

## 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.

# The Canadian Missionary Link

Mary, Michon Jan 89

CANADA.

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

IN INDIA.

VOL. <sup>12</sup> No. 5. "The Gentiles shall come to Thy light, and kings to the brightness of Thy rising."—Is. lx. 3.

[JAN., 1890.]

## CONTENTS.

Editorial .....	53	A New Revelation .....	56
Letter from Mrs. Hand .....	42	The Work Abroad .....	56
The Ox-Cart .....	54	The Work at Home .....	59
Echoes from the Inter-Collegiate Missionary Alliance Convention .....	56	Young People's Department .....	62
Christ came to Save Sinners .....	56	Treasurer's Acknowledgments .....	64

Official communications have been received from India to the effect that Mrs. Garside and Miss Simpson have passed their first examinations; Miss Stovel the third.

**ARRIVAL OF OUR MISSIONARIES.**—A cablegram some weeks ago announced the safe arrival at Cocanada, of Mr. and Mrs. Walker, and Mr. and Mrs. Brown. We have heard from Miss Rogers during her journey, and she has ere this probably reached her destination.

**MORE MISSIONARIES WANTED.**—Our brethren by the sea are calling for another missionary family. We hope there will be a prompt and suitable response. Even if some home church must be robbed in this behalf the end would justify the means. The Ontario missionaries are praying for a medical missionary to be sent to Akidu.

**MISSION BANDS** needing a helpful paper will do well to subscribe for the *King's Messengers to Heathen Lands*, published at the Mission Rooms, Boston, costing only 12½ cents per copy when taken in clubs of fifty or more. Send orders to me, or direct to

W. G. CORTHELL,

Mission Rooms, Tremont Temple, Boston, Mass.

**ANNUAL REPORT OF THE WOMEN'S BAPTIST MISSIONARY UNION OF THE MARITIME PROVINCES.**—We have received a copy of this full, well-prepared and encouraging report, published in a neat pamphlet. Our sisters are admirably organized, well officered, and aggressive in the Master's service. Their zeal and their success go hand in hand. May the present year surpass all its predecessors in good works.

**MR. CHARLES HATCH.**—Our readers who have not already heard of it, will be pained to learn that Mr. Hatch has felt obliged to postpone indefinitely his departure for the Foreign field, by the serious and distressing illness of his younger brother. Mr. Hatch, Miss Hatch, in India, and the entire family will have the heartfelt sympathy of our many readers. We trust that the Lord will yet open the way to our brother to enter upon the work for which his heart yearns.

EXTRACT from a letter just received from India: "A medical lady is absolutely necessary for Akidu, and we are praying to that end. There is no doctor, no dresser, no anything within miles and miles."

"I used to hear the older missionaries talk of how they longed to be upheld by the prayers of the home churches. Now I understand, and surely we need it, the work so great, the laborers so few, and I plead pray, pray, pray for us. Do more than pray, send us help."

**THE MISSIONARY REVIEW OF THE WORLD** for January comes to us in a new dress, and with the whole mechanical appearance improved. This number begins a new year, and the Prospectus promises an "embarrassment of riches," a host of new writers, and progress along every line. The "Literature" department contains several noteworthy articles. Dr. Pearson leads off with a characteristic paper entitled, "Is there to be a New Departure in Missions?" which merits careful reading. His article also on the Bishop of the Niger (Crowther, whose photograph adorns the number) is a marvel of interest. Dr. Ellinwood, on Asceticism in Missions, writes, as he always does, with clearness and force. Perhaps the most noted paper in the number is contributed by Rev. James Johnston, F.R.S., of England, Secretary of the late World's Conference on Missions, on "Education as an Evangelistic Agency," an eminently timely subject, and one which at present greatly agitates the friends of missions, especially abroad. No man is better qualified to write upon it than Mr. Johnson. The other seven departments of the *Review* are full of missionary intelligence from all parts of the world-field, reports of societies, statistics, editorial notes and monthly concert matter. We note that Dr. Ellinwood, Secretary of the Presbyterian Board of Foreign Missions, has charge of the Monthly Concert Department for 1890. On the whole, the third year of this *Review* of Universal Missions opens with, if possible, increased vigor and promise of enhanced power and usefulness.

We should be glad to see the *Review* far more widely read. Every pastor and every Circle should take it. We are still able to furnish it at the reduced rate of \$1.75 a year. We have recently forwarded a large number of names and should be glad to forward many more.

## Suggestions.

We would suggest that Circles hold open missionary meetings, at least once a quarter. With the co-operation of the pastor, such meetings might occasionally take the place of the weekly prayer meeting.

WHAT an advance would be made in our work and in Christ's kingdom if each woman would endeavor during the coming year, first, to interest at least one other in missions; secondly, to increase her contribution to missions until it should be according to her means. We wish all our sisters would get rid of the idea that \$1 a year is a proper contribution for one who is able to give \$2, or \$5, or \$10, or \$100. Many readers of the LINK could give \$100 each, more easily than many others could give \$1. One dollar may be a very good minimum amount, but very few should be contented with the minimum.

It would be well if Circles would occasionally hold their meetings in the evening for the benefit of such as cannot get out in the afternoon. The Bloor Street, Toronto, Circle lately tried this with the most gratifying results, the attendance being about five times as large as usual.

EXTRACTS FROM OUR CORRESPONDENCE.—A sister writes from Forest, Ont. :—

Ever since I came home from the Convention at Woodstock, I have been yearning to try and get new subscriptions for the LINK, but I am continually busy in my family cares, and I have not been able to do much. The meetings at Woodstock put such vigor into me, that I cannot rest unless I do more for our mission cause. Since I came home I prepared an address, and after Divine service requested all our sisters in the church to remain one Sunday, and read the appeal to them, and although we have not seen much good come out of it yet, some of them have told me that they must have been asleep and just got awakened, and some have promised to come and join our Circle.

The following word of good-will and cheer comes from Bay View, P.E.I. :—

I think if we could get every sister in our churches to take the LINK, we would soon have plenty of money and numbers of sisters to carry the glad tidings of salvation to heathen lands. O that we could see our duty more clearly; much has been given unto us and much will be required. If we cannot give ourselves, let us give as the Lord gives us, not grudgingly or of necessity but as a thank-offering to the Lord for all His goodness to us. I have been trying to do a little more in organizing Aid Societies. I travelled by coach, twenty-two miles to S—, spent two or three hours in calling on the sisters of the church, who were all strangers to me, and succeeded in getting fifteen to meet in one of the houses, at eight o'clock the same evening, and we formed an A.S. with fifteen members and expect as many more to join who could not come that evening. I had several copies of the LINK which I gave round and asked them to subscribe.

This comes from Hespeler, Ont. :—

I feel that the LINK has been a blessing to me. It has inspired me with a missionary zeal that I never felt before, and I pray that it may accomplish its intended work, that many may consecrate themselves to Christ, and go to labor in His vineyard.

A Winnipeg sister, whose account of Mission Work in the North-West we publish elsewhere, has this to say about the paper :—

The LINK is always welcome. I think that I should feel lost without its monthly visit. It contains so much that is of interest about our own workers, and so much information that one does not get anywhere else. It seems to me it is just such a paper as the work demands.

The following is from the Report of the Woman's Baptist Missionary Union, mentioned elsewhere :—

The number of MISSIONARY LINKS taken among us is increasing, and it is a noticeable fact that the more LINKS taken, the more money is raised.

## The Ox Cart.

Dearer than the drosky to the Russian, the dog-cart to the Englishman, or the buggy to the American, is the ox-cart to the Hindu; he rides in it and sleeps in it; in this cart at least it combines in one vehicle, the freight train, passenger car and sleeping carriage.

The construction of this cart is very simple—two large wheels ranging from four and a half to more than five feet in diameter, a thick axle on which is placed a light frame work made of bamboo poles; there is a top like a gipsy wagon which is covered with mats to keep out sun and rain. The tongue of this vehicle is a unique contrivance made with two bamboo poles, eighteen inches apart, these are laced together with ropes, and on this shaky bed the driver sleeps, his feet stretched out towards the yoke of the oxen.

