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The Canadian Missionary Link

CANADA

INDIA

The Gentles Shall Come To Thy Light

And Kings To The Brightness Of Thy Rising

JUNE, 1892.

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CLERGY 13

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The Canadian Missionary Link

VOL. XIV.

TORONTO, JUNE, 1892.

No. 10

THE SELF DENIAL MOVEMENT of the London Missionary Society has been a great success. Up to the end of the year it brought in about \$48,000. In other ways, too, the movement is said to have been beneficial.

THE HELPING HAND, the organ of the Woman's Baptist Foreign Missionary Societies of the Northern States, comes to us greatly improved. The form is changed from the inconvenient large sheet to a magazine.

REV. JOHN McLAURIN, D. D. The friends of foreign missions and of Mr. McLaurin, are pleased to know that the first honorary degree conferred by McMaster University has fallen upon this noble missionary. In every way he is most worthy of the distinction, and in honoring him the University has honored itself.

REV. JOHN CRAIG, of Akilui, is expected to arrive at Vancouver about June 7th. He will be heartily welcomed after his long period of unceasing and highly successful toil among the Tlulgas. Few missionaries of any Society have been more abundant in labors and few have been privileged to reap more abundantly. He comes at present only for a short visit, and, we believe, at his own expense.

MISSION FUNDS. The last report of the General Treasurer (Ontario and Quebec), shows that the bank account is very heavily overdrawn and that the receipts are lamentably behind those of last year. This, in view of the fact that our obligations are considerably larger than they were last year, may well be an occasion for alarm. But we believe our people have only to realize fully the need of increased effort, to insure the putting forth of such effort. It will be necessary for churches and Circles alike to exert themselves to the very utmost in order to prevent a heavy deficit this year. Those who are giving liberally must give more liberally; those who are doing little or nothing must be awakened to a sense of their obligations and induced to do their share in the great foreign missionary work.

OUR SUBSCRIBERS. Our receipts for the past few months on account of subscriptions have been highly gratifying, showing an increasing interest in missions and a growing appreciation of our efforts to supply the best missionary literature in increased quantity. If the receipts for the rest of the financial year continue to show the same rate of increase, we shall be able to dis-

tribute a considerably larger sum among the Societies this year than last. Will not all who are in arrears remit promptly, and will not those who do not intend to pay for their paper drop us a card asking to have their names removed from the list? Those who are in arrears and wish to have their names removed, should every case pay up the full amount due to date. I would seem that on a paper like the LINK, devoted entirely to missionary work and whose subscribers are supposed to be nearly all earnest Christian workers, there would be scarcely any loss on account of subscriptions. We are persuaded that the large annual loss that actually occurs is due chiefly to negligence. The amount of the subscription is so small that it is easily overlooked. Will not every subscriber who is not sure that she has paid within a year, examine the label of her paper and act accordingly?

THE YOUNG PEOPLE'S CONVENTION. The Baptist young people of Ontario and Quebec held a most successful and most enthusiastic meeting in the Bloor St. Church, Toronto, the first week in May. The gathering, comprised, we should think, the cream of the Baptist young people of the two provinces. In a few years the young men and women who took part in this meeting will, no doubt, be the leaders in the various departments of our denominational work. One could not look upon this vast aggregation of consecrated young life without being impressed with the great possibilities of Christian service represented therein. The spirit of the meeting was all that could be desired. The young people are evidently determined to do their full share in all departments of Christian activity. A complete organization was effected and in a short time unions will, no doubt, be organized and in full working order in nearly all our churches. Foreign missions will, we are sure, profit largely from the well directed activity of the young people. We trust that churches and Circles will give the young people all needful encouragement and instruction.

The young people and their friends are deeply indebted to Rev. D. D. McLaurin, of New York, who has taken a deep interest in the Young People's Baptist Union from the beginning, and who gave two addresses of great power and helpfulness. Mr. McLaurin is a native of Ontario, and was perhaps all the more warmly received on this account. He is a man of whom the Baptists of Canada may well be proud.

THE WATCHERS' BAND.—This is the title given to a union of Christians who promise to plead with God at stated times on behalf of the London Missionary Society. It will include prayerful members in all of the churches who feel that the day of special blessing has already dawned, and are anxious that the church at home and abroad may seize the opportunity of a fuller service. Those who have watched the later developments of religious thought among professors of ancient creeds, and have marked the influence of Christian culture on the superstitions of the heathen world, are convinced that God is now calling us to enter into these promised lands in the name of the Saviour to whom they have been given as an inheritance. The members of this Band pledge themselves to set apart every week some stated seasons which shall be conscientiously observed, for intercession on behalf of the Society. It takes its name from the familiar passage in Isaiah lxii, 6, 7, "I have set watchmen upon thy walls, O Jerusalem; they shall never hold their peace day nor night; ye that are the Lord's remembrancers, take ye no rest, and give Him no rest, till He establish and till He make Jerusalem a praise in the earth."

The constitution of the Band was adopted by the Board March 15th, 1892. The agreement entered into by the members is as follows:

"Recognizing that I am called to fellowship with Christ in making known His Gospel to all the world, I will endeavor to pray each week for the work of the London Missionary Society, and as far as lies in my power to further its interests."

This movement is inspired by a deep consciousness of the fact that Christ has called us to stand with Him in the great work of redeeming the world from its sin, and translating men "from the bondage of corruption into the glorious liberty of the sons of God."

When the Holy Spirit hovered over the early church, His descent came in answer to ten days of united prayer. Prayer is the link in the great chain of spiritual cause and effect; we are surely responsible to supply this factor, and to stir ourselves up to take hold on God.

How many of our Baptist Christians are uniting in regular and earnest prayer for God's blessing upon our Foreign Mission Work with the feeling of deep responsibility and obligations expressed in the above. There never was a time when our work seemed to need our prayers more than the present. Our missionaries are earnestly calling for more helpers. Many young men and women, earnest and well qualified, are looking forward to the foreign field, and will soon be saying to us, "Here am I, send me." We need the funds to send them. Our missionaries on the field are asking for our prayers. The native Christians need them. Let us pray for the poor benighted heathen groping in the dark, that many may, this year, be led into the light.

THE STARLESS CROWN.

WEARY and worn with earthly care,
 Yielded to repose;
 And soon, before my raptured sight,
 A glorious vision rose.
 Methought, while slumbering on my couch,
 In midnight's solemn gloom,
 I heard an angel's silvery voice,
 And radiance filled my room.

A gentle touch awakened me;
 A gentle whisper said
 "Arise, oh sleeper, follow me!"
 And through the air we sped.
 We left the earth so far behind
 That, like a speck it seemed;
 And heavenly glory calm and pure
 Across my pathway streamed.

Still on we went; my soul was wrapt
 In silent ecstasy.
 I wondered what the end would be;
 What next would meet my eye
 I know not how we journeyed, through
 Those pathless fields of light;
 When suddenly a change was wrought,
 And I was clothed in white.

We stood before a city's walls
 Most glorious to behold;
 We passed through gates of glittering pearl,
 O'er streets of purest gold.
 It needed not the sun by day,
 Nor the shining moon by night;
 The glory of the Lord was there,
 The Lamb Himself its light.

Bright angels paced those shining streets,
 Sweet music filled the air;
 And white-robed saints with glittering crowns
 From many a throne were there
 And some that I had loved on earth,
 Stood with them round the throne;
 "All worthy is the Lamb," they cried,
 "The glory His alone."

But, fairer far, than all beside,
 I saw my Saviour's face;
 And as I looked, He smiled on me
 With wondrous love and grace
 Lowly I bowed before His throne
 O'erjoyed, that I at last
 Had gained the object of my hopes
 That earth at length was passed.

And then in solemn tones, He said,
 "Where is the diadem
 That ought to sparkle on thy brow
 Adorned with many a gem?
 I know thou hast believed on me
 And life through Me is thine;
 But where are all those radiant stars
 That in thy crown should shine?"

"Yonder thou seest a glorious throng,
 And stars on every brow;
 For every soul they led to Christ
 They wear a jewel now.
 And such thy bright reward had been,
 If such had been thy deed,
 If thou hadst sought some wandering feet
 In paths of peace to lead."

"Thou wast not called that thou should'st tread
The way of life alone,
But that the clear and shining light
Which round thy pathway shone,
Should guide some other wandering feet
To my bright Home of Rest,
And thus, in blessing those around,
Thou hadst thyself been blessed."

The vision faded from my sight,
The voice no longer spake;
A spell seemed brooding o'er my soul
Which long I feared to break.
And when at last I gazed around
In morning's glimmering light,
My spirit seemed o'erwhelmed, beneath
That vision's awful might.

I rose, and wept with chastened joy,
That yet I dwelt below;
That yet another hour was mine
My faith, my works to show
That yet some sinner I might tell
Of Jesus' dying love,
And help to point some weary soul
To that bright home above

And now while on this earth I stay
My motto thus shall be
To live no longer for myself,
But Him who died for me
And graven on my inmost soul
These words of truth divine
They that turn many to the Lord,
Bright as the stars shall shine."

Selected

A RAPID REVIEW OF THE ORIGIN AND PROGRESS OF OUR FOREIGN SOCIETY.

AN ADDRESS AT THE UNION MEETING, TORONTO,
APRIL 14TH, BY MRS. FREEMAN.

THE Woman's Baptist Foreign Missionary Society of Ontario was organized in 1876 as an auxiliary of the Baptist Foreign Missionary Society of Ontario and Quebec, by our late well-beloved, devoted, and energetic missionary, Rev. A. V. Timpany.

The main object sought to be attained was the evangelization of the women and children in our Telugu field; a work which was eminently necessary for do not the mothers train the little ones, and the children soon grow into men and women but for which the General Society had no funds.

