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The Canadian Missionary Link

CANADA

INDIA

And the Gentiles Shall Come To Thy Light

And Kings To The Brightness Of Thy Name

EX-3

SEPTEMBER, 1896.

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Editorial.

THE WOMEN'S BAPTIST FOREIGN MISSIONARY SOCIETY OF EASTERN ONTARIO AND QUEBEC.

The Circles and Bands are reminded that the Annual Meeting of this Society will be held in convention with the Home Society during the first week of October next, in Thurso, Que. Intending delegates will please send in their names as early as possible, to Mrs. Geo. Black, Thurso, Que.

At the last quarterly Executive Board meeting, appropriations for the year were not paid to date, will the Circles and Bands make a special effort to send on to Miss Scott, the Treasurer, in good time, that we may not close the year in debt.

ANNIE E. GREEN, Cor. Sec.

EASTERN Mission Bands will please send on their reports to 347 McLaren Street, Ottawa, without delay.

MISS STOVEL'S AFFLICTIONS.—Our missionary sister, Miss Stovel, has been sadly afflicted through the death, first, of her brother, and still more recently of her sister. The latter, Miss Kate Stovel, was a very active home worker, and will be greatly missed by the Mount Forest Circle, and by the Circles of the Walkerton Association. Sister Stovel will have the sympathy and prayers of our readers.

PRINCIPAL BATES' DEATH.—Many missionaries and friends of missions, as well as those who are especially interested in our educational work, have been saddened by the death (August 8), of Principal J. I. Bates, of Woodstock College. Mr. Bates was a member of a missionary family. His father was one of the most ardent advocates of the missionary cause. His two sisters, (Mrs. McLaurin and Mrs. Booker), devoted themselves to F. M. work, and are honored for their zeal and success. His brother, Rev. S. S. Bates, has for some time been President of F. M. Board for Ontario and Quebec, and is recognized as one of the pillars of the F. M. cause. Principal Bates himself was a warm friend of Foreign Missions, and of every good cause. Our sympathies go out for all the bereft.

ASSOCIATIONAL MEETINGS.

REPORTS from the following Associations reached us too late for July LINK. As most of these have been printed in the *Baptist*, and the information contained is no longer news, we omit them. Guelph, Miss B. C. Warren, Director, Aton, Ont; Norfolk, Mrs. L. C. Barber, Boston, Ont; Northon, Mrs. R. Cumber, Director, Parry Sound; Hamilton, Mrs. H. H. Lloyd, Director, Hamilton; Whitby and Lindsay, Miss Elma Starr, Director, Brooklin, Ont.; Canada Central, Mrs. L. E. Knowlton, Chantry, Ont.

GIVE CHRIST THE BEST.

Christ wants the best. He in far off ages
Once claimed the firstling of the flock, the finest of the wheat;
And still He asks His own, with gentle pleading,
To lay their highest hopes and brightest talents at His feet.
He'll not forget the feeblest service, humblest love,
He only asks that of our store we give to Him
The best we have.

Christ gives the best. He takes the hearts we offer
And fills them with His glorious beauty, joy and peace,
And in His service, as we're growing stronger,
The calls of grand achievements still increase.
The richest gifts for us on earth, or in the heaven above,
Are hid in Christ. In Jesus we receive
The best we have.

And is our best too much? O, friends, let us remember
How once our Lord poured out His soul for us,
And in the prime of His mysterious manhood
Gave up His precious life upon the cross.
The Lord of lords, by whom the worlds were made,
Through bitter grief and tears gave us
The best He had.

—Selected.

THE THOUGHTLESS BROOK.

Away over on the west coast of India, up in the mountains known as the Western Ghats, there are some little springs and brooks. Now, although these are very small, a great deal depends on the way in which they do their work. For the little brooks unite their waters and make a river, and as this river goes tumbling along over the rocks or gliding along over the sand, other little rivers join it in its journey across the country, so that it becomes a very large river before it reaches the Bay of Bengal.

Well, one day one of these little brooks, that were always accustomed to laugh and sing while doing their work, took it into its head to doubt and grumble. Calling to another little stream not far away it said: We've been at this work for a good many years, but it has just occurred to me that anything we can do must be of no great consequence. Why, I hear that the old river that we help to fill up, I mean the Godavari, is expected to water seven hundred thousand acres of land. Now just think for a moment, and you can see that all the water we give cannot be of any help in watering such a large extent of land as that.

Fortunately for the people who eat the rice that grows on the land watered by the river, the second little stream kept its head, and was not led astray by the foolish talk it had heard. So it replied: Yes, of course that's how it appears if you look at the matter carelessly, but let me show you the truth. Supposing that I and the other little brooks near here listen to your advice and stop running, what would be the result? There would be no small river a little further on, and there would be no mighty Godavari still further on. The great stone dam, built by the good Sir Arthur Cotton, would be empty; the canals leading from it all over the country, and the little channels running to the rice-fields would be dry; the little rice shoots would wither; there would be no harvest, and the poor people—men, women and children—would go about trying to find roots to eat to keep them from starving, and thousands of people would die. And all this loss and sorrow would come because we, foolish little brooks, had not done our share in helping to make the river. Now, for my part, I intend to laugh and sing as I go running along to help in giving bread to thousands of poor Telugus; and I am going to tell all the other little brooks to do the same.

The Telugus need the bread of life for their souls as well as food for their bodies, and to supply this need a river of love and sympathy and prayer and gifts is flowing from Canada to India. This river is like the great Godavari river because it flows from little springs and brooks, which we call churches and circles and mission bands and Sunday-schools. And it is like it at the other end too, because its life-giving waters are gathered only to be distributed again through the missionaries and the schools and the preachers, until many a village and multitudes of Telugus have been supplied. Let us hope that no little church or circle or mission band or Sunday-school will be like the thoughtless brook. But may all resolve like the wise brook to hurry along joyfully to help in swelling the river that carries life—eternal life—to dying Telugus!

JOHN CRAIG.

THE FIRST FRUITS.

H. F. LAFLAMME.

This generation of Telugu native Christians are the first fruits of our Canadian Baptist Mission work. Many of the second generation of Christians will be the fruitage of the independent Telugu Baptist churches, now coming slowly into existence. By means of the following brief description of an association held at Tuni early in 1892, one gets an idea of these native first fruits through the delegates. These are not the choicest and the best of the Christians by any means and yet are far from being the scrub of the Christian community. They are a fair average representative body. See them and judge. Many of them arrive on foot. The Telugus are great walkers, frequently travelling 40 miles a day on "shank's mare." Some of them arrived by ox-cart, creaking along all night at the rate of two miles an hour or less: yet at times the overwrought driver follows the lead of his load of sleeping passengers, the oxen then follow the driver into the land of dreams and the entire combination are roused by the break of day having covered only four miles it may be of the twenty-five miles expected night's journey. After a few such experiences the missionary (sarcastically disposed) dubs the ox-wagon method of locomotion the "Wagner-Sleeper." On arrival the delegates are accommodated in a large shed of bamboos forty feet square, the top perfectly flat, and walls not eight feet high, covered with large palmyra palm leaves. Here they cook their simple meals in little black earthen pots placed on three bricks, within which the fire of thorny sticks crackles and blazes merrily.

Rice straw scattered liberally on mother earth's broad lap provides comfortable bed room where rows of men women and children lie down in the clothes they have worn through the day, their Sunday best, and sleep regardless of the creeping creatures that under similar circumstances would render sleep impossible to the more tender skin of the luxuriously-bred white man, to say nothing of his vast imagination.

At eight in the morning in response to the school bell they troop into the little school-house, church members, delegates, heathen friends, all who can possibly crowd into the suffocating place not 12 x 24 feet in area, with ceilings only seven feet high. Two doors with the help of three small windows seem incapable, after admitting the Association, of letting in even so unsubstantial a necessity as air. The limited wall area is decorated with foliage, flowers and illuminated texts and mottoes, celebrating the occasion and extending a welcome in Telugu and English to the mixed assembly. The men occupy seats around the wall and two-thirds up the floor area; the women—the patient, much-enduring women—and the children sit at their feet on the remaining floor space,

and the missionary party occupy chairs from the "master's" house, up where the platform should be, but is not, owing to the lowness of the ceiling. (The new chapel built in '93 is more commodious).