The time for travel in this country is night; all day long the oxen have reclined beneath the shade of some tree eating straw, while the drivers, half asleep, have moved about cooking their meals or bringing food for their cattle. The time comes to yoke the oxen, then you hear da, da, da, from the driver accompanied perhaps with a sounding thwack which makes the patient beasts bestir themselves; soon they are on the road moving along to the music of tinkling bells.

In Canada, the ox-driver takes his blue beech gad and rouses his animals by shouting "g'long" or perhaps by the more expressive "git," and in the lumber woods he shouts "haw" or "gee" as he turns the cattle to the left or right. Here, however, in the melodious Telugu "da, da," means go along, while "pop, pop, pop" or "thrup, thrup, thrup," turns them to left or right. Large sections of our mission field here, away from the canals can only be traversed by palanquin or ox-cart, and as palanquin is rather expensive, except for special occasions, it follows that the missionary must spend a good many nights for about a third of the year in one of these springless, jolting vehicles.

The memory of several journeys down to Cocanada is quite fresh. The straw was first put into the cart and then a camp matras and pillow, a mat was fastened in front to separate me from the driver, a goglet of water tied behind, good byes said, and away I started. Of course the driver commenced to smoke, and then it became necessary to tell him that if he wished to indulge in this way he must walk. One thing I soon discovered, viz, that these carts are not made to accommodate persons who stand six feet, or else there would be room for ones boots; neither was it safe to allow them to project, for behind me came another horned team whose great desire all that livelong night was to eat the straw from under my mattress. Sleep came at intervals as we jolted along under the spreading banyans, and so did visions of tigers and other dangers of the jungle.

It may be a selfish comfort to know that when the tiger comes he generally takes the driver and leaves the occupant who is sleeping inside the covered cart unscathed. The oxen would run down the hills, and at such times I would be half aroused and think, dear me, this is a very dangerous pace to be going at, but we shall doubtless be in Cocanada in the morning; in the morning we were crawling into Cutapoody, eighteen miles from Tunni, having taken ten hours for the journey.

On another occasion, while returning to Tunni, we were attacked by thieves, who nearly tore the native preacher's dress off him. Ox-cart travel is full of incidents; you hear the gingles of the running postmen as they pass you in the night, or see the flash of the torch which is carried in front of some Rajah's palanquin; you may be rudely

awakened by your cart overturning in a deep ditch, or you may find again the oxen chewing their cud under a tree and the driver fast asleep on the tongue of the wagon; you awaken him and again he lights a cigar and you proceed.

One great lesson that we must learn in this country, is to curb our Western impatience; if Max Muller speaks truly, our ancestors once lived this dreamy life, and improbable as it may seem, perhaps, ate curries and rode in ox-carts.

R. GARSDIE.

Tuni, Nov., 1889.

## Echoes From the Inter-Collegiate Missionary Alliance Convention.

FROM THE ADDRESS OF MR. R. F. WILDER TO THE DELEGATES.

Two million men and women will graduate during this generation. Is it too much to ask one per cent. of these for foreign missions?

SINCE September last, over 200\* volunteers have been enrolled in the "Student Volunteer Movement for Foreign Missions."

183 of the "volunteers" have already sailed and are now on foreign soil—46 in China, 29 in Japan, 28 in India, 12 or 13 in Africa. Altogether the volunteers are scattered over 21 different fields and represent 26 different organizations.

THERE are five educational institutions in Canada supporting alumni in the foreign field.

THERE are 49 institutions in the United States that contribute towards the support of graduates in the foreign field, and during the past year between \$28,000 and \$28,000 have been given to this work, all but about \$3,000 by students.

WITH the exception of five or six institutions (as in the case of the State University of North Carolina and others, which are undenominational in character), the man has been sent out in connection with the Board of the denomination to which the institution belongs.

THERE are 78,000 ministers in the United States representing 60 million people, while in Asia alone there is a population equal to that of the whole of North America without a Missionary.

FOUR things the churches should provide—information, money, prayer and men.

IF the pastors at home were missionary pastors, the churches would be missionary churches and there would be no lack of money to carry on the work.

CAUTION.—It is pretty hard to urge the work upon others unless you have some good excuse for staying at home yourself.

WHEN I first started out to speak to the colleges, at the first place two young men came up and said, "Mr. Wilder, your arguments are all very good, but are you going?" I would have felt pretty mean had I been obliged to say No.

THERE are many pastors whose mouths are sealed on this subject of foreign missions for that very cause.

A MINISTER in New York City was trying to write a consecration sermon for a communion service. The first draft he tore up. He tried again, but tore that up. He was urging something upon his people that he had not secured himself. The result was that he had to make a few extemporary remarks at the communion service. The next morning he was on his way to the Presbyterian Board of Foreign Missions, and now he is on his way to China.

NOTE.—\* The number is now 385.—EDS.

A NOTED evangelist has said:—"There are only three things to keep men at home; first, ignorance of the need; second, selfishness; and third, exemption.

IS seeking to raise funds to support a missionary, care should be taken not to ask too little.

A COLLEGE in Iowa tried for six months to raise half enough to support a missionary and failed. Then they were asked for the whole support of a missionary and the amount was pledged in two weeks.

GREAT stress should be laid upon prayer. "Did not the Lord mean that the number of the laborers and the measure of the harvest actually depended upon our prayers?"

WE should not make our prayers indefinite, but should pray for definite objects.

Do not try to apologize for the work of missions. The man who tries to do this apologizes for his own conversion, for we would be heathen to-night had not missionaries come to Northern Europe.

THE man who apologizes for foreign missions apologizes for Christianity.

THE man who apologizes for foreign missions apologizes for Christ.

THE best authorities on this subject say that every person can hear of Christ in our lifetime.

THREE denominations in the United States can furnish money enough to send the gospel to every man, woman and child in the world.—*Misc. Echo.*

## Christ Came to Save Sinners.

A missionary just arrived in India could not speak to the people, for he had not learned their language. "What am I to do?" he sadly thought. "It will take me months to learn Hindi; and, meanwhile, the poor people are living and dying in heathen darkness."

Then God put a beautiful plan into his head. "I cannot speak to the natives," he said to himself, "but I can write."

So he got down his Bible, and carefully copied out a number of texts, such as "God is love," "Jesus Christ came into the world to save sinners," etc., each on a separate bit of paper, and then he went out into the high road, and gave one to each person he met. And he went on giving away the wonderful words of life, though he saw no result.

At last, one day, when he was in a different town, a Hindu came to him to ask him to come and see a dying man in a village some way off. The missionary went at once, and found the man very ill, but when he saw the missionary a look of joy came over his face. "Tell me more words of Jesus," he exclaimed, "for I am going to be with Him in heaven; and I want to know more about Him first."

"Are you a Christian?" asked the missionary in surprise.

"Yes," said the dying man. "Thank God, I am not afraid to die, for 'Jesus Christ came into the world to save sinners.'"

"What missionary taught you this?" asked his visitor; "No missionary ever taught me," was the reply. "I never saw a missionary till I saw you just now."

"How then did you learn our faith?" asked the missionary.

"I learned it thus," answered the dying Christian: "There was an English missionary in a place a long way off; and he used every day to write verses from the Bible,

and give them to the passers-by. Some of the people of our village used to pass the missionary's house, and from time to time got these texts—a different one each time—and gave them to me, because I had learned to read, and most of our people could not do so." Here the poor man drew from under his pillow a number of worn and faded pieces of paper with texts written on them. "I read them again and again," he said, "and saw how much better Christ's religion is than ours, and at last I became a Christian."

