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The Canadian Missionary Link

CANADA.

In the interests of the Baptist Foreign Mission Societies of Canada

INDIA.

Vol. XIII, No. 7 | "The Gentiles shall come to Thy light, and kings to the brightness of Thy rising" L. L. 3 (Feb., 1891)

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THOSE THANK-OFFERING MEETINGS. We have heard that quite a number have been held. We print a few reports in full, with the hope that some Circle, where no meeting has yet been held, may get some suggestion that will induce it to do likewise.

MANY sympathising friends will mourn with our President, Mrs. W. D. Booker, in her recent bereavement. A second time she is widowed very suddenly. It is just six years ago the 19th of Feb. since Mr. Timpany died. Then she mourned almost alone, a way off in India, but now she is surrounded by friends.

MR. STILLWELL'S TRACT. We give a large part of our space this month to Mr. Stillwell's powerful tract entitled "World Conquest, as Enjoined by the Great Commission." It is one of the ablest appeals for speedy and great extension of missionary endeavor we have ever read. Will not every reader give it a very diligent perusal and then hand it to some friend who is not a subscriber to the paper? We hope it will produce a marked impression in the way of increased contributions and the multiplication of volunteers for missionary service. We are having printed 500 extra copies of the present number of the LINK, which we shall be happy to send to any who can use them to advantage. State number desired.

THE MISSIONARY REVIEW OF THE WORLD for February comes fresh, vigorous, and inspiring, as always, with its outlook over the whole field of missionary activity. It opens with a stirring editorial on The Regions Beyond. Rev. J. Murray Mitchell, LL.D., of Nice, France, contributes the second of a series of articles on The Mission Outlook. Rev. Dr. Blodgett gives A Condensed Sketch of the Mission of the American Board in North China. Buddhism and Christianity—a Crusade which Must be Met, is a powerful reply to the article of Baron Haddon Hickey, who attempted, in *The New York Herald*, to show that Christianity is a copy of Buddhism. Dr. Hulbert contributes a second article on The Historical Geography of the Early Church. The Translations, International Department, and Monthly Concert of Missions, are full of good things, too many to particularize. Every Christian minister will be the better and stronger for studying such a number. Every earnest Christian can read it, not only with profit, but pleasure. We are still supplying the Review to subscribers to the LINK at \$1.75.

Back Numbers of the Link

If any one can spare Nos. 1 and 3 of the LINK for 1878, Miss Buchan will be most thankful for them to complete her file. Miss Buchan has duplicates of many of the other numbers, which she will gladly send to any one else in like need.

A Medical Missionary

"Pray ye therefore the Lord of the harvest that He will send forth laborers into His harvest."

In a few weeks one or more of our Baptist young women will graduate in medicine. As yet no one has offered herself for the Foreign field. The need is very great. The Lord Jesus when on earth went about preaching and healing the sick. He only knows who will be the best one to go. Let us make it a matter of very earnest prayer that the Holy Spirit may direct and make it so plain to the one whom He has chosen for this work, that she will be compelled to offer herself. J. B.

A Word to our Young Women

[This suggestion comes from a member of a Circle, and accords to us a good one.—Ed.]

Interest in a lady medical missionary seems to be spreading. It is gratifying to know it is so; it is to be hoped this interest will spread among the young women, as from among them we expect soon to hear one say "Here am I, send me." In last LINK five dollars and forty cents are reported from a Sabbath school class of young women, the same class had formerly sent \$20 toward this object. Last Spring a class of young women in Toronto, sent a similar sum. What these classes have done others can do, why should they not? Why should not the young women in our Bible classes, numbers of whom would gladly give themselves to this work, if that could be, send one to represent them? What if we could have no family physician? Matthew ix 37, 38.

E. H., Ottawa.

Great Ingathering at Ongole, India.

On the last Sunday in December, 1890, 1,671 converts were baptised by immersion at Ongole, India. The baptisms took place in the baptistery in the mission compound, between the hours of one and six p. m., two administrators being in the water at the same time. T

In the year 1878, 2,222 were baptised in one day, and before the end of the year over 9,000 in connection with this same station, which was then, as now, under the charge of Dr. Clough, of the American Baptist Missionary Union. Since then large numbers of baptisms have occurred every year in the Ongole field, but nothing to equal last Sunday.

Large accessions are reported also from Cumbum, another of the stations of the Telugu Mission, comprising the western portion of what was the Ongole field in 1878; so that the year 1890 will be remembered for its large ingathering in certain portions of the Telugu Mission. - *Rev. W. M. Munley, in the American Baptist Missionary Messenger.*

Free Circulating Library.

For the Circles of the Baptist Women's Foreign Missionary Society of Ontario

Any of the following books may be obtained free of charge by applying to MRS. WM. CRAIG, Jr Port Hope, Ont.

1. Pagoda Shadows
2. Missionary Sketches
4. From Darkness to Light
5. Our Gold Mine.
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8. Alfred Saker
9. Around the World
10. Mission Life in Greece and Palestine
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15. Every Day Life in India
21. Decennial Missionary Conference
22. Hindu Women
25. The Crisis of Missions
26. Days of Blessing in Inland China
27. Telugu Mission Scrap Book
28. The Lone Star Jubilee
29. William Carey.
30. Lady Missionaries in Foreign Lands

World Conquest, as enjoined by the Commission

BY J. B. STILLWELL.

"All authority hath been given unto Me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I commanded you: and lo, I am with you alway, even unto the end of the world." (Matthew xxviii 18-20)

I. ITS IMPORT.

Of late years the Commission has received more than usual attention on the part of the Christian Church, a fact easily explained, inasmuch as the Commission of our Lord may be considered the very incentive of all aggressive Christian work. It is most comprehensive, and yet very explicit, so that no reader of the Commission, as announced by Christ, and recorded in the Gospels and Acts, can fairly miss its import.

The various records run as follows. -

"All authority hath been given unto Me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I commanded you: and lo, I am with you alway, even unto the end of the world." (Matthew xxviii. 18-20.)

"Go ye into all the world, and preach the Gospel to the whole creation. He that believeth and is baptized shall be saved: but he that disbelieveth shall be condemned." (Mark xvi. 15, 16.)

"Then opened He their mind that they might understand the Scripture; and He said unto them, Thus it is written, that the Christ should suffer, and rise again from the dead the third day; and that repentance and remission of sins should be preached in His name unto all the nations, beginning from Jerusalem. Ye are witnesses of these things." (Luke xxiv 45-48.)

"But ye shall receive power, when the Holy Ghost is come upon you; and ye shall be My witnesses, both in Jerusalem and in all Judaea and Samaria, and unto the uttermost part of the earth." (Acts i. 8.)

These records all agree. Matthew gives the Commission in its fulness, while in Mark, Luke, and Acts some phase is emphasized. In Mark the emphasis is upon the universality of the Gospel proclamation - "Go ye into all the world and preach the Gospel to the whole creation."

It was necessary to emphasize this very particularly, and it becomes us to re-emphasize it even in this present, living, pulsating age, for some are in great danger of forgetting that the Gospel should be preached *beyond* their own immediate neighborhood.

In Luke and Acts the emphasis seems to be upon *testimony* for Christ; the Apostles being witnesses in the sense of preaching what they had seen and heard. See in this connection Acts iv 20, where Peter justifies the preaching of the Gospel. "Whether it be right in the sight of God to hearken unto you rather than unto God; judge ye: for we cannot but speak the things which we saw and heard." So also I John i. 1, 2, where the Apostle speaks of witnessing what they had seen, heard, and handled. And this was true of the Apostles in a very peculiar sense, for when they came to elect a witness to fill the place of Judas he was to be "Of the men therefore which have companied with us all the time that the Lord Jesus went in and went out among us, beginning from the baptism of John, unto the day that He was received up from us, of these must one become a witness with us of His resurrection." (Acts i. 21, 22.)

Paul, also, realized the importance of this, for he, too, emphasized the fact of his having seen the risen Christ: "Am I not an Apostle? Have I not seen Jesus our Lord?" (I Cor. ix. 1.)

