecrate themselves more entirely to the glorious work entrusted to our care.

Every day's proceedings opened with an hour's devotional service, in which all took part freely. To all they were hours of distinct communion with Christ. As we knelt about the throne of grace, casting the cares of the work upon Him, whose work is, feeling that in Him was our one "hope and all our strength," and our every joy, pleading for a fuller power of the Holy Spirit within us, praising Him for all He was to us, we knew that He was very near us, entering into each soul and filling that soul with peace. And in all our meetings, deliberative or devotional, His blessed influence was manifested in every word, or plan or liberation.

We heard some excellent addresses during the Con-

ference. Two of these were prepared by two of our ladies. Miss Murray gave us a beautiful paper on "The Promise of the Father"—the Holy Ghost. I will not here enter into a setting forth of the contents of this paper, as it is to be published.

Mrs. Archibald's paper, full of inspiring thoughts on "Christ-likeness," and Mrs. Smith's, on "Medical Work on the Mission Field," we shall also see in print.

There were some very interesting subjects for addresses and discussion brought before us during the course of the Conference. Mr. Laflamme, the insatiable and omnivorous fact-consumer and statistician of the Mission, gave us the beginning of his address on "What has been done and what remains to be done in our Telugu work." So much had been done in the work, that Mr. Laflamme found the time insufficient for more than the merest commencement of his address. The subject was so interesting, and Mr. Laflamme's beginning promised so well and fairly for what might follow, that we voted it should be completed at some future time, and we are to look for it in book form, soon, let us hope.

Mr. McLeod was detained from Conference, so we were obliged to forego his address on "The Comparative Value of Concentration and Expansion in our Telugu work." But although we heard no address on the subject, it made its appearance often during discussion of methods of work on the field.

Mr. Craig was the leader of a topic most interesting to the single women on the field, namely, "Where should the Lady Missionary reside?" The subject was a live one and was fairly and fully discussed—mostly by the gentlemen. The general opinion seemed to be that the single woman should have a house of her own, either in the same compound or in a separate compound.

Another subject of vital interest came up, under the head, "Is the present rate of Salary for Missionaries too high?" It is doubtful if any of those present feel the burden of accumulating millions, but they entered conscientiously into the discussion. Mr. Walker, who led the discussion, had prepared a table showing the rates of salaries paid by twenty-seven missions, besides our own. From comparing our rates with those quoted, it was seen that our maximum salary was as low as any. There was a cheerful willingness expressed by all who spoke to the subject, to reduce salaries if it were for the interests of the work to do so. No definite action was taken on this subject in the union Conference—it was simply discussed.

To the new missionary, Station reports are interesting and enlightening. They give glimpses into the internal *modus operandi* of the work. Here one sees the vast work divided up and reduced, humanly speaking, to tours, preaching services, Bible women, preachers, teacher and colportours. There are things that cannot

be fully reported, or cannot be classified and enumerated in a station report—the discouragements, failures, and heaviness of the work—the tears, the prayers and the faith of the missionaries. Baptisms one can report, hopes one cannot tabulate.

And so we had the reports beginning with C. for Chicacole and running down the alphabet to V. for Vuyyuru. The discussions which follow are helpful. An encouraging report is received with joy, a gloomy one with brotherly sympathy and expression of hope in the Master for more next year. New methods are noted, explained, enquired into and commented upon, and hints given and taken as to good methods of work. The two missions report this year 407 baptisms. A song of praise to our Lord for these reclaimed souls! Some fields yield a richer harvest than others. It seems that the further north and east one goes in our missions the less productive does the soil become.

But we firmly believe in faith and works, and that the day shall surely come when "the earth shall be filled with the glory of the Lord as the waters cover the sea."

Saturday evening was our Mission Prayer Concert meeting, led by Dr. E. G. Smith. Face to face with the millions of this land who are yet without Christ, with our own insufficiency in ourselves to meet the demands of the work, yet, remembering our Lord who has all authority—and who is the giver of every needed gift and strength, and believing in His omnipotence, we laid down our work before Him and prayed earnestly for more faith on our own part, and also for more workers.

Prayer was also made on behalf of those suffering under the dreadful traffic in opium carried on by the British Government with this country and China, and that those who were responsible for this sin and cause of offence, might be awakened and induced to do away with it.

On Sunday we had a Telugu sermon from Mr. Archibald in the morning, an hour's Bible reading on Josh. 1, led by Mr. Walker, and in the evening we went to the English Baptist church and heard the Conference sermon given by Mr. W. V. Higgins on the last verse of the 17th Psalm, "As for me, I will behold Thy face in righteousness, I shall be satisfied when I awake with Thy likeness."

Mr. Higgins brought us indeed into the presence of the King, and the earnest consecration meeting which followed, was a fitting conclusion to the service of the Lord's Day.

December 25th is, of course, Christmas Day, just as much in India as in snowy Canada, and we kept it in the good home style. It was almost as good as a home Christmas day. If there had been six inches of snow on the ground it might have added to the "feel" of the day,

but it could not have added any intensity to the joy, and peace and goodwill which we welcomed into our hearts, quite independent of alien climate and tropical surroundings.

In the morning we sang and spoke our praises to Him, whose birth we were that day celebrating, in a meeting led by Mr. Brown. In the evening we gave ourselves up to the children and had a merry time around a great Christmas-tree that graced the front room of the mission-house. How much like home it seemed that evening, and how the children shrieked with delight as Santa Claus handed them beautiful gifts off the tree.

After the festivities were over the greater number of the company sat up to welcome those whom we had been eagerly awaiting ever since they left our shores.

On the midnight train they came, Mrs. Churchill, Miss Hatch and Miss McLeod, bringing with them Canadian roses on their cheeks, Canadian heartiness in their hand-grip, and encouragement and enthusiasm and reinforcement from the dear homeland. How heartily we welcomed the workers again to their loved work, and the new recruit to her future sphere of labor. Wednesday, the 26th, was spent in hearing resolutions and completing the business of the joint Conference. Resolutions of appreciation concerning the splendid Telugu maps of Palestine and the Bible lands, and of the work of the Committee in preparing the Blakeslee S. S. lessons, were heartily received by all. A strong resolution, condemning the opium traffic, and embodying a plea to the British Baptist Mission, that influence might be used to arouse the Christian voters of England to a sense of their responsibility in this matter, was also voted upon.