This was one result of that missionary's work. Do you think after that he ever felt he had labored in vain?—*Sunrise for India.*

### A New Revelation.

A missionary one day found, in canvassing, a very sick woman. One little girl, about eleven years old, seemed to have all the care of her mother, receiving only complaining words in return. The fact was reported to the nurse of the district in which they lived, and next day she appeared smilingly at the bed side. With a grim, questioning expression of countenance the woman turned toward her, saying: "I've had enough ladies to come and look at me." "Indeed you have; no more shall come; but I will bathe your head and make you feel better." "No, you won't; I don't want to be touched." Nothing daunted, the nurse unbuttoned her jacket, put on her apron, all the time smiling, and cheerfully commenting on the poor consumptive's condition and how much better she would soon feel. With the gentle touch God-given to every good nurse, and the tact given to some women, the sick woman was soon brought to a state of comparatively blissful quiet. Watching every movement of the nurse, she finally looked earnestly in her face, as she said: "Why, I never was treated this way before; the Catholics never do this way." As the bath proceeded, and the tender skin, just showing signs of bed-sores, was treated so as to prevent their advance, the nurse said to the little girl: "Katie, you run around to the church and get a lovely Easter lily I have there growing in a pot; say I sent you, and bring it here to cheer your mother." Only a few minutes passed before she came with radiant face and the lily. At first it seemed a little out of place in such surroundings, but it soon began its mission. The heart of the querulous invalid yielded to its sweet influence, and she was soon intensely listening to the wonderful verse which tells how much "God loved the world," of his wonderful gift and the gracious "whosoever," which was dwelt on for a moment. Katie, too, was ready to promise to do all the things her mother should require, as the lily was placed where the feeble woman could more easily see its beauty. Then the bottles, etc., were placed in a safe place, "till I come to-morrow," nurse said, and not an objection was raised. A new revelation had come to this woman; we hope she may be brought to a new life; but now the seed has only been received; it has not germinated, as was plainly shown by the harsh words addressed to Katie, which fell on the ear of the departing nurse: "Don't let me know of you laying your hand on that lily, do you hear?"—*Lutheran Miss. Journal.*

A Japanese preacher was asked what ground there was for expecting that Unitarian missionaries would be specially successful in Japan, made a brief but most significant reply, "*They have nothing to give us.*"

## THE WORK ABROAD.

### Away From Home.

It was Friday evening in the last week of September that, taking advantage of our usual October vacation of ten days or thereabouts, I said farewells and salams at Samulcottta, and got away for a few weeks change. As I could not return for the re-opening of the Seminary, Bro. Laflamme kindly consented to teach my classes until my return. It is now five weeks since I left,—the first Monday morning in November—and I am now about a mile out of Akjdu, writing this on Mr. Craig's boat, with my face turned to Samulcottta—which I hope to reach early Wednesday morning. There is, therefore, a five weeks' history of events to narrate, which I shall do as briefly as possible.

My first Sunday was spent in Cocanada, where I had the privilege of preaching in English in the evening. By the following Wednesday morning I was in Madras in which city I passed my second Sunday. Here I saw the Drakes with whom I had a very pleasant stay. In company with Mr. Drake I saw something of Madras, but I shall only mention a few things here: I found out the Public Library, containing 30,000 volumes, the only one I have seen in four years. I couldn't read all the books, but could at least sit down and look at the different shelves loaded with them. On Sunday morning I preached in Telugu, to Mr. Drake's people, and in the evening heard Dr. Miller, whose name has for a quarter of a century been connected with the Educational Movement in Missions. At the close of the service we went to hear the Salvation Army workers, and found them very much the same as they are in Canada, so that any of you can test their work as easily as we can here. It was an English service and the congregation was made up of Eurasians and English speaking Natives, nearly all of whom wore clothes after the English fashion, so that the assumption of native garments by the Salvationists was, at least in this case, unnecessary, and I believe those who understand the movement the best, think unnecessary in any case. The ladies looked well enough in their native robes, though their bare feet seemed, to say the least, an unnecessary exposure, but the men were positively hideous, with their shaved heads. Many of the hearers seemed affected but few stayed to the prayer meeting.

On Monday morning we visited the Madras Christian College, going through every department and seeing something of the work done. There are 1510 students, i. e. 820 in the lower school, reading from the first standard up to matriculation, and 690 in the College in the various years reading for B. A. graduation. We visited the College to hear Dr. Miller teach his Bible Class of one hour daily. The lesson, on this occasion, was a most interesting one, being the first part of the second chapter of Mark, which the Dr. expounded well, though there seemed to us a slight tendency towards rationalistic disquisition. This great College has a mission doubtless, but all do not agree as to what it may be.

Nellore was our next place, we reached it by rail, doing 260 miles in about 11 hours, somewhat ahead of the excitement, which makes two miles an hour. In Nellore we had a chance of seeing something of the work, there being a special meeting at which several workers spoke, after which we addressed the meeting for a short time. In none were we more interested than in Lydia, whom Dr. Smith has likened unto the prophetess Anna. She told her experience in the meeting, how the Lord had

found her and of His dealings with her. There is a tract telling of her "Lydia of Nallore," well worth reading and to which I must refer my readers. Three days are but a short time, still we had arranged to be at Ramapatam our third Sunday, so that we bade the Downies and Miss Wayto farewell on Friday evening and passed that night in a jinrikhia on the road, making the forty-five miles by four o'clock Saturday, when we were welcomed to Ramapatam very heartily, notwithstanding the unreasonable hour.

In Ramapatam we stayed nearly a week, doing the Seminary in all its departments. There are 88 students of whom 31 are women. These are trained in Biblical and Theological subjects under five Christian teachers with Mr. (now Dr.) Boggs, as Principal.

We saw Dr. Cumming's work also, and found her in her new dispensary, rejoicing in an abundance of work. It is a large compound, 100 acres, yet every one was busy, missionaries, teachers, students and all.

We passed our fourth Sunday in Ongole where we preached in the morning to a congregation of more than 500 people, and in the evening, in English, to a congregation of about 25 people. The Native Sunday School in Ongole, is attended by more than 500 pupils taught by 31 teachers. We found a good deal of school work in Ongole, two caste girls' schools, a branch caste boys' school, a primary boarding school for boys and another for girls, and the high school. The cost of running these schools is about \$600 monthly, of which perhaps \$50, comes from Government grants.

There are 10,000 Christians on the Ongole field, organized into 16 churches. We climbed the Ongole Prayer Meeting Hill and could not but contrast the present with the past. The great need is, more missionaries.

From Ongole we directed our course to Narsaravupetta, a distance of 53 miles. In our journeys we had several rivers to cross, but perhaps the most interesting was that between Ongole and Narsaravupetta, for it was on neither boat, raft, ferry nor log, that we crossed. The natives have a peculiar way of their own, namely, tying a dried pumpkin to their backs to prevent them from sinking, and then in being dragged across by a rope—a primitive way indeed. But they contrived something better for us. They brought a cot, tied a number of empty pots with openings downward under it to make it float, upon which we mounted sitting on a projection made by the centre pot, and seizing the two sides of the cot were towed across by natives swimming on either side with the pumpkin life-preservers attached. As there was a strong current, plus inability to swim on the part of the occupant of the cot, the situation was interesting and if the cot had played false there might have been a demand for pumpkin life-preservers.

Safely across we pressed forward as fast as our coolies could bear us, reaching Narsaravupetta by ten o'clock in the evening. The Missionary, Mr. Powell, had gone to Madras to meet his betrothed, who was coming out from Wales. But this did not prevent us from occupying the bungalow and sleeping as soundly all night as a mattress minus any other accessories would permit.

The next morning, after seeing what we could, we took the train for Guntur, a station of the Lutherans, where we passed a delightful day, when we again took the train for Bezawada. This place we reached at dark, but it was too dark for us to find Mr. Craig's boat which was lying in the canal, so we put up at a travellers' bungalow and searched for the boat on the morrow.

With Brother Craig we saw Vuyuru, which we hope will become a missionary station shortly, Gunianapudi

and Konmalamudi where we had a good time, other villages, after which we put in at Akidu. Here, after staying Friday, Saturday and Sunday, visiting the Craigs and Miss Stovel, we again said farewells and salams and got under way for Samulcotta. At present we are moving homeward as fast as we can, eager to get back again to release Mr. Lallamne, who will go north to Ellannanchilli and to get to work again. J. R. S.

### Akidu.

A month has gone by since I came to live in Akidu, and knowing that you are always pleased to hear from your missionaries I venture to write you somewhat of the beginning of my work here.

You will readily understand that Mr. Craig, with the innumerable cares of a large field, could not give very much time to special work for women, nevertheless he had by no means neglected it; we find two Bible-women at work in the villages near the Kistna, two working in and around a village three miles away, and two more here in Akidu; it is indeed a privilege to have workers ready to one's hand.