The Gospel is therefore a *testimony*. "That the Christ should suffer, and rise again from the dead the third day; and that repentance and remission of sins should be preached in His name unto all the nations."

Having thus shown the relation obtaining between the various records, we may proceed to speak of the Commission which Matthew records in its entirety. As to its import nothing can be added to the bare statement itself to make it more explicit.

"Go ye therefore into all the world," evidently means the whole inhabited world, whether the Americas in the New World, the three Continents in the Old World, or the islands of the seas.

"Make disciples of all the nations," just as evidently implies that Christian workers are to convert the peoples of all lands into followers of Christ. That the disciples were commended to *disciple* is clear not only from the command itself, but also from what follows, where provision is made for the baptism and instruction of the disciples.

"Baptizing them," indicates the place that baptism holds in the New Dispensation, as following discipline-making, and signifies also that a public profession is expected on the part of every disciple.

"Teaching them to observe all things that I commanded you," means the organization into churches of the disciples with provision for proper instruction in Christian doctrine and duty.

Such then is the Commission, comprehensive in scope, yet explicit in statement. That Christ has a right to issue such a Commission is clear from the announcement that all authority in heaven and on earth has been given unto Him. That His followers have no occasion to hesitate at its fulfilment is made equally clear in the closing words of promise. "And lo, I am with you always, even unto the end of the world."

II UNFULFILLED.

As thus understood it can scarcely be maintained that the Commission has been fulfilled. For certainly the Christian Church has not made disciples of all the nations, such, for instance, as the nations of India, or of China, or of Japan, or of Africa. The nations of heathendom are commonly estimated at 1,000,000,000, while the disciples made among these during the century by the entire missionary force fall considerably below 1,000,000. One disciple made to 1,000 of the people cannot, in any fair sense, be considered a fulfilment of the Commission.

The Protestant communicants of the world are estimated at 30,000,000, and even supposing all these to be true disciples, there would be, therefore, after more than eighteen centuries of Christian work, but 30,000,000 disciples out of a world's population of 1,500,000,000. In India, out of a population of 260,000,000, not more than 175,000 have been disciplined. In China, out of a population of 400,000,000, not more than 50,000 have been disciplined. In Japan, out of a population of 35,000,000, not more than 30,000 have been disciplined. In Africa, out of a population exceeding 200,000,000, not more than 120,000 have been disciplined.

Moreover *whole* nations remain unevangelized. In Annam, out of a population bordering on 20,000,000, no disciples have been made. So also in Afghanistan with a population of 8,000,000, so also in Tibet, Mongolia, and Arabia, so also in the Soudan of the Niger with its 50,000,000, the Soudan of Lake Tschad with its 35,000,000, the Soudan of the Nile with its 10,000,000.

In the countries named as occupied, vast reaches of territory remain *untouched to this day* with the Gospel. Thus the great Congo valley has been touched on the more hem, so that a very few out of its 30,000,000 have been reached. Thus also in China, more than 1,000 counties, aggregating millions of souls, and in India tracts of country equalling London nearly in population, remain unoccupied.

While, therefore, such a destitution prevails; while nations remain unevangelized; while but an almost *unappreciable* ratio of the great populations of India, China, and Africa has been disciplined; while the great world religions — Brahminism, Buddhism, Confucianism, and Islamism remain almost *intact and whole*; while 1,000,000,000 of the race grope in spiritual darkness, of whom 20,

000,000 pass away every year into a still deeper — an eternal darkness — it cannot be said that the Commission of Christ has been fulfilled.

III PRESENT MEANS EMPLOYED INADEQUATE TO EFFECT SPEEDY FULFILMENT

The combined missionary force at work in foreign lands does not exceed 7,000, so that to every missionary, to every missionary's wife, to every lady missionary, there is a parish of 150,000 souls, while to every ordained missionary there is *twice* that number, 300,000, equalling the population of a large city. At this proportion, Canada would have 20 ordained workers, the United States 200, and Great Britain and Ireland 100, in all 320 ordained ministers to meet the wants of their respective people aggregating nearly 100,000,000.

But instead of such a forlorn hope, there is the grand imposing force of *one hundred and twenty-seven thousand* ordained ministers, assisted by *ten times* that number of efficient workers, and supported by a large Christian community. Canada alone has 7,000 ordained pastors to minister to the wants of her 5,000,000, that is, more than *twice* the number of all the ordained foreign missionaries in heathen lands. Great Britain and Ireland have ten times, and the United States twenty times as many. One hundred and twenty-seven thousand ordained ministers to the 100,000,000 of these Christian lands, and little more than 3,000 ordained workers for the 1,000,000,000 of perishing souls in Asia, Africa, and the islands of the sea. In other words there are *four hundred* ordained pastors in Christian lands, to every *one* on foreign shores, while there are *six hundred* Christian workers to every *one* abroad. It is, moreover, estimated that 98 dol. (or £20 8s. 4d.) are expended on work in Christian lands, to every 2 dol. (or 8s. 4d.) sent to the foreign field.

Is there then an excess of men and funds in Christian lands? What is the cry? *More men, more money* indeed it is almost a struggle for existence in the larger cities. What with Romanism, Ritualism, Rationalism, Socialism, Communism, Nihilism, Scepticism, and infidelity, intemperance and sensuality, ignorance and superstition, materialism, and anarchy, what with constant influxes of peoples until the waymarks are nearly carried away, what with the Indian and Chinese and other internal irruptions, Christian workers find it difficult to keep aloft. The call for additional laborers is so loudly made and so keenly felt that *special schools are being opened to train them*.

And are there no difficulties on foreign shores that so small a force is dispatched to disciple the heathen nations? Ah, faster than the word of life speed the poisons that kill body and soul. German, and English, and American infidelity find an open field and a ready soil, while the deadly and inhuman *rum traffic* blights worse than slavery, and the opium traffic *dumms its millions*. Alas, if the need is great in Christian lands it is indescribable abroad — *yes, a thousand times more pressing*.

Japan alone calls for every foreign worker we have, while China needs five times as many, not to mention India and Africa. The need is as great as the value of perishing souls, and as deep as nineteen centuries of neglect, and as urgent as the cry of 20,000,000 of the perishing every year can make it. The means at present employed *inadequate* 7,000 ordained, lay, and lady missionaries, 30,000 native helpers; and 10,000,000 dollars to disciple the nations of heathendom. *Such is the out-put of laborers; such the funds contributed; such the response made to the Commission of the Divine Christ!*

IV. - WITHIN THE PRESENT GENERATION.

But the Commission is binding upon the Christian Church, not for a partial, but for a complete fulfilment, inasmuch as it Christ's command. It is

'' Not ours to make reply,
Not ours to reason why.''

but to set out our marching orders. Grant the Commission, and there can be no question as to obedience; Christ's commands are absolute. And that this command reaches the present generation of Christians, is evident from the closing words of promise: "And lo, I am with you always, even unto the end of the world." Moreover, the fact that the Commission has never been fulfilled should bind it upon our consciences and hearts with tenfold force. The army of no earthly commander would return with defeat resting upon its banners without having put forth its mightiest effort for victory.

The Commission is to disciple all the nations, making it therefore incumbent upon each generation of Christians to disciple the undisciplined peoples of that generation. Certainly, this a stupendous undertaking, so stupendous indeed, that many read "evangelize," instead of "disciple." To give the Gospel to the nations comes within human calculation and possibility, but to disciple the nations, and that within the present generation, is what very few Christians contemplate.

But first this is what our Lord commanded, for the Commission is explicit beyond any fair possibility of mis-understanding its scope and intent. It is, "GO YE THEREFORE INTO ALL THE WORLD, AND MAKE DISCIPLES OF ALL THE NATIONS." And this Commission was given by one who could view all the nations of the world in a moment of time, and who could accurately measure all the obstructions to the work. No such idea of world conquest had ever been promulgated before nor since. It dwarts into insignificance the largest plans of the world's greatest and mightiest conquerors. And it would indeed be inconceivable, were the Commission not prefaced with the announcement "All authority hath been given unto Me in heaven and on earth," and enforced by the encouraging, "Lo, I am with you." The omnipotent and omnipresent Redeemer associates Himself with the Christian Church in the undertaking, so that there can be no failure unless Christ can fail.