The first Sunday in May was suggested as a day of prayer for the work, and it was voted that we ask the people at home, and the A. B. M. Mission to join with us in observing this day.

Thursday morning we said good-bye to our friends of the northern mission, feeling richer and stronger for their meeting with us.

We then proceeded to our own conference which was held in the same place on the 27th and 28th instants.

We missed the faces of two of our fellow-workers, who a short time ago we had expected to be with us; Mr. McLeod, who was not able to meet with us, and Mr. Barrow, who is now in the presence of his Master, serving Him more perfectly there than he could here.

One of the most important transactions of the conference was the providing for the occupation of some of our vacant fields. After very earnest prayers on this most important subject, the committee brought in the following recommendations which were received by the conference: Dr. Smith to take the Yellamanchili field, after Mr. Lafanme's departure for Canada; Mr. Chute to remove to Akidu in the fall, and prepare to take charge of the field when Mr. Craig goes home on furlough. Miss Hatch

was appointed to do work among the women of Ramahandrapuram field.

Definite action was taken in regard to the question of the reduction of missionaries' salaries, and it was recommended that the salaries of the married missionaries be graded from a minimum of \$900 to a maximum of \$1,200. The single men's salaries were left unmolested, and the single women's salaries presented so many difficulties and exceptions that the subject was laid on the table until next conference.

The Industrial School is beginning to take definite shape and form. Mr. Davis has already introduced abohie work—which to the uninitiated be it known means washing—into the seminary, and the missionaries want only money to start other branches of manual labor. By learning to do washing, which is man's work in this country, and carpentering and blacksmithing, etc., our Christian teachers and preachers will be independent of the heathen. Now they often suffer inconvenience, because in some places, the feeling against Christianity is such, that a heathen abohie will refuse to work for the Christians.

Self-support for our Telugu churches was strongly advocated by Mr. Craig and heartily recommended by all. We hope to see our churches grow strong in this direction in a few years.

Estimates were cut down in the face of the financial stress at home, as far as the needs of the work would allow.

(On the evening of the 28th, the conference adjourned, hoping to meet again in July, 1895.

One evening during the week was spent at the Timpany Memorial School, whether we were invited by the Principal, Miss Folsom, to take part as spectators in the closing exercises of the school.

The children first rendered an excellent programme, consisting of dialogues, recitations, action-songs and gymnastic exercises. The latter showed great care in training and faithful application on the part of the children. The dumb-bell exercise was especially admired. The children then received prizes and gifts, and after a look around the building and a meeting of subscribers we returned home, well pleased with our evening.

Miss Stovel's boat was quite an attraction. The general opinion was that it was very neat and pretty, a complete home and a means of doing good work. But this report is already very long, so it shall close here. Pray often for us who are working here in the land of darkness.

KATE McLAURIN.

Work at Home.

NEWS FROM CIRCLES.

SANBINGHAM. We like to hear from other Circles, so we presume they like to hear from us. It is nearly fourteen years since we were organized, but during that time we have had our ups and downs. For a short time we ceased to exist, but through the earnest entreaties and efficient help of Mrs. (Rev.) J. McEwen, Vankleek Hill, we were reorganized. The last few years we hold a public meeting annually, to which all the sisters of the church and congregation are invited. At it we give our thank offering and have a good social time.

Our membership has always been small, never exceeding twelve. Our present number is eight, so you see we are only a small branch in the great sisterhood. But we would not forget our dear Saviour's words, "If ye abide in Me and My words abide in you, ask whatsoever ye will, and it shall be done unto you. Herein is My Father glorified that ye bear much fruit."

Our Society has been gradually increasing in interest, and we have enjoyed some precious seasons of prayer and praise and reading of missionary labor on different fields, and especially those from your columns, which cannot fail to inspire in Christian hearts greater love and zeal for missionary work.

This is our first communication to the LINK, and to-day I could not help thinking of the first time I heard Mr. (now Dr.) McLaurin, speak of the proposed MISSIONARY LINK. I did wonder why it was to be called a link, not then understanding the chain of connection existing between the work in Ontario and our work in India. Much less did I imagine that this same LINK would be now read with eager interest by the members of the different homes in this Society, linking our hearts to the cause over there, rejoicing with them when they rejoice, and weeping with them when they weep. Now we have had a long acquaintance with the LINK, and our friendship is ever increasing.

MRS. D. McDIARMID, Sec.

ST. GEORGE, ONT.—The members of the Baptist Mission Circle held a special thank-offering service in the church Tuesday afternoon, Feb. 19th, in aid of Foreign Missions. The invitation was extended to all the ladies of the church and congregation. Mrs. Hollingshead presided, and is a great help in making our meetings interesting and profitable. The meeting was opened by singing, reading of Scripture and prayer. Very instructive readings and recitations were given, interspersed with music, all partaking of a missionary character. The offerings were placed in a basket, and contents, when counted, amounted to over \$11. Tea was served at the close of the meeting.

Mr. and Mrs. Laflamme and Mrs. Barrow expect to sail from Bombay on March 23rd. Mrs. Laflamme's health is still very unsatisfactory.

CALVARY, Jan. 17.—Our H. and F. Mission Circle held an open meeting on the evening of the above date. An interesting programme consisting of readings and recitations and an address by our former pastor, Rev. J. A. Baldwin, of Arkona, which was greatly appreciated by all. Music was furnished by the choir in a very creditable manner. The secretary's report was very encouraging and showed an advance on any previous year. Total for Home and Foreign Missions, \$33.60. At the close of the meeting a collection amounting to \$5.00 was received, which was equally divided between the Home and Foreign Circles. M. E. H.

WOODSTOCK.—We too wish to be counted in as one of the many Bands that are working for the one great object of sending the Gospel over the seas. Our Band was organized last July. It is called the "Crawford Mission Band," of the East End Baptist Mission, named for Miss Bella Crawford, who gave so much of her time, talents and love to the work in this part of the town. Our Band was formed by the Sunday School workers as a whole—the older ones as well as the younger ones joining,—the older ones working with and teaching the younger ones. We take up a collection at every meeting. Our membership now numbers 71. Pres. Miss Mayberry; Vice-Pres., Miss T. Silcox; Treas., Miss L. Landon; Sec. Miss Annie Collins.