After prayer and the singing of a hymn, the Moderator (one of the missionaries) requests the Clerk to call the roll. As the name of each associated church is called, the delegates rise in their places and respond. The responses come from churches all the way from Menal, 60 miles up the Kistna, beyond Bezwada, to Yellamanchili, 20 miles north, covering in their membership and effort a reach of country 250 miles long by 50 wide, an area of 12,500 square miles, and including a population of nearly 2,500,000 souls. (Two Associations, the Colair and Godaveri, now exist). Some of the names when translated and reversed, for the surname always comes first in Telugu, seem very familiar to an English ear. Sam Bird, Paul Mallet, Philemon Stick, Jacob Giddy, etc. A peculiar name, such as David Fox, or an eccentric delegate, will easily raise a roar of laughter from the unsophisticated listeners, who are in such a tension of excitement and expectancy, that anything upsets their gravity. The Moderator calls "order," using the English word, and hammers on the table, using the English gesture.

After the delegates duly accredited take their places, all smiling, all dressed in their best, the election of the officers is accomplished. A missionary becomes Moderator, their lack of parliamentary knowledge makes that a necessity. The Clerk, K. Satyanadam, or, in English, Mr. Truejoy, wields the flexible quill, steel pens are a rusty luxury. He hails from the Akidu field, is a Seminary graduate, the first under Mr. Stillwell, and is a credit to his preceptor.

The Committee of Arrangements then reports. A good rousing chorus from the congregation in which Mrs. Garside's school girls form the leading voice, and a short prayer finish the preliminaries.

Peter, well named the rock, for he is the chief cornerstone of the Muramanda church, and a leading elder in the Cocanada field, conducts the half-hour prayer meeting. Jonathan Burder, the glib-tongued orator of the mission, preaches the annual sermon. He does so at a moment's notice, as the regular preacher has suddenly fallen ill. Jonathan's voice has been described by Mr. Bainbridge, in his "Round the World Tour of Christian Missions," as a cross between a trumpet and a bass drum. In the space before him he is cribbed. He shows to advantage in the open, with Heaven's dome above, and listening thousands before, and the message of Christ pouring forth from him in voluminous power. He is intensely interesting, broadly sympathetic, and very magnetic. But he is not a convincing preacher. He lacks conviction.

In the afternoon the reading of the church letters is

proceeded with. For the most part they are very prosy. One which tells of a brave effort at self-support evokes applause from the missionaries. Any advance in Sunday school work is greeted with pleasure. But the majority of the churches are very backward in that most important department. Teachers of any kind are an impossibility amongst them.

One delegate, after reading the printed question on the circular letter, blanks of which are sent out previously, as to how they support their teacher, brought down the house by the simple addition of the negative to how, and answering, "No how." The same on answering the question as to how much the church gave, replied, "Nothing, only one anna on the rupee." That meant a great deal to them, for it stands for a sixteenth of their income. However, this delegate became so positive that the Moderator finally called him to order.

In the evening, Cornelius, the present pastor of the Tuni Church, read an excellent paper on the "Hill Tribes" on the north side of our mission fields. This was followed by Mr. Garside's paper on the "Opium Question." The discussion on the latter was stirring. One of the preachers, a plain, unlettered man, rose and confessed to having been addicted to opium for 25 years. The blood had thinned in his veins, the strength had left his body; heavy sleep had darkened his senses. But by the grace and goodness of God, for six years he had not touched the poison. His old mother had fallen sick and begged for opium to alleviate her sufferings. He answered, that he would dig her grave with his own hands and bury her, but not a morsel of the cursed stuff should ever again enter his house. An anti-opium pledge was drawn up at the close of the meeting, and large numbers of the delegates signed it. The opium habit is a real danger. Some preachers have been discharged because of it. Peter, of Muramanda, wrung all hearts by his realistic description of the wasting away of one of the preachers known to us all as an opium eater, and his final sad death of opium poisoning.

The second afternoon was occupied with church letters. The most interesting was from the cause at Mural, away up the Kistna, far beyond the bounds of the Vuyyuru field, and yet a part of it. In 1884 there were no Christians, and the place was occasionally visited by an American Baptist missionary. In 1892 they were received into this association with a membership of 49. Of these, Brother Brown or his men baptized 32 during the year. They are giving three rupees a month to the work.

A sermon and a paper from two of the missionaries, an experience meeting, one of the most interesting features of the annual session, a meeting of importunate prayer for hours beseeching the Spirit's filling, and a magic lantern exhibition were the other prominent items of the two days' programme. The special helpfulness of

these meetings to the local church is great; a baptism is always attended by the entire Christian assembly. This, with bands of preachers who go into the town at intervals, provide a public demonstration of the growth of the Christian religion to the heathen, which is most salutary in its effects.

HOW TO PRAY FOR MISSIONS.

At the present hour the most urgent need of foreign missions is not so much of men and money, although these are indispensable, but of those instant prayers without the aid of which the most favorable external circumstances remain sterile. Oh, could we be impelled to pray more: not to repeat incessantly the phrase, more or less empty, "O God! bless the heathen and the missionaries," but to pray like those "violent" who, so to speak, wrestle with God, and to whom it pleases Him to give the victory. Let us humble ourselves; let us confess our failures in this respect, and ask of God to pour upon us the spirit of intercession.

One day, returning from an evangelizing tour, I had the feeling that I had failed completely, and I said so with tears to an old friend who was a praying woman. "It is a little my fault," she instantly replied; "I ought to have prayed much for you." At the beginning of my missionary life I received into my house six little orphans, bereaved in a famine. Some months after their arrival I experienced a great spiritual refreshing, and five of these children were converted. A month later I had a letter from a blacksmith in Ohio, who said that he had been irresistibly impelled to ask God to restore my soul and to convert those children.

What could not our missionaries accomplish if our people labored in concert with them by fervent prayers?

When you pray thus for us, dear friends, what shall you ask? Oh, ask above all, that God would Himself inspire our plan of work, and that we may have no will but His. Ask also that we may live in the unity of the Spirit, for the lack of union among the Lord's workers in non-Christian lands is often the secret cause of their want of success. It is by our union in Christ as members of His body, that the world will believe that He was sent of God.

Pray for the health of our missionaries; ask strength of body and refreshment of spirit for those who have been long at the breach. Ask for the young that they may face with courage, and at the same time with prudence, the difficulties of a life absolutely new to them; ask facility in learning the languages and in adapting themselves to the climate and the food. Ask especially that Christ may reign over their whole being, for God cannot serve Himself mightily for the conversion of souls except with instruments consecrated to Him without reserve.

Ask God to prepare native evangelists; ask Him that our publications in European or in native languages may advance His kingdom.

Could you not, in some sort, adopt a missionary as your own representative in pagan lands, and pray for him and his work as if they were really your own? Could you not take possession of a country, of a district, of a missionary station, and give yourself no rest until God has shed His Spirit upon this object of your best prayers?

An old lady said to me one day, "When you speak at your meetings could you not indicate to us also, old people who love missions but who, alas! have almost nothing to give, some way of being useful?" Very well, we address ourselves in a special manner to these aged friends who sigh because they have no power to do anything for our work, and we say to them, "To you above all belongs the great and beautiful task of supporting us by your prayers. We will count upon them henceforth, and we thank you in advance."—*Missionary Herald*.

PRAYER.

Prayer directed to God is the ordinary conveyance of grace received from Him. The prayers of a just man are of great power. Jas. v. 16. 17. The saints under both covenants prayed; Jesus Christ, our great example, taught us to pray, to show that thereby we honor God, and draw on ourselves His favors and graces.

Paul, in most of his epistles entreats the faithful to pray for him, or offers to God his prayers for them. Like blessed privilege is ours by virtue of our relationship to Jesus Christ with whom the Lord has made a covenant, that is ordered in all things and sure.