Circles were organized in as many churches as possible, and every woman asked to give, for this special woman's work for women, at least two cents a week or ten cents a month, over and above what she gave to the General Society. This was to be an *extra* offering saved from some personal indulgence or gratification and never, in any case, to be deducted from the regular offering made through the churches for Foreign Missions.

Another object of our organization was the dissemination of missionary intelligence in an inexpensive shape. People, women at any rate, want to be kept well informed as to the progress of any work in which they are interested, and to which they contribute. So, just before his return to India, Mr. Timpany issued the first number of the LINK, and left it in the hands of a few

women to carry on. At first little more than an unpretentious circulating letter, it has grown to be one of the best and cheapest missionary periodicals I know. Only twenty-five cents a year, always brimful of information it should be in every Baptist household in Canada.

For a year or two the progress of our Society was not rapid. It seemed slow, up-hill work. Misunderstanding and prejudice had to be encountered and lived down. But, convinced that we were doing right, and trusting in God to help us, we went steadily forward. The progress, though not rapid, was sure. Each year new Circles were added to the roll and more money received into the treasury.

The returns for last year show in Western, Ont., ninety-four Circles and an income of \$6,654. In Eastern Ontario and Quebec the Circles number between forty and fifty and \$1,600 was raised. The year before these Auxiliary Societies were formed, the entire receipts of the General Society were only about \$9,000. Last year they were not very far from \$28,000.

The reflex influence upon the denomination was good. More general interest was soon manifested in missions. Men began to give more freely. Children were gathered into Mission Bands and taught the meaning of the Lord's command "Go ye into all the world and preach the Gospel to every creature;" and of the Apostle's question "How shall they preach except they be sent?" We heard of many a weak church being strengthened when women took up this definite work for their Lord and Master.

At least one Baptist church owes its existence to a Foreign Circle. In the town of Cornwall, on the St. Lawrence, where a few godly women, friends of Miss Frith, lived, there was no Baptist church. These women thought that though deprived of church privileges, they might form into a Foreign Mission Circle, and meet and pray together. They did so; meeting monthly. After a short time some of the men began to attend. Then a weekly prayer meeting was established, soon a larger room was needed, and then the question of church organization was taken up and acted on in 1882. Their first pastor, Rev. P. H. McEwen, from whom I had the facts, said "Our Mission Circle has been a great blessing to us in cultivating liberality on the part of the people, in deepening their sympathies with their perishing fellow creatures, and in developing their own powers for Christian work."

Another result was the impetus given to *Home Missions*. When the Foreign Society had been in existence about eight years, was firmly established and in good working order, the hearts of many of the sisters were stirred up to go and do likewise for Home Missions. So the Woman's Home Society was formed. How energetically and successfully that work has been carried on also, we all know.

The Foreign Society has now been sixteen years at work and much has been accomplished.

There are at present five unmarried lady missionaries on the field sent out by us, each engaged in a special work of her own. Miss Hatch, one of the professors in the Theological School at Samulcotta; Miss Baskerville, in charge of the training schools for girls in Canada, from whence come our Bible women and juvenile helpers; Miss Simpson, visiting the Zenanas of the city of Cocanada; Miss Stovel, whose time is spent touring and preaching to the village women of the Akidu field; and Miss Rogers at work with her

Bible women for the women and children of the Tun station.

At home Miss May MacDonald is under appointment and, God willing, hopes to go to India as a medical missionary as soon as her studies are completed.

"If India is to be evangelized it must be by her own sons and daughters," it is an axiom of our Society. So believing the Samukotta Seminary to be one of the most efficient agents for accomplishing this end, the Woman's Society has assumed (with the exception of the principal's salary) its entire support in addition to the direct work for women and children.

But my sisters in Christ, the work is only beginning as Mrs. Stovel quotes: "The garment is long and wide and the embroidery deep and sewn with many costly pearls, and we are, as yet barely touching with the tips of our fingers the edge of its fringe."

The *Master* himself opened the Telugu door to us, the Baptists of Canada. He bids us "Go forward" "To be strong and of good courage." He has promised to be with us. The Macedonian Cry "Come over and help us" is again ringing from our brothers and sisters the field. Men and women are ready to respond but the Boards have barely the money to carry on the work already undertaken.

At this moment the Woman's Foreign Society asks as urgently as was done sixteen years ago, for at least one dollar a year from every Baptist woman over and above her gifts to other objects.

How can we hope to hear from our returning Lord "Well done, good and faithful servant," if we allow His work to be hindered for want of money?

Sisters, for whom Christ died, let each one of us ask herself in His sight, am I giving all in my power for this work among the Telugus. *All I can!*

The silver and the gold are *His*, and to Him we must render an account of our stewardship.

OUR PRAYERS.

THEIR EFFECT UPON OUR MISSIONARIES, UPON THE NATIVE CONVERTS, UPON OURSELVES.

BY MRS. C. L. GOODELL.

(Read at the Annual Meeting of the Board in Brooklyn.)

AS We reverently consider the subject of prayer, let us remember it is a thing of Divine origin, of Divine appointment, and Divine limitation. In the mind of God it is no fable or fancy, but a profound reality. "My people shall pray and seek my face, and I will hearken." He invites us to "draw nigh," and he will speak to us face to face as a "man speaketh with his friend." He encourages us to pour out our hearts before him.

Prayer, then, is a blessed interchange between our soul and the Invisible One, a transfer of living thoughts from living hearts, "a real conference of friends." If this is indeed true, it is but natural that we inquire, "What profit should we have if we pray unto him?" For the Lord never said "Seek ye me," in vain.

God has revealed himself unto us, through Jesus Christ, as a Father of infinite love and power, commanding all the resources of the universe, and delighting to bestow upon his creatures the abounding riches of his grace and goodness. But he distinctly said, "I will yet for this be inquired of by the house of Israel to

do it for them"; thus making prayer a necessary factor in dispensing his blessings, also making it a power by which we may actually move his will, and influence him in his dealings with human lives.

The limitations he has set to prayer are reasonable, and in no wise a hindrance, but a pledge, rather, of its answer. It is important that we bear in mind these conditions:—(1) That we pray in the Spirit; (2) that we ask according to his will; (3) in the exercise of faith; and (4) in Christ's name.

Christ's commission to his disciples had one grand, beneficent purpose, and that was, saving the world. "All power is given me." Go ye, therefore, and make disciples of all nations." The power is his, but the work must be man's.

Generations have come and gone since that commission was first given, but the Church of Christ in every succeeding age has recognized it as her own. There are undertakings which seem within easy grasp of human effort, but saving the world is not one. This kind can come by nothing save prayer. And so our cry, "O our God, we have no might against this great company, neither know we what to do, but our eyes are upon thee."

In the work of the ancient priesthood, we read that the law provided for all, "one as much as another." This suggests the thought that in the work of missions, not the missionary alone, but all one as much as another are responsible before God. A common cause binds together those who go and those who stay. If I cannot go personally to the foreign field, how can I do my part at home? Paul gives the answer: "Ye also helping together by prayer for us."

Our missionaries are sending back the earnest appeal, "Pray for us." They repeat it again and again, even saying, without hesitation, that they can do without everything better than without our prayers. Where did they get this thought? Was it not from the Saviour himself, whose intercessory prayer for all believers is recorded—a beautiful example for his followers? How tenderly and lovingly the words fall from his lips! Listen! "I pray for them, neither for those only do I pray, but for them also that believe on me through thy word; . . . keep them from the evil, . . . sanctify them, . . . that they may be perfected into one; . . . that the love wherewith thou lovedst me may be in them and I in them." Could he say more? Yes, listen again! "Father, I will, that they be with me, where I am, that they may behold my glory."

Christ also prayed for individuals. Peter was a Christian worker, and was in danger of getting discouraged. Jesus said to him, "I have prayed for thee, Peter, that thy faith fail not." Many of our missionary workers to-day are laboring grandly for God and souls, and seeing but little results. They are meeting with discouragements, which, but for their faith in God, would cause them to lose heart. Do we not know some personally?

As we read the epistles of Paul, we see how real faith was in the power of prayer, and how greatly he desired the intercession of others. He writes to the Romans, "I beseech you, brethren, that ye strive together with me in your prayers to God for me." Again, when in bonds and afflictions, he wrote the Philippians, "I know that this shall turn to my salvation, through your supplication." In another place he says, "praying in the Spirit . . . on my behalf, that utterance may be given unto me in opening my mouth, to make known with boldness the mystery of the gospel." He felt that

his success depended largely on their prayers. He also entreated the Colossians to "continue steadfastly in prayer, . . . that I make it manifest as I ought to speak." How like our workers in foreign fields this sounds! We might almost think these were extracts from private letters of our own missionaries.

It has been well said that God rules the world by the prayers of his saints. Volumes might be written of prayers answered in connection with missions. Incidents have been related of wonderful deliverance to missionaries, or greatly needed relief in extremity, linked with petitions offered at the very hour by some distant praying one.

Dr. Pierson says: "It is a remarkable fact, that from the inception of modern missions to the present period, no important stage or step of their development has ever occurred except in connection with prayer." Every time the Church has set herself to praying, there have been stupendous movements in the mission field."

It is fact of wonderful import that God actually places at our disposal the powers of the eternal world. That he gives us the glorious privilege of opening the treasures of heaven upon our missionaries! Oh, how slow of heart we are to believe and to act upon these solemn realities!