How this work is to be done is shown by the command, "Go ye into all the world and preach the Gospel to the whole creation. He that believeth and is baptized shall be saved, but he that diabelieveth shall be condemned." This can be *asily* proclaimed within the present generation. And there are cogent reasons why this generation of Christians should bestir themselves. What are they? The eighteen centuries that have passed with the Commission unfulfilled? the perishing millions that are sinking into an eternal and hopeless hell of woe and misery, the leading providences of God in opening all lands to the entrance of the Gospel herald, the present crisis when everything waits upon an energetic move to win the world for Christ.

Everything is in solution, doors stand open, the nations stand ready; the promises of God await fulfilment; and the ages await culmination. In the face of these facts the watchword of every loyal Christian heart must be *The world for Christ WITHIN OUR OWN GENERATION.*

V. ITS POSSIBILITY.

The Commission of Christ can be fulfilled. Were it impossible of fulfilment, it would not be a Commission

But the Divine Commissioner has promised us His presence; has promised, a thorough equipment and endurance for the work. He who multiplied the loaves and fishes can multiply the present means.

The Commission of Christ may be fulfilled! What an inspiring thought! The promise fulfilled in the nations being won for an inheritance and the uttermost parts of the earth for a possession. The prophecy proven true in the kingdoms of the world having become the kingdom of our Lord and of His Christ! The longing of Christ satisfied in seeing of the travail of His soul!

The commission may be fulfilled WITHIN THE PRESENT GENERATION! But vigorous measures must be adopted. It is a campaign in which everyone must join. Whence then the sinews of war? Whence the workers? *Just whence they could come were a war suddenly sprung upon the land.* The best trained and best equipped forces, with the readiest funds at hand. No retention of the regular forces to assure the home people by their presence, but a speedy despatching of them to the front. No sparing of money, but a ready subscription of funds to the full extent of our abilities.

Even so must it be in this Gospel warfare. The clarion has sounded "Go ye therefore into all the world." There must be an immediate marshalling of the forces, an immediate gathering of the munitions of war. But these are ALREADY TO HAND. For there are 7,000 ordained workers in Canada; 80,000 in the United States; and 40,000 more in Great Britain and Ireland—all of whom are at present supported. SEND THESE 127,000 ORDAINED WORKERS WITH THE SUPPORT NOW GIVEN. Such a gift would open the windows of heaven for floods of blessing to descend—would interest the Christian Church in the perishing as she has not been since Pentecost—would run Christian thought, prayer, and sympathy in a single mould would electrify the world. Such a depletion would be the riches of the Church at HOME.

And is there anyone who has learned Christ and who counts everything loss for the excellency of His knowledge, anyone who has felt the sting and remorse of sin, anyone who believes in an ETERNAL HELL: is there anyone, a disciple of CHRIST, who would cry out against this? Surely, surely, if any people must await the preparation of workers and the gathering of funds it should be the people in Christian lands who are in the way of salvation. For to the heathen delay means eternal death. But listen once more. Last year the missionary band of workers rescued fifty thousand, while TWENTY MILLIONS OF IMMORTAL SOULS SWEEP INTO HELL, many of whom never heard of God's love in Christ even once. Twenty millions of immortal souls lost forever! One soul—one thousand—one million—twenty millions! Four times the population of Canada, one-third of the population of the United States, and two thirds of the population of Great Britain and Ireland! But listen once more, my brother and sister in Christ, did you do anything to reach these millions that have gone to the bar of God? If not, then you must share in the awful responsibility: *the blood of these souls clings to you.* Did you do everything in your power to rescue them? If not, then you must share in the awful responsibility to the full extent of your negligence.

But listen further, we are already far into the present year of grace; already many millions have perished, and what have you done! The year will soon pass; what will you have done to STAY THE MARCH OF THE MILLIONS THAT ARE SWEEPING INTO HELL! These are grave questions and concern you very nearly. For Christ did not pass you by and command another to go. The commission is "Go ye ye therefore into all the world." That means

you. But *where* are you? There are thirty millions of church members in the world. That means, if the world's population be estimated at 1,500,000,000, just 49 sends to your share.

Reach one every day, and you can reach all in 49 days, but some of these 49 may be in India, or China, or Africa, or some remote and unknown island of the sea, for you cannot expect them all to be in your own neighborhood or even in your own country. Oh, church members, what will you do? If you cannot go, will you send your pastor, or some one of your number who is ready to go? Remember, there can be no delay, for your 49 may pass away this year, and you with them.

It is not then a very light thing for the churches to send their pastors! The urgency demands it; for these are trained to the work and already supported. If one generation can sacrifice in war more than two millions of lives, and billions of money, may not a generation of Christians give a *tithe* as much for Christ and the Gospel's sake? If church members can spend *seventy-five millions of dollars* on tobacco, and *twice* that sum on luxuries, might they not do as much for Christ and the *perishing*, without speaking of self-denial? If they were to tax themselves five per cent. on their wealth for foreign missions (and they might do that much for Christ), their contributions would amount to *eight hundred millions of dollars*!

The Moravians devote one in every fifty of their number to foreign work, and contribute to their support 12 dollars (£2 10s.) each. If all other Protestant church members did likewise, they would send *six hundred thousand missionaries* and contribute *three hundred and sixty millions of dollars*.

Send, therefore, these 127,000 pastors with the support now given—a *very small* offering towards the great work of evangelizing the world. And it may be done without loss to the work in the home land, for will not *you* remain and your associate church members to the number of more than *twenty-nine millions*. Yea, and they that remain will become *twice* and *thrice* twenty nine millions, and in place of every worker you send, *two* will spring up, for "there is that scateoeth, and increaseoeth yet more. Listen, therefore, once again. It is the

COMMAND

of the risen Lord "Go ye therefore into all the world, and make disciples of all the nations" and lo, I am with you always, even unto the end of the world." It is the

WAIL

of heathen nations, but the cry comes back again, with its solemn, sad reproaching, with its piteous refrain

"We are dying fast of hunger,
Starving for the Bread of Life,
Haste, oh hasten! are we perish,
Send the messengers of life."

"Reck ye not we're dying, dying,
More in number than the sands
Lie unheeded, while ye slumber
Millions striv'ing all the way."

It is the

RESPONSE

of every heart loyal to Christ and to His fellows. *Here, Lord, am I and mine. SEND ME. The world for Thee, WITHIN THE PRESENT GENERATION.*

India's Millions.

The population of India equals the combined population of the following countries—Russia, United States, Germany, France, Great Britain, Turkey Proper and Canada.

If each person in India could represent a letter in our English Bible, it would take seventy bibles to represent the heathen population of India, while the Christian population could be represented by the Prophecy of Isaiah.

The people in India, holding hands, would reach three times around the globe at the equator.

Put the people in single file, allow three foot space for each to walk in and walking at the rate of ten miles a day it would take them forty years to pass a given point, or walking five miles a day with the present increase of population by birth rate the great procession would never have an end.

Could you put the *women* of India in a column eight deep and allow a foot and a half for each woman, thus walking in lock step, you would have a column reaching eight times across the continent of North America.

Again, could you distribute Bibles to the *women* of India at the rate of twenty thousand a day, you would require seventeen years to hand each woman a Bible.

Could you put the *children* of India in a column four deep, and allowing a space of two feet for each child to walk, in you would have a procession reaching five thousand miles, and walking five miles a day, it would take them two and three quarter years to pass a given point.

The *streets* of India would out number four cities like London (Eng.) Give to each a standing space of one foot, standing ten abreast and this closely packed column would reach the full length of New York State.

One in every six of the females in India is doomed to a desolate and degraded life, and in this awful proportion to disgrace and crime.

The common term for *widow* and *harlot* in Bengal is the same.

India in 1890.