We are to take with us words when we come before God, and the best words to take are those which He Himself has spoken. God does more than listen to our words; He reads our hearts. It is solemn mockery to come before Him with pious tones and words that do not spring from sincere hearts. You will not tolerate sham or make-believe in the people who deal with you. You tear the mask from the face of one who pretends to be to you what he really is not. God is no more pleased with hollow, formal prayers than you are with the deception of people who deal with you. If our prayers are unfeigned, really more than stage play and pretense, we will manifest our sincerity by our lives, our thoughts, words and deeds will reveal to God that we mean what we say, and are in earnest. Grateful recollections of past mercies are a prime condition of the bestowment of future ones. And along with thankfulness we must have a deep sense of our unworthiness, and this we must acknowledge bent low before God; and what is eminently worthy of attention is that we must simply ask for what we want.

Is there as much faith now in *special* prayer as there was in former days? Do Christians plead with God for the conversion of individuals by name? Do they unite in supplication for specific cases for common friends and acquaintances. I believe that such prayers have been signally blessed. Our Saviour said in Matt. xviii : 19, "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them, of my Father which is in Heaven."

The word here translated "agree" is "symphonize," and is very suggestive; it is not enough that disciple accord with disciple, and believer with believer; the two must agree together by agreeing with a third, and that third is God Himself, whose will is infinitely holy and beneficent.

The right *pitch* for our prayers must first be found in order to carry out the musical idea suggested by the word "symphonize." "If the Christian sharpens by asking above the key of the Divine will, or if he flats by asking below the Divine will, there will be *discord* instead of *symphony*. "If we ask anything according to His will He heareth us." But if we ask only within the limits of God's will, then why pray at all, one would reasonably inquire, since God's will is certain to be done. And in reply we may give more weight to the subjective influence of prayer, than is generally done. We cannot move the Almighty to give us what is against His holy will, but we may move ourselves into harmony with that will.

Many mistaken conceptions of the doctrine of prayer come from a superficial reading of the Scriptures. One person finds the words, "Ask and ye shall receive," and searching no further, he concludes that he has a key for the unlocking of all God's store-houses; he can get anything he wants; but he soon discovers that the answers do not come as readily as he expected; he becomes discouraged, and perhaps loses faith in prayer. The *simple* fact is that this word *Ask* of Christ's, standing alone, does not contain the full truth about prayer. It is written again, He must read more deeply, and gathering all our Lord's sayings on the subject, combine them in one complete statement. There are conditions to this general promise. The word *ask* must be carefully defined by other Scripture, and when this is done, the statement stands true, infallible and faithful.

One of the oftentimes forgotten conditions of all true and acceptable prayer is the final reference to the Divine will. After all our faith, sincerity and importunity, our request must still be left to God with confidence that He will do what is best. For how do we know that the things would really be a blessing to us, if they came. Surely God knows better than we can know, and the only sure and safe thing to do is to express our desire with earnestness and faith, and then leave the matter in

His hands. To ask according to God's will is to have the confidence, when we make our prayer that God will grant it unless, in His wisdom, He knows that refusal or else some different answer than the one we seek, will be better for us, in which case we pledge ourselves to take the refusal or the other answer as the right thing for us.

Look for a moment at the history of prayer, Jesus Himself prayed that the cup of agony might pass, and yet it did not. Christians, all through the years, crushed souls under heavy crosses of sorrow or shame, have been crying, "How long! Oh Lord, how long!" and the only answer has been a little more added to the burden, another thorn in the crown. Are not our prayers answered then? Certainly they are. Not a word that goes faith-winged up to God fails to receive attention and answer, but oftentimes the answer that comes is not relief, but the spirit of acquiescence to God's will. The prayer, many many times only draws the trembling supplicant closer to God. Into the very heart of the prayer which our Lord gave, saying, "After this manner pray ye," He put the petition, "Thy will be done." Listening at the garden gate to the Master's own most earnest application, we hear, amid all the agonies of His wrestling, the words, "Nevertheless not as I will, but as thou wilt."

The supreme wish, *then*, in our praying should not be merely to get the relief we desire; this would be to put our own will before God's, and to leave no place for His wisdom to decide what is best. For example, you are a mother and are struggling in prayer over a sick child; God will never blame you for the strength of your affection, nor for the clasping, clinging love that holds your darling in your bosom and pleads to keep it there. Prayer is right no matter how intense and importunate; yet amid all your agony of desire, bring every thought into subjection that God's will be done. The best thing in this world is always what God wills for us. To have our own way rather than His, is to mar the beauty of His thought concerning us.

This life is full of intense activities and anxious cares; every person is consciously alone in life's deepest and darkest experience. And this sense of isolation is often the keenest augmentation of our misery; it is in such solitude that the soul is girded for supreme struggles. There are things that we would not disclose to any human being, and *could* not if we would.

"So when our troubles are thickest,
Darkest and hardest to bear,
Joy shall come like the sun in the morning,
But only by prayer."

We must realize our weakness before we can get help from God. "To this man will I look that is of a contrite heart, and that trembleth at my word." "When I am weak, then am I strong," cried the great apostle of

the Gentiles. And therein his experience coincided with Jacob's. With his thigh out of joint, the wrestling patriarch could no longer wrestle, and when in his extremity he simply *clung*, then it was he got the blessing. The secret of power with God we have just discovered; in conscious helplessness, we surrender; in humble faith, we cling; and any person can have God's blessing on precisely the same condition. Would we have power with men, we must prepare ourselves to meet them by being first *alone with God*, and girded with His strength, and filled with His spirit, and He will make us triumph in every place.

In *Christian Armor* we find a directory for prayer wherein we are instructed how to perform this duty. It is given under six different heads with reference, Eph. vi: 18.

1st.—The time for prayer—"Praying always," Eph. vi: 18.

2nd.—The kinds and sorts of prayer—"With all prayer and supplication."

3rd.—The inward principle from which it must flow—"In the spirit."

4th.—The guard to be set about the duty of prayer—"Watching thereunto."

5th.—The unwearied constancy to be exercised in that duty—"With perseverance."

6th.—The comprehensiveness of the duty or persons for which we pray—"For all saints."

We should begin with that which is most vital and central; the inward movement of the spirit. All true prayer must proceed from God as well as rise to God. Hence, besides an Intercessor on the throne, to plead for us with God, there is given us an Intercessor in our hearts to inspire our petitions and to shape them to the Divine will. God would not have drawn so large a circumference for our prayers, "whatsoever ye shall ask," without first establishing a fixed centre around which they should move, "according to His will." Therefore, He has given us the spirit who maketh intercession for the saints according to the will of God, that by His influence we may be anchored to God, before we ask on the behalf of men. If we ask concerning the scope and limit of our intercession it must be replied from Scripture that with God's will as a fixed and immovable centre, we may draw as large a circle as we please, and include within that circle all kinds and varieties of supplications; prayers for temporal things, prayers for spiritual things; but observe how careful God is to fix the centre while allowing us to sweep a wide circle. We pray for prosperity in business, but what is the end of such prosperity? "That we may have to give to him that needeth." We pray for bodily recovery and health, but to what purpose? "That we may glorify God in our bodies which are His." We may pray for the conversion of men, but on what ground? "That He will have all men to be saved."

Thus the *will of God* is ever more the hub of the wheel of prayer, in which all the spokes stand together and are compacted; and the spirit of God is to be always in the wheels that "Whithersoever the Spirit goes they may go." Ezek. i: 20.

DO SOMETHING.

You cannot set the world right, or the times, but you can do something for the truth, and all you can do will certainly tell if the work you do is for the Master, who gives you your share, and so the burden of responsibility is lifted off. This assurance makes peace, satisfaction and repose possible, even in the partial work done upon earth. Go to the man who is carving a stone for a building; ask him whose is that stone going, to what part of the temple, and how he is going to get it in its place; and what does he do? He points you to the builder's plans. This is only one stone of many. So when you shall ask where and how is your little achievement going into God's great plan, point them to the Master, who keeps the plans, and then go on doing your little service as faithfully as if the whole temple were yours to build. —*Phillips Brooks.*

Work at Home.