A pastor once suggested to his people the embarrassment many Christians would find themselves in on arriving at heaven. A cloud of glorified spirits would gather about the newcomer to learn what was doing for the extension of Christ's kingdom on the earth; but many would be as ignorant of these matters as if they had lived on the moon. "What were there no papers published to give information on these subjects?" "Yes; but I didn't feel interest enough to read them." "Were there no meetings for the conversion of the world?" Oh, yes; meetings of this sort were held almost at our door, but I never was in the habit of attending them." Such extreme indifference can hardly be supposed to exist now, and yet it is not impossible, is it, that some of our church members, amidst the pressure of daily affairs, give little thought to our missionaries?

Prayer is the one thing available to all God's people. In one of the published letters of the late Professor Phelps we find this testimony to the value of prayer as a means of usefulness: "It is fixed in the everlasting purpose of God that this world is to be converted to Jesus Christ. It is to be brought about mainly by believing prayer. When a man can do nothing else, he can add his little rill to the great river of intercessory prayer which is always rolling up to the throne of God."

Some of us regret we are not able to do what others do, but we can pray. We envy those possessed of wide intellectual ability and commanding talent who stand foremost in the ranks of God's workers; again I repeat, we can pray. In our closet alone with God we may set in motion a wave of spiritual influence which shall be felt in China and the Islands of the Sea, thousands of leagues away! Money may fail to accomplish the purpose for which it was given. Natural talent, even though consecrated, may prove a feeble instrument; but earnest, believing prayer finds its way into the very heart of God, and will prevail with him. He will bestow such measure of his grace and power upon his work and workers as never otherwise could be given. Wonderful thought! In the day when all secrets shall be revealed, there will be some sweet surprises. Among those who have seemed to do the least, will be found

faithful ones whose prayers have wielded a power with God mightier than all other agencies in hastening the coming of his kingdom.

We may linger a moment to consider the effect upon ourselves of the praying habit. It brings us into an intimate acquaintance with our dear Lord, and into close and loving sympathy with his purpose of saving the world. "The people that do know their God shall be strong and do exploits." It makes us grateful for our own place in life, and our Christian environment. It lifts us out of our selfishness, and enlarges our hearts to take in the millions that are in spiritual darkness all over the world. It strengthens our confidence in the Great Promiser; and last, if our prayers are sincere, we shall work for what we pray, and thus answer our own prayers. And as we find the promises of power in prayer made true to us, we shall share in his joy of blessing and saving men.

At our annual meeting last January a stirring appeal was made by our Home Secretary for "aggressive work," especially with reference to the treasury. God's seal was upon this appeal; for, most happily, it was responded to by hundreds and thousands of Christian women in all our branches and auxiliaries, resulting in an advance of nearly twenty per cent in the benevolence of our Board.

Who can predict what marvellous results would appear in the work abroad this coming year, if all the women in all our churches were to enter thoughtfully and believingly into a solemn compact for prayer! I venture, in closing, to quote a portion of a prayer covenant which not long since, was issued by the consecrated editor of the *Missionary Review*:

"We, the undersigned, deeply feeling the reproach and dishonor of the Church of God in the long neglect of the perishing millions of our race, and painfully conscious that unbelief has led to the still worse neglect of believing prayer, do, in the name of Jesus, declare our deep conviction that every believer is responsible before God for the carrying out of our Lord's last command; and we are especially impressed that daily, believing prayer should be offered for the speedy evangelization of this world, and the coming of the Kingdom of God.

"We believe it to be the privilege of all true believers to implore God for the speedy outpouring of his Spirit in a world wide Pentecost of power. And in this faith do we solemnly undertake, in holy agreement before God, however widely separated from each other, to meet each other at the throne of grace in the early morning hours of each day, in earnest and importunate prayer."

My sisters, what do we wait for? *Life and Light.*

"YES YOU DO, LUCINDY."

[One of two papers between which the prize was divided.]

"AS FOR me, I've always said and I say yet, that I don't believe in missions."

"O yes you do, Lucindy. I've been thinking it over considerable lately and I've made up my mind that you believe in missions about as completely as any one I ever saw."

"I know you've got a coaxing tongue in your head, Hannah Sanders, but you're not going to make me own up that it's my duty to scrimp myself and neglect my family for the sake of a lot of heathen. I don't believe in it."

"Yes you do, Lucindy. You've often told me how

thankful you were to Aunt Patty for taking care of you the first winter after you came here, when you were sick among strangers and no help to be had."

"What's that to do with it? I'm not a heathen, Hannah Sanders."

"You were in trouble and Aunt Patty denied herself and neglected her family—I've often heard you say so—to help you out. I call that real missionary work."

"I'd have done as much for her, I'm sure."

"Certainly! Didn't I say you believe in missions? But that wasn't the reason Aunt Patty helped you. It was because 'the love of Christ constrained her,' and that's the real missionary spirit."

"Of course I believe in being neighborly as much as anybody. I don't mean that. It's the idea of poor folks like us being urged to scrape together money and send it off hundreds of miles to people we never saw that I complain of."

"No you don't, Lucindy. I recollect very well when we built our church two years ago and the Board gave us three hundred dollars, you thought it ought to have been five hundred."

"That's a different thing, Hannah."

"And only last month at church meeting, when they talked about asking the Home Mission Board to help us with the preacher's salary, you seemed quite as willing as anybody."

"But it's a different thing to ask help from the Boards of your own church. That's what they're for isn't it? And don't we help support 'em?"

"Where do the Boards get their money from, Lucindy? A great deal comes from people as poor or poorer than we. Support the Boards? Yes, we give three dollars and ask for three hundred! Missionary taking comes easy enough, even if we don't believe in missionary giving."

"Well, nobody can say that I shirk my share of plain sensible church work; but there's no call for folks to rush off among savages and risk their lives for nothing, when there's plenty of work to be done at home."

"Have you heard from your brother Steven lately, Lucindy?"

"No, it's two months since I heard from Steve, and I'm some worried about him. But then, being a kind of government official, as you may say, he has a good deal of work and responsibility and doesn't get much time to write."

"Are the Indians troublesome' on the reservation now?"

"Yes, they've been a good deal stirred up for the last six months."

"I suppose you urge Steve to come home every time you write. He could get plenty of work here now, you know."

"No, I can't say as I do. The work is hard but the pay is better than he could get here, and it's sure. Such a position is worth running some risk for."

"Let's see, what was it you said about folks not having any call to rush off among savages and"—

"Now, Hannah Sanders! The idea! Why, Steve gets a *big salary!*"

"But it seems to me, Lucindy, that Christian people ought to consider the souls of the heathen better worth taking risks for than the biggest salary that ever was."

"You can talk as you like, Hannah, but I can't feel under any great weight of obligations to the heathen. I don't ask anybody to toil and suffer and risk their lives for me."

"O yes you do, Lucindy; we all of us do. Think of the poor creatures that toil in the hot sun to raise our tea and sugar and cotton! Think of the misery in the mines and the dreadful explosions! And there's the risk and exposure on the ships and the freight trains and"—

"What's all that got to do with the heathen, Hannah Sanders?"

"If we're willing that people should suffer and die to keep us in luxuries, we shouldn't condemn missionary work because it can't be carried on without hard labor and pain and risk."

"Well, I'm sorry that I can't have tea and coal and such without somebody suffering. But if I didn't use 'em other folks would, so I may just as well"—

"S'posing you reason that way about missions, Lucindy. If I don't help 'em somebody else will, so I"—

"The worst thing about missions is they don't pay—spending hundreds of dollars and years of work and dozens of precious lives before there's one convert. It costs too much."

"Now, Lucindy, I don't believe you've looked in a missionary magazine for thirty years. You're away behind the times."

"Well, I don't care to work at things unless they pay as I go along."

"O yes you do, Lucindy; didn't you and Hiram plant a new orchard last spring?"

"Why—yes—we did."

"Don't 'pay as you go along,' does it?"

"Well, we don't mind laying out some labor on a thing that's going to pay big after a while."

"I suppose that's just the way the missionaries feel. So we don't need to say any more on that point, do we?"

"O, well, Hannah, talking comes easy to some; but I'd never consent for a daughter of mine to go among the horrid naked creatures. It isn't respectable. If men must go, let them go alone."

"Have you had your new dress fitted yet, Lucindy?"

"If I say yes, you'll prove that I've broken the whole of the ten commandments; but just to see what tack you'll take next, I confess that Loanny Jones fitted it last Thursday."

"You wouldn't quite like to have deacon Biddle fit your dresses, would you, Lucindy, good man as he is?"

"Seems to me you're getting kind of lunny, Hannah Sanders. I'm not an idiot, if I don't believe in missions."

"But the idea of a man teaching women would be just as shocking in many a heathen community as the thought of a man dressmaker is to us. The best of men would often find himself as much at a loss teaching women as he would be in making dresses for them. We sympathize with the missionary ladies, who must see and here many shocking things. But oughtn't we to be still more pitiful toward the poor women who can't have a crumb of the bread of life unless a woman's hand brings it to them?"

"Well, if missionaries must be sent, what's the use of bothering with separate societies? I believe in working all together."

"Not always, Lucindy, or you wouldn't be president of the women's department of the Farmers' Club."

"That's different, Hannah Sanders."

"How? Farmers' wives are more interested in their own share of the work and they feel freer by themselves. It's just so with missionary meetings."

"But women are always saving up little dribblets of money, and fussing over mite boxes and thankful boxes and tubes and dear knows what all. I'd rather Hiram and me would give what we can afford to and be done with it."

"But some women are situated differently. When you were contriving last year to buy that washing machine, you said Hiram couldn't spare the money, and besides he didn't think it was quite what you wanted. So you saved here and there, egg money and butter money, and went without things till you had enough. I suppose a good many women get their missionary money in the same way and for about the same reasons."

"Well, well, you're a master hand at talking, Hannah Sanders, but I rather guess some of you arguments wouldn't hold water very well."