Mrs. Craig, with her household duties, together with the care of the boarding school, has not been able to do anything outside of the compound, and so when I began to sally forth daily, in company with the Bible-women, people knew not what to make of me, indeed they were evidently afraid, for example: A veranda on the principal street is used for a Hindu boys' school, and the first afternoon we passed that way, a great many of the boys were down off the veranda forming their letters in the sand, at the same time shouting and letters at the top of their voices, thus busily engaged they did not notice our approach until we were quite near. When, however, they caught sight of the white face and strange dress, there was a general panic, and it was wonderful to see with what alacrity they climbed onto that veranda, some gathering affrightedly round the teachers, others rushing frantically through doorways which haply stood open. Much amused we passed on down the street to the portion of the village known as the Mala Pilly. There very many had probably never seen a white woman before, and we could hear the question "Man or woman?" on many lips, meanwhile they followed us, the followers ever increasing in number, till we began to feel as if we might be a part of some menagerie. They examined my footprints in the mud with much the same expression of face as that of Robinson Crusoe, when first he beheld Friday's foot prints in the sand, but by and by the excitement subsided and they listened while we told them the wonderful "Old, Old Story."

The children were so numerous that we decided to organize a Sunday School there; found a suitable veranda attached to the house of the only Christian family in the Mala Pilly, announced the first meeting for 7:30 a. m. the following Sunday; remembering Mr. Lallamne's great success in Coacanada and Miss Hatch's in Samulcotta, we were not a little disappointed, when Sunday came, to find only seven little ones at the appointed time and place. However, I sent the Bible-women off to "gather them in," but they came back saying that the leading man in the Mala Pilly had called all the people together on Saturday evening, and bidden them not allow the children to go near, for there was surely some plan to their hurt in this Sunday School business, nor did he stop there but stood in the way, not permitting any to pass. We decided to begin our school with the seven,

trusting that the Father would break down all barriers in His own good time and way, so we sang, and the singing and curiosity proved too much for some of the parents, and of course it was not long before the children followed, when Mr. Cader saw this, what should he do but rush up the veranda, catch a boy in each hand by the *jutu* (the little tuft of hair on the crown of the head under which a god is supposed to reside), and drag them off; this he did several times, notwithstanding all this, when we counted them, there were seventy-four. All that week we prayed earnestly for the school, plead with the Father that the hinderances might be removed, and when on Sunday Cader acted as before, standing in the way, so that only a few of those who were more daring came on to our veranda, we will perhaps be pardoned if into our hearts there did creep a momentary flash of discouragement; but "I will not fail thee, nor in anywise forsake thee, only be thou strong and very courageous," was the Spirit's word of comfort, and our hearts went up in silent prayer to the great Giver of the promise as we turned to those about us and tried to teach them something of the Saviour of sinners. By and bye the leader drew near and listened; drew yet nearer, and at last sat him down in a class and learned a verse with the boys. You may be sure we were glad and thankful, hoping the trouble was at an end.

Through the following week we visited in the houses thereabouts, trying to win the confidence of the mothers and little ones too, and when Sunday came again, were not surprised to see a goodly number of children awaiting us. We opened with singing and prayer, and had just got nicely started on the lesson, when, without any apparent reason or any warning whatever, the whole school "took to their heels" and were gone before one could realize what had happened. The way they scampered pell-mell down the street, tumbling one over the other in their haste, the very little ones crying, the larger ones caring only to get away, was a sight to be remembered. And now what next Sunday will bring forth remains to be seen; in the meantime we are laying the whole matter before the Father, asking for guidance as to what to do and how to do it, and are confident that all will be well. "His thoughts and ways are not our thoughts and ways," and what appears to us as failure, may be all to the glory of His own name.

Among the higher caste people we have been repulsed and welcomed, more often the latter. (One afternoon this week, Lizzie, the Bible-woman, and I, found at one house twenty-two women, at another fifty-seven, all willing listeners; at another nearly thirty children gathered about us; to these we taught the words, "God is love," trying to explain in simple language a little of the depth of meaning contained therein. All the while the mothers stood by, and surely what was given to the wee folk would suit them also. Perhaps I ought to say, by way of explanation, that the figures as given above are not at all the number of women residents in the several houses, but that when we go to a house the women there call in the neighbors, and women who would not dare appear on the street, come through the back way and form a part of our audience.

But we do not have to seek all our work. Many come to the bungalow, come in twos and threes, in fifteen and twenties, some for medicine, some only "to see," and while ministering to the ailments of the body as best we can, we forget not to direct them to the great Physician of the soul, and to sow the seed, trusting that it will fall, some upon good ground.

And so our work has begun, and as the days go by we

are impressed with the awful solemnity of thus dealing day after day with *souls*, souls that are rushing headlong down to eternal death, having no hope, and without God in the world. Do you wonder if we long with a great longing for the *filling* of the Holy Spirit enduring with power from on high for all our walk and work? Do you wonder that we call to you in the home land to hold up our hands in prayer?

November 7th, 1889.

F. M. STOVEL.

### Bimlipatam.

We have just returned home, after a visit of two months among the villages on the field. We left on the 29th July, with a party of ten, consisting of one preacher, his wife and two children, two Bible-women, one boarding-girl, a cook, and water-man. Work was done in 50 villages, reached from five centres, viz.: Raiga, Ranastalam, Kuppi, Katapalam and Konada. We travelled in native bandies; and in some places found it difficult to get along with these. At Raiga, we put up in the Christians' house; at the other stations in the Travellers' Bungalow. In all the villages except a few, we were kindly received; and during the 13 days, we neither saw nor heard anything to discourage us from working in this way. On the contrary, we were much encouraged and pleased with the attitude of the people towards us. In many villages, they never see a white face, except when a Government official comes on duty; and frequently I was mistaken for such; for it is well known that the chaplain is connected with the Government, and draws his salary therefrom. Some remembered a former visit with Mr. and Mrs. Archibald, four years ago.

We find the country people simple in their habits, and more easily reached with the Gospel than those in the town. This applies especially to the lower castes. The Brahmin element is the same; and wherever it is, there is opposition to Christianity; for they know that with Christianity, comes freedom—yes, freedom to the millions now crouching in fear beneath the frowns of these Pharisaical impostors.

At Katapalam we were honored with a visit from a guru (religious teacher). His home was some distance from the village; but he had come to look after the well-being of his flock; and hearing that we were at the T. Bungalow, came as he said, to ask a few questions. He was accompanied by five others of less note. At the gate he halted, and sent a messenger to ask if he could have an audience. An answer in the affirmative was given; and still he hesitated, as though the atmosphere were Malas dwelt, would taint this holy man. Another came saying, "He is a *Brahmin-guru*." The invitation was repeated; and when he saw that no surprise was manifested, and no special deference paid him, came in, god-naturally, and took a seat on the mat spread for him (on the veranda), without further reference to his reception; and began by saying, "You are Christians; and you believe and teach that a Mediator is necessary to salvation. Is God not our Father? Will He not show mercy to all His created beings? Does the child, in order to approach his father, need a mediator? No, the father loves his son, and will protect him from all harm; and if he makes mistakes, he will surely pardon them." He then tried to substantiate the truth of his argument, by reading and reciting from his Shastras; but read so fast and loud, that we could not understand a word; and I doubt if those who were with him did. However, he soon spent his breath, and we improved the opportunity by reading

several passages from the New Testament, and endeavored to show him, that man by wilful disobedience, forfeited his right to son-ship, and was under condemnation; and by one man's sin all were made partakers of eternal death. At this interval he asks, "What is sin?" Chittiah read the Ten Commandments, and I said, "Are you a sinner?" He said, "No, I have no sin." Then said I, "It is useless to continue this conversation, We are sinners saved by the precious blood of Jesus; and we have come to tell others how they may be saved also. If you have no sin, you do not need salvation. Christ came to save sinners; not the righteous." After an hour's interview he rose to take leave; but not without hearing the truth as it is in Jesus. We warned him to flee from the wrath to come, and pleaded with him to make the matter of his soul's salvation a study, and to begin at once.

This is only one example in the many, where the blind are leading the blind.