NEWS FROM CIRCLES.

MOUNT FOREST.—With sad and sympathetic hearts we record the death of our dear sister, Miss Katie Stovel, second daughter of Mr. and Mrs. Thomas Stovel, and sister of our missionary, Miss F. M. Stovel, India. After a very brief illness, she was suddenly called "Home," Aug. 6th, to receive the reward she so justly deserved. She will be sadly missed at home and in the church, having been for years assistant church Treasurer, a member of the choir, a most successful teacher of the Infant class in Sunday school, Secretary of our Mission Circle, and a most energetic worker in the Y. P. B. U., having been at one time their highly esteemed and honored President, and this year at Tiverton she was unanimously chosen Vice-Pres. of the Circles for our Associations. May God in His own good time bind up the broken hearts of the dear friends left to sadly mourn their loss. —*Cor.-Sec.*

BROWNSVILLE.—On June the 10th a Mission Circle was organized in connection with our church here; owing to various reasons our attendance was quite small, enrolling only nine members; however, at our next regular meeting held on the last Wednesday in the month, we expect as many more. The following officers were appointed: Mrs. H. Shaw, President; Miss L. Brown, Vice-Pres.; Mrs. C. Brown, Secretary; Miss A. Pound, Treasurer; Miss B. Kirkpatrick, Agent for LINK and Visitor.

A. M. BROWN.

WOMAN'S BAPTIST FOREIGN MISSION SOCIETY
OF ONTARIO WEST.

RECEIPTS FROM APRIL 18TH TO APRIL 30TH, 1896, INCLUSIVE.

LAST CONVENTION YEAR.

FROM CIRCLES.—Lindsay, \$12.45; Grimaby, \$5; Gladstone, \$3.50; Hillsburgh (50c. special), \$2.50; St. George (\$10 towards life-membership), \$14.85; Toronto, Immanuel Ch., \$16.35; Brantford, First Ch., Young Ladies, (\$17 for support of a student), \$19; Calvary (50c. for Miss MacLeod), \$7.10; Dresden, \$2.00; Eden, \$4; Port Burwell, \$1.50; St. Catharines, Queen St., \$7.32; Toronto, Walmer Rd., \$7.25; Toronto, College St., \$3.60; Wheatley, \$1.33; Brooke and Enniskillen, \$5; Lakeshore, Calvary, \$13.50; Lobo, \$5; Sarnia, \$3.52; Salford, \$1.30; Sidney, \$11; St. Catharines, Lyman St. (\$6 thank-offering), \$9.50; Warieton, \$2; Gilmour, Memorial Ch., \$10; Palmerston, \$2.50; Owen Sound, \$7; 1st Onondaga, \$3; Toeswater, \$8.10; Wingham, \$3.92; Burgoyne, \$4; Colborne, \$1; Forest (extra), \$2.70; Lakeshore, Calvary (additional), \$0c.; Lakeshore, Calvary, for Bible woman, \$25; Midland, \$1; Brantford, North St., \$4; Galt, \$8; Haldimand, \$3.18; Malahide and Bayham, \$5; Toronto, Broad St., Y. W. Auxiliary, \$5; Aylmer (\$5.85 towards life-membership), \$19.20; Blenheim, \$6; Campbellford, \$3.30; Chatham, \$5; Guelph, Trinity Ch., (\$15, completing life-membership fee for Mrs. S. Powell), \$26; Doe Lake, \$1.41; Dundas, \$4.65; Georgetown, \$7; New Sarum, \$5.84; Port Hope, \$16.30; St. Marys, \$1.25; Sparta, \$7.49; Sault St. Marie, \$5; Schomberg, \$3.18; Stratford, \$1; Toronto, Ossington Ave. (\$1.27 special), \$4.12; Wilkesport, \$1.50; Wyoming, \$4.88; Ailea Craig, \$9.70; Acton, \$5.02; Collingwood, \$3; Goodwood, \$3.50; Denfield, \$12; Guelph, First Ch., \$11.17; Ingersoll, \$1.90; Mount Forest, \$11.76; Meaford, \$2; Norwich, \$2.50; East Oxford, \$16.05; Brantford, First Ch., \$25; Fonthill, \$2.70; London, Adelaide St., \$1; London, Grosvenor St., \$1.10; St. Catharines, Lyman St., Young Women, \$3; Toronto Junction, \$1.90. Total, \$489.61.

FROM BANDS.—St. Marys, Girls, for Burigi Bellema, \$5.25; Brampton, for Gulla Annamma, \$17; Georgetown, \$1.25; Toronto, Immanuel Ch., Girls, \$7.65; Brantford, North Star, for Gopichetti Ratnamma, \$10; Baker Hill, \$2; Eden, \$2; Blenheim, \$2.25; Lobo, for Koti Nathan, \$3; Sarnia, \$5.48; St. George, for Thulura Esther, \$6; Lakefield, \$5; Midland, \$1.20; Claremont, for Bonu Jennie, \$17; Haldimand, \$1.75; Westover, \$2; Wingham (Senior), \$1.27; Wingham (Junior), 26c.; Hamilton, Victoria Ave., for Maggam Ramaswami, \$10.36; Peterboro', Murray St., \$3.41; Dixie, for Darise Yeandaa, \$7; Denfield, \$1.40; Norwich, \$5; Toronto, Jarvis St., \$6.56. Total, \$124.09.

FROM SUNDRIES.—Mrs. Wm. Forbes, for "Lillie Grimaby," \$17; Union Meeting of Toronto Circles (additional), \$1.05; Braesbridge, Young Ladies' Missionary Society, \$4; C. P. Hall, Woodstock, \$1; Guelph, First Ch. Junior Y. P. S. C. E., for Nava Ruth, \$15; "Lone Green," \$1; A friend, \$65. Total, \$44.05. Total receipts during this period, \$656.75.

DISBURSEMENTS.—To Home Expenses: 700 Receipt cards printed, for Treasurer, \$8.25. Total Disbursements during this period, \$8.25.

Total Receipts for last Convention year \$7,307.20. Total Disbursements for last Convention year \$6,988.24 (including \$550 paid out of the "Medical Lady" Fund).

RECEIPTS FROM JUNE 18TH TO JULY 17TH, 1896, INCLUSIVE.

FROM CIRCLES.—Parkhill, \$2.05; Listowel, \$3.40; Toronto, Lansdowne Ave., \$5.82; Wolverson, \$2.75; Vittoria, \$4; Hamilton, Wentworth St., \$3.53; Bethel, \$4.16; Wood-

stock, First Ch., \$13; Toronto, Walmer Rd., \$6.30; Barrie, \$4.70; Hespeler (50c. commission on Baptist), \$5.90; Toronto, Jarvis St., \$69.52; Toronto, Jarvis St., for Annamma at Akidu, and Anna and M. Pedda Casie at Samulocotta, \$76; St. Thomas, \$11.87; Blytheswood, \$2.14; Galt, \$8; Glamis, \$2.07; Sarnia, \$7.76; Belleville, \$4.50; Brantford, First Ch., for Miss MacLeod, \$25; Oshawa, \$3; Ploking, \$4.40; St. George, \$3; West Toronto Junction, \$4; Toronto, Davenport Rd., \$7.50; Windsor, \$5; Westover, \$6; Hartford, \$6; London, Talbot St., \$13.15; London, Adelaide St., \$14; Preston, \$3; Ailea Craig, \$4.85; Mount Forest, \$6; Petrolie, \$5.14; Toronto, Bloor St., Y. W. Auxiliary, \$5.31; Beachville, \$6; Stouffville, \$1; Toronto, Beverley St., \$7.80; Toronto, College St., \$10.30. Total, \$373.31.

FROM BANDS.—Toronto, Walmer Rd., for Sadhi Karanamma, \$6; Toronto, Leamouth St. (quilt), \$3.50; Aylmer, for Patz Lazarus, \$17; Dundas, \$3.50; Boston, for Tarapilli Appanna (\$4 of this is towards a life-membership), \$10. Total, \$40.