"I suppose if they were turned into those queer 'syllogisms' that my John was always saying over when he was studying logic they would go a little lame. But what I think about missions is that we ought to use our common sense, which says 'Don't ask others to do for you what you are unwilling to do for others,' and then put with it a great deal of the Christian sense which says, 'Not seeking mine own profit, but the profit of many, that they may be saved'; and, 'Whatever ye would that men should do to you do ye even so to them.' And that's what you think, too, Lady."
— *Mrs. Alice L. Armor, in Woman's Work.*

WHAT HE FEARED MOST

IN CONVERSATION once with a friendly Hindu on the subject of Christian Missions, Dr. Henry Murray Clark said to him: "Do you mind telling me which of all our methods you fear most?" "Why should I put weapons into the hands of the enemy?" was the reply of the Hindu. "But I will tell you. We do not greatly fear your schools; we need not send our children. We do not fear your books; for we need not read them. We do not much fear your preaching; we need not listen. But we dread your women, and we dread your doctors, for your doctors are winning our hearts, and your women are winning our homes, and when our hearts and our homes are won, what is there left us?"

Work Abroad.

A FEAST AND ITS CONSEQUENCES.

ON THE Tuni field there are two famous temples where great annual feasts are held, one of these is situated at Upmarka, twelve miles from here, while the other is at Ballagattam, some twenty-five miles from the mission bungalow. It is not true that all heathen temples in India are falling into decay; some get into a ruinous state just the same as bungalows do, but they are repaired and others built. New temples have been built recently in Cocanada, Samulcota, Tuni and in different parts of the field. The temple at Ballagattam built of cut stone has just been repaired at a cost of some \$4,000.

It was here that we came on the last of March to preach at a feast. From all the surrounding country the people assembled until there may have been about

one hundred thousand. There were merchants with their goods, beggars by the dozen, fakirs with long matted locks, priests who recited proverbs, pilgrims who had come to wash away their sins. Thousands of women walked into the temple and around the enclosure and out again, leaving a present with the priests. The holy men with their faces painted hideously, a grotesque head-dress to heighten the effect, industriously rang large hand bells. These people planted themselves before a merchant and refused to move until he gave them something. In the stream hundreds of people went through a process of washing while the priests chanted verses.

There were shows where pictures of the gods were exhibited. A whole street had been built of fruit and candy stalls, and booths for the sale of clothing and brassware. There was a certain amount of excitement; the horn from the big temple rang out occasionally, some of the people were noisy, for they had drunk toddy and attack. At night the little street of newly built shops was illuminated and the excitement was kept up till near morning. Many had come from a distance and were faint for want of proper food. A howl blew for two days, the people were crowded into the village and on the hillside, and the cholera came and seventeen died in one day.

We had preached to the people and found many to listen. In a neighboring village two had believed and were baptized, but when the dread scourge of cholera came, this great crowd of people got up and went away, horses and oxen were laden, priests and beggars, magicians and astrologers all fled. The hillside that the night before was ablaze with light, was dark and silent. These people intended to stay several days but God had spoken and they ignorant indeed of the true God had obeyed his voice.

In my tent on Sunday evening a few Christians gathered to celebrate the Lord's supper. They were from the poorest in the land. We met with solemn joy, and remembered the death of our Lord. The hot winds were raging and the people were passing the tent, many of them to die of cholera on the road side or in the villages where they stopped. Still, amidst these exciting scenes, we tried to assure the Christians that God was their helper.

The tent was taken down and in passing the marketplace, some thirty children were brought out to my cart. These, they said, have nothing to eat. Of course this was not really true, but there is certainly great scarcity; even approaching famine in many parts, owing to the failure of the monsoon last year. Upon entering one house I found a man literally wasted to a skeleton. He had nothing to eat and his friends were waiting for him to die. By giving three rupees at different times this man's life was saved.

All that night I rode in an ox cart, tossed from side to side and thought of the sad state of the country. Here and there on the hillsides and hill tops might be seen the gleam of fires, for men were burning the jungle to make preparations for sowing when the rain should come.

There was certainly hope in the hearts of the people and so with us, there is hope. God is calling out from among the nations a people for his name; He is accomplishing the number of His elect, and then Jesus Christ will come again.

R. GARSIDE.

Tuni, April 4th, 1892.

Work at Home.

ASSOCIATION MEETINGS.

NIAGARA.—The annual meeting of the Woman's Mission Circles of the Niagara Association, will be held in Port Colborne, on Thursday, June 2nd, 1892, at 2 p. m.—M.K.F.

PETERBORO' ASSOCIATION.—The Woman's Mission Circles in the Peterborough Association, will hold (D. V.) their annual meeting at Port Hope, on Tuesday, June 14th, 1892. Programme—Morning service, for Prayer, 10 to 11:30. Afternoon session at 2:30, for Election of Officers, transaction of business, etc. Evening, Platform meeting. Each branch of our work will be represented at these meetings. We are hoping to have Rev. John Craig to address our evening meeting. Mrs Booker (Timpany), will be present and speak upon Foreign Missions. Please send delegates.—FRANCIS CASSWELL, Ass'n Dir. *pro tem.*

MIDLAND COUNTIES ASSOCIATION.—The annual meeting will be held at Stratford, on June 9th, commencing at 2 p.m. Mrs. Booker and Miss MacDonald will speak on Foreign Missions; Mrs. Dadson on Home Missions. Other ladies will be present to take part. There will be a short paper and discussion on Mission Band work. The Question Drawer will be conducted by Mrs. D. G. MacDonald, who will preside. Circles and Bands are requested to prepare reports and to send delegates. Will delegates kindly send their names to Mrs. D. G. MacDonald, Stratford P. O. Questions should be sent to M. McKechnie, Brampton P. O.

ELGIN ASSOCIATION.—The eighth annual meeting will be held at Iona, on Thursday, June 2nd, commencing at 10 p.m. At the public meeting in the evening, addresses will be given on Home and Foreign Missions by the Revs. McEwen, Dadson and MacDonald. It is earnestly hoped that all the ladies in the Association will do their best towards making this meeting a success.—E. WELTER, Asso. Dir.

WESTERN ASSOCIATION.—Annual meeting will be held at Leamington, Thursday, June 9th, 8 p.m., and June 10th, a.m. Churches will send delegates.—F. M. ILLER, Director.

NORTHERN ASSOCIATION.—Ladies' meeting will be held in the Methodist church, Stayner, Wednesday, June 23rd, at 2 p.m. The platform meeting will be held in the evening in the Baptist church. Mrs. Firstbrook of Toronto will address this meeting. All are cordially invited.—V. TAYLOR, Director.

WHITBY AND LINDSAY ASSOCIATION.—Meeting at Brooklin, June 15th, 2:30 p.m.—A. E. DRYDEN, Dir.

WALKERTON ASSOCIATION.—Meeting to be held in Mount Forest, June 7th, 8th and 9th. Woman's work to have a place in each day's programme. Speakers are Mrs. J. J. Baker, on Home Missions; Miss Walker, on Foreign Missions; Mrs. Ireland, on Mission Bands. Special woman's meeting for reports, business, etc., June 8th, 2 to 4 p.m. Addresses will be given this afternoon also.—A. V. BRADEN, Director.

NEWS FROM CIRCLES.

EAST OXFORD MISSION BAND, BEACONSFIELD.—Dear LINK—We are cheerfully working for the Master and His cause. We even delight in His work now, in-

stead of reluctantly obeying Him. Our Band was organized three years ago with seventeen members; it now has thirty members. We are trying to hasten the coming of Christ our Lord, by sending the Gospel where it is not known. We are supporting Pasala Patnum, a student of the Samulcotta Seminary. "Inasmuch as ye did it unto the least of these my brethren, ye did it unto Me." We held a public meeting on the evening of May 6th. The night was very wet but we had a pleasant meeting. We all felt that we had been blessed by being there. Fourteen little barrels were opened containing \$21.50. We believe that God will bless the labor of our hands.—BEATRICE E. BUCKRELL, Secretary.

THE HAGERSVILLE MISSION BAND.

Dear Mrs. Newman.—In June 1891 we organized a band under the name of Little Workers. The number of members was first 33, but one of our dear little ones has fallen asleep in Jesus. Our number is not quite as large as when we started, but we hope it will increase. We have studied about India, China, Grand Ligne Mission, North West, Africa; and the subject for next time is a Carey Centennial meeting. The officers of the band are as follows:—President—Miss Ella McCallum; Vice-President—Mrs. Cohoe; Treasurer—Miss Phenia Barber; Secretary—Miss Nettie Burke.

Yours truly,

NETTIE BURKE, Secretary.

Hagersville, May 13, 1892.

NEW CIRCLES.

A UNION MISSION CIRCLE has been organized at Aldborough with eight members. The officers are, Pres., Mrs. Peer; Vice-Pres., Mrs. D. McColl; Sec. and Treas., Mrs. Alex. Graham, Clachan P.O.

WOLVERTON.—A new Band has been organized, called the Do-without Band, to meet on the last Sunday afternoon of each month. Officers: Pres., Miss Lizzie L. Pine; Vice Pres., Nellie Wolverton; Sec., Jennie Edgar; Treas., Mabel Hoffman.

THE WOMAN'S BAPTIST FOREIGN MISSIONARY SOCIETY OF ONTARIO.

RECEIPTS APRIL 18 TO MAY 17, 1892, INCLUSIVE.