PAISLEY.—Our Mission Band, "The Cheerful Workers," was organized May 14th, 1894, through the Ladies' Mission Circle and the Young People's Society. Although we have not reported to the LINK, still we have been endeavoring to keep up the interest in missions. At our monthly meetings we have a suitable and profitable programme, consisting of readings, recitations and music, also a map exercise given by our pastor. Our membership fee is ten and five cents a year. We have voluntary collections. With a membership of forty, we hope to be in reality "Cheerful Workers" for the Lord.

H. A. CAMPBELL, Sec.

HAMILTON.—The James Street Mission Circle held its annual open meeting on the evening of Jan. 3. The programme included appropriate musical selections. A Question Box on our work in India, conducted by Miss Feast; and an interesting paper on the life and work of Rev. A. V. Timpany, read by Mrs. Blandford; after which refreshments were served, and a time of pleasant, social intercourse enjoyed. Our membership now numbers 88, with an average attendance of 22 at our monthly meetings.

OLIVE COFF, Sec.

BUREAU OF MISSIONARY INFORMATION.

Telugu maps can be obtained from the address below. They come at 5 and 25 cents each. Both are large in size, the latter colored.

Mite boxes (pyramids) for Foreign Missions sent free to any desiring them. Send for sample if you have not seen them. Ladies desiring missionary literature can have a catalogue of our leaflets by applying to

MRS. LOTTIE STARK.

64 Bloor St., E., Toronto.

THE WOMEN'S BAPTIST FOREIGN MISSIONARY SOCIETY OF ONTARIO.

RECEIPTS FROM JANUARY 18TH, 1894, TO FEBRUARY 17TH, 1895, INCLUSIVE.

FROM CIRCLES.—1st Houghton, \$4; Toronto (Immanuel Ch.) \$18.25; Toronto (Jarvis St.), \$48.07; Pine Grove, \$3; Salford, \$5.15; Howlok, \$1.75; London (Talbot St.), \$23.03; Port Hope (including life-membership fee for Mrs. Chisholm), \$37; Sullivan, \$2.40; Calvary (\$1.50 for Miss McLeod fund) \$4.50; London (Talbot St.), per Mrs. Wm. Friend, for K. Peter, preacher, \$15; Stayner, 85 cents; Wilkesport, \$4; Toronto (Landsdowne Ave.), \$9.38; Brantford (First Ch.), for Miss McLeod, \$50; Euphemia, \$4; Toronto (Bloor St.), special from a friend, per Mrs. Freeland, \$10; Wingham \$4; Brantford (First Ch.), for Miss McLeod, additional, \$50; Colchester, \$4; Brampton, completing life-membership fee for Mrs. John Jones, \$5; Gables, \$10; Toronto (Wampler Rd.), \$12.25; Owen Sound, \$10; Brantford (First Church), Young Ladies, \$25; Solwyn, \$3.50. Total, \$371.13.

FROM BANDS.—Whitby, for Batula Sundramma, \$8.50; Goodwood for Nedimall Subbamma, \$11; Hamilton (Victoria Ave.) for Maggam Ramaswami, \$4.53; Simcoe, for Jami Rachel, \$4.25; Tiverton, \$5; Springfield, \$4.30; Hagersville, completing one year's support for Tadapilli Esther, at \$4.25, \$2; Port Arthur, S. S. M. B., for Nicodemus Gabriel \$4 25. Total, \$43.89.

FROM SUNDRIES.—A friend in Norfolk Ass., per Mrs. P. R. Foster, \$1; Mrs. John Alexander, Toronto, \$6; Total, \$6. Total receipts, \$421.02.

DISBURSEMENTS.—To General Treasurer, regular payments, \$615; To General Treasurer, special for K. Peter, \$15. Total, \$630. To Home expenses, half account, Director of Guelph Association, \$2; collection on cheque from California, 25 cents; collection on cheque from Euphemia, M. C., 25 cents. Total \$2 60; Total disbursements, \$632.50.

Total receipts from Oct. 10th, 1894, to date \$1,765.15. Total disbursements during same period (including \$600 loan to General Board) \$3,736.16.

VIOLET ELLIOT, Treasurer.

109 Pembroke St., Toronto.

Feb. 21st, 1895.

WOMAN'S BAPTIST FOREIGN MISSION SOCIETY OF EASTERN ONTARIO AND QUEBEC.

RECEIPTS FROM OCT. 10TH, 1894, TO FEB. 20TH, 1895.

Charlemagne, \$3; Olivet, \$28 50; Toronto, per V. Elliott, \$53.61; A friend, \$1; Carleton Pl. Convention, less expenses, \$3.80; St. Eugene, \$3; South Gower, \$3; Buckingham, \$3.60; Boston (Mrs. Morrow), \$2; Phillipsville, \$15; Kempsville, \$28 20; Dixville, \$14; Bondsville, Mass. Thank offering, \$1; Brockville M. B., \$15; Brockville Circle, \$14; Rockland, \$25; Kingston Circle, \$7; St. Andrews, \$6; South Indian M. B., \$16.61; Vankleak Hill M. B., \$17; Athens, \$5; Grace Baptist M. B., \$7; Carleton Place, \$6 60; Carleton Place M. B., \$15; Osnabruck Centre, \$6; Kingston M. B., \$5; Ottawa, McPhail Memorial M. B., \$20.50; Perth Circle, \$14.40; Abbotts Corners, \$5; Carleton Place M. B., \$15; Delta, \$10; Brockville Circle, \$14; Arnprior, \$4; Perth M. B., \$17; Drummond, \$4; Beckworth, \$6; Ottawa Circle, \$20; Ottawa M. B., \$61. Total, \$505.62.

MARY A. SMITH, Treas.

3 Thistle Terrace, Montreal.

W. B. M. U.

MOTTO FOR THE YEAR: "Be ye strong therefore, and let not your hands be weak, for your work shall be remembered."

PRAYER TOPIC FOR MARCH.—For our Grande Ligue Mission, that the workers may be faithful, and the new converts made strong in the Lord.

A PART IN THE PLAN.