FROM SUNDRIES.—Association Annual Meetings: Northern, \$4.05; Owen Sound, \$9.22; Peterboro', \$3.50; Middlesex and Lambton, \$7.61; Brant, per Miss Rogers, \$3.80; Guelph, \$3; Hamilton, \$2.80; Whitby and Lindsay, \$4.25; Sale of photographs, per Mr. E. Poole, \$1.55; Burtch H. Y. P. U., for Suria Kannayyah, \$5; W. R. H. and F. M. S. of Manitoba, Qu'Appelle M. B. B., for Manikamma, \$20; Galt B. Y. P. U., for Tati Martha, \$10; Four Moulton College girls for Rutnamma, \$5. Total, \$79.78. Total receipts during the month, \$483.20.

DISBURSEMENTS.—To General Treasurer: For regular work, \$615.50. To Home Expenses: Miss Buehan's expenses to Northern Association, \$3.85; Miss Rogers' expenses to Middlesex and Lambton, Brant, Guelph and Norfolk Associations, \$13.75. Association Director's expenses: Peterboro', \$2; Northern, \$1.73; Western, \$2.50; Woodstock, \$1.08; Walkerton, Miss Walker, 75c.; Walkerton, Miss Ida M. Peiton, \$1.75. Total, \$27.41. Total disbursements during the month, \$642.91.

Total receipts since May 1st, 1896, \$1,557.41. Total disbursements since May 1st, 1896, \$2,054.56.

RECEIPTS FROM JULY 18TH TO AUGUST 17TH, 1896, INCLUSIVE.

FROM CIRCLES.—Salford, \$7.66; London South, \$4.75; Norwood, \$2.50; Woodstock, Oxford St., \$2.30; Walkerton, \$3.12; Guelph, First Ch., \$7.11; Hillsburgh, \$1.70; Cramahe, \$1.50; Brantford, Calvary Ch., \$6; St. Catharines, Lyman St. (\$1.09 special), \$3.84; York Mills, \$4; Tilsonburg, \$3.66; Thedford, \$2; Malahide and Bayham, \$1.50; Brantford, First Ch., for Miss MacLeod, \$25; Peterboro', Murray St., \$8.42; Tiverton, \$4; Burtch, \$4; Port Burwell, \$7.74; Daywood, \$5; Brantford, North Star, \$6; Fort William, \$1.70; Guelph, Trinity Ch., \$4; London, Grosvenor St., \$11.07. Total, \$121.57.

FROM BANDS.—London South, for Jangam Abraham, \$7; St. Marys, Girls, for Burigi Bellema, \$4.65; Paisley, for Pitta Kotamma, \$8.50; Freeiton, \$1.75; St. George, for Thulura Esther, \$6. Total, \$24.90.

FROM SUNDRIES.—Miss J. C. Hendrie, per Mrs. Thompson, \$50; Woodstock, Association Meeting, \$1.34; Western Association Meeting, \$1.28. Total, \$62.62. Total receipts during the month, \$209.00.

DISBURSEMENTS.—To General Treasurer, for regular work, \$548. To Home Expenses: Towards expenses of Director of Guelph Association, \$2.50. Total disbursements during the month, \$550.50.

Total receipts since May 1st, 1896, \$1,766.50. Total disbursements since May 1st, 1896, \$2,605.06.

VIOLET ELLIOT, Treasurer.

109 Pembroke St., Toronto.

Work Abroad.

ECHOES FROM INDIA.

The following extracts, from private letters, are sure to be of deep interest to the readers of the LINK. Under date of April 23rd, Mr. Brown writes from Vuyyuru. (In this word pronounce the "Vuy" as the personal pronoun "we," and give the other two "u's" the sound of "oo" in "poor.")

TOURING.

I remained out on tour until the evening of the 19th. I stayed about as long as I dared. The 18th was a dreadful day. I felt rather broken up when I came in, but am all right now. I had fine times on tour, and saw a great deal of the country. Just now, as you know (during the hot season), it is the drunken time of the year, and the work progresses under difficulties. (The intoxicating drink, called "toddy," is drawn from the various palm trees in greater abundance at this season of the year than any other. For a mere trifle, enough can be secured to intoxicate one. As a native generally drinks to get drunk, it is not unusual, on entering a low-caste village, or the out-caste section of a larger village, to find it impossible to hold a meeting, because all the men are drunk. This vice offers a strong temptation to the native Christians). I think in this matter our Christians are improving.

HOW NATIVE CHRISTIANS GIVE.

We have received by baptism 64 during the first three months of the year. Collections are keeping up well, and amount to Rs. 175 (860) during the last three months. I hope we shall be able to make a fair record this year. I would like to average up R. 1 per head on the whole field, for the year. (That would mean about four days' pay for a common laborer). Last year they gave Rs. 618 (8210). You know how close to my heart this self-support idea lies.

I have not paid Kuch Peter (that looks like Peter Cook, doesn't it?) a rupee of mission money, since he graduated in December, 1894 (17 months). He is fully in sympathy with the idea, and refuses mission money offered him. He is determined to see it through. He is at Kadacacole, where we have about 70 Christians. Very few of them have any land, but they give him Rs. 7 (82.50) a month. It means tremendous giving for these poor people, who know well what it is to go one or two days at a time without food. In other villages, too, our people are making a record. (Hurrah for Peter Cook and his noble 70! auspicious number!)

Your man, D. Reuben (Yellamanchili), is still sup-

ported by the Home Mission Society. Walker is treasurer this year. Reuben made a request for more pay, and is now getting Rs. 9 (83) a month. He would not get so much if with me, only Rs. 6 (82) a month. (There are no Christians about Yellamanchili yet, and the preachers complain that the heathen charge them more. For these causes living is higher than where a large number of Christians, with hearty hospitality, make a preacher's living much more easy).

TELOGU BIBLE STUDY.

Reuben got eighth place in the Telugu Bible examinations this year, and secured a R. 4 prize. Your man, (George Mason (the Yellamanchili school master), is a wonderfully ambitious chap. In the Bible examinations there are two grades, higher and lower, with different subjects for each grade. (George went up for both examinations at the same time. He got seventh place in the lower grade, but nothing in the higher grade. Reuben wrote on the higher grade. Of the ten prizemen in the higher grade, five are Vuyyuru people. They carried off 2nd, 4th, 5th, 7th and 10th prizes. My man, (Gyananandam (joyful wisdom), came out first in the lower grade examination. (Reuben, too, is a Vuyyuru man). T. Cornelius, pastor at Tuni, was first in the higher grade; our Vuyyuru pastor, Samuel, second, and G. Satyanandam (Truejoy), the Akidu pastor, third. All these are ordained men and Seminary graduates.

HOME FURLOUGH.

The minutes of last Conference contain a resolution advising the Board to have a family return to Canada on furlough in 1897, to avoid the necessity of three families going home in 1898. . . . You speak in a general way, advising a man to return to India alone, if his wife is unable to go with him. This question of leaving one's wife and children behind and returning to India, is most serious. Some men are so constituted that they can live without their wives and children, and some cannot; at least a break-down in a comparatively short time would be inevitable. Your example, of Government officers living without their wives, is scarcely parallel with ours. Their work and environment is quite different from ours. As a rule, they do not settle down in out-of-the-way places as we do. They have a good deal of what, to them, is very genial society. Then, the number of men and women who are willing and ready to come, seems to me to be an indication that it is seldom necessary for a man to leave wife and family, and come out alone. Of course, circumstances and the plain call of duty will nerve a man to almost anything. However, as old Dr. Young used to say, "discretion is the better part of valor."

I know there are instances in which, what you sug-

gested, has been done. I know, further, that our Lord is Sovereign, and can command as seemeth to Him best. He can give the needed grace for every duty He calls upon us to perform. So we can safely leave it to Him. Our times are in His hands. Whether brief or long our career, let Him do as seemeth to Him best.