At Kuppili (six miles from Katapalam and forty-two from Binli), we had a most interesting time. Usually we go to the people with the message of salvation, and rejoice if they but lend the listening ear; but here they came to us, and on Sunday we were able to have two regular services with respectable congregations. In the morning Chittiah preached from the text, "And whosoever shall fall on this stone shall be broken; and on whomsoever it shall fall it will grind him to powder." In the afternoon we had a prayer meeting, and prepared to go to a village near by, but it was not necessary, for the people came to the Bungalow, and continued coming, till the veranda was well filled; and there we sang, talked, read and prayed with them till the shades of night closed in around us, and we asked them to take leave. On the last day of our visit we went to see their temple. It is in the centre of the village on a hill about fifteen feet above the tops of the surrounding houses. Up the stone steps we wended our way, and the first to meet our gaze were two huge idols of stone representing two animals of the lower order. We were not in this sacred place long; however, before the people began to gather; and there beside these dumb idols we addressed about two hundred men, women and children. We began with the hymn, "Nothing but the blood of Jesus," and endeavored to impress upon them the utter foolishness of trusting in these for salvation. Some tried to argue at first, but it was useless; they had to acknowledge that our teaching was true; but they added, as so often hear, "What can we do? our elders do this way."

During the seven days we sold more books than at any other station. The Malas are the most intelligent and in better circumstances than any I have seen in India. They have two large villages and many are engaged in cultivation; others are in the Salt Dept., the only Government work carried on there. Our congregation on Sunday morning was largely composed of these, and although unable to read themselves they bought books, with the intention of having them read by others.

At Raiga, the people are becoming well acquainted with the principles of Christianity. A large proportion are Kohatriyas or Rajuls, and they are pretty well educated in their own language. A widow of this caste told us she had a desire to come into our religion, said she had no faith in the idols, and that Christianity was the only true religion. She was having some trouble regarding property left by her husband. A step-son was trying to deny her right, and she expected to go to court in a few days; after which she said her mind would be calm and she would decide. She asked us in and assured us that she was not afraid, and that we could speak freely. She

asked the Bible-woman to visit her next day at noon, but when she went she was engaged. We do not know her motives, but she has the knowledge, and we can but pray that the Holy Spirit will apply it to her heart. At another house we met a young widow of fourteen years. Her husband had died three months previous, and although wealthy in this world's goods, she, according to custom, was returned to her parents. She had read portions of the New Testament and some other books. This day she gladly received the handbills we gave her and her mother bought a small book for her. She was a sweet, lovable child—for she was but a child; but her hopes were blighted early in life and the brightness was gone—she was doomed to a widow's lot. I felt so sorry for her and would fain have taken her home, I thought if she only knew the Friend of the widow and fatherless, how different the future would seem, and I asked her mother to give her to us. She said, "There is no mistake, she may go with you," but our relatives—our caste. Oh! this cruel caste which binds its victims fast in its iron chains; but the day is coming dear friends, when these chains will be snapped asunder and the power that comes with the still small voice will do it. Yes, the truth will prevail.

I have not told you about our visit to Ranastalam and Konada; but fear that my letter is already too long, and I will reserve this for another time.

A. C. GRAY.

Bimlipatam, October, 1889.

## THE WORK AT HOME.

### W. M. Union of the Maritime Provinces.

1889.

There is no time so good in which to plan work as the beginning of the New Year. No time so good as this in which to take a glance over the fields, white already to the harvest, and see if we can, each one for herself, just what her own share in the work is to be, and how best it can be done.

As a union we are banded together to pray, to labor, and to give, that the Gospel of Christ may be given to the world.

For five years the work has been growing on our hands. Begun with trembling and some fainting of heart, yet the smile of the Master has rested in such large measure upon our labors that we have been enabled year by year to praise Him, and to go forward.

And the command is still the same, "Bid the people that they go forward." Forward to greater conquests, in larger faith.

In three different sections of the field, our workers are to be found, but for convenience we will speak of it under the two heads, Home and Foreign.

#### THE FOREIGN FIELD.

Here in the Madras Presidency we have four stations.

At Bobbili we have Mr. and Mrs. Churchill, and five native teachers. Miss Fitch is on her way to this station, so we can count her as among them.

At Bimlipatam, Mr. and Mrs. Sanford, Miss Gray, and three native preachers, one colporteur, one Christian teacher, and one Bible-woman.

At Chicacole, Mr. and Mrs. Archibald, Miss Wright, seven native preachers, three colporteurs, five Christian teachers, and seven Bible-women.

At Vizianagram we will have Mr. and Mrs. Higgins. Speaking of Bobbili, Brother Churchill says: "There are at least 800,000 on this field, and a missionary is

needed for at least every 50,000 people. At present the great body of this people never hear the Gospel. How can they from a single missionary family?"

On the Chicacole field "600,000 within the field proper, and half as many more outside."

Now what is our part in this work as Aid Societies? Our Union has pledged the sum of \$4,740 this year. Last year we raised \$4,244.13. Is it really going forward to raise but four hundred dollars more this year?

Let each individual member of our Aid Societies try to double her last year's subscription, and wait for the result next August.

Beside the giving ought we not also to gather all the information we possibly can with regard to these fields?

Some one has said that India is too bright a gem to lay at any feet but those of our King. Do we want to bring Him a gift about which we know nothing?

And next, give ourselves to prayer. Pray for laborers; pray for an outpouring of the Holy Spirit on the field and the workers; pray for the Almighty power of that same Spirit to come down upon the churches at home in regard to this work.

It is said of Fidolia Fiske that her great work can be traced first of all to her *close*. She went apart with God and prayed for power, prayed for the Holy Spirit, and she thus prayed until the unseen Spirit of God breathed on hearts and swayed them as trees bow before a mighty wind." Let this be *daily* prayer.

#### OUR HOME FIELDS.

In these maritime provinces there are weak churches to be helped and new ones to be built up. We need workers for the foreign field; they will not be forthcoming unless these home churches are aided.

Last year we paid to Brother Cahoon \$142.12: *The board is still in debt.*

#### THE NORTH-WEST.

\$150.00 went there last year, and Rev. J. H. Doolittle, after speaking of the past work done, aided by the Union, on the Cardiff and Sourisford fields, says:

I have just returned from a tour over the whole district, and there are greater things to tell. At Cardiff there have been three baptized, and numbers more are halting. A church with a membership of about 30 was organized last Sunday. At Sourisford there have been 25 conversions, the result of special services in one district; four baptized at another point.

Thus you will see that the work you have been enabled to do has been owned and blest.

We have been asked to give ten cents per member to this work this year; if our 30,000 women would do this—and will they not?—what grand results would follow. In helping this mission we are really helping ourselves, more than in any other. Husbands, sons and brothers are leaving home for the N. W. every day. We must throw around them Church influences. Read these reasons for aiding the N. W. mission given by Dr. Robertson of the Presbyterian Church.

The special reason he urged was that communities of lapsed Christians got further from God and were harder to influence for good than South Sea savages. They should not be given a chance to lapse. It was criminal for the church to allow them to, as they sooner or later must without Christian ordinances. He attributed the lawlessness; the Sabbathless weeks and anarchism of a large part of the United States west of the Mississippi which were clouding the prospects of the great republic, to the failure of the Christian churches to begin pioneer work in time. The work had got ahead of the churches. He hoped that for the sake of Canada as well

as for God's glory and the salvation of men's bodies and souls, the churches of Canada would profit by the sad lesson taught by the results of the carelessness of the American churches, when their North-West was being taken possession of by the settlers. He referred to settlement after settlement; he had been the first representative of the churches to enter, which have been for years—no twenty years—without a religious service. All Christendom had its eyes on the great mission fields of the east, but unless the Canadian churches care for the North-West, none others will.

#### GRANDE LIGNE MISSION.

Our sisters in the upper provinces have asked ten cents per member from us for this part of the Lord's field, and in giving this it will not interfere with our foreign work.

A grand work owned and blessed by God is being done among the French Canadians. We cannot afford to lose the privilege of helping this field, and thus add another stone to the living Temple.

Does all this mean self-denial? Let the answer come. *I give my life for thee.* A. E. J.