Because my life is what it is,
Shall I despair,
And offer up bitter complaints
Instead of prayer?
Because my life is what it is,
I may instead
Be drawn the closer unto God,
And comforted.

And the comfort wherewith He comforteth,
Makes precious every need,
And life as it is, if He wants it so,
Is precious to me indeed.

Because my life is what it is,
Heav'n seems more sweet,
And ev'ry joy that finds me out,
I rise to meet
With keen surprise, because my life
Is what it is,
The least in that stupendous plan
Of Deity's.

For my part in the plan is but weakness.
My place in the structure small
But what a thing for a worm of the dust
To be in the plan at all!

—Anna J. Granin, in *Skipped Stitches*.

Seldom can the heart be lonely,
If it seeks a lonelier still:
Self-forgetting, seeking only
Emptier cups of love to fill.

—Frances Ridley Havergal.

The letter in this issue from Mrs. Gunn, was not written for publication, but such letters do good, and we are always glad to print as many as come to us.

Our Treasurer received the following the other day: "The enclosed coin is for N. W. Mission. It was the gift of a dear departed friend, and for blessings that have come to me the last year, I freely give this offering." The "coin" was one sovereign.

Are there not many such gifts hidden away in locked drawers that should be sent to work for the Master?

Will our sisters read very carefully the financial statement for the second quarter?

Our Treasurer says, "I received about 880 more for H. M. up to the end of second quarter than last year, and the money came from a much greater number. It seems to me the outlook is more encouraging for that department of our work than ever before." We had only \$1,275 to send for Foreign Missions instead of \$1,675. Where is that \$400?

We had hoped to alter our W. B. M. U. Directory, but must wait for directions. Mr. and Mrs. Shaw being obliged to leave the field so suddenly, has necessitated a change in the plans, and the locating of Mr. and Mrs. Corey was left in the hands of the missionaries in charge. Miss Clark will be with Mr. and Mrs. Higgins.

We have lately come across some interesting items relating to the work of our women for missions in these provinces as far back as 1810. We hope to publish these, beginning with the April number of the LINK.

A WORD TO TREASURERS.

PERHAPS you did not feel particularly flattered when they elected you to be Treasurer of your Missionary Society, and found in the office, what has seemed to you, a thankless work. Work that had to be done, to be sure, but woe unto her who had to do it! Oh, how you have mistaken your calling!

It is to great honor and glory that you are called, to an office than which none, not excepting the President's, is more useful and honorable, and on which depends more than anything else the growth and prosperity of your society.

For one thing, you are to be, though you may not suspect it, a beautiful figure-head. The officers, to a large extent, represent the society, and for its sake should look their best and act their best. A Treasurer should really be an alluring, fascinating sort of person, attracting the dollars to herself as a candle the moths, and to whom the contributor, intended to give a one dollar donation, unhesitatingly hands over the five dollar bill. You must have tact, of course. What a failure a Treasurer would be without tact! If you solicit contributions for the society, do it with a winning grace and dignity that makes the contributor feel flattered and hail your visits or your graceful notes with pleasure.

Of course you are always present at the meetings. A President may have a substitute, but a Treasurer has no one to take her place. Always at her post, she is in herself a gentle reminder of forgotten pocket-books, tardy subscriptions, unpaid pledges. Her business-like statement, and her ever-ready box with a hole in it, allow neither conscience nor purse to escape.

When bright little Mrs. Brown was made Treasurer of the Foreign Missionary Society at Brownville, she determined to do her best, and did not scorn to go to her husband for advice. She had never been particularly fond of figures, and her bank-book rarely balanced right, but when she undertook this work for the Lord, she determined to do things differently. Mr. Brown was immensely pleased and promised to teach her all the book-keeping she needed. His first broad and general rule was, *Learn to add and subtract*, which was really found to be quite essential to proper keeping of the books. He was very particular that the funds of the society be kept entirely separate from personal money, so she never got into the dangerous habit of borrowing the one from the other, or of trying to keep them both in one purse. Then he had peculiar ideas of strictness, which at first made Mrs. Brown feel as if she were to be suspected of stealing, but which she soon learned were really for her own protection. The cash received at each meeting was to be counted before leaving the room, and in the presence of some other person. Every penny received or disbursed was to be entered on the books, which were carefully

balanced each month, and carefully audited by an outsider at the end of the year.

When Mrs. Brown took her books from her predecessor, they were in such a state that—but no, we will say nothing against that former Treasurer lest she read this and feel hurt. But one of the first things Mrs. Brown did was to write to her Presbyterian Treasurer, asking him when and how and where she should send the money. The Treasurer answered at once with a cordiality and gratitude that were pathetic. She asked her to send in the money, not to headquarters in New York, but to her, so that it might be properly credited to their society; not to send cash, but a check or order payable to the Presbyterian Treasurer; not to forget to endorse any checks made payable to herself; and to please send it every month, adding that if every auxiliary would do this, it would save much of the anxiety of a Treasurer's life, it would prevent the Board having to pay interest on borrowed funds, and it would lighten that intolerably busy month at the end of the year when about nine-tenths of the year's money is sent in.

When she tried this plan, Mrs. Brown found it was easier for her, too, as it kept her work finished up to date, and her conscience was clear as to the bread and butter of those missionaries whose salaries her society promised to pay. She entirely got over the pernicious idea that she must not forward the money till she had accumulated a large sum or an even amount. So, all unconsciously to herself, gay little Mrs. Brown grew to be an accurate and business-like woman, and her own house-keeping and personal expenses saw the benefit of it—a reflex influence of the missionary work.

But Mrs. Brown might have been both charming and business-like without adding to the spiritual power of the meetings, and the best part of her work was that she became deeply interested in missions herself. She could not help being interested in how the money was spent, so she studied up the reports, and in the magazines she always noted the work done by the missionaries for whom the Brownville society contributed. And then she had to pray for it. After that, those missionaries seemed like personal friends, and she occasionally wrote to them herself in answer to their letters in print. She had never thought she could speak in meeting, but when she came with her heart full of the needs of others, or the burden of an empty treasury, or a debt on the Board, she found it much harder to keep silent. So, when the formal Treasurer's report was called for, she would add a word of what was in her heart—a word of hope or encouragement, the story of a gift of self-denial which she had received, whose giver, perhaps, was never known except by her and the Master who still sits over against the treasury and beholds how people cast money into the treasury.