St. Catherines (Queen St.) M. C., \$10; Bethel M. C., \$3.15; Hamilton (Victoria Ave.) M.C., \$8.60; Lakefield M.C., \$12; Ridgetown M.C., \$4.65; Young St. Mission, Winnipeg, per Mrs. Clark, Treas., W.F.M.S., of Man., for Gali Dosalamma, \$17; Norwood M. C., \$1.50; Brantford (East Ward) M.C., \$16; Brantford (East Ward) thank offering, \$4, total \$20; Waterford M.C., \$13.25; Beachville M.C., \$2.45; South London M.C., \$8.30; (of this \$1.75 is commission on the *Baptist*); Stouffville M.C., \$2; Brooke M.C., \$9.43, (of this 85c is commission on the *Baptist*); West Toronto Junction M.C., \$6.70; Toronto (Beverly St.) Bible classes for Todati Philemon, \$6.25; for Miss Macdonald's medical education per Mrs. Clemensha, Port Hope, \$2; Mrs. Wakey's two little girls, Sunderland, for Gospel tracts; Harrow mission Boxes, \$1; St. Catherines (Lyman St.) M. C., \$3.50, (of this \$1 is from a special two cent collection to be taken up monthly); Brantford (Park Ch.) M.C. for Miss Priscilla Beggs, \$21.75; London (Ade-

laide St.) Young People's M.B. for Ruth, teacher at Akidu, \$18; Port Arthur M.B., \$6; Iona M.C., \$6; Mrs. Bone, St. Catharines, for Katuri Chaudravati, \$17. Union Meeting of Toronto Circles, \$12.43; Salford M.C., \$5.55; Toronto (Dovercourt Road) M.C., \$12; Teeswater M.C., \$5.93; Teeswater M.B. for D. Peramma, Tuni, \$4.12, (besides a pledge for \$18); Woodstock (First Ch.) M.C., \$16; Walkerton M.C., \$10; Walkerton M.B., \$2.50; Bethel M.B. for Marta Archemma, \$2.25; Toronto (Jarvis St.) M.C., \$24.60; Arthur South M.C., \$5 London (Adelaide St.) M.C., \$13.15; Howick M.C., \$1.15; Wyoming M.B. for Kommugur Samson, \$4.25. Forest M.B., \$5; Hagersville M.C., \$3; Hagersville M.B., \$1; Walkerton M.C., \$00; Walkerton M.B., \$00; Durham M.C., \$5; Norwich M.C., \$5; Norwich M.C., \$4; Toronto (Beverley St.) M.B., \$5; Peterboro' M.B. to make Miss Ella M. Stratton and Miss Nellie Galmoyr life members of Bands, \$20. Toronto - Jarvis St. Young People's M.S. for Rachapalli Appama, \$25; Fiverton M.C., \$2.70; Sidney M.C., \$11.50; Brighton M.C., \$2; Georgetown M.C., \$4.75; Peterboro' M.C., \$12; of this the sum of \$10 is for Gulla Andrew from Misses McDonald and Andrews; Hurth M.B., \$7; Denfield M.C., \$6.50; Blenheim M.B., \$3; 2nd Markham M.C., \$3.10, of this \$1.10 is commission on the *Baptist*; Simcoe M.C., \$7; \$2 of this is a donation from Miss Collins; Toronto - Tecumseth St. M.B., \$2; Delhi M.B. for a student, \$18; Port Hope M.B. for Vinakoti Ruth, \$27; Jubilee M.C., \$5.25; St. George M.C., \$1; Sarona M.C., \$0.60; Guelph - First Ch. M.C., \$5.50; Guelph, Miss J. Hendrie to make Mrs. E. D. Clarke a life member, and to be used to support a student, \$25; Guelph, Mrs. Thompson for Miss Baskerville, \$1, total, \$31.50; Ingersoll M.B., \$22; Springfield M.B., \$0.45; Gladstone M.C., \$4.50; Hillsburg M.C., \$2.41; H.P. burg special, \$2, total \$4.41; London - Grosvenor St. M.C., \$2.20, total, \$586.19.

CORRECTION - In the last LINK, Toronto - Jarvis St. M.C. should be credited with \$29.79 instead of \$20.79.
VIOLET ELLIOT, Treas.
109 Pembroke St., Toronto.

W. B. M. U.

EDITED BY MISS A. E. JOHNSTONE.

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

PRAYER TOPIC FOR JUNE. That our associational gatherings may be seasons of refreshing from the presence of the Lord, and that the kingdom of our Lord and Saviour may be greatly advanced through them.

"There's a call for faithful laborers
In the vineyard of the Lord,
Where the ruthless hand of Satan
Has been scattering tares abroad

'Tis a call that must be answered
Are ye ready to begin,
To spread a glorious Gospel
O'er a world now dead in sin?"

The Central Association will meet this month in Hantsport, and the Western in Hebron, Yr. Co., N. S. Due notice will be given in the *Messenger and Visitor*. Aid Societies and Mission Bands will govern themselves accordingly. Would it not be a good plan for our delegates to come with verbal not written reports.

IN May number of the LINK, in the list of articles to be sent to India we are made to say, "a piece of sheet music; a book that helps or tests the mind." For test please read rest. Our missionaries have probably sufficient to "test" their minds without our aiding.

FRIENDS are constantly asking "When will the 'Box to India be closed?" The work of packing will be commenced *immediately* on our return from Convention. Parcels must all be at the Book Room, Grandville St., Halifax, N. S., by August 21st. Should this date be changed, notice will be given in the *Messenger and Visitor*. For all information with regard to the Box from N. S., apply to Amy E. Johnstone, Prov. Sec'y for Nova Scotia, Dartmouth, N. S. For the same from N. B., apply to Mrs. C. H. Martelli, Prov. Sec'y for New Brunswick, Fairville, N. B.

In the lines from Mrs. Browning in May LINK for *assail* read "assoul."

THE Blank forms to be filled by Aid Societies and Bands will, as usual, be sent to the Co. Secretaries about the end of June. Will the Secretaries aid by prompt returns? In those counties where there is no Co. Sec'y, the blanks will be sent to each Society and Band by the Prov. Sec'y, and must be returned to her. This applies to N. B. and N. S. as well. Will the Societies who may not have reported for one or more years please communicate with the Prov. Sec'y.

INDIA LETTERS.

WOULD NOT WAIT FOR HIS WIFE - A WISE MAN.

LAST December, one of the candidates for Baptism at Akulatampara was asked during his examination, if it would not be better to defer his baptism until he could get his wife to trust in Christ and accompany him into the baptismal waters. His reply was instant: "No! whoever waits for his wife will never come. I want to be baptized *now*, and then we can pray that she may come too." That man was a philosopher, and spoke wiser than he knew. In the matter of religious duty, to wait for one's own wife is to attack God, imperil your own soul, and *hinder not help* your wife. Here, as everywhere else, most persons are waiting for somebody to join them in obeying the Lord, and it is a snare of the devil. We need more men all the world over in the *pulpit*, in the *pece*, in *politics*, in *temperance*, in *business*, in *society* who dare to stand alone, obeying conscience and God even though all the world are against them.

But to my story. We admired the man's pluck and baptized him. The result shows the wisdom of his remark. Hearing of his baptism, his wife (who was away at the time), came home in a tremendous rage. She could not say anything too bad about us, and in bemingled grief and rage, she threatened to do something desperate to herself. "Throwing her arms up and down she struck at everything irrespective of consequences. Soon her bracelets cut her wrists badly and the blood was flowing 'Poor man! She worried him terribly. However, he was firmly grounded on the Rock, and while anxious for her, he had no intention of giving up his loyalty to Jesus. After a time she calmed down and they induced her to listen to God's word and its promises. They sang, read and prayed with her until late in the night. To make a long story short, she soon found the peace her husband spoke about, and boldly resolved to leave her other relations and follow her husband in the service of Jesus. Yesterday I baptized her and rejoiced in her testimony. Had the

husband *waited* for his wife they would in all probability be still in heathenism. Let us all learn a lesson of loyalty to Christ from this faithful disciple of the Master. "And every one who hath left houses, or brethren, or sisters, or father, or mother or children . . . for my name's sake, shall receive a hundred fold, etc." The lesson of faithful obedience to Christ no matter who *hangs back* or *opposes*, will find *daily* application in all our lives. If our procrastination is born of cowardice, may God have mercy on us and "strengthen us with *might* in the *inner* man." If the delay in our discharge of duty is due to our attachment to those whom we love, may the Lord teach us that the *very best* thing we can do to prove our love to our friends and to secure their highest good, is to *forsake* them *when they hinder* us from *following Christ*.

W. V. HIGGINS.

March, 1892.

SOME OF OUR ENQUIRERS.

ROMMAYAH was an old man of the mala class who had been a good cook in his day, as many certificates in his little bamboo case made of a single rod, nine inches long, testified. He had been in Vizianagram but a few weeks when he came in much apparent anxiety of mind to learn about Christ. The preachers talked long and faithfully with him and he went away. But he came again and kept on coming at regular intervals. At last he was considered a fit subject for baptism and a time was set for him to appear before the church. His statement of change of views was satisfactory. He said he was no longer afraid of bad spirits and did not do *poojale* to them, that he trusted in Christ for safety and a home forever. He and another man a heathen brother of our Christian Agale were baptized on the same day and have lived consistent lives up to the present time.