#### Ways and Means.

When you were with us in March to assist in reorganizing our W. M. Aid Society, I partly promised to inform you concerning its progress, hence my letter at this time. The small number present at that meeting seemed to indicate so little interest in the cause of missions, that many predicted a total extinction of the Society ere long. Its condition now, however, both as regards numbers and interest, will, I think, prove without doubt, what can be accomplished by the united and persistent efforts of a few. Perhaps you will remember that it was proposed at the first meeting that each member should use her influence to induce two or more from outside to be present at the next regular gathering. This suggestion being carried out, gave a larger attendance in April, and several new members. These in turn pledged themselves to endeavor to persuade others to join our Society, so that at each meeting during the summer one or more names were added.

These results, though encouraging, tended to stimulate rather than satisfy the sisters.

The meetings were still small, and it was generally felt that some further effort must be made to strengthen these already enlisted, and arouse an interest in the many yet out side. After considerable discussion it was at last decided to hold a *Missionary Tea*, of which I will give you a brief sketch, thinking you might pass along the idea, and if it should prove a help in any way to others I shall be glad indeed. Miss Vidite, one of our Vice-Presidents, having kindly offered the use of her house for the proposed tea, it was gladly accepted, and October 4th fixed upon as the date.

It was decided that each member should provide something toward the tea, whatever should be most economic, though it was especially requested that the provisions be of a simple nature so that none should feel it a burden. Each member was allowed to invite one outsider (to come as a guest, not to contribute toward the tea), and in addition a special invitation was given to the young girls of the Bible-class in connection with the Sunday-school. In view of so new an undertaking it was not without fear that we wended our way toward the place of meeting that bright October afternoon, but as the hour for tea approached, and the friends came dropping in by twos and threes, till they numbered more than thirty in all, we grew more hopeful. As the baskets were handed in a committee of two or three ladies arranged the contents on the long table, which, with its sunny cloth and piles of dishes needed but this addition to give the finishing touches.

Tea being announced at six o'clock, all responded to the invitation to proceed to the dining-room where the older ones were soon seated. The young girls, at their own request,

acted as waiters (being served in their turn a little later) and dispensed the tea, coffee, etc., in a most satisfactory manner. Judging by the practical appreciation shown toward the bountiful tea, it would seem that they did not consider it altogether wise to trust alone to the "feast of reason and flow of soul," promised later. The effect produced by all this was quite marvellous as was shown by the loosing of tongues, and very soon the conversation became so general and lively that fears were expressed lest the attempt at any religious exercises prove useless. By the time however that dishes were cleared away, and buckets filled from the abundance left, for the sick or needy, the chat grew less Babel-like, and being called to order, all took their places quietly, and appeared quite in readiness for the programme.

The meeting opened promptly at eight o'clock, the exercises being conducted in the usual order. After reading of Scripture the President made a few opening remarks relative to the nature of the meeting. She said it was not intended as a device to allure those who were outside, but merely to awaken such an interest in missions generally, our own branch in particular, that all would desire to unite with those already engaged in promoting this grand work. None should feel obliged to join the Society because of their presence at this meeting, though all were kindly invited to become members if so inclined. The programme has been strictly arranged with a view to advancing the best interests of the Society, as well as missionary work in all its branches, and consisted of readings, interspersed with singing and prayer. Two of the young ladies showed their interest, and contributed to the enjoyment of all, by reciting respectively "Dying and no man careth," and "The two mites." An original paper was promised for the evening, but owing to the writer being unavoidably prevented, it was reserved for our next gathering. The meeting closed at nine o'clock, and our hearts were made glad by the addition of seven new names, so now we number 34 on our list of members. Universal satisfaction and enjoyment was the testimony of all regarding the evening's entertainment, and we trust it may prove a means of blessing to all those present, and far-reaching in its influence. The suggestion that a similar gathering be held at no distant day, met with warm approval, and after a hearty vote of thanks to our kind hostess we were glad to unite hearts and voices in the grand old Doxology, a fitting close to our pleasant gathering and *Missionary Tea*.

M. B. CHIPMAN.

Bridgetown, Annapolis Co.

**OSBORNE.**—There is a growing interest in Mission Work here. Our Aid Meetings are regularly attended and the Band is doing well. The latter is now meeting frequently in anticipation of a concert to be given about Christmas. The Mite Boxes seem to be doing great work in increasing the contributions. For the last quarter (August till October) we collected \$11 81 from the Society; and \$3 from the Band and hope to do better still in the future. May God's blessing attend all efforts put forth to extend His kingdom.

E. M. POTTER, Sec.

### Mission Bands.

In the November number of the LINK I asked that Secretaries of Mission Bands in Nova Scotia would send me word of their work. So far eighteen have responded. We must have many more than these in Nova Scotia. Let me hear from all. And now I want to bid you be of good courage, to ask you to go forward in the work you have begun, to remember that heathen women and children are perishing without Christ, and that He is waiting for you to send them His message of peace.

Month by month we hope to have a word for you in our paper, with exercises for your meetings which we trust will prove helpful. We will give you this month part of an address given by one of our sisters in the States to the young women there. Will you read it carefully at your meeting? and look out for the continuation in the next month's paper.

A. E. J.

### ADDRESS TO YOUNG LADIES.

I was asked to say something about the responsibility of young women among mission workers; but that word, "responsibility," carries such a burden, and sounds with such a groan, that I shrink from bringing it here to be laid on fair young shoulders not yet accustomed to bearing burdens.

"Responsibility" was not always so grave a word. Trace its genealogy back to "spondere, and see how happy an origin it had. The string of the violin responding to the bow is suggestive of the early meaning of the word. When all the strings of the violin were in place and in tune, the responsibility of any one of them to the bow of the musician could be counted only joyous.

We all remember Paganini's wonderful exploit in playing an entire musical composition on a single string of his violin. Genius triumphed, but what a state of tension for that one poor string! How much fuller and nobler the harmonies would have been if all the strings, instead of one, had responded to the touch of even Paganini's bow!

If responsibility in connection with mission work has a grievous sound, it is because too many strings which should have responded in clear, musical tones have merely given a negative snap, leaving all the notes of the cause to be played out on their neighbors, who already were under sufficient strain in bearing their own share of the harmony.

We will leave the weary word "responsibility" to rest, while we think of the free and joyous RESPONSIVE SERVICE which young women of to-day are fitted to render.

John, in his General Epistle to all in the churches, says that he writes especially to young men, "Because ye are strong, and the word of God abideth in you."

There is an inspiration in writing especially to young women for the same reason, "Ye are strong, and the word of God abideth in you." Young womanhood was never before so strong, so rich in resources, in cultivated powers, in acknowledged abilities, as it is to-day.

None of us forget that, until one hundred years ago, the law declaring that all children were to be taught in the public schools was interpreted in enlightened Massachusetts to mean only boys. Girls were not admitted.

Fifty years ago, to give to girls more than the mere rudiments of education was a departure from common custom not to be easily sanctioned by wise and conservative members of society. Twenty years ago, the mental training received by the average young woman was very far inferior to what it is to-day. "Ye are," indeed "strong."

Let us never forget that on every increment of power is written in letters of light the "*Noblesse oblige*," which was made to ring in the ears of the favored classes of France on the eve of their doom. No, let us rather bear in mind the stronger utterance of our Saviour, "To whomsoever much is given, of him shall much be required."

To you who stand at the threshold of active life to-day has been given more of knowledge, more of cultivation, more of mental training, more of freedom to make what you will of life, than has been given to any generation of women before since the world began. With every added increment of ability there have been added increments of opportunity to relieve the world's needs. What does it all mean except that God expects from you a richer, fuller, sweeter, larger, response in his service than any generation of women has ever yet rendered?

Do these seem to serious words to bring to fresh, bright, young girl-hood?

There is a theory, I know, that a young lady is, and of right ought to be, just a pretty, dainty, decorative article of household furniture. It is a theory which you may live by if you choose.

To-day the whole creation of God is growing vocal in His praise as never before. But He does not compel us to take any part in the oratorics.

You protest against its being every one's duty to be a missionary, and you are right. There are in every generation some lame, some halt, some maimed, some blind, some for other causes not able to do service on the field of battle.

There is a great multitude of those who are divinely "called" to stay at home. Well understood and graciously fulfilled, the staying at home is a beautiful calling. There is none more high, none more holy. But they who fulfil it loyally will, like true patriots in time of war, be eager for news from the front ready to send supplies to those who are on the field.