It was in ways like this, as well as in planning for special thanksgiving and praise offerings, that Mrs. Brown helped to raise the tone of that society. The poor were encouraged to give their mites, the rich were shown the meanness of giving their mites, each one began to weigh her own expenditures and needs against the needs and expenditures of the Lord's work, and, without reference to what others might do, gave as the Lord prospered her.

When you become a model Treasurer, you will become as-unconscious of it as Mrs. Brown is, to-day. The only thing she can say is, "I wouldn't give it up for anything; it has been such a means of grace to me! I just love to be Treasurer!"—S. R. D. in the *N. Y. Evangelist*.

GOOD NEWS FROM FAR COUNTRIES.

The great closed land.—The knowledge of the Lord has about covered the earth.—A century ago the great heathen countries were absolutely closed against the Gospel. With one exception, that condition has ceased. Tibet is still known as "the great closed land," yet, as an exchange says:

"American Baptists will feel a fresh interest in this remote and inaccessible country, hitherto closed to Christian missions, by the fact that Rev. William Upcraft, and his companion, Mr. Openshaw, have advanced through Western China to Tachiealu, the most extreme western city of China, and the commercialemporium of the Tibetan frontier. But a step more remains to Tibet. Baptists of this country may congratulate themselves that our missions are not only flourishing on the coast of China, but are established in the very central and most populous part, on the Yangtze, and are even now penetrating right up to the borders of Tibet, "the great closed land" to Christian missions."

Says Dr. C. C. McCabe, of the Methodist Missionary Society: "Thirty-five years ago we had one convert in all our foreign fields; now we have 130,000, and they give \$250,000 per annum for self-support.

Mrs. Amanda M. Jefferson, of Panhala, India, writes: "The work among the leper women has been more encouraging of late. At first they seemed to welcome my visits, then a change came, and they would not listen to my words. My entrance among them was the signal for one little woman to flourish her handless arms and cry aloud, "We don't want your God! We don't want your Holy Spirit! We don't want your Jesus Christ! We have our own gods!" But I kept on praying and trusting, and again a change has come. A little group of eager faces await the hour of my arriving on Saturdays, and listen most attentively to the words about the sympathizing Saviour."

Christian King Khama, (Africa), and some other members of his tribe have made a present of 40 oxen, which will realize some £352 to the Phalappe Mission, to aid in building the new mission house there. He has also built a road from the mission church to the stadt, and a stone fence around the church itself. This work was done in one week by two of Khama's regiments, under the Rev. M. C. Willoughby's direction.

FORMOSA.—Those who have had the pleasure of listening to Dr. Mackay will be glad to read these notes of his work taken from the *Presbyterian Record*. Oh, for more such zeal and faith as his!

"Formosa," means "Beautiful," and was the name given by early Portuguese navigators on account of its green and lofty mountains as viewed from the sea. It is separated from North China by a channel seventy miles in width, is about 260 miles long from north to south, and about 80 miles in width.

A backbone of high, densely-wooded mountains runs down its east centre, while fertile plains, broader on the west, narrower on the east, extend from the mountains to the sea.

The peoples are three; (1) The unsubdued savages of the central mountains, called by the Chinese, Chihons, meaning—wild barbarians; (2) the conquered Malay dwellers, called Po-po-hons, or barbarians of

the plains; and (3) the colonists from China who are the masters of the land. The population is about three millions.

Dr. Mackay chose as his headquarters, Tamsui, a treaty port, a town of some 6,000 inhabitants, on the Tamsui River in the northern part of the island. The only place he could get to rent was a small hut, with earthen floor which in wet weather was soft mud, and a thatched roof through which the rain dripped at will.

He at once set to work to learn the difficult language, going for that purpose with any who would talk to him, accompanying the herd boys or others at their work; and, so rapidly did he acquire it, that in less than five months he was preaching to the people in their own tongue, and on the 16th Feb. 1873, less than a year from his landing, he dispensed the Sacrament of the Lord's Supper, for the first time, to a little band of five native Christians.

For three years Dr. Mackay labored alone, and at the end of that time, had seven stations with chapels, and preachers, and 37 communicants, when he was joined by Rev. J. B. Fraser, M. D., and wife.

Dr. Mackay wrote on the 9th of March, 1888: "Sixteen years ago this day my eyes first gazed on the Tamsui hills. Here are a few sentences from my journal of that day: "About 3 p.m. entered the harbor and dropped anchor. At once my mind was made up. This is the field of labor waiting for me. O, Blessed Lord, I rejoice!" This day there are fifty chapels, fifty one preachers, two native pastors, a college, girls' school, hospital, two good dwelling-houses, 2,650 baptized members, (of whom probably 1,600 were communicants), sixty-four elders, and sixty deacons."

The state of the mission at the end of 1893, when he left for his second furlough, was as follows: 60 stations with chapels and preachers, 25 Bible women, 1,805 members in full communion, 76 elders, 87 deacons, 15 students, and 38 at the girls' school. At the Mackay Hospital there were treated during the year, 2,385 new patients and 4,456 old patients. The contributions of the native church for the year were \$2,377.52.

HE MAKES HIS PEOPLE WILLING IN THE DAY OF HIS POWER.

Since 1887 the gifts of the women of the Southern Baptist churches have steadily increased from \$17,000 until they reached \$45,129 last year.

The Congregational Woman's Board report contributions to the East, last year, amounting to \$95,558.

The *Churchman* speaking only of those who are connected with the Episcopal Missions says: "The offerings in the mite boxes of the Indian women of South Dakota, during the past seven years, have averaged \$200 a year, or a total of \$1,400.

The United Presbyterians of Scotland are adding seven helpers for their work in old Calabar, West Africa--two of them missionary carpenters, and five young women, two being zenana missionaries, and three trained nurses.

"A foreign missionary week which had 18 meetings, addressed by 13 different missionaries, representing China, India, Ceylon, Morocco, Lovedale, and the Congo, was held lately at the Wynd Church, Glasgow. The

closing meeting was a missionary consecration service, at which 31 persons publicly yielded themselves for foreign service. Over 300 others pledged themselves to be helpers to foreign mission work, are formed into a missionary parliament, and are to circulate among themselves a dozen of the leading missionary monthlies." *Regions Beyond.*

FROM THE AID SOCIETIES.