Miss Stovel sends a delightfully interesting letter from Akidu, on June 2nd, which reached Toronto July 4th, taking only 33 days to come. She writes as follows :

AN OLD MISSIONARY.

"My sister Grace wrote me last week that they had held a Sabbath School missionary meeting in Forest, the leader of which, in the course of his address, asked, "Who was the first missionary to India?" At once a little chap in the infant class held up his hand, thus indicating that he could tell. When given permission to do so, he said, "Miss Stovel." So you see I am a person of note, and of doubtful age.

I am missing the Craigs very much, and this bungalow without the children seems very lonely.

THE WARM DAYS.

What with her schools, medical work and Telugu, Mrs. Chute finds her hands very full these warm days. The schools leave about the 18th. Thus, Mrs. Chute will have things easier. I am taking things easier, seeing only one or two houses daily, and thoroughly enjoying the remaining quiet in reading, writing and sewing. We have had a most delightful hot season. Until May 17th sea breezes blow day and night. Then we had eight days of downright genuine western scorchers. Then a let up; and again to-day the west wind is blowing. But it strikes my tattis* so well that my thermometer is only 89°, and one can get along very well at that. Moreover, this is June, and the monsoon is about due. So you see we have not fared badly."

There was quite an exodus to the hills this year: the McLeods, Smiths, Stillwells and Misses Murray, Priest and Hatch. (In April the heat was so excessive in Calcutta, a distance of 600 miles north of our mission field, as to be accountable for seven deaths from heat, apoplexy and sunstroke amongst Europeans and Eurasians, and thirteen deaths amongst natives, whilst two horses and three bullocks fell dead on the streets of Calcutta, all in one day. For seven days the heat in the north was 128° F. in the shade. Such fierce heat on the plains makes a trip to the hills an absolute necessity to persons of a certain constitution to preserve life.)

THE AKIDU BIBLE-WOMAN.

For a long time Annamma was my only helper. I prayed and sought for others. But there was always a buffalo calf, or other equally important chattel, that could not be left. Hands of holy horror were invariably lifted

if I suggested the sale of anything that seemed to be the only hindrance.

Now I have five Bible-women. All of the additional four came of their own accord asking for work. Three others are also asking work. But where is the money to come from? I had a balance last year, but that will not last for ever. Then, what? Judging from the *Baptist*, our estimates will come in for another pruning. The appeals for Home and Foreign work, or rather dobtis, make me heart-sick. Perhaps my faith is small and weak. But sometimes I cannot but wonder whereunto it will end.

The parts enclosed in brackets are interpolations by the undersigned.

H. F. LAYLAMME.

Winchester, 9th July, 1896.

W. B. M. W.

MOTTO FOR THE YEAR: "We are laborers together with God"

The following is an old English hymn. Our Treasurer had a number of copies struck off, at her own expense, for our use at the Mass Meeting on Saturday afternoon. The hymn was sung immediately after the farewell words had been spoken to our missionaries-elect, and the effect was grand.

MISSIONARY HYMN.

TUNE "AULD LANG SYNE."

Hail! sweetest, dearest tie that binds
Our glowing hearts in one.
Hail! sacred hope that tunes our minds
In harmony divine.
For we've that hope, that blissful hope,
Which Jesus' grace has given,
The hope when days and years are past,
We all shall meet in heaven.

CHO. - We all shall meet in heaven at last,
We all shall meet in heaven.
The hope when days and years are past,
We all shall meet in heaven.

From Burmah's shore, from Africa's strand,
From India's burning plain,
From Europe to Columbia's land,
We hope to meet again.
For we've that hope, that blissful hope,
Which Jesus' grace has given,
The hope when days and years are past,
We all shall meet in heaven.—CHO.

What though the northern, wintry blast,
Shall howl around our cot;
What though beneath an eastern sun
Be cast our distant lot;
Still we've that hope, that blissful hope,
Which Jesus' grace has given,
The hope when days and years are past,
We all shall meet in heav'n.—CHO.

* Tattis, a porous mat, hung over the only open door, and kept constantly wet.

among the young done in the Sunday school. To this end, mite boxes are introduced, each class receiving one and each Sabbath the box is passed around, with little or no explanation, which begets a spirit of rivalry, to see which class can give the most, or be the banner class. True, the money thus given goes to carry on the present work, but the children are not getting their young hearts drawn out in sympathy for those in the sorrows and degradation of heathen darkness; neither are they taught the vastness of the work to be done, nor is there engendered in them a desire to tell of Jesus, to the millions who have never heard of Him.

It is impossible to give a school composed of all ages—mission lessons requisite for children in the short time assigned in the school for teaching the lessons. The International lessons now studied by all schools are sufficient for all the time allotted; and each teacher who has prepared the lesson, finds the time too short for the much that should be brought out each day. Evidently, every lover of missions will find something in the lessons to teach in reference to following our "marching orders" to give the Gospel to the regions beyond; but, I fear, because of a lack of early training, the number of teachers who are burdened in soul on account of the millions in darkness is deplorably small; hence, but little mission teaching. More direct teaching is needed than what can be given in regular Sunday school work.

In some places the whole school is made a Band, and once in three months (generally quarterly review Sunday) give missionary instruction, have a kind of missionary programme. This spoils one of the most important lessons of the school—quarterly review—and gives a very small amount of missionary instruction. What missionary education is it possible for a child to obtain in four hours in a year? I like all the Sunday school engaged, but find better work can be done by a regularly organized Band meeting directly after the school—if the school meets on Sunday afternoon—at least once a month, fortnightly is better, when the business of the Band can be done in order, where the officers principally of the children, or younger members do the work.

The children need to be instructed about our mission fields, and made acquainted with our missionaries, and their localities. This needs to be done by the use of a map, which should hang where it can be seen by all. Successful teaching must be through the eye as well as the ear, so maps and object lessons are a necessity. Not only is it essential to train the boys and girls in the geographical position of the heathen world, and the great portion of it yet to be reached by the Gospel; but we should try to develop in them a missionary principle, and willingness to work, ability to carry on the business, act as secretary, treasurer, and on committee, and last, but not least, a spirit of benevolence. Teach them to give,

not what their parents have given them, but money earned themselves by effort and self-denial.

If the meagre amount now given to missions by these Provinces is to be enlarged, and the number of missionaries in the Foreign field increased to something like the proportion the number of Baptists should have, compared with our Ontario brethren, there must be the training of the coming generation in systematic giving. "Train up a child in the way he should go and when he is old he will not depart from it." It is hard to get a person who thinks a dollar immense when put in the Lord's treasury, not so great when spent for self, to change and joyfully pay to God His own; but with children it is different. Young minds are plastic and readily moulded. Thus while they are susceptible to good impressions, we should try to prevent them from maturing a hardened selfishness, which demands everything for personal gratification.

We must train them to have hearts big enough to take in the heathen world, the nearly 3,000,000 in our Dominion in the darkness of Catholicism, who in a great measure are dependent on our Grande Ligne Mission for light, our destitute Home fields, and the great North-West. This can be done if they are sufficiently taught. See how the heathen mother, so soon as the little hand of her child is strong enough to grasp an offering, training it to lay something before their idols. Thus is early fixed in them the principle of presenting offerings, and this principle never leaves them. Teaching to give should begin at the mother's knee, and be continued in the Band. Let the Band leader be in sympathy with giving at least a tenth to the Lord, and it is easy to lead the members to do so.

I was trying to impress this lesson on the minds of a Band in Great Village, and said: "When you have ten cents, instead of using it all for candy, put one in for missions," when one little boy said, "We do not spend any for candy, but all for missions," and from the amount we raised in that Band. I think they did. One of the little girls in our Band in Boston, Ont., received a sum of money from her father as a reward for well prepared lessons: she asked her mother if a part of it would buy her a hat, which she needed. Her mother said, "Why not take the whole, and get a better one?" "Why," said she, "I must take a tenth out first for missions."