Our responsive service is a service for all, not for a select few. Christ is our leader. He waits for our response. What shall it be? How shall we learn to respond fitly?

First of all, we must provide ourselves with books and learn to read them. We must not only learn to read something somewhere about missions, we must learn to find the service appropriate for the day in which we live. It is because we have not kept the place in the book of God's providences, and have not responded promptly and in full unison to His leadings, that our service so lags, so lacks in spirit and in effectiveness.

We are living in a time which should be the dawning of Easter Sunday, and we are droning away in a service which was in order only away back in the Ash Wednesday of missionary history. Our Master's "Go ye" of the first century is being rapidly transposed into "Come ye."

From the sending of the seventy until now, He has sent His disciples only into the places into which He Himself will come.

From here and there in India, in China, in Japan, in Africa, as well as in Europe and America,—wherever two or three are met in Christ's name,—from there the voice of our Leader sounds to us at home a royal, "Come ye." And the voice of His providence blends to us with His voice of command, as we read of Japan, eager for light and knowledge; China, half awake, with daily threatenings of relapse into heathen slumbers; Africa, plastic, waiting, ready to be moulded by the powers of good or of evil.

And what are we responding to all this? We,—why, we are still slowly spelling out the first word of command, and trying hard to convince ourselves that, somehow, "y-e," spells, "some one else."

There is a discordant incongruity between the readings of our Leader and our responses. What is amiss? Let the young women provide themselves with books, and learn to keep the place. Let us altogether turn from the Ash Wednesday, "Spare thy people; spare them," which we have learned to repeat almost without thinking, and let us put our whole souls into a living prayer for guidance in doing our part toward ushering in the great Easter service of praise to the Lord from all the nations of the earth.

(To be continued.)

### The W. M. Society of the North West.

The following is from a private letter from Mrs. Doolittle, the Cor. Sec.:

A surprising interest in mission work has been awakened among our people since our July meeting. The success which attends the work here is due only to the power and grace of our God. Seven new circles have been organized; and for this new country with its widely scattered Baptist churches, that means a good deal. The hearty interest with which they have entered into this work is very encouraging. Mrs. J. C. McDonald, our director, found the sisters in every church she visited ready, willing, anxious to organize for work. Some of the circles have adopted the excellent plan of holding open missionary meetings each quarter. Money is raised by weekly or monthly contributions; no stated fee, but every woman is urged to "lay by her in store (weekly, as far as possible) as God has prospered her." It seems to me this will educate our people to give, as no stated fee would ever do. Each woman is thus taught to make the amount she gives a matter of conscience, enlightened by a Bible rule.

I hope you will not think me presumptuous, and pardon the suggestion if it seems rude, but I have wished you Ontario ladies would throw the \$1-a-year scheme overboard, and urge proportionate, systematic giving, founded on God's word, to the Circles.

[This young Society has sent the first foreign missionary from the Baptists of that country—Miss Booker, who is now on her way to India. Besides this, they support a young lady missionary to the Indians near Portage la Prairie; and help support a preacher to the Germans in Winnipeg.—Ed.]

### News from Circles.

OSNABRUCK CENTRE.—The Mission Circle of Osnabrick Centre requested me to write you a short account of the work done by it during the past year. The secretary's book shows an increase in membership of eleven; also \$40 raised for Home and Foreign Missions, by voluntary contributions. Besides this, the Circle held a public meeting, Oct. 14th, which was well attended. The collection taken up at the close amounted to \$5.25. The meeting was opened in the usual manner, and an interesting essay was read by Miss Ethel Moke, containing an earnest appeal for more active work on the part of the members. Also pressing home the duty of helping on this great work, to those who have not yet joined the Circle.

Miss Frith, of West Winchester, delivered an address, which was listened to with great interest, and quickened our zeal in behalf of Foreign Missions. A Mission Band was organized in July and now numbers forty-five children, who are very much interested in the work. We feel encouraged and pray that the Lord will bless His work here still more abundantly during the coming years.

Yours in the cause. MRS. W. T. GRAHAM.

SAWYERSVILLE, P. Q.—Our Mission Band was organized, October 8th, 1887, with eight members; it has now twenty-one; its name is the "Mission Stars." We have the "Kings Messengers," and study the lessons in them. We have raised, Mission Band fees seven dollars and Mission Boxes twenty-three dollars. We sent away this fall to Mrs. Mc-Lauren, for India, some basted patch-work, work-bags, scrap-books, and book-marks. We held our annual meeting on Sunday afternoon, September 15th. The programme consisted of songs and recitations. Our members live so far from each other that we cannot meet in the winter and so cannot accomplish as much as we might if we could meet more regularly. We generally meet once a month and hold our meetings two hours; the first part is spent in reading and singing and the last part in making patch-work, book-marks, scrap-books and work-bags. We have not done very much but we hope what little we have done will help in the Master's cause. Hoping to do more in the coming year.

LUCY ANNABLE, Cor. Sec.

ROCKLAND.—The annual meeting was well attended, the hall being filled. A good programme of readings, music, etc., was prepared. The President, Mrs. James Eakin, presided and opened the meeting with appropriate remarks. The Pastor gave a short address at the close of the programme, encouraging the workers.

MAGGIE EDWARDS, Sec.

BLENHEIM.—The Honest and Earnest Mission Band held a very successful social in the church here, at which the following report was read:—

The Honest and Earnest Mission Band was organized May 10th, 1889, twenty names being enrolled. The interest in the Mission cause has been gradually increasing,

as has also the number of members in the Band, until we have attained a membership of fifty-eight.

The objects of our organization are: First.—To instill into the minds of the children a deeper interest in Mission Work. Second.—To educate them to make sacrifices and give of their very own for the cause of Christ. Third.—To inculcate a spirit of prayer for the extension of the Redeemers Kingdom.

Received since organization .....	\$23 29
Expenditure .....	2 07
Leaving a balance on hand of .....	\$21 22

Mrs. B. JACK,  
Sec.

### New Circles.

A Home and Foreign Mission Circle was organized at the Denver Baptist Church on Nov. 1st, with six members with the following officers: Mrs. C. Rusan, Pres.; Mrs. C. Rosebeck, Sec.; Mrs. C. Rosebeck, Treas.

### Honor to Whom Honor is Due.

"What would be the condition of our poor missionaries but for the aid rendered by the two Women's Missionary organizations?" is a question I have often asked myself. That it is not a visionary one the following facts will abundantly show. The following are the amounts I have received from them during the last financial year, ending Oct. 16th, 1889:

W. F. M. So. West.	W. F. M. So. East.
1888 Nov. 8. .... \$518 88	1888 Nov. 19. .... \$ 83 30
" " 7. .... 877 50	1889 Jan. 5. .... 325 00
" Feb. 14. .... 480 00	" Apl. 3. .... 200 00
" May 7. .... 375 00	" June 7. .... 125 00
" June 3. .... 652 50	" July 6. .... 175 00
" Aug. 19. .... 580 00	
" Oct. 15. .... 487 60	

Total .....	\$4,469 48	Total .....	\$1,193 34
	1,193 34		

Grand total.....\$5,662 82

During the year previous I received from these two societies \$3,550 and \$1,055 respectively, or a total of \$4,605, being \$1,057 82 less than last year. But for this extra amount paid by these two Women's Societies last year the total amount for the year would have been \$18,883 02 instead of \$19,940 84, or \$398 48 less than the previous year.

Thus for this present year I have received:

From the two Women's Societies ..	\$1,957 00
From all other sources .....	919 36

Total .....

By the last printed report it will be seen that there were 232 separate organizations which contributed, namely: 1 Church alone; 2 Sabbath Schools alone; 3 Churches and Sabbath Schools together; 166 of these organizations comprising 155 Churches and 58 Sunday Schools, did not contribute during the whole year more than the W. F. M. Societies (West and East), have up to this date of this year, namely from Oct. 16th to Dec. 14th.

Brantford, Dec. 14th, 1889.