A letter from Port Medway tells of the organization of an Aid Society: "The sisters met at the parsonage, Jan. 10th, and we have commenced with a membership of sixteen, several of whom are our young sisters. Officers are: Mrs. Freeman, Pres.; Miss Hattie Manthorne, Secy.; Miss Misener, Treas."

The following is from the *Church Reporter*, Bridgetown, N. S.:

"The January meeting of the W. B. M. Union was held at the home of Mrs. Abner Foster, on the afternoon of Thursday the 9th. There were twenty-three members present and one visitor. The President, Mrs. Huntington, presided. At this meeting a resolution was passed, that a letter of condolence be written by Mrs. F. M. Young, and sent to our bereaved sister, Mrs. Healy.

A very pleasant feature of this meeting was the presentation of an afghan, to the esteemed wife of our pastor. This afghan was the work of one of our sisters, and was to have been a present from herself to Mrs. Young. But having the cause of missions at heart, made the proposition that the Union take the afghan, raising a certain sum for it, by each sister contributing a small sum, and the amount raised be forwarded by the Union for missionary work. Thus this sister did good to the Union and to sister Young. Cannot other sisters devise some such plan and so help the cause. Will those who were not at the meeting cheerfully respond. This is the work for the Master.

From Shelbourne Co., N. S., comes the good news of the formation of two new Aid Societies by our County Secretary, Mrs. N. F. Browne, of Lockport. One at Jordan Falls, Shelbourne Co.; Mrs. George Wentzel, Pres.; Miss Mary Harlowe, Sec. Shelbourne Town, seven members, Mrs. King, Pres.; Mrs. D. E. Hatt, Sec. Our Secretary adds, the Societies are small but promising. The last two words make all right. Better have seven or even three sisters, earnest and faithful, than twenty half-hearted ones. The former are sure to grow, the latter--well!

The quarterly meeting of the Aid Societies of Halifax Church, on Tuesday, Feb. 12th. It was the largest meeting we have had for some months. An intensely interesting paper on the work done for Christ on the Hawaiian Islands. A silver collection for Home Missions was taken. At the next quarterly the collection will probably be for Foreign work. *Miss. Rev.*

SHENSTONE.--A Mission Band with twenty members was organized on September 23rd, at Salem, and are doing good work. The children are very much interested. They are working for Mr. Morse. The Band held a concert in December. The following is a copy of the programme: Singing, "Cornation," Choir; Prayer,

Pastor; Singing, "Hear the gentle Shepherd," Band; Recitation, "Let me Ring the Bell," Minnie Stevens; Reading, "Condition of the Heathen in India," Susie Stevens; Singing, "I am Jesus' Little Lamb," Two little Boys; Recitation, "Cast Thy Bread upon the Waters," Cora Stevens; Reading, "A Broken Arm," Lloyd Stevens; Singing, "Oh, thou my soul forget no more," Choir; Recitation, "A Little Brown Penny," Minnie Wortman; Recitation, "A Little Girl's Speech," Gretta Stevens; Singing, "There's a Friend for little children," Band; Dialogue, Aid Society and Band; Singing, "The world must be conquered for Christ," Choir; Recitation, "Send them the Gospel," Fannie Stevens; Recitation, "Breathe a Prayer," Hattie Stevens; Address W. Camp, pastor; Recitation, "Lone Star," eight of Band; Singing, "When He cometh to make up His jewels," Band; Recitation, "A Starless Crown," Maggie Turner; Singing, "Suffer the little children to come unto Me," Four of Band; Recitation, "Good Night," Ethel Stevens; Doxology.

BELLE P. STEVENS, Sec.

BELMONT. Enclosed please find \$8, from the little girls of our Sabbath school, to be equally divided between Home Missions and North-West Missions. Last spring I gave each one of the little girls a mite box and asked them if they would be willing to gather all the money they could in their mite box until the Sabbath before Christmas, and make a Christmas present to Jesus. They gladly undertook the work, the result (financial result), I gladly remit to you. It was exceedingly kind of you to note the "ten cent scheme" of last year as you did. I read your card to them and they also saw the piece in the LINK, which encouraged them. I tried to impress upon them that above all Jesus was seeing and taking note of the loving service done for Him and He would reward them. May God abundantly bless you.

ALICE GUNN.

Financial Statement for Quarter ending Jan. 31st, 1895.

C.R.	F.M.	H.M.	Total
Received from Nova Scotia			
W. M. S.	\$756 86	\$186 90	\$943 76
" Mission Bands	133 27	18 50	151 77
" Sunday schools	35 07	8 00	43 07
" N. B. W. M. A. S.	331 49	78 94	410 43
" Mission Bands	22 63	2 00	24 63
" Sunday Schools	23 00	3 02	26 02
" P. E. I. W. M. A. S.	149 48	28 31	177 79
" Mission Bands	20 35	20 35
" Sunday schools	4 00	4 00
" Col. Eastern Ass'n N. S.	25 02	25 02
			\$1826 84
Dr.			
Draft sent J. W. Manning, Treasurer F. M.			\$1276 00
" E. H. Sharpe, W. W. M., (1st and 2nd yrs.)			450 00
" Joseph Richards, (G. L. M.)			50 00
Rev. Walter Higgins, Photos and Maps			10 00
Miss Black, Literature			11 00
Miss Johnston, Postage			5 60
Tidings			5 55
Catalogues and Literature			2 75
Postage, Discount and Drafts			8 55
			\$1815 65

MARY SMITH,

Treasurer W. B. M. C.

Amerst. N. S., Feb. 2nd, 1895.

Young People's Department.

"MISSION BAND WORK."

This seems to me an all-important theme, not only for the success of the meetings held, but for their influence on all who attend in their lives at home. A little boy closed a short essay written for the Mission Band to which he belonged with these words: "It's my opinion that all the folks in the world what has got the Bible ought to send it to all those what has not." While we smile at the imperfect English in which his opinion was clothed, we rejoice at the growth of missionary zeal in the heart of that little lad. Our work in training the boys and girls belonging to our Baptist Sunday Schools will not be accomplished until we awaken and foster such a sentiment in each young heart. For this purpose Mission Bands are invaluable. The very name suggests a new line of thought in these busy brains, which, like sponges, absorb whatever they come in contact with.