The following lines from a recent Madras journal, show what some of the best Hindoo minds are thinking at the present time

Wearry are we of empty creeds,

Of doctoring calls to fruitless deeds,

Wearry of priests who cannot pray,

Of guides who show no man the way

Wearry of rites wise men condemn,

Of worship linked with lust and shame,

Wearry of custom, blind, enthroned,

Of conscience trampled, God disowned,

Wearry of men in sections cleft,

Hindoo life of love bereft,

Woman debased, no more a queen,

Nor knowing what she once hath been

Wearry of babbling about birth,

And of the mockery men call mirth

Wearry of life not understood,

A battle, not a brotherhood,

Wearry of *Kid yuga* years,

Freighted with chaos, darkness, fears,

Life is an ill, the sea of births is wide,

And we are weary, who shall be our guide!

THE WORK ABROAD.

The Quinquennial Conference.

Held at Cocanada, Dec. 28th, 1890, and Jan. 2nd, 1891.

PROGRAMME.

Dec. 28th.—9 a.m. Service at the chapel of the English Baptist Church, preacher, J. Shaw. 6 p.m. Service at the same place, preacher, W. V. Higgins.

Dec. 29th.—7.30 a.m. Prayer meeting, J. A. K. Walker. 8.15 a.m. Welcome address, R. Garside, very fine oration. 8.45 a.m. Historical sketch from the jubilee, D. Downie, very interesting. 9.30 a.m. Census of Christians and their families, John Craig. 2 p.m. Telugu meeting. 7.30 p.m. Devotional exercises. 7.45 p.m. The Missionary Needs of the Telugu People, J. R. Stillwell. 8.15 p.m. Instruction of converts after baptism, G. Churchill. 8.35 p.m. Discussion.

Dec. 30th.—Chairman, G. Churchill. 7.30 a.m. Prayer meeting, W. E. Boggs. 2 p.m. Telugu meeting. 7.30 p.m. Devotional exercises. 7.45 p.m. Telugu literature—need of a Baptist publishing society, W. B. Boggs; great need shown and Board organized. 8.40 p.m. Discussion.

Dec. 31st.—Woman's Work. Chairman, S. I. Hatch. 7.30 a.m. Prayer meeting, S. I. Hatch. 8.15 a.m. Caste girls' schools, Mrs. Churchill. 8.35 a.m. Bible woman's work, Mrs. Garside. 8.55 a.m. Touring in the villages, Miss Wright. 9.15 a.m. Discussion. 2 p.m. Telugu meeting, Miss Wayte. 7.30 p.m. Devotional exercises. 7.45 p.m. Sunday schools, Miss Stovel. 8.15 p.m. Education of Christian girls, Miss Schaff. 8.25 p.m. Medical work, Miss Cummings. 8.45 p.m. Discussion.

Jan. 1st.—Chairman, John Craig. 6 a.m. Praise meeting in English and Telugu. 7.30 a.m. Prayer meeting, Mr. Shaw. 8.15 a.m. Best method of paying native assistants, J. E. Davis; on line of self support very good. 8.35 a.m. The Missionary Conference, H. F. Lallanme. 8.55 a.m. Discussion; our Ontario and Quebec Mission Conference as a model in most respects. 2 p.m. Telugu meeting. 7 p.m. Telugu meeting.

Jan. 2nd.—Chairman, D. Downie. 7.30 a.m. Prayer meeting. 2 p.m. Telugu meeting for unfinished business and closing exercises. 7.30 p.m. English meeting.

This conference that we have been looking forward to for so many months is a thing of the past. But I hope and believe that its influence will be felt in many ways for years to come.

We were disappointed at the small number of brethren visitors from the American Mission. The brethren who came were D. H. Drake, D. Downie, W. B. Boggs, and W. E. Boggs, the sisters were Mrs. Burditt, Mrs. W. E. Boggs, Miss Cummings, M.D., Miss Schaff, and Miss Wayte, from the north came Mr. and Mrs. Churchill, Miss Wright, Miss Gray, Mr. Sanford, Mr. Higgins, and Mr. Shaw. All the members of our mission were present except Miss Booker, so we numbered 22, making the total of those present 38.

Every forenoon was given to English meetings, every afternoon to Telugu meetings, and the evening meetings were sometimes in one language and sometimes in the other. According to the programme three-quarters of an hour was allotted to a prayer meeting at the beginning of each morning session, but the conference voted to make the time a full hour, and even this seemed too short sometimes. These devotional meetings brought us rich blessings, and the unanimous opinion seemed to be that we should devote whole sessions to devotional exercises in future conferences. Discussion of plans is a good thing, but

after all the power must come from God, and He gives it to those who wait upon Him for it. On Friday evening, Jan. 2nd, at the closing meeting Dr. Boggs preached a comforting sermon on the joys of our religion. I think the leading thought was that we must not say, well, we have had a good time, but now we must go back to hard work. He contended that we should drink of the river of God's pleasures at all times. Sermons in English were preached at the chapel of our English church on Sunday, Dec. 28th, by Mr. Higgins and Mr. Shaw. The welcome address by Bro. Garside was very good. If I may make special note of some papers, perhaps I should mention Mr. Stillwell's on the missionary needs of the Telugu people. As this has been adopted by our Canadian conference as our appeal for this year, I need make no further reference to it. Your readers will see it soon. Dr. Boggs read a paper on Telugu literature and the need of a Baptist publishing society. As a result of this a resolution was passed requesting the literature committees of the several Baptist societies to act as a board of publication. The resolution also expressed the opinion of the conference that one or more men should be set apart to literary work.

Interesting papers were read by several others, but lack of time prevents further reference to them now. Several papers on the programme were not read.

Wednesday, Dec. 31st, was devoted to woman's work. All the papers were read as indicated on the programme, it was a busy and profitable day. Probably some of the sisters will furnish a full account of it. I must not forget to mention that we had a nice meeting at 6 a.m. on New Year's day. Two lady missionaries, one an American, and the other a Canadian, were smart that morning, they rang the church bell at a quarter before six. We had a very enjoyable service of song at the Zenana workers' home on Sunday afternoon, Dec. 28th, there were other opportunities for united praise, but that was the best. I must tell about the meetings in Telugu some other time, this is very imperfect even so far as relates to the English meetings. We reached home to-day and are preparing for work once more.

Akidu, Jan. 12th, 1891

JOHN CRAIG.

MISS HATCH writes.—You will be pleased to hear that several remarked after the first session of Woman's Day that it was the best session we had had yet. The Telugu meeting that afternoon was very large. Mrs. Churchill's Siamma read a paper on Bible Women; Mary of the Seminary now read one on Christ the Model Worker; and Julia of Nellore, one of the oldest—if not the oldest—Christian in the mission, gave us a twenty minutes talk, on Zenana work; all very good.

Extracts from letters lately received from Miss Hatch, of Samulcoota, and Miss Rogers of Cocanada.—

Miss Hatch writes "Then I have a great many come to see me and I do take time for them. Only last Wednesday I found in coming up stairs that three women were waiting for me. I was very tired and it was the hour for my siesta, but these had apparently not come out of curiosity, so I couldn't let them go. I sang "The Love of God," which is a beautiful hymn in Telugu—has a short life of Christ, with the refrain, "O see the love of God in sending His Son to die, if you believe you will have everlasting life." As is often the fashion with them, one who seemed clearer than the others explained each verse as I sang to the others, who were greatly interested. I told them to come to Christ, to leave their idols and all such worship. "O," they said, "must we not worship devils at all at all?" "No," I said, "Well what must we do if a child gets convulsions, or is delirious, or anything of that kind?"

You know they think anything of that kind the work of some demon, and so think they must present some offering to appease such, and they couldn't understand how they would get on without that. The one was a young woman, with feet and neck, arms and head nearly covered with gold and silver jewels, the other two were widows and so had no more than a little brass or copper on their wrists and one jewel in their nose. They were a most interesting group and I only wish you could have seen them as they listened to that story of stories. Ramagyamma was in (they are some connection of hers; R. being here has increased greatly the number of my visitors, as they came first to see her and then to see me) and we both prayed for them; one of the student's wives was also in and she prayed too and they seemed so pleased. One said to the other "Did you hear why they were praying for us" did you notice it was for us three they all three prayed!" And then we taught them to pray in the name of Jesus, teaching His name. It was a blessed time.