T. S. SHENSTON, Treas.

(Our readers will be grateful to Mr. Shenston for his cordial recognition of woman's work in missions. It should be borne in mind that the large sum (\$1,957) he has received from the women's societies since the Convention has not been raised during that time, but consists of moneys raised during

the past Convention year. The amount received from other sources (\$919) consists, we presume, chiefly of contributions by churches and individuals since the Convention.—Ed.)

### Free Circulating Library.

[Any of the following books may be obtained free of charge, for two months, or longer if not called for by any other circle, by applying to Mrs. Wm. Craig, jr., Port Hope, Ont.]

- No. 1. Pagoda Shadows.
2. Missionary Sketches.
4. From Darkness to Light.
5. Our Gold Mine.
6. Heroines of the Mission Field.
7. Day Dawn in Dark Places.
8. Alfred Saker.
9. Around the World.
10. Mission Life in Greece and Palestine.
11. Work on the Congo River.
12. Our Eastern Sisters.
13. Self Giving.
14. Prize Essay on Missions.
15. Every Day Life in India.
21. Decennial Missionary Conference.
22. Hindu Women.
23. Fortune's Wheel.
25. The Crisis of Missions.
28. Days of Blessing in Inland China.
27. Teologoo Mission Scrap Book.
28. The Lone Star Jubilee.
29. William Carey

### YOUNG PEOPLE'S DEPARTMENT

#### Helps for Mission Bands.

During the past few weeks since the Conventions met, I have been thinking much about our boys and girls. Some of you are already engaged in missionary work. We are glad each year that our treasurers can report so many dollars raised by the young people. But, after all, those who are members of our Mission Bands are few compared with the great numbers who attend our Sunday Schools. Perhaps the real reason is, that you do not know much about missions. A dear friend of mine was lately asked to write a paper for a missionary meeting; she did not want to refuse, but felt so ignorant herself that it seemed impossible to think of teaching others about missions. But she belongs to the try company and does not believe in shirking; so when the night came her paper was ready and very interesting too. She told me nobody knew the number of books, magazines and papers she had consulted to prepare herself; then, she added, "But it was worth all the trouble, it has given me such a longing to know more about those noble men and women, I mean to keep on reading all the missionary papers that come in my way."

It made me wish that our boys and girls would commence this New Year, 1890, by studying for themselves the life-work of the many missionaries who have left noble records behind them. But Jim says, "Pshaw! There is nothing exciting in missionary books," and Mary adds, "I have looked at the books mamma reads before Circle meetings, but they seem too dry for me," and you look as if you all agreed with Mary and Jim. I wish you knew

how very much mistaken you are! These books are full of the most wonderful things. I know there are some pages hard to understand, but if you once get interested in the people themselves, their lives will please you greatly; you know something about our own India mission, and have vague ideas of Carey and Judson; also, a little about China and the ways and customs of her people. But these two great heathen countries are only the beginning. Who knows anything of mission work in Japan? It is called the "Land of the Rising Sun." and until a few years ago this terrible notice was printed and posted up all over the land, "So long as the sun shall warm the earth, let no Christian be so bold as to come to Japan; and let all know that the King of Spain himself, or the Christian's God, or the great God of all, if he violate this command, shall pay for it with his head." For more than two thousand years this land had remained unknown to outsiders, but the people had a history going on all the time. You remember it is only twenty years since foreigners were freely welcomed there, but God's cause has made wonderful progress in that time. Perhaps no heathen country has aroused more interest of late than Africa. How many of you know anything of the yearly missions there? Or of Greenland with its noble band of Moravian Missionaries? Or of Madagascar and the persecutions the people of that island have endured for Christ? Or of the many islands of the sea, and the conquests of the cross in them? Then think of all the missionaries whose names you remember. How many of you have clear ideas as to their parents, their native homes, the reasons why they chose this work. Can you name any special trials they had to endure? Any great difficulties they had to overcome? Do they seem like real people to you, or only some far away creatures who had no such feelings as we have? I wish you would agree to begin 1890 with real study along this line. It will make you able to work in the Band with far more heart. The monthly meetings will be welcomed gladly instead of counted dry. I will try to help you (if the editor can spare room), by giving short monthly talks about some of these missionaries, just telling you enough about each one to make you want to hear more. Then mamma will help you learn more about them all, and some of you will be able to send the LINK stories that interest you for other Bands to read. As we hear about men and women giving up so much for Christ, it will make us long for more of the same spirit. Jesus will help us to take home to our own hearts the lessons we learn by studying these noble lives. Let us ask Him every day to bless all the boys and girls of our Bands, and lead us all nearer to Himself. Then we shall have a happy New Year.

SISTER BELLE.

347 McLaren Street, Ottawa.

IF THEY ONLY GAVE ONE PER CENT.—The people of God waste their strength and wealth on unprofitable pleasures, and with *hundreds of millions of dollars* under their control, permit churches and missions to starve. If Christians spent every cent of wages, salary and income on themselves, and gave to missions only one cent on a dollar of their real and personal property, their contribution would be \$87,284,000 instead of \$5,500,000. The luxury, extravagance and unfaithfulness of God's people must be removed or our nation is doomed."—*Rev. Dr. Barrons.*

## WOMAN'S BAPTIST FOREIGN MISSIONARY SOCIETY OF ONTARIO.

*Receipts from Nov. 25rd, to Dec. 25th 1889, inclusive.*

Brooke M.C., \$7.02, of this \$2.40 is the collection from the Circle's Annual meeting, and \$1 from children's Mite Boxes; London (Adelaide Street) Junior Mission Band, \$17.00, for the support of Morts Cornallius; Forest M.B. \$4; Port Colborne M.B., \$14.43; Mount Bridges M.C., \$2.50; Boston M.B., \$9, towards the support of Barabhill Samuel of Samulcotta; Brokton M.C., 3; Berean M.C., \$6.50; London South M.C., \$34, of this \$25 is from Mrs. Weld to make herself a life-member, to be used to support a Samulcotta student; Toronto (College St.) M.C., \$15.00; Atwood M.C., \$3; Menie Mission box \$3; Malahide Jubilee bh. M.C., \$5.50; Belleboro' M.C., \$10.75; Owen Sound M.C., \$8; Ingersoll M.B., \$12; Port Perry M.C., \$4; Mrs. W. Rollins \$1, Miss Lizzie Rollins 50 cents, Ralgonis, N. W. T.; Forest M.C., \$3.50; Bloomburg M.C., \$2; Belleville M.C., \$5.30; Beachville M.C., \$3.46; Burch M.C. \$10. Total \$18.15

VIOLET ELLIOTT, Treas.  
109 Pembroke street, Toronto.

Dec. 25th, 1889.

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

*Receipts from Oct. 25rd to Nov. 25th, 1889.*

Grenville, \$8 30; Dixville, \$14; Kingston, \$14; Athens, \$4; St. Andrews, \$10; Brookville, \$13.35; Rockland, \$10; Philipville, \$5; Montreal (First), \$3.11; Montreal (Olivet), \$5.50; collection at Union Meeting \$5.10; Ottawa Circle, Ottawa M.B., \$17; Abbott's Corners, \$5. Total, \$127.36.

MARY A. SMITH, Treas.

2 Thistle Terrace, Montreal

## 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 be fully met.

## ADDRESSES OF PRESIDENTS, SECRETARIES AND TREASURERS;

Of Ontario: Pres. Mrs. D. W. Booker, Hamilton; Sec. Miss Buchan, 165 Bloor St. East, Toronto; Treas. Miss Violet Elliot, 109 Pembroke St., Toronto; Sec. for Bands, Miss Hattie West, 51 Huntley St., Toronto.

Of Quebec Province: Pres. Mrs. T. J. Claxton, 461 Upper St. Urbain St., Montreal; Sec. Mrs. Bentley; Cor. Sec. Miss Nannie E. Green, 478 St. Urbain st., Mont.; Treas. Mrs. F. B. Smith.

Lower Provinces. Pres. Mrs. J. W. Manning, 26 Robie St., Halifax, N.S. Sec. Mrs. John March, St. John, N.B.; Treas. Mrs. Botsford Smith, Amherst, N.S.

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

## The Canadian Missionary Link.

PUBLISHED MONTHLY AT TORONTO.

Communications, Orders and Remittances to be sent to Mrs. M. 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.

Dudley & Burns, Printers, 11 Colborne St., Toronto.