"What does mission mean?" they ask of mother or teacher. Then the answer comes in the old, old story of One who left His throne in Heaven, and became poor on earth that He might win a lost world from sin and sorrow to God and Heaven. His work is still going on, and all who are trying to follow Jesus are seeking the success of this mission begun on earth nearly nineteen hundred years ago.

Then we tell these eager little listeners of whole nations that have never heard the name of Jesus, or one word about His wonderful love for them, and that they are dying day after day without knowing this good news which has filled our own lives with joy and peace. The question thus lies before them, the world's great need, the abundant supply for that need in Christ Jesus, and the connecting link being, as our boy wrote, "for those who have the Bible to give it to those who have not." If the President of a Mission Band be thoroughly alive to the importance of her work, her influence is unlimited. The seed which is being sown month after month will doubtless bring forth fruit long after her voice is silent.

But the responsibility of keeping up the interest of the Band meetings should not be left entirely to the President, no matter how well qualified she may be. Parents should question their children at home on the real facts about our missionaries and their works, thus preparing them to give intelligent answers. We mothers know how our children love to enter into details when explaining any little pleasures or difficulties in their lives at school. If we would encourage such descriptions of their Band meetings, and patiently explain the things that seem so strange and new, our time would not be wasted, for we would see our children growing year by

year in the "grace of giving," and that from a proper motive.

Mite-boxes or mission barrels seem to me a necessity in our Band work, even if a collection is also taken at each monthly meeting. Experience has taught the members of our circles how much can be accomplished by our regular offering of two cents a week. How much greater would be the gain if every child in our Sunday Schools would make a practice of laying by an offering for the Lord's work, even if it be only a cent at a time.

One of my own greatest pleasures at home is to know that on a bracket in my bedroom seven mission barrels always stand, and the children never fail to deposit in them their pennies for Jesus, before spending the rest of their little allowance for childish needs. These little reminders of the cause, if kept in some convenient place in every home, would be found a great help in training our boys and girls to give regularly, cheerfully, and as the Lord enables them to His work. Impress upon your Mission Band that each penny counts one in making a dollar, and that nothing should be wasted when so many people for whom Christ died are in such great need. When one of our boys first heard of the wretched condition of Africa's people, he exclaimed, "Oh, mamma, I never knew things were so bad over there! I believe I ought to give them two cents a week, and, mamma, you had better give them two dollars!" These little preachers in our homes know how to make a practical application of their knowledge.

But in all our Band work, whether as parents at home, or leaders in the Band, let us remember that God wants our children themselves as well as their offerings. Do we look at each boy or girl in this light, hoping and praying that God will call him or her into active service in the mission field at home or abroad? Do we rejoice in seeing their talents developing for this reason that they may be useful servants in the Master's vineyard, and thus "make their mark" in the world? Are our Band programmes prepared with this end in view—that some one or more from their number may be led that day to consecrate themselves to the cause of missions? or has our aim been merely to interest the children and to take up the hour with various exercises?

Let us encourage special sacrifices being made for love's sake. In one family near Ottawa, by no means a wealthy one, the two boys are allowed to pay for the support of a preacher on the Akidu field, and the little girl for his daughter's support in the Akidu boarding-school. Do you need to be told that these three children are faithful, active members of the Mission Band in that town? They feel themselves represented in India, and are daily thinking of their interest in that far-away land. Another Band Secretary writes me that they now number fifteen, but their pastor is soon to leave their church, and that six of their members belong to his family. I would like

to shake hands with that pastor! If all our ministers were as determined to train their young people in this work we would not have to report so many churches without Mission Bands. The children should be taught by the President to divide the funds gathered in their boxes thoughtfully and intelligently as different claims are presented to them. No mission field should be forgotten in their love, prayers, sympathy or gifts.

Encourage them to ask questions freely. There is no better way of keeping up the interest. A dozen will listen for your answer if the question is asked by one of their own number. It may be that the President is unable to answer some of these questions. Then let her confess her ignorance while promising to try and find out before the next Band meeting.

Map-drawing can be made a most helpful exercise if coupled with descriptions of the people who live in the lands thus represented. Bring the children into contact with them by setting them to work in finding out all that they can about their manners and customs, and then praise them for each successful effort. My time is now gone; but, above all things, in "Mission Band Work" let us remember that One is our Leader who never gets discouraged, whose plans never fail, unto whom all power is given over every heart, and that He has promised to be with us alway. Let us take each Band, each meeting, to Him, and then trust His promise that it shall bring forth fruit. In this "partnership" with Christ Jesus, our work of faith and labor of love shall be abundantly blessed.

SISTER BELLE.

TWO VISITORS.

CLARA M. CUSHMAN.

What a cozy room, with its soft carpet, graceful draperies, snow-white bed, pretty pictures, dainty knick-knacks, and little library of choice books!

A bit of fancy work and the latest magazine lie upon the table beside the precious Bible. The easy-chair beside the pleasant window says invitingly, "Take a seat." Your own room dear girls, and I am so glad you have it. Our Father is very good to you. Your life is full of love and beauty.

Let us suppose now, that the door slowly opens; a Chinese girl hobbles in, and timidly laying her little brown hand upon yours, says: "Big sister, I am a heathen, with a hungry, hopeless heart. I live with all the family in one little bare room of mud; I pick the cotton and spin it; in a dark, damp cellar I push the shuttle back and forth, working the loom with aching feet; I turn the heavy stone that grinds the grain; I pull the old stalks for fuel; I cook the rice, and embroider; I eat my rice, smoke my pipe, light the incense, and lie down upon a brick bed.

"They have betrothed me to an old man, as his 'No. 2 wife.' I never saw him, but I must soon go to him. I fear him and his 'No. 1 wife.' My heart is afraid to live, and I have not courage to die. I do not ask for

your pretty room or beautiful things. Only lead me to heaven's gate, and tell me how I may find the Christ who said, 'Come unto me and I will give you rest.' I will go back uncomplainingly to this dreariness and drudgery, if I may only have a ray of hope and a song of faith."