I feel assured that every church should have a Mission Band, yet how few do have one. I find by the statistics in the last *Year Book*, Nova Scotia has 193 churches, New Brunswick 169, and Prince Edward Island 25. In the Annual Report of the W. B. M. U., the Treasurer received moneys from only 34 Bands in N. S., 14 in N. B., and 3 in P. E. I. In this Convention three hundred and eighty-seven churches, and fifty Mission Bands. Three

hundred and thirty-seven churches with no primary class in the school of missions. I suppose we had no teaching in primary, or intermediate departments in our day-schools, but required pupils at once to take up advanced studies, could we expect success? If the young are uninstructed in the state of the world religiously, know nothing of the evils of Catholicism, or the miseries occasioned by heathenism, and the mighty host who have never heard that "Jesus saves!" how can we expect when they come into the church, or asked to help carry on the Lord's work, to do so, understandingly and readily?

Why are there so few Bands? It is not because the children are unwilling, nor is it lack of means. I know whosoever I affirm when I say it is because so many churches have not one consecrated girl or woman willing to carry on this work. I have visited churches, spoken to the children, seen their eyes sparkle with delight at the idea of a M. B., but no one could be prevailed on to become a leader. The excuses made are numerous. "No time," is a very frequent excuse, yet there is time for amusement, society fancy work, but none for this important and Christly work. Another is, "lack of ability," and this is felt by everyone. It does require many qualifications, and it is no trifling matter to lead a Band successfully. It requires earnest effort and patience, as well as much study and preparation; also tact in managing children; much enthusiasm and love, love for the children, for the work, and for Christ. With the "love of Christ constraining us," these requisites may be acquired. In these days of book-making there is abundance of missionary literature to be procured cheaply. If there is first a willing mind and firm resolve not to grow weary, but to use every available means to prepare for the position of Band-leader, it can be accomplished.

If we would teach others we must *know* ourselves. we must read with a desire to get information for the Band. I look in every paper for items that may be helpful in the lesson, or for readings or recitations to make the meetings interesting. We do not have need to search for readings. THE LINK, "Tidings," column in *Messenger* and *Visitor*, and *The King's Messenger* have much needed information; also, *Sights and Sounds in India*.

Then our Bureau of Missionary Information, kept by Miss Black, will yield a supply for a long time, at a small expense. The *Circulating Library* is a treasure for those who cannot afford to purchase the books desired. By sending enough to pay postage, books can be procured for reading, which are not only funds for talks for Band-leaders, but are far better for mind-food than much of the light reading of the day. There is no romance more fascinating than the lives of Drs. Carey, Judson (by his son), Paton, or the story of the grand and self-denying life of Madame Feller.

Sisters of this Convention, especially my young sisters there is no grander service you can render to the cause of the Redeemer than teaching the children that giving money out of love to Christ, is true worship. Paul calls it a grace. In order to have them give intelligently, they must have knowledge of the contrast between their lives and that of children, especially girls, in lands of pagan darkness, without a knowledge of Jesus. This you can teach them. As you go back to churches where there are no Bands, will you, on your knees, before God, ask yourselves why there are none, and what your duty and responsibility are? If excuses come up, why you should not engage in, the work, be sure to feel that these are under the scrutiny of the All-seeing Eye. I know if you settle this on your knees, you will resolve to do what you can to start a Band, and you will succeed. It is astonishing what one person with a soul burning with a desire to have Jesus known to "the uttermost parts of the earth," can accomplish. Remember the "Lo, I am with you always!" *Pray, study, and success is sure.* Look not at discouragements, but at the recompense of reward. You may set in motion that which will tell in future years in the Kingdom of Christ, and raise for yourself a monument which will endure for eternity. There are great possibilities in the young lives you may influence. Some lessons or words may start resolutions in the mind of some child who may in future years be your substitute in foreign lands, or do work impossible for you, but for which you shall receive part of the reward.

AMHERST.—On July 2nd our W. M. A. Society celebrated its 26th anniversary in the form of a Praise-Offering instead of the usual Thank-offering meeting. We felt that we had so much which called for praise, our special subject, that Miss Harrison, missionary-elect, who had in the early part of her Christian life been one of our number, had been called by the Master to work for Him in India. The afternoon session was very pleasant. The meeting was led by our President, Mrs. Jessie Harding, who, after the opening hymn, read the 145th Psalm, also selections from others, relating to the praise of the Lord.

Appropriate comments were made on the readings, music, alternated with the earnest prayers of the sisters, so expressive of the deep-felt gratitude of their hearts for the mercies received from day to day; also imploring God to pour out more abundantly His blessing on those dear sisters and brothers who are striving to win souls for Him in a foreign land, as well as those who have returned home for rest, and that their presence amongst us may be an inspiration to our zeal in this great cause.

Mrs. G. B. Smith presented an address of welcome to Miss Harrison, who responded to it in a very pleasant manner; and afterward gave an account of some

of her work while in Chicago. Mrs. Ghering, Mrs. Quigley, and other ladies addressed the meeting. Mrs. Alexander Christie read a short poem. After the closing, nearly an hour was given to social chat. At 6 p.m. tea was served in the dining-room of the church to between fifty and sixty ladies, all seeming to enjoy the occasion. Public meeting at 8 p.m., our pastor, Dr. Steele, in the chair, who, after the usual opening with singing and reading of Scripture, called on Bro. Alex. Christie to lead in prayer; music followed. Dr. Steele made a few remarks. Report of the Society's work for the year was read by the Secretary. Miss Harrison then addressed the meeting, going far back into her childish days, giving her early impressions, and the means by which she was led to think of devoting herself to mission work; referring to her school life in this town, where she was baptized and united with the church; her two years at Wolfville, and later, her life and work at Chicago, while at the training school there. For three-quarters of an hour we listened, and were charmed by her sweet, unassuming manner and earnest zeal for the work of the Master.

Dr. Steele followed with a short address. Envelopes were opened, the monotony broken by occasional Scripture responses from the audience; music by choir. Mrs. Chubbuck kindly presided at the piano. Collection was taken up, prayer offered, and thus closed one of our most successful meetings.

Amount from collection and envelopes, \$88.00.

AMELIA E. BLACK, Sec.

Amherst, Aug. 8th, 1896.

IT IS CURIOUS WHO GIVE.

"It is curious who give. There's Squire Wood, he's put down two dollars; his farm's worth \$10,000, and he's money at interest. And here's Mrs. Brown, she's put down five dollars; and I don't believe she's had a new gown in two years, and her bonnet ain't none of the newest, and she has them three grandchildren to support since her son was killed in the army; and she's nothing but her pension to live on. Well, she'll have to scrimp on butter and tea for awhile, but she'll pay it. She just loves the cause; and that's why she gives."

These were the utterances of Deacon Daniel, after we returned from church the day the pledges were taken for contributions to foreign missions. He read them off, and I took down the items to find the aggregate. He went on:

"There's Maria Hill, she's put down five dollars; she teaches in the North District, and don't have but twenty dollars a month and pays her board, and she has to help support her mother. But when she told her experience, the time she joined the church, I knew the Lord had done a work in her soul; and where He works you'll generally see the fruit in giving. And there's John Baker, he's put down for one dollar, and he'll owe more than that worth of tobacco in a fortnight. Cyrus Dunning,

four dollars. Well, he'll have to do some extra painting with that crippled hand; but he'll do it, and sing the Lord's songs while he's at work."—*Missionary Magazine.*

Young People's Department.

WHITE FLAG DRILL.

[CHILDREN with white flag carried over the shoulder march in to instrumental music, or singing, "We're Marching to Zion." One by one as they pass the collection plate, their offerings are made.]

PRAYER.—With folded hands and closed eyes, and all together, in low voice:

"Gladly now our gifts we bring
To our holy Saviour King.
Bless them, Lord, and let them be
Silent messengers for Thee."

HYMN.—"Brightly Gleams our Banner."

DRILL.

Leader—What is our call? Children—To send the Gospel.

Leader—Who is our Captain? Children—The Lord Jesus Christ. (Isa. lv: 4.)