I am so very glad to hear that the ladies have taken the Seminary work into their full charge except, of course Mr. S's salary. — You are indeed attempting great things, may the Lord bless you in all.

Miss Rogers writes — Dec. 29th. On Friday our friends from the north and south began to arrive for the ninquenth annual; Saturday morning the remaining ones came by canal, so now we have with us in all 39. To-day came a telegraphic greeting from Dr. Clough, and with it the word that 1670 Christians were baptized at Ongole yesterday. When anything like that happens here you may expect to hear of it by telegraph — God grant that it may come speedily.

I have been teaching daily Bible stories to a class that Miss Baskerville sends me, and on Sabbath I have a school in a malapilly, two in fact, for when I started I only intended to have one, but there was a Maliga pilly near and I thought that I could gather all together, but found it impracticable. It seems absurd that among these pariahs there should be caste rules, but it is so, and if we succeed in reaching them we must recognize it. So I have schools numbering in both places about 60 children. It is such a relief to be able to speak a few words to the people in their own language and to give them God's word.

THE WORK AT HOME.

How our Circle held its Thank-Offering.

Of course it was talked about for some weeks beforehand, this was a part of the preparation so that we might all become interested. Then envelopes with "Thank offering for Foreign Missions" written upon the outside, were distributed among the women of the church. The envelopes contained a leaflet, *The women of India in Slavery*, and some statistics concerning the population of India. On the blank side of the leaflet was written "The Woman's Mission Circle of Bloor Street Church have arranged to hold a special thank-offering service on Friday evening Feb. 6th, at 8 o'clock; will you not make an offering over and above your usual contribution to this object? Enclose it in this envelope with a text of scripture, or other words expressive of thanks to God for some of the many blessings that come to you as a Christian woman. If it is impossible for you to be present, will you not send your offering? No signatures are to be given. Our Foreign Mission is in India." The announcement was made from

the pulpit two Sundays previous and at prayer-meeting, giving time and place of the meeting. When the evening came the programme was as follows: Song, "Christ for the World," Scripture reading, Psalms xciii. 1-2, xcvi. 1-9; cvii. 1-23. After prayer and reading minutes of the previous meeting, several selections from leaflets and articles were read, all of which were selected and arranged with reference to bringing out the reasons we as Christian women have for thanksgiving. First, a description of the state our ancestors were in before missionaries took to them the Gospel. 2nd, "Woman's Mission." 3rd, "The Position of Heathen Women." 4th, "My Thanksgiving Box." 5th, "The Legend of the Mazon, a poem." After a duet the opening of the envelopes and reading the texts alternately by two ladies formed a most interesting and appropriate ending to the programme. Then a prayer, offering these gifts to the Lord and asking Him to bless and consecrate them to His service. Singing, "Praise God from whom all blessings flow." The offering amounted to \$56.04, all of which goes to the treasurer, no expenses deducted.

News from the Circles.

KINGSTON. — Last it may seem as if we were idle or asleep in Kingston, I will send a line about our Circle, which was organized, or, perhaps I should say re-organized, when Mrs. Walker, of India, was here, and is still flourishing. We have a goodly number of names on the roll, and the collector's calls are promptly responded to, but the attendance at our monthly meetings fluctuates with the weather and other changing circumstances. With Mr. and Mrs. Walker, the Circle sent a box of gifts to the lady missionaries in India. It was a good investment, "twice blessed," for every separate letter of thanks that came, was full of inspiration and interest. Last winter, and from our regular work, we sent to Mr. Pétérét, German missionary in Winnipeg, a box of warm clothing, for distribution. With the exception of one month's contributions given to Grande Ligne, our funds are sent, month about, to Home and Foreign Missions. The Oct. contributions, doubled, and supplemented by the proceeds of an envelope social, were devoted to the furnishing of a room in Grande Ligne school. Our little band of workers seem to fill a very small corner, but,

No service in itself is small,
None great, though earth it fill,
But that is small which seeks its own
That great which does God's will.

Let us each be ready to work anywhere, everywhere, in season and out of season.

"In secret love, the Master,
To each one a whisper low,
I am at hand, work faster,
Behold the sunset glow."

M. S. LANE.

FOREST. Acting upon the suggestion given in the LINK, we held a thank offering service on Sunday evening, Jan. 11th. As the meeting was held under the supervision of the Circle Mrs. Marshall presided.

A very interesting and entertaining programme was rendered by members of the Young People's Missionary Society, members of the Mission Band and Mission Circle, and was listened to by a fair audience. The collection which was \$3.00, was sent to our Foreign Missionary Treasurer.

Our Circle is still in existence and doing a quiet work. We hold our monthly meetings regularly and the few who

attend always go home feeling that it was good to be there. Our Mission Band is in good working order, and the children often put us to shame by their enthusiasm and love for the work. We prepared a box of bed-clothes, etc., for G. Ligne, but did not get it sent until we heard that they had enough, so we sent it to the Children's Hospital in Toronto. Last October we invited the other Mission Bands in this town to an entertainment at which our Band furnished the programme, and the sisters of the church provided a nice tea.

When we last reported to the LINK, death had been busy in our midst, now again with sorrow of heart, we have to tell of another gone home. Our treasurer in the Band, E. Powrie, died June 16th, and with her went out a great part of the life of our Band. She dearly loved the mission work and was one of our best and most active workers. But God who called her knows what is best, and we hope her removal from our midst has been a lesson to us of much good, and by it we may show greater zeal and earnestness in the Master's work. Let us therefore work while it is called to-day, for the night cometh when no man can work.

J. MACKEN

KINOSTON. Nearly a year ago, we organized our Mission Band "Light Bearers." We undertook the support of a Tuni school-girl Lydia, and by means of monthly contributions, a missionary entertainment by the children of the Band, and the returns from a dollar divided amongst the members, and by them invested for the Band, we raised more than the required sum. At Christmas some of our enthusiastic young ladies for we are not all children—decided that we must have a "sale table," and by the day of our annual church meeting, had a surprising number of useful and pretty articles ready for buyers. The buyers seemed to be ready for the articles, and our treasury is fuller by quite a number of dollars. The table is to be kept supplied during the year. I wish some one with leisure, would prepare a full list of questions and answers about the Telugu country and people, our missionaries, and their work and fields, etc. I find nothing interests the children more than allowing them to "choose sides" as in the old-time spelling-matches, but a supply of printed questions and answers, such as I have suggested, would be almost necessary to make the plan a complete success.

M. S. L.

TORONTO, COLLEGE ST. The Missionary Society of this church held a thank offering service on Tuesday evening, February 3rd. A very enjoyable evening was spent, but owing to the storm many were prevented from attending. The President, Mrs. Mott, presided. Very instructive, profitable and impressive readings were given by Mrs. Bates, entitled, "God loveth a cheerful giver," and Mrs. Moor, entitled, "The Macedonian Call," solos by Mrs. Tingley. "Shall we know each other there," and Mrs. Campbell "Jesus as Thou wilt," were much appreciated. Choruses by a number of members of the Circle were thoroughly enjoyed. The envelopes were opened and Scripture texts read by the Vice-President and Secretary. The offerings amounted to \$13.72.

MRS. H. W. SCOFFIELD, Sec.

PORT HOPE. Before holding our "Thank-offering service," we had Mrs. Booker's appeal printed with this added.—We have decided to hold a thank offering service on Wednesday evening, Feb. 4th, at 8 o'clock in the basement of the church. The offerings to be brought in an envelope along with a text, without any signature. Dear sister, let us meet together to lay our gifts at our Master's

feet, and to join our hearts and voices in grateful praise and prayer for what we owe to Him, and for what the gospel has done for us. If unable to be present will you kindly send your gift?