Could you carelessly push away the clinging fingers, turn from the pleading face, and thoughtlessly say, "I am not interested in you! I never did care for the heathen?"

Ah! I know very well what you would do; and I imagine that, as you came to kneel beside the white bed at night, you would be the happiest girl in town, and thank God for the great privilege he had given you this day.

Or, suppose a Hindu six-years' child comes to you in her desolate widowhood, saying, "I was betrothed to a sick and feeble man. They say the gods were angry with me, and so they took him away to punish me; my jewels and playthings have all been torn away, and I have only coarsest sackcloth to wear; one scanty meal each day must suffice; the lowest slave in the family, I am despised and cursed by all.

"I do not want your lover, your jewels, your fine clothes, or dainty room. Only tell me where I may find the One who said, 'Suffer the little ones to come unto Me.' Tell me of one friend who will love and pity me." Could you say to such a one, "I am a member of the Epworth League, I belong to the King's Daughters, I am a Sunday school teacher, in fact, I am such a busy Christian I have no time to tell you where you may find the Christ?" Oh, no, dear girl, you would never say it. I know right well how quickly you would take the little one into your heart, and gladly tell her of the wondrous love of our Saviour. I heard Dr. Parker say there are 10,000,000 of child widows in India, under ten years of age! They say that for every one of us trusting in Christ, there are many heathen women! You would pity and help one if she came to you. What will you do for the millions? Will you go or send?—*Heathen Woman's Friend.*

HARK!

(TUNE.—"What a friend we have in Jesus.")

Do you hear them calling, calling?

Listen, children, that you may.

Do you hear the baby voices

From the land so far away?

CHO.—Do you hear the loving Saviour?

Listen, children, work and pray.

If you wait some baby voices

Will have died so far away.

Little arms to mother clinging,

Little lips of ruby hue,

Little hearts that wait for Jesus—

Who will send Him? Why not you?

Do you know the Saviour loves them

As He did in days of old;

Yearns to fold them in His bosom

When they've heard the story told?

Do you hear your Jesus pleading

"Suffer them to come to Me?"

Bring, O bring My precious jewels,

Gather them from land and sea!"

—*Emma Osborn Cleaver, in Over Sea and Land.*

ADDRESSES

OF PRESIDENTS, SECRETARIES AND TREASURERS

Of Ontario: Pres., Mrs. W. D. Booker, Woodstock, Ontario; Sec., Miss Buchan, 165 Bloor St. East, Toronto; Treas., Miss Violet Elliot, 109 Pembroke St., Toronto; Sec. for Bands, Mrs. C. T. Stark, 174 Park Road, Toronto; Bureau of Information, Miss Stark, 64 Bloor St. E., Toronto.

Of Eastern Ont. and Que.: Pres. Mrs. T. J. Claxton, 353 Green Ave., Montreal; Sec., Mrs. Bentley; Cor. Sec., Miss Nannie E. Green, 478 St. Urbain Street, Montreal; Treas., Mrs. F. B. Smith, 8 Thistle Terrace, Montreal; Sec. of Mission Bands, Mrs. Halkett, 347 McLaren St., Ottawa.

North West: Pres., Mrs. H. G. Mellick, Winnipeg; Cor. Sec'y, Miss J. Stovel, Winnipeg; Treas., Miss M. Reekie, Winnipeg.

Officers W. B. M. U. of the Maritime Provinces for year ending August, 1894:—Pres., Mrs. J. W. Manning, St. John West, N.B.; Treas., Mrs. Mary Smith, Amherst, N.S.; Cor. Sec'y, Mrs. C. H. Martell, Upper Canada, N.S.; Prov. Secretaries: N.B.—Mrs. L. A. Long, Fairville, St. John, N.B.; N.S.—A. E. Johnstone, Dartmouth, N.S.; P.E.I.—Miss M. C. Davis, Charlottetown, P.E.I.; Editor of W.B.M.U. Column M. M. & M.V., Mrs. J. W. Manning; Correspondent for the LINK, Miss A. E. Johnstone, Dartmouth.

MISSIONARY DIRECTORY

BAPTIST FOREIGN MISSIONARY SOCIETY OF ONT. AND QUE.

Akidu.—Rev. John Craig, B.A., and wife, Miss F. M. Stovel.

Canada.—Dr. E. G. Smith and wife, Rev. J. E. Chute, Miss A. E. Baskerville, Miss S. A. Simpson, Miss E. A. Folsom, and Miss L. McLeod.

Narsapatnam.—

Pedapuram.—Rev. J. A. K. Walker and wife.

Samulcotta.—Rev. J. E. Davis, B.A., and wife, Miss S. I. Hatch.

Ramachandrapuram.—Rev. A. A. McLeod and wife.

Tuni.—Miss Martha Rogers, Miss Ellen Priest and Miss Kate McLaurin.

Vuyyuru.—Rev. J. G. Brown, B.A., and wife, Miss Anna Murray.

Yellamanchili.—Rev. H. F. Lafamme and wife.

Bangalore.—

At Home.—Rev. J. R. Stillwell, B.A., and wife, and Rev. R. Garside, B.A., and wife.

FOR MARITIME PROVINCES.

Chicacole.—Rev. I. C. Archibald, B.A., and wife, and Miss Wright.

Bimlipatam.—Rev. L. D. Morse, B.A., and wife, and Miss A. C. Gray.

Visianagram.—Rev. M. B. Shaw, M.A., and wife.

Bobbili.—Rev. G. Churchill.

Parla-Kimedly.—Rev. W. V. Higgins, B.A., and wife.

On Furlough.—Rev. R. Sanford, M.A., and wife, and Rev. J. H. Barss, B.A.

The Canadian Missionary Link.

PUBLISHED MONTHLY AT TORONTO.

Communications, Orders and Remittances, to be sent to Mrs. Mary A. Newman, 116 Yorkville Avenue, Toronto.

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

Subscription 25c. Per Annum, Strictly in Advance.

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

Send Remittances by Post Office Order, when possible, payable at YORKVILLE Post Office, or by registered letter.

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

Subscriptions to the LINK, changes of address, and notifications of failure to receive copies of the paper, should in all cases be sent directly to the Editor.