Leader—What are our marching orders? Children—"Go ye into all the world and preach the Gospel to every creature."

Leader—What are we to teach and preach? Children—His word of command, the Bible.

Leader—What is His promise to those who obey orders? Children—"Lo! I am with you alway."

Leader—What armor shall we put on? Children—Eph. vi: 13-18.

Leader—How shall we best serve Him? Children—Eph. vi: 6.

Motion exercise (descriptive of idols.)

115 Psalm, 4-7 inclusive.

March (with waving flags.)

[Flags pure white, with the name of Jesus on them in red letters, indicating peace through His blood.]

M. U. Wood, in *Over Sea and Land.*

A BRAVE COMMODORE.

Once upon a time there was a large island that people knew very little about. The men and women who lived on it had determined nevermore to let a foreigner land on its shores, and for two hundred years had been successful. At least if anyone did land, it was to incur the penalty of death. Even one of their own people who left this island could never come back to live there again. Placards were placed on all the highways, ferries and other means of entrance, saying that whoever came into that island should pay for it with his head. But at last, for many reasons, other nations resolved to make these islanders open their ports, and admit those who desired entrance. So, in 1853, a brave commodore with his warships steamed into the bay. Somebody tells us that before trying to land, and realizing the danger into which he was entering, he gathered his men around him, sang the 100th Psalm, and prayed

for God's guidance and protection. The people of the island were shocked at his daring to come so near the forbidden entrance, and a native officer came down and ordered the intruder away. He remained firm, however, and said he had a letter with him from the ruler of the land in which he lived, which he must deliver to a higher officer than the one who had mist him. At last, after a council among the frightened people, a chief among the rulers was sent to receive this letter, which requested a treaty of friendship and commerce. The Commodore said he would return after some months for a reply. So he came next spring with more ships and men to find the people ready to grant the request. So Japan, the "Land of the Rising Sun," was no longer a hermit nation, but able to receive visitors from other lands. Commodore Perry, of the United States Navy, was the brave soldier who dared to demand that Japan should open her doors to those they deemed to be "barbarians." One of his seamen, Jonathan Goble by name, six years afterwards was sent out as a Baptist missionary to Japan. He translated and published the four Gospels into the Japanese language, the Acts and Ephesians, a little later on, and spent much time in teaching and preaching Christ Jesus, besides. But for many years few of the Japanese people dared to confess Christ, for the rulers of that island had made a law, that anyone who professed to be one of Christ's disciples should be crucified as Christ was. From 1859 until 1872 this law was in force, so you see it is within the last twenty-five years that it has been lawful to become a Christian there. The first church in Japan was formed in 1872, and there are now more than forty thousand converts to Christianity. Another famous Baptist missionary who did good service in that island, was Rev. Dr. Nathan Brown, who had been a missionary in Assam. He was sixty-six years old when he went to Japan, and afterwards translated the New Testament into Japanese, as he had done before in the Assam language. I forgot to tell you that Jonathan Goble invented the *Jinrikisha*, Japan's famous carriage, but he never made any money by his invention, although now no conveyance is more used for short journeys in Japan. Those of you who take the *B. Y. P. Union*, look out for all that paper will tell you next month, for our September conquest meeting is to be on Japan, and I, for one, am finding it a very interesting country to read and study about, yes, and to pray for! For the enemies of Christ are battling hard for the people of Japan, longing to keep them from the light of the Gospel, and still in bondage to the idols which have ruled over them so long. But God is stronger than all the enemies of the Cross, and we know He is leading on to victory. Let us pray to Him for the people of Japan.

SISTER BELL.

THE SMALL SOCIETY.

BY FRANCIS KIES.

I mean in point of numbers. Again and again this objection is brought forth as a plea for not organizing auxiliaries. I am sometimes prompted to say that this is the very reason an organization should be effected, for we know that, in this day of clubs and societies innumerable and for every purpose under the sun, there is an attractive power in organization, as by a magnet kindred spirits are drawn together for a common purpose, new enthusiasm is awakened, and the circle widens; other lives are touched and brought into sympathy and fellowship.

The small auxiliary is destined to grow if composed of the right material; it cannot help it. Flowers grow because of right environment and seed-germ vitality; so auxiliaries grow if two or three, filled with the Spirit, meet together to pray "the Lord of the harvest to send forth laborers into his harvest," to read the divinely inspired word and the record of past heroic efforts. No being on this earth can estimate the power of such a meeting; all are of one accord—that is not always the case in larger assemblies, and a note of discord will drive away the Spirit, the only source of power. Only a few are affected in large gatherings, even by the most eloquent speakers; that is, if we may judge by the change to be seen as a result in their lives, but in the little auxiliary meeting the weakest effort, judged by human standards, may have large results because we first of all claim the promise of Christ's presence, and what meeting can be called of little account with the Master present with power?

Perhaps the farewell message of Christ to his disciples is read from Matthew, 28th chapter, and then they bow in prayer. Their own friends, neighbors, families, are not forgotten; but as each presents her petition to the throne of grace, the other two breathe, if they do not speak, an "amen," and then in the sacred hush of the solemn hour, they unite in the Lord's prayer. If there is an unbeliever present he cannot fail to be moved; indeed, in just such a meeting I have seen souls seek the Lord.

Then a few minutes spent in business; the work of the auxiliary, Q. M., and state can be presented briefly, the collection taken, and a little time spent in work by turns, while the other reads aloud letters from our own missionary in the field, to whom our collection goes in part. Then from the HELPER we learn of the unremitting labors and self-sacrifice of those whom we as a denomination have sent to do our work, and as we mentally compare their self-denial with our own we are stirred, a new pledge is made, and then with full hearts we breathe short prayers for our brothers and sisters who are far away in foreign fields, and our ideal auxiliary meeting is over.

Such societies in every community, with a children's band in connection, would work wonders in our mission fields in five years. Information, inspiration, power, effective service, come from such gatherings. There is no seed so vital as missionary truth, sow it broadcast. People may resent the implied demand for money, but the obligation will stick in the conscience until by and by, as surely as God's promises are fulfilled, somebody will see the harvest; perhaps only God and the angel reapers, but it is sure to follow. -- *The Missionary Helper*.

As yet India has few practical reformers. One such has just passed away in Bombay, Mr. Madhavdas Raghunathdas. Believing in the marriage of women, he married a widow, and in consequence suffered the fiercest persecution from his caste people,--persecution which ceased only with his life, though he lived to see his grandchildren grow up about him. As his wealth increased he spent large sums of money in securing to widows their just rights. So many widows "who preferred honorable marriage to a life of suffering or shame" were married from his house, that his residence was known as the "Widows' Marriage Hall." Courageous, consistent, and earnest, his death is a great loss to the cause of Hindu social reform. He has left a son who seems inclined to walk in the footsteps of his father, as a few days since a widow was remarried at his house.

By the party interested in Hindu social reform, efforts are being made to bring out from their seclusion those who have so long been held in bondage by custom. A popular form of entertainment is a lecture illustrated by a magic lantern. Ladies only are admitted to such entertainments. In one of the cities of Southern India it is proposed to provide a park which can be made sufficiently private to allow Indian ladies to avail themselves of the benefits of fresh air and sunlight, and to hold social intercourse with others of their own sex. Such movements, yet in their infancy, point to a growing feeling in the minds of both sexes that the walls of ignorance and superstition, which for centuries have kept women in bondage in India, must be broken down.

The women of the Indian Christian community are making year by year, as regards educational attainments, a brighter record. The first Indian lady who graduated in arts was a Christian; so was the first who graduated in medicine. One Christian lady at least among the daughters of India, has graduated in law, while two others, Mrs. S. Satrianadham and Miss Tora Dutt, have won the approbation of European critics as writers in English. The Maharani regent of Mysore, a Hindu lady, knew besides her mother tongue, which is Canarese, English, Sanskrit, Gujarati, and Hindustani. Those whose minds are capable of such cultivation and expansion will not always be kept in bondage. The women of India will yet play an important part in the civilization and evangelization of this great empire. -- *N. Y. Observer*.

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