J. A. JACKSON, Sec.

Copies were sent to all members of the church, whether in the Circle or not, who were not present when the appeal was read. Result \$27.00 (twenty-seven dollars). Printed copies of the leaflet may be obtained at one cent each, with time and place omitted or without the addition, by applying to

MRS. WM CRAIG, JR.,

Port Hope, Ont.

OSNABURCK. It is a year ago since our Circle reported to the LINK. Since then we have been slowly but steadily increasing in numbers and influence. In August we gave all the ladies of the church a supper and a literary programme on mission work. Five new members were the result of our efforts, since then three more have been added to our numbers. Our Mission Band, "The Willing Workers," have increased from 46 to 76. This fall they raised \$20 for bedding for Grandjean Ligne. The Circle made two quilts and everything necessary for one bed. The "Willing Workers" barrels were opened in June and December, and contained altogether \$37. Part of this was devoted to the support of a student in Samuleotta Seminary. We earnestly advise that every Circle that has not organized a Band, will do so, as we feel assured they will be abundantly repaid for their efforts, not alone by the money raised, but by the missionary education the little ones receive. May every Circle and Mission Band bring forth much fruit this year, in our earnest prayer.

MRS. W. T. GRAHAM

CHELTENHAM. — Last evening (Monday, 22nd February), Rev. D. M. Mibell lectured for us on "Work and Workers amongst the Telugus." The lecture, which was illustrated with stereopticon views, is just what we need. From it we learn of the work our Society has done, and is doing, and the illustrations serve to impress the facts concerning the work on the mind, and "facts are the fingers of God." We took this occasion of making a thank offering to the Lord, and while we were entertained and instructed by the lecture, it is through the exercise of thanksgiving that we look for blessing to come to us, and just in so much as we made a real thank offering will we be blessed. Amount of offering, \$20.

NORTH CAVENGA. Our Circle still goes on. Had a very interesting meeting, looked over treasurer's books, and found that being only six months jogging on they have up to the present collected \$15.06. Death has taken one of our sisters from the Circle. A resolution of condolence was passed at the meeting held Jan. 13th, lamenting the demise of Sister S. Thompson, who died in Jesus, Christ mas night, 1890. Our Circle has not grown any

WOMAN'S BAPTIST FOREIGN MISSIONARY SOCIETY OF ONTARIO.

Receipts from Jan. 18th, to Feb. 17th, 1891, inclusive.

Brantford (East Ward) M. C., \$6. Thank offering, \$4, total, \$10. Westover M. B., \$2.25; Forest M. C. Thank-offering Service, \$3; St. Mary's M. C. Thank-offering, \$2.65; Toronto (Walmer Road) M. C., \$13.09; Jarvis St. M. C.,

\$77.75; College St. Girls' M. B., \$11.50, for Bataala Lydia; Bethel M. B., \$5, for Motta Achemma; Ingersoll M. B., \$5, to be divided to support Pama Jacob and T. Sundramma; Ballieboro' Children's mission-boxes, \$11.47; Greenock M. C., \$3; Malahide and Bayham M. B., \$12, for Geddiam Tirupatayya; Toronto (Dovercourt Road) M. C., \$9; Bayley St. M. C., \$10.55; Tilsonburg M. C. (special per Mrs. A. J. Hawkins) \$10; Hillsburgh M. C., \$3.55; Brampton M. C., \$6.25; Mrs. T. H. Docew, Essex, \$5; Teuterville M. C., \$1.42; Lat Houghton M. C., \$6; Paisley M. C., \$5; Boston M. B., \$10, for V. Easdas; St. George M. B., \$17, for Kam Sanjosi; York Mills M. C. Thank offering, \$5. Patients in the Hospital for Sick Children, Toronto, for the children in India, \$2.86; Pais M. C., \$15.72, Thank offering, \$14.79, total, \$30.51; Hamilton (James St.) M. C. Thank offering, \$41.50, of which \$25 is a contribution from one member to make Miss Lillie Talbot, Chicago, a life member; Toronto (Parliament St.) M. C., \$11.85; Rloor St. M. C. Thank offering, \$56.04; Midland M. C., \$2; Zone M. C., \$3, for Katturi Satyanandam; Toronto (Jarvis St.) M. C. Thank offering, \$57.75; Howick M. C., \$3; Miss Annie Botham, \$1; Doe Lake M. C., Thank offering, \$2.70; Georgetown M. C., \$3; Woodstock M. C. Thank offering, \$22.13; Warden M. C., \$10; Mrs. Burwash, Barb, per Mrs. Newman, 50 cts.; Forest M. B., \$2; Toronto (Jarvis St.) Young People's Missionary Society, \$25, for R. Appanna; Orangeville M. C., \$3.05; Burgessville M. C., \$5; Dunfield M. C., \$4; Boston M. C. \$30, of which \$25 is to make Mrs. Joseph Johnson a life member, the remaining \$5 to be applied towards Maha hutchin's salary. Total \$593.37.

NOTE: College St. M. C. Toronto, should be \$18.15, instead of \$8.15, in last LINK. The amount of \$6.04 is from the Girl's M. B. Immanuel Church, for D. Sumie.

VIOLET KELLOGG, T. P.

109 Pembroke St., Toronto
Dec 17th, 1890

YOUNG PEOPLE'S DEPARTMENT.

A MISSIONARY LESSON FOR CHILDREN

PART I

A grain of corn, an infant's hand
May plant upon a tuch of land,
Where twenty stalks may spring, and yield
Enough to stock a little field.
The harvest of that field might then
Be multiplied to ton times ten,
Which sown thrice more, would furnish bread
Wherewith an army might be fed.

PART II

A penny is a little thing,
Which e'en the poor man's child may fling
Into the treasury of heaven,
And make it worth as much as seven.
As seven's nay, worth its weight in gold,
And that increased a million fold
For lo' a penny tract, if well
Applied, may save a soul from hell
That soul can scarce be saved alone
It must, it will, its bliss make known
"Come," it will cry, "and you shall see
What great things God hath done for me
Hundreds that joyful sound may hear
Hear with their heart as well as ear,
And these to thousands more proclaim
Salvation in the "Only Name"

That "Only Name" above, below,
Let Jews, and Turks, and Pagans know
Till every tongue and tribe shall call
On "Jesus" as the Lord of all.

JAMES MONTGOMERY.

One Self-Denial Week.

The president of the Mission Band in the Brightvale Church was Jamie Lee. She was not a very big president, but she was a very good one, and you will all agree that it is better to be good than big.

A good president of a society will attend every meeting, if possible. If not, she will notify the first vice president, and see to it that she has the programme all nicely written out to help her in conducting the meeting. Then she will always be prompt and help others to be so, by beginning in time, even if but two or three are present. She will always have a programme, and an interesting one at that. And she will be bright and hopeful, because she will have faith in the work and in God the great worker.

Jamie Lee was a good president, so she was all this.

One day Jamie came to the meeting looking very bright and very knowing. "I've got a splendid plan," she whispered to Kitty Roberts, the treasurer. "We'll see what Mrs. Gray thinks of it." Mrs. Gray was the lady director of the band.

Mrs. Gray had a special gift of interesting the members of the band to some line of work, and then making them feel that, come what might, they *must* do something to help along that very work.

At the last meeting she had talked to them about the Mothers' Jewels Home, and had given them such a glimpse of the sweet homelife already being lived there, and the urgent need of the larger Home, that the band felt that a great deal depended upon their efforts.

"But what can we do?" said Harry Winters. "We have had an entertainment already, and we have sent off our nice box money, and our dues are so small."

"Let's all try to think of some new way—something we've never done before," said Jamie.

Everybody liked that idea, and the Band agreed to hold an extra meeting the next week to bring their plans together and agree upon what they would do.

And now you are in a hurry to hear what Jamie's splendid plan was, and you shall hear her tell.

"Why, I heard some ladies in the cars talking about the 'Self-Denial Week' that the Salvation Army soldiers all kept last year. They said that a hundred thousand dollars came in from those poor people, and I thought we might have a little Self-denial Week to raise money for the Home."