B. UNANDER RAS was a young Brahmin about eighteen years old who came to my study one morning in July with all the evidence of having performed a hard journey. His explanation of himself was clear and connected. His home, he said, was in a village about twenty miles away. He had heard about the Christians but had never seen them. He asked his father to allow him to visit a missionary where upon his father had fallen on him and had beaten him unmercifully, and so he left home by stealth and cover running nearly all the way. He said he wanted to be a Christian as he would never go back to his home again. We explained to him that to become a Christian he must throw away his caste, and offered him a glass of water. He drank it without changing a muscle. The preachers went over the Gospel story with him, and as far as I could make myself intelligible to him in Telugu I tried to make plain to him the fundamental doctrines of Christianity. At twelve o'clock he took leave to lie down and went to the house of one of the preachers: ate some rice and mutton curry; borrowed a jacket from another preacher, and then in an unobserved moment slipped back into my study, and grasping my "Telugu-English" dictionary worth \$10.00 quietly faded from the compound. In fifteen minutes man and book were missed and the police-constable notified. In five days the book came back, but Mr. B. Unander Ras has not returned to finish his inquiries so abruptly terminated.

T. UCHIAH put in an appearance one morning carrying his trowel and rod, for he was a mason, a class among the Shudrahs. He was a man in middle life and

of rather prepossessing appearance. He said his wife was making life unbearable for him and he had decided to leave her and become a Christian. He had a fair knowledge of the principles of Christianity having worked for some time with a missionary. I sat him to work weeding out the vegetable beds, as he said he would rather work than not. In the evening he was missing. So were a clock belonging to one of the preachers and a big armful of young cabbage plants. And we have seen T. Uchiah no more.

J. APPIAH is the head man of a little village near Chippurupilly one of our out stations. We visited this village and had a good hearing. The preacher had been there frequently and the people had been treating him with great respect. When we left the village Appiah followed, and upon our reaching a little grove stopped us, and began to tell how anxious he was to become a Christian. The only obstacle was his family. His wife would not follow him if he should renounce Hinduism, and his children would be dragged off by relations. We patiently went over Christ's teaching on these points and showed him by illustrations that people in his position having done right, the Lord had over-ruled matters so that in a very short time families were reunited in Christianity. He knelt with us and we prayed with him, and he promised that when we came again he would be baptized. The preacher has since reported that J. Appiah still shows a good mind; but never expects to see him baptized.

B. BUCHIAH is a pensioned Sepoy, and during his active military life has visited Burmah, Bombay and the North West Provinces. He made a pilgrimage to Benares at one time and brought away a sacred amulet which has since served the purpose of a god. About six months ago one of my preachers gave Buchiah the four gospels in Telugu and he promised to read them carefully. Last month he came to see me and opened the conversation by giving a very lucid account of the raising of Lazarus from the dead. After a little questioning I was surprised to discover that he had committed to memory the accounts of nearly all the miracles of Christ and a good many of the parables. It was an interesting discovery and I spent some time enforcing the lessons underlying these scriptures. I prayed with him, gave him some pointed tracts, a Bible and sent him away. The same evening a young man brought me a note and a little parcel from Buchiah. The parcel contained his dearly purchased amulet-god. The latter literally translated, read: "Your honor, I give you this to show that I am going to put off Hinduism and put on Christ. Sir, pray for your poor servant." The hot weather just then came on and I have not yet had an opportunity of going to his village.

A. V. RAMARAD.—While on a visit to my dear friend Rev. L. D. Morse, who came to Bimlipatam last fall, this enterprising young Brahmin came into his office and stated, to him that he was a writer in one of the Maharajah's sub-offices at Vizianagram. He had heard something of Christianity, was dissatisfied with Hinduism, and as there was no missionary at Vizianagram (no good Hindu god whispered to him, how near the Vizianagram missionary was) he had come to Bimlipatam to the New Dora Gora to learn everything about the new religion. Mr. Morse offered him a Telugu Gospel portion; but he said he could not read Telugu, and preferred English. An English portion was next presented him but his knowledge of the white man's tongue had a sadly limping habit. About at this stage I went to the office and Mr. Morse asked me to talk

with him. I asked him if he prayed and he said he did. "Do you say in your prayer 'I am a sinner'?" Placing his index finger up across the mouth and nose and running out his tongue slightly to show great surprise, "Oh, no!" he said very emphatically. We asked him to read in Luke 18, the story of the Pharisee and the Publican, and then expounded on the subject of acceptable prayer. I then showed him the amulet spoken of above and asked him if he knew what it was. He denied that he did until he found out that we knew he was lying, when he explained all about it. After some further conversation in which the scriptures on lying were faithfully presented by us, he took leave. Just as he was going I asked him what the red mark on his forehead meant. "It shows that I prayed this morning," he said. Mr. Morse then advised him to put a black mark on his chin to show that he had also lied this morning, and then we bade him "good morning."

M. B. SHAW

Azimagan, April 14th, 1892.

TRIBUTE.

The W. M. A. Society, Capetown, would express the appreciation in which they held their dear Sister, Mrs. Maynard Freeman, who fell asleep peacefully on the twelfth day of October, 1891, leaving husband and two beloved daughters, who are always ready to help in every good work, and of her it may be said "her children rise up and call her blessed."

Sister Freeman for six years though an invalid was President of the Society, and gave it strength and life. She never forgot the monthly meetings but sent selections for reading and chose scripture and hymns. We knew that from her couch prayer went up with ours.

Heirs was a beautiful life full of trust and self denial. The tenth must be for Jesus whether the needed good for herself could be purchased or not.

The influence of her example and life reached out and touched many. And for the life that has gone, there is sorrow for the memory of that life gratitude.

For her death had no alarms, it was

Passing out of the shadow

Into a purer light,

Stepping behind the curtains

Getting a clearer sight.

Passing out of the shadow

Into eternal day,

Why do we call it dying

This sweet going away.

In behalf of the Society,

Mrs. J. W. VUGHAN, President

FROM THE AID SOCIETIES AND MISSION BANDS.

FROM Miss Armstrong, Sec'y of the Mission Band in Sydney, C.B., we learn that the Band held a concert on Easter Sunday, entitled "Open Doors." The programme consisted of recitations, interspersed with singing. This gave to the workers the sum of \$7 1/2, which was increased to ten dollars through the kindness of Mr. Harrington, and enabled the band to take another share in the building fund. Having been asked to repeat the concert, the Band realized the further sum of \$5.50, and it is probable they will succeed in their undertaking, viz., five shares.

At a meeting of the Band lately, the President suggested that the members each take one of our

missionaries, learn all they could about them, and write them. Slips of paper with the names of one of our missionaries on each were provided and the girls told to draw. The letters from Mr. Morse in the *Messenger and Visitor* (to the boys and girls), are read in the Band.

THE Aid Society in Digby, N. S., held a very successful public meeting, the end of April. Devotional exercises, responsive reading, addresses, and the opening of envelopes (which had been sent out previously), made up a capital programme. The contents of these envelopes and the collection amounted to \$15.05. Digby hopes to have another life member this year.

WINDSOR. A most interesting meeting of Co.-correspondents of Baptist W.M.A. Societies was held here Wednesday, 13th April. Afternoon session was occupied by reports from delegates and prayer. A thrilling address by Miss Young, Falmouth, in which she referred to her remembrance of hearing her father read of Judson's imprisonment, etc. She told of the formation of the first Mite Societies (1833), when the sisters gave one penny a week. A large audience filled the vestry in the evening. Meeting opened with responsive reading of scripture, a reading by Miss Young, address by Mrs. Edgou De Wolf on single woman's work in India, with extracts from her sister, Miss Grey's letters. Mrs. Mauney gave a forcible, eloquent address appealing to all hearts. Mrs. Kempton spoke of home mission work and needs. Collection about \$7. The interval between the two meetings was spent in social intercourse and partaking of a collation served in the beautiful upper room. Mrs. John Nalder, under whose direction all the arrangement was made, deserved great credit. Oh for many such Co. Secretaries.

DEAR MISS JOHNSTONE. Our Society increases in interest, and our meetings are very interesting. We have recently purchased a map of the Telugu field, and had that it adds largely to our knowledge of mission stations. We are trying to do more for missions this year than ever before, and each felt a secret spring of joy in making some sacrifice for the benefit of our less favored sisters in India. Yours sincerely,

S. E. PARKER

River Hebert, May 6, 1892.

NOTES FROM QUEEN'S. The Societies in this county number six, all of which are doing good work, and the missionary spirit is finding a lodgement in the hearts of God's people as it has not before.

We were favored by having Mr. and Mrs. Archibald with us a short time, who during their stay, visited, I think, every Baptist church in the county, being welcomed in every instance by large congregations. In some places they were the first returned missionaries who had ever visited the churches, and I think, only the second who have been in this county. Although we ever regard love to Christ as the great incentive to missionary action, still, we are assured, that their coming among us added a much needed strength and enthusiasm to our zeal as workers. As they seemed to so thoroughly enjoy the home life with us, we were led to ask ourselves the questions, why do they deprive themselves of the comforts of home; travel long distances; suffer inconveniences; deliberate so earnestly; pray so fervently? We know that it was not that they might enjoy pleasant social intercourse, but that they were thinking of those beyond the seas, whose lives were ruined by false and terrible superstitions, and who have

not the blessings of the Gospel. As they have spent so many years among them, and were soon to resume their labor of love; as we met with, listened to, and conversed with them, how intensely real their work became. "Workers together with Him."

Their addresses were intensely interesting and instructive. Mr. Archibald impressed the listeners with the fact, that the will of Christ in regard to the church, was, that its great object in existence should be, spreading the Gospel among "all nations;" while he expressed strongly his conviction that the church at home was not aroused to a sense of her responsibility and of the awful needs of heathendom.

Mrs. Archibald in her own simple, but exceedingly effective style, gave most vivid descriptions of the deplorable condition of the heathen, and urged with great earnestness upon Christians at home, the importance of sending the Gospel to the benighted ones in the far country.

Hers was the earnestness which flows from constant communion with God. They both possessed the earnestness which could calmly look on the scene of continuous indifference, and gather from it strength to plead with men, and to plead for God. The earnestness which like the river in its course, is fed by secret springs from the throne of God and the lamb.