Jamie blushed and looked around shyly. The children did not look very enthusiastic. The most of them had some plan that promised a good time, such as a fair, a festival or drill of some sort, but this plan looked a little poky, to tell the truth.

Wise Mrs. Gray had each one tell his plan, and after a good deal of thinking and talking, and a very little speech by Jamie, it was decided to try her plan.

You will like to hear what Jamie said which made everybody willing to do as she wished. But first you must know that Jamie's widowed mother was so poor that she had to work hard every day to buy food and clothes for herself and her little daughter. Jamie was working hard, too, to get an education, so that she might earn a living in a pleasant way than her mother did, which was by taking in washing.

W. B. M. U.

Janie was always neatly but plainly dressed—more so than any of her school friends, and so she said very simply:

"I shall just love to deny myself something for the sake of those poor children." Mamma said she did not know what I could give up, but I told her I wanted to wear my old sack one winter more, and she says I may." Janie said this with such a look of real gladness that no one could doubt her sincerity. "And so," Janie went on, "you see my Self-denial Week will last all winter."

Everybody laughed then, and Russell Gray, who sometimes took liberties because his mother was lady director, cried out. "Hurrah for Janie!"

And how did it all come out? Beautifully. There were thirty-three members of the Band, and all but five fell in with the plan.

One girl begged to wear her old hat, another gave up a 'cute little muff that had been promised her; another asked to have her Christmas present (the money it would have cost) go to the Home, and still another begged her mamma to make the sash of her new winter dress from the goods, instead of buying the nice ribbon sash she had planned to buy.

The boys could not so well save on their clothes, but they too found ways in which to deny themselves. One little lover of good things ate neither cake, pie, nor butter for a whole week, and his mother gave him a dollar for the Home, another gave up his allowance of pocket-money for a whole month, and still another denied himself an hour of after-school play every day for a week, giving the hour to hard work, for which he received fifteen cents an hour.

When the outcome of that bright, blessed Self-denial Week all came into the treasury, the astonished and delighted Band counted up forty-three dollars and sixty-two cents. "And we never had such a good time in all our lives," said Russell enthusiastically. There are two sides to self-denial: the side that we look upon, and the side that God and the holy angels see. The work of the Bright vale Band looks very pleasant here; but how heavenly bright it may look over there, who can tell? And the spirit of self-denial did not stop with these little folks; the big folks caught it too, and every good work in the Brightvale Church prospered as never before.

And the Band well, it is not running down. M. V. M. in *Children's Supplement*

INDIA. In order that we may understand the life of our foreign missionaries, we should make a thorough study of the lands where they labor. Every member of every missionary society ought to know all that can be learned of India as to its physical features, climate, people, government, and religion. If your society has not made itself familiar with this foundation knowledge, have three-minute articles, or questions and answers on these subjects. Then study missions in India. Eusebius, the historian, says that one of the Apostles, Bartholomew, went to India. An old manuscript said to exist in South India, relates that the Apostle Thomas carried the Gospel there in A. D. 52, and that he made many converts. When the Portuguese arrived in 1497, they found a large number of professing Christians. Modern Protestant missions in India began with Bartholomew Ziegenbalg, a Lutheran missionary from Denmark who arrived at Tranquebar, July 9, 1706. Eighty-six years later, William Carey, the first English missionary, entered India. Twenty years after this (1812) the first American missionaries, Hall, Judson, Newell, Nott, and Rice, were sent out. *Lutheran Missionary Journal*

Edited by Miss A. E. Johnstone.

"Inasmuch as ye have done it unto one of the least of these, ye have done it unto me."

PRAYER SUBJECT FOR MARCH.—For the workers at Bimlipatam. That a mighty outpouring of the Holy Spirit may be vouchsafed them at once, and that as we pray we may expect the blessing.

GOD'S GIFTS TO US AND OUR GIFTS TO GOD.

BIBLE READING FOR W. A. SOCIETIES BY MRS. J. W. MANNING.

1st. God's gifts to us. "Thanks be unto God for His unspeakable gift." 2 Cor. ix. 15.

What is this unspeakable gift? "For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life." John iii. 16.

Jesus said, "My Father giveth you the true bread from heaven. For the bread of God is He which cometh down from heaven and giveth life unto the world. Then they said unto Him, Lord evermore give us this bread. And Jesus said unto them, I am the bread of life, he that cometh to Me shall never hunger; he that believeth on Me shall never thirst." John vi. 32-35.

What is included in this gift? "He that spareth not His own Son, but delivereth Him up for us all, how shall He not with Him freely give us all things?" Rom. viii. 32.

What are some of these all things?

1st. Forgiveness of sins. "In whom we have redemption through His blood, the forgiveness of sins according to the riches of His grace." Eph. i. 7.

2nd. Eternal life. "For the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." Rom. vi. 23.

"He that hath the Son, hath life—He that hath not the Son, hath not life, but the wrath of God abideth on him." 1 John v. 11.

3rd. The indwelling of the Holy Spirit. "I will pray the Father and He shall give you another Comforter, that He may abide with you forever." John xiv. 26.

"But the Comforter, which is the Holy Ghost, whom the Father will send in my name He shall teach you all things and bring all things to your remembrance, whatsoever I have said unto you." John xiv. 26.

4th. Rest of soul. "Come unto Me all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me, and ye shall find rest to your soul." Matt. xi. 28, 29.

5th. Peace with God. "Peace I leave with you—My peace I give unto you, not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." John xiv. 27.

"Thou shalt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee." Is.

6th. Wisdom. "If any of you lack wisdom let him ask of God who giveth to all men liberally, and upbraideth not, and it shall be given him." James. i. 5.

7th. Victory over death. "O death, where is thy sting. O grave, where is thy victory? Thanks be unto God which giveth us the victory through our Lord Jesus Christ." 1 Cor. xv. 55, 57.

8th. An incorruptible inheritance. "Blessed be the

God and Father of our Lord Jesus Christ which according to His abundant mercy hath begotten us unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away reserved in heaven for you " 1 Pet. i. 34.

9th. All spiritual blessings. Jesus Christ who hath blessed us with all spiritual blessings.

No good thing will He withhold from them that walk uprightly.

Seek ye first the kingdom of God and His righteousness, and all other things shall be added unto you.

How may we get possession of these gifts?

Ans.—Just as we do any other gifts by receiving them, as our own. There is no delay in God's giving either, if there be any delay it is in our receiving. We may receive them slowly and doubtfully or immediately and trustfully as the centurion and the blind man.

What then must be the condition on our part for receiving these great gifts from God?

Faith and Submission. According to your faith be it done unto you. If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you. Jesus said have faith in God. Therefore I say unto you what things soever ye desire when ye pray believe that ye have them and ye shall receive them.

Submission. Thy will, not mine be done. Not as I will: but as Thou wilt.

" All that I've given to thee,
What hast thou given to Me."

In consideration of those great gifts of God to us, viz., salvation through the death of Jesus Christ, forgiveness of sins, eternal life, the indwelling of the Holy Spirit, rest of soul, peace with God, wisdom, victory over death, an incorruptible inheritance — all spiritual blessings. What should our gift be to God?

1st. Ourselves. I beseech you, therefore, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable to God which is your reasonable service.

2nd. Our time. Why stand ye here all the day idle? Go, work to-day in my vineyard. Work while the day lasts, for the night cometh when no man can work. Do with thy might what thy hands find to do. Be ye therefore steadfast, unmovable, always abounding in the work of the Lord, for so much as ye know that your labor is not in vain in the Lord.

Our money. Freely ye have received, freely give. Every one shall give as he is able, according to the blessing of the Lord thy God which He hath given thee.

Bring ye all the tithes into My storehouse that there may be meat in My house; and prove Me now herewith if I will not pour you out a blessing that there shall not be room to receive it.

Our talents. Jesus says, Occupy till I come. Unto him that hath shall be given, and from him that hath not shall be taken away, even that which he hath. Receive and give. Give Him thyself.

EXCHANGES

For our sins,	His righteousness
For our sorrows,	His joys
For our weariness,	His rest
For our weakness,	His strength.
For our mourning,	His comfort.

His gifts are free. He! every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy and eat, ye, come buy wine and milk without money, and without price. If any man thirst let him come unto Me, and drink.

" Lord, I am Thine, entirely Thine,
Purchased and saved by grace Divine,
With full consent Thine will I be,
And own Thy sovereign right to me."

Our second quarter has closed, and before this issue of the LINK reaches its readers, we shall have well entered on the third. Do our sisters remember that at the annual meeting held in Yarmouth last summer "it was unanimously resolved to raise one thousand dollars for Home Missions, one half of which will be given to the Maritime Home Mission work, the other half to the North-West and Grande Ligne" (Vide page 14 of Annual Report).

A glance at the financial statement of our treasurer in another column will show that we are very far from reaching that amount yet. It needs extra effort. It must have extra effort. Do not leave these efforts until the last quarter comes round.

We spoke some months ago of having a "Crusado Day" such as the W. C. T. U. inaugurated. Each member going out and by personal effort, bringing in new members. Or a thanksgiving service and a thanksgiving offering. Sisters of the Union have you noticed how the Master has been answering our prayers during the last year?

We asked for workers, He sent us Bro. Shaw, and now Miss Fillimore.

We asked that Bro. Higgins might be enabled quickly to acquire the Telegu language. Before Bro. H. had been a year on the foreign field news came that he had preached his first sermon in Telegu.

We asked for a blessing on Babbluh, and Mrs. Churchill writes. We believe the Lord is going to give us great joy soon in permitting us to see some of His work on our field (Vide Feb. LINK). And again, Five have been baptized. Three others have asked for baptism.

Sisters, do we not owe Him something for these answered prayers? Has He not answered, not according to our asking, but according to the riches of His mercy in Christ Jesus?

What shall we bring Him? A double membership, a three-fold offering, a faith that expects and claims His gifts. Is this too much? He gave His life.

FINANCIAL STATEMENT

Of the W. B. M. U., for the quarter ending Jan 31st, 1891.

	F. Mis.	H. Mis.	Total.
Received from Nova Scotia	\$458 57	\$90 37	\$548 94
New Brunswick	189 42	30 00	225 42
P. E. Island	34 55	1 40	35 95
Miss. Bands, N. S.	24 00		24 00
N. B.	25 00		25 00
California	5 00		5 00
Malden, Mass.	5 00		5 00
Refunded from W. B. F. M. Society of Ontario, on acct of Miss Fitch.			927 00
			\$1796 31
Nov 15 Draft sent G. W. Day - printing		\$101 84	
19 Prov. Sec., N. S., postage		5 70	
Jan 31 Draft sent John March, Esq.		1237 50	
Drafts Dis. postage		2 37	
			\$1347 41

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

Amherst, Jan 31st, 1891

Mrs. Higgins writes. "We have every reason to be encouraged, and are pleasantly and happily situated here in Chicacole. We do not regret the step we took in coming to India, but are glad that the Lord saw fit to place us in this part of His vineyard.

I am all alone with my little girl; she is a great comfort now that all the others are away at Cocanada. She has brought a great deal of sunshine into our lives."

Our hearts are filled with sorrow because of the news

that Miss Wright had been obliged to leave her post. In two letters received from her last month, she spoke of herself as so well, as just about to start on tour, and as being good for at least four years' work in India, yet. Her illness must have been sudden. We cannot expect her here before March.

WHY DID YOU NOT COME BEFORE?

[An aged Hindoo woman, while first hearing the Gospel, said "Why did you not come before?" My hair has grown gray waiting for the good news.']

An aged woman, poor and weak,
She heard the mission teacher speak;
The slowly-rolling tears came down
Upon her withered features, brown.
"What blessed news from you far shore--
Would I had heard it long before.

"O, I have bowed at many a shrine,
When youth, and health, and strength were mine;
How earnestly my soul has striven
To find some gleam of light from heaven.
But all my toil has been in vain,
These gods of stone but mocked my pain.

"A weary pilgrimage I've trod,
To win some favor from my god,
And all my jewelled wealth I've laid
Beneath the dark Pagoda's shade;
But still the burden on my breast,
Bowed head and heart with sore unrest.

"Now, I have waited many a day,
My form is bent, my hair is gray;
But still the blessed words you bear,
Have charmed away my long despair.
O, sisters, from your happy shore,
Would you had sent to me before.

"O, precious is the message sweet
I hear your kindly lips repeat.
It bids me weep for joy again,
My stony eyes were dry with pain;
My weary heart with joy runs o'er
Ah! had you come to me before."

"How welcome is the glorious name
Of Jesus, who to save me came:
And shall I live when death is past?
And may I all my burden cast
On Him? And is His mercy free?
Not bought with gifts? Such news for me."

"Yes, please forgive me when I say,
I've needed this so many a day;
In your glad homes did you not know
How India's tears of sorrow flow?
If you had known on that bright shore,
Surely you would have come before."

From "Pansy," 1870.

FROM THE AID SOCIETIES

The Aid Society in Berwick, N. S., is growing, having had six new members during the last month. The Mission Band is flourishing, and numbers eighty. This Band is managed by the young people themselves. We hope soon to hear from their secretary.

With regard to the above Society, a sister writes to our President: "On Sunday evening, last, our Society gave a concert, which was pronounced a success. We tried to have our exercises converge to one point, our Telegu mission, and our duty in regard to it. Your ex-

ercise was given by four girls and two boys, and was very interesting and instructive. Our President is one whose whole soul is engaged in the work of soul-saving. It does us all good to meet with her in our monthly meetings."

The President of Bear River Society, Digby County, writes: "My interest in mission work is increasing more and more every day. Last week I had my programme arranged, giving each her work before the appointed day. We had a very interesting Bible reading, in which all participated. We have seven new members, and expect seven more before February."

Mrs. Morse writes from Sandy Cove, Digby County, Mission Band: "We have a membership of 30, and meet once a month after Sunday school. Last Sabbath evening we had a public meeting, which proved a success. The boxes were opened and found to contain \$4.50. The collection amounted to \$1.75. After the money was poured out Mr. Morse offered prayer, and I was encouraged to believe that that little offering would have the Master's blessing. We are now getting the little folk ready for another effort in March."

Cumberland County has two County Secretaries. A very interesting letter from Mrs. Christie, Anherst, must be reserved till our next issue. We give this one item.

An Aid Society with 14 members, was organized at Amherst Shore in January. Miss Nettie Lorne, President, Miss Ella M. Boohwell, Secretary.

Will all secretaries of Societies who may not have received the Annual Reports, please let me know? The number of Aid Societies is increasing, and for fear the supply of Reports might run short, the number sent to each Society was in most cases, lessened this year. However, there are still a few on hand.

A. E. JOHNSTONE,

Pres. Soc., N. S.

We are anxious to have news from all the Mission Bands as well as Aid Societies, for the LINK. Tell us what you are doing in the way of raising extra money, and obtaining new members. Please remember that all communications must reach me, not later than 12th of the month, as the manuscript should be mailed to Mrs. Newman on 15th. Also, remember to write *only* on one side of the paper.

A. E. JOHNSTONE

ADDRESSES OF PRESIDENTS, SECRETARIES AND TREASURERS

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

Of Quebec Province: Pres., Mrs. T. J. Claxton, 461 Upper St. Urbain St., Montreal; Sec., Mrs. Bentley; Cor. Sec., Miss Nannie E. Green, 478 St. Urbain St., Mont.; Treas., Mrs. F. B. Smith, 522 St. Lawrence St., Montreal; Sec. of Mission Bands, Mrs. J. C. Radford, 10 Park Ave., Montreal. Lower Provinces: Pres., Mrs. J. W. Manning, 26 Robie St., Halifax, N. S.; Sec., Mrs. John March, St. John, N. B.; Treas., Mrs. Botsford Smith, Amherst, N. S.

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

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