The collections, though perhaps not as large as they might have been, far exceeded our expectations, and the missionaries expressed themselves encouraged with the interest taken. The results we cannot tell, they are too far reaching. We follow them with expectant prayer.

MRS. L. H. BURNABY, County Sec.

Milton, Q.C., N.S., May 16, 1892.

FINANCIAL STATEMENT FOR QUARTER ENDING

APRIL 30, 1892.

	F. M.	H. M.	TOTAL.
Rec. from Nova Scotia.....	\$687.93	\$168.11	\$856.04
" New Brunswick.....	340.15	27.91	368.06
" Prince Edward Island.	68.36	4.64	73.00
" M. B. and S. S. N. S..	173.65	28.26	201.91
" M. B. and S. S., N. B.	15.10	2.50	17.60
			<u>\$1516.61</u>
Draft sent J. March, Treas. F. M. B.....		\$1485 00	
" A. Cohoon.....		187.50	
Mrs. Manning (pay "Retrospects").....		100.00	
Miss Johnston, postage.....		2.79	
Drafts, Dis., postage.....		3.03	
			<u>\$1778.32</u>

MARY SMITH, Treas. W.B.M.U.

Amherst, April 30th, 1892.

GIVE.

- Give as you would if the angels waited at your door;
- Give as you would if the morrow found you where all giving is o'er;
- Give as you would to the Master if you met his searching look;
- Give as you would of your substance if his hand your offering took.—*Ruth.*

YOUNG PEOPLE'S DEPARTMENT

ABOUT ST. PAUL.

FOR A MISSIONARY MEETING.

I CANNOT be Saint Paul;
I'm a little boy you see,
If Macedonia should call,
And I went—they'd laugh at me.

They'd say I wouldn't do,
Since I couldn't preach and pray;
So friends, instead of trying to,
I'll talk to you to-day.

Paul started many churches,
And he often wrote a letter
To tell the people to be good,
And teach them to be better.

And that is what we mission-folks
Would like to do to-day;
But something else is needed
Than—just to "hope we may."

We would like to have some money
To send men off to do
About what Paul did, long ago
Asia and Europe through.

So if Mr. Superintendent
Will now send round the box,
We'll see if missions-form the key
To open purses' locks

Saint Paul believed in faith
But he acted out works, too;
So give us bright dimes with your prayers.
That's Saint Paul's way to do.

THE CONVERTED OPIUM SMOKER

IN 1863 as Rev. S. L. Binkley was preaching one day in the mission chapel at Ato, in the southern suburbs of the great city of Foochow, China, a man about forty years of age, seeing the chapel doors open, strayed in out of curiosity, and took a seat with the congregation. He listened with great attention to the preaching, and at the close of the service, when all the rest of the audience had gone out, he made his way up to the altar and said to the missionary: "Did you say that Jesus (I never heard of him before); but did you say that he can save me from all my sins?"

"Yes," replied Mr. Binkley, "that is just what I said."

"But," the Chinaman responded, "you didn't know me when you said that; you didn't know that I have been a gambler and a sorcerer for many years; you didn't know that I have been a licentious man; you didn't know that I have been an opium smoker for twenty years, and every one knows that any one who has smoked opium for that length of time can never be cured of the habit. If you had known all this, you wouldn't have said that Jesus can save me from all my sins—would you?"

"Yes," replied the missionary, "I would have said just what I did; and I tell you now that Jesus can save you from all your sins."

The poor, sinful Chinaman was bewildered. It seemed to him impossible of belief. Yet there was a charm

about the very idea of a Saviour who could deliver him from all his sins. He went away in deep thought. The next day he sought Mr. Binkley at his residence, to talk to him about this wonderful Saviour; and day after day for many days he came, examining the proof of Christianity, and bringing his objections to be solved by the missionary. But one day he came to the missionary's study with a radiant countenance, exclaiming as he entered. "I know it! I know it! I know that Jesus can save me from my sins; for he has done it."

He had a great battle to overcome his habit of opium smoking; but, seeking help from his new-found Saviour, he soon conquered, and said: "I don't want to smoke opium any more; I don't want to do any of the evil things that I have been doing; but I do want to go and tell the people of Hok-chiang that Jesus can save them from their sins."

When his friends heard of his purpose they tried to dissuade him, saying: "Don't go down there; the people are fighting there all the time; they will soon take your head off, and that will stop your preaching. If you will preach the 'foreign doctrine,' stay here in Foochow, and preach it where you will be safe."

But he replied: "No! I must go to Hok-chiang. The people there need the gospel, and they are my people. I came from there, and I must go and tell them about Jesus."

There was no time for a college course or for theological training. He went out with the word of God in his hand and the experience of the Saviour's love in his heart. His simple message to the people everywhere was: "Jesus can save you from all your sins; I know it, for he has saved me from mine." He suffered much persecution; stoned in one place, pelted with mud in another, beaten in another, he pressed on with indomitable energy, proclaiming everywhere his simple message of salvation. Many listened to his earnest words and became true followers of Christ.

After a time he was caught by his enemies in the city of Hok-chiang, and brought before the district magistrate, with false charges against him, and false witnesses to testify to them; and the too willing heathen magistrate sentenced him to be beaten with two thousand stripes. This cruel sentence was executed with the bamboo upon the bare back of the victim. I well remember the day when he was brought to our mission premises, apparently almost dead. I well remember the sorrowful countenance of our good Scotch physician as he came out of the room, after examining his patient, and said: "I don't think we can save him. I never saw such terrible injuries from beating. The flesh on his back is like quivering jelly. But we will do our best to save him." I remember how I thought over some of the comforting words of Jesus, as I made my way toward the room, that I might try to comfort my brother in his great distress; and I remember, too, the smile with which he greeted me, and how he, speaking first, before I had a chance to say anything, said: "Teacher, this poor body is in great pain now; but my inside heart has great peace. Jesus is with me, and I think perhaps he will take me to heaven, and I will be glad to go." And then I could see the old fire flashing again in his eyes, as with effort he raised himself a little from his bed and said: "But if I get up from this, you'll let me go back to Hok-chiang, won't you?"

He was in a precarious condition for some time, but soon began to mend, but before the missionaries thought he ought to leave the premises he was off again to

Hok-chiang, preaching to the very men who had persecuted him, and with such effect that some of them were converted and became members of our church in that city.

He continued to preach with much energy and success for a period of fourteen years. He was ordained by Bishop Kingsley 1869. Soon after he was appointed to Teng-tong, in 1876 finding himself very ill, he went to his native island of Lam-yit, hoping to improve in the sea breezes and under the care of physicians there. But when after some weeks they told him that his case was hopeless, and that he could not live many weeks, he said: "Then I must go back to my station. I only came here in hope of getting well so as to do longer service; but if I cannot, then I want to go where my work is, and die at my post." So, in his feebleness, he made his way back to Teng-tong; and when he could no longer stand to preach he sat down, gathered the Christians close around him, and talked to them of Jesus and His power to save from sin.

On Saturday evening, May 19, 1877, sang two verses of the "Saturday Evening Hymn," beginning:

"To-night all worldly things we clear away;
To-morrow, holy keep the Sabbath day."

Finding himself unable in his weakness to sing more, he slowly repeated the last lines:

"Resting on Jesus my heart has no fear;
I shall reach heaven, my evidence is clear."

Cast a look of tender affection upon his family and the Christian brethren who were present, he gave them his blessing, and in a few moments peacefully breathed his life away, leaving hundreds of converts to Christ, and among them a score of native preachers, brought into the church through his labors.

Mr. Binkley was obliged to return to the United States, by the illness of his wife, before he had been two years in China. I remember how the tears flowed down his cheeks, as I stood with him on the deck of the steamer which was to bear him away, and he said: "I can't bear to go home, when I have not yet been able to do anything for Jesus here." But in leading this one man to Christ our dear brother was honored of God in doing a work which will go on in increasing power while the world lasts.

Our last reports show over 700 members, over 500 probationers, and over 1,500 adherents in the Hok-chiang district. Does it not pay to preach the Gospel to the Chinese? *Dr. S. L. Faldwin, in Missionary Review.*

MISSION STUDIES NO. 8.

OUR VISIT TO AKILU.

THREE days and nights on the canal boat from Samulcotta to Akilu. The *T. S. Shenston* (named for a worthy Brantford worker), is a newer boat than the *Canadian*, and belongs to the Akilu field. It is used for touring among the villages as well as for bringing necessary provisions and other supplies from Cocanada. The coolies who run along the bank drawing our boat will have to be changed at regular distances. See, a pleasant breeze is blowing! Now we can hoist our sail and will move along faster. The Akilu field lies between the Godavery and Kistna Rivers. It was part of the Cocanada field at first. How glad Mr. Timpany was when a new missionary was ready to take charge of this important field. Do you all know the name of this missionary? Yes, it is

Rev. John Craig. His father, William Craig, Esq., (whose home was in Port Hope, Ontario, until about a year ago, when God called him up to the heavenly home), was one of our most devoted Foreign Mission workers at home. For many years his gifts to this cause had been helping on the work, and in 1877 he gave his son John, an earnest, talented, devoted young Christian minister. Mr. Craig had found an efficient "help-meet" in Miss Martha Perry, who with him consecrated her life to work for Christ in India. They landed in Cocanada in January 1878, and while busily engaged studying Telugu, found time to devote to work among the English and Eurasian people of this great city. God blessed them greatly in that work. When leaving Cocanada for their Akidu field, the sisters of this English Baptist church gave Mr. Craig 150 rupees to use for mission work in Akidu.

November 1880, found Mr. and Mrs. Craig in their new home, forty miles away from friends at Cocanada. One hundred and seven people had been baptized during the first three months of that year by Mr. Craig. "showers of blessing" seemed ready to descend. The Akidu church was formed in December of the same year. One year before, a church had been organized at Gannanapudi, twenty miles south-west of Akidu. The Christians of this village are a noble band, and doing good service for the Master. Kaite Peter, their native pastor, was ordained in August 1881. We must try and visit him before leaving Akidu.

Our young missionaries rejoiced at being settled in their new home, and hoped to spend their lives together in working for its people. But God's "thoughts are not as our thoughts." For some wise purpose, He sent a messenger to Mrs. Craig, April 2nd, 1881, telling her that her work on earth was over, and calling her home to heaven with Him. A little baby daughter only six weeks old and Mr. Craig were left alone, and yet not alone, for the Comforter came to the lonely young husband enabling him to prove the promise that God's grace was sufficient even for this sorrow. How our hearts moved in sympathy with him, when the sad tidings reached our shore, that the first one of our little band of missionaries had so suddenly been "called away. Though dead, she yet speaketh, and the "Memorial House" now filled with earnest Christian girls who attend the Boarding School at Akidu, bears testimony that she is not forgotten. We are "one family on earth and in heaven," if we trust in the Lord Jesus, our elder Brother, and we know that "the Father, Himself loveth us."

In October 1881, the new Mission House at Akidu was ready for use. The Christians from all the surrounding villages had now a central place for their monthly meetings. Collection boxes made of wood from the teak tree were given to these little churches that their members might learn the blessedness of giving so that others might receive. Their free will offerings in these little boxes would make some of our mission gifts ashamed.

Some of these villages cannot be reached by canal. If we go touring with Mr. and Mrs. Craig we must go in a sort of tent called a *palunkoon*, carried by eight bearers. Poisonous snakes are very abundant about here. Look out! boys and girls! Do not stay far from the tent for fear of their bites! But sometimes when the tent rests for the night, the snakes visit it, and the touring missionary must be on the watch. One night, Mr. Craig tells us, he awoke to find a buffalo cow and calf in the tent standing beside his bed. How

would you like such visitors to walk up to your crib some night? While on these touring expeditions the missionary carries medicines of different kinds with him that he may heal the bodies of suffering Telugu people, and then tell them of the Great Physician, Jesus Christ, who alone can cure their sin-sick souls.

On the 4th of June, 1882, Bro. Craig's thirtieth birthday, the new chapel at Akidu was opened. Mr. and Mrs. McLaurin were present, and they rejoiced to see the progress made in this new field. Peter, of Gannanapudi, preached in the morning, and Mr. McLaurin in the afternoon publicly dedicated the chapel. After his sermon the Lord's supper was observed, and at eventide twelve more rejoicing believers in Jesus Christ, followed Him in the ordinance of baptism. That was "a happy birthday" for Mr. Craig, wasn't it? In 1883 the "Memorial House" was built by family friends in loving memory of the late Mrs. Craig, and to be used as a home for the Boarding School girls. When Mr. Craig dedicated it, he preached from the last chapter of Proverbs, and referred to the bright example set by the loved one who had gone before, urging the women and girls to seek to know and serve Mrs. Craig's Saviour.

In 1884 Mr. Craig returned to Canada for a much needed rest, bringing his little Mary to leave in the loving care of his friends at Port Hope. How he rejoiced last year to hear that this little girl had given herself to the Lord Jesus Christ!

When Mr. Craig returned to Akidu in 1885, he found in Miss Sumner, of Beamsville, another "help meet" for his loved mission work. In September 1880, Miss Fanny Stovel joined the couples at Akidu for special work among the women and children of the surrounding villages. Ask mamma to read you her account of the Sunday school there. It was printed in the LINK for July, 1880, and will give you a good idea of the manners and customs of some of the children in India.) Miss Stovel's letters to the LINK and the *Low Star* are full of interesting items about her work.

Now we are very near Akidu! How plainly we can see the chapel and mission house, more than a mile away! Nearer and nearer we come! Our missionaries see us, and hurry out to bid us welcome. There is Mr. Craig and five-year old Johnny on the wharf. Now, we can see Mrs. Craig on the verandah, with Baby Edith in her arms, while three year old Laura stands beside her wondering at the strange sight of so many white boys and girls. Here is Miss Stovel on her pony just riding home from her work in one of the other villages. We will rest here with them all until it is time to start off on our trip to Tum. Mr. Craig tells us that there are now four ordained native pastors, nine evangelists, and eighteen teachers on the Akidu field; also seventeen girls in the Boarding School under charge of Mrs. Craig and her helpers. Miss Stovel has four Bible women who visit with her and tell the "old, old story" to those who have never heard of Jesus, or how He died for them that they might live in heaven with Him.

The Akidu herd was divided last year; we will hear more about this by and by. It now contains ten churches. In these 1,490 members were enrolled on the 31st of December, 1891. May the next ten years of Christ does not come before that time, see many more workers in this interesting part of the Telugu vineyard!

SISTER BELLE.

FIVE SHORT RULES FOR YOUNG CHRISTIANS.

AS BROWNLOW NORTH lay on his deathbed, he enjoyed, according to his own confession, "perfect peace." To a by-stander he said: "You are young, in good health, and with the prospect of rising in the army. I am dying, but if the Bible is true, and I know it is, I would not change places with you for all the world." Mr. North wrote the practical counsels which follow:

1. Never neglect daily private prayer; and when you pray, remember that God is present, and that He hears your prayers.—Heb. ix, 6.

2. Never neglect daily private Bible reading, and when you read, remember that God is speaking to you, and that we are to speak and act upon what He says. I believe that all back-sliding begins with the neglect of these two rules.—John v, 39.

3. Never let a day pass without trying to do something for Jesus. Every night reflect on what Jesus has done for you, then ask yourself, what am I doing for Him?—Matt. v, 13-16.

4. If ever you are in doubt as to a thing being right or wrong, go to your room and kneel down and ask God's blessing upon it.—Col. iii, 17. If you cannot do this, it is wrong.—Romans xv, 23.

5. Never take your Christianity from Christians, or argue that, because such people do so and so therefore you may.—2 Cor. x, 12. You are to ask yourself, how Christ would act in my place? and strive to follow Him.—John x, 27.

THE GOSPEL IN SONG.

INTO the southern portion of the Province of Minas Geraes, Brazil, the Gospel penetrated more than twenty years ago, and found lodgement in the heart of an aged patriarch known as "Anthony the Just." As soon as it was known that the said Anthony had become a protestant, his former righteousness was forgotten. So it came to pass that his neighbors, who had formerly sought his counsel, began to avoid his house.

A death having occurred in the neighborhood, in a Roman Catholic family, many friends gathered according to the custom in that part, to pass the night in *rezas* (prayers) with the family.

As they sat around the corpse, in the somber light of the flickering candle, a woman said: "Let me say my prayer," and forthwith began, *"Vinde povres peccadores."* ("Come ye sinners, poor and needy.")

When she had finished, another said:

"Where did you learn that prayer?"

"From the daughter of Antonio."

"But she is a Protestant, and Protestants don't believe in God."

"I don't know what Protestants believe, but she taught me."

"Please teach it to me."

Line by line the hymn—or, as they styled it, prayer—was repeated and learned.

On the following day the woman said to her husband: "Listen, husband;" and after repeating the hymn she added: "Can you believe that the Protestants teach that?" "Certainly not. Protestants do not believe in Jesus Christ."

"Well, I learned it from ———, who says she was taught it by the daughter of Antonio Justo, who is a Protestant. I wish, when those preachers come along again, you would go to his house and listen."

So said, so done. Returning, the husband said to

his wife: "The man did not say a word against God. All he said was good."

"I wish I could hear him."

"You can—he preaches to-morrow."

She came, but so possessed with fear that she would not enter the house, lest it should fall upon her. As she listened her fears gave way, and midway of the sermon she mingled with the believers, to whom she and her husband and her family are now united.

Thus the hymn so familiar to English readers, and which has served as the call of God to many a weary sinner, is now doing a like service in its Portuguese version in this vast country, and wherever the Portuguese tongue is spoken; like the seeds of certain plants that scatter widely on the wings of the wind, which bloweth where it listeth, these hymns, which hold in them the Gospel of Christ, are reaching hearts that are weary and sore with sin, and penetrate where the voice of a preacher is as yet an unwelcome sound. They disarm prejudice and open the ear to the teaching of all things whatsoever He hath commanded us to teach.

The circumstances of sorrow which shrouded these two women, as one repeated to the other the well-known words,

"Weak and wounded, sick and sore;

Jesus really stands, to save you;

He is willing, doubt no more."

doubtless prepared their hearts for the reception of the truth; for God has His times and seasons for sowing. The translator of this hymn had designed it for use in the congregation to which he ministered; but God meant to use it in a much wider field, and give to His faithful servant an unexpected joy. Doubtless there are many more in store for him, which the great day will reveal.—*Brazilian Mission.*

ADDRESSES.

ADDRESSES OF PRESIDENTS, SECRETARIES AND TREASURERS

Of Ontario: Pres. Mrs. W. D. Booker, 356 Markham St., Toronto; 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, 213 Green Avenue, Montreal; Sec. Mrs. Bentley, Cor. Sec. Miss Nannie E. Green, 478 St. Urban Street, Montreal; Treas. Mrs. F. B. Smith, 8 Thistle Terrace, Montreal; Secretary of Missions Bands, Mrs. J. C. Radford, 10 Pard Ave., Montreal.

Lower Provinces: Pres. Mrs. J. W. Manning, 26 Robie St. Halifax, N. S.; 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.

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