



APRIL, 1901.

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CLERGY 68

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WROUGHT INTO GOLD.

I saw a smile—to a poor man 'twas given,
And he was old.
The sun broke forth ; I saw that smile in heaven.
Wrought into gold,
Gold of such lustre was never vouchsafed to us.
It made the very light of day more luminous.

I saw a toiling woman sinking down,
Footsore and cold.
A soft hand covered her—the humble gown,
Wrought into gold,
Grew straight imperishable, and will be shown
To smiling angels gathered 'round the judgment throne.

Wrought into gold ! We that pass down life's hours
So carelessly,
Might make the dusty way a path of flowers
If we would try.
Then every gentle deed we've done, or kind word given,
Wrought into gold, would make us wondrous rich in heaven.

WOMAN'S FOREIGN MISSIONARY SOCIETY OF EASTERN ONTARIO AND QUEBEC.

A special meeting of the Executive Board of this society was held in the parlour of the First Baptist Church, Montreal, Feb. 15th, 1901.

The object of the meeting was to consider the resignation of the Treasurer, Mrs. F. B. Smith, who goes from Canada to make her home in Boston, Mass.

It was with a resolution of deep regret that the Board parted with their devoted Treasurer who has worked so faithfully and well in the interests of the society since its formation, more than twenty-four years ago.

Mrs. L. H. Packard, 33 Rosemount Ave., Westmont, Montreal, kindly consented to fill the position until the annual meeting and was appointed Treasurer of the society by the Board. In accordance with the action, Circles and Bands will kindly send all communications for the Treasurer to the above address.

ETHEL CLAXTON AYER,
Cor.-Sec.

THE SUPREME NEED IN MISSION WORK.

BY THE LATE REV. G. H. C. MACGREGGOR, M. A.

Throughout the whole missionary world there is at present a very deep sense of need. Opposed as our missionaries are by the gigantic and growing masses of heathenism, they feel overwhelmingly their own helplessness. From every mission land the cry of the missionaries comes to our ears. And what do they cry for? Not men, not money, but *prayer*. Even above the urgent cry, "Come over and help us"—and God knows they have enough reason to utter that cry—we hear the words, "Brethren, *pray* for us."

This longing on the part of our missionaries for prayer is a most blessed sign. If the call of the missionaries is responded to by the home churches, and we really get down on our faces before God in prayer, we may see the mightiest outpouring of the Spirit of God upon the world that the Church has ever witnessed.

In this deepened sense of the need of prayer we have a token that the Church is entering into full sympathy with her Lord. For the Lord has all along told us that the supreme need of missionary work is prayer. In His first utterance on the subject He made this plain. "When He saw the multitudes He was moved with compassion for them, because they fainted and were scattered about as sheep having no shepherd. Then saith He unto His disciples, the harvest truly is plenteous, but the labourers are few. *Pray ye therefore.*" Before "Go," before "Give," comes "Pray." This is the Divine order, and any attempt to alter it will end in disaster. Prayer is to missionary work what air is to the body—the element in which it lives. Missions were born in prayer and can only live in the atmosphere of prayer. *The very first duty of a church in organising its foreign missionary work is to awaken, maintain, and sustain in its members the spirit of prayer.*

REASONS WHY PRAYER SHOULD BE PRE-EMINENT.

1. Prayer keeps us constantly in mind of what the true basis and the true character of our missionary work is. He who prays for missions never forgets that the work is God's. Prayer puts God first. It reminds us that only in so far as we follow the line of His will can we have true success, and it inclines us to wait on God that He may reveal His will to us.

How important all this is, especially to our missionary committees and missionary boards. We are often tempted to take the management of the work into our own hands. The carrying on of a mission involves so many business details that unless the Church is full of prayer, men will be tempted to forget God, and will try to do God's work in their own way. Prayer, therefore, keeps the eye towards God, the ear ever open to His voice, and brings the heart more and more into sympathy with His purpose.

2. Prayer supplies the means by which the needs of our missionary work may be met. The first great need of missions is *men*. If the harvest-field is to be reaped we must have labourers. But how are these labourers to be secured? Surely by prayer. Is not this what the Lord told us? "Pray ye therefore the Lord of the harvest that He will send forth labourers into His harvest." The surest way to get missionaries is by the throne of God. In the evangelisation of the world, the missionary prayer meeting is a greater force than the missionary public meeting. A praying church never lacks missionaries. If missionaries are not forthcoming to carry on the Church's missionary work, it is a sure sign that that work has not the place it ought to have in the Church's prayers.

The second great need of missions is *money*. The apostle puts the two together when he says, "How shall they hear without a preacher? And how shall they preach except they be sent." The silver and the gold belong to the Lord, and in answer to believing prayer He can bring it forth from the purses and the pockets of His people: And He will often begin with those who are praying. This is what we have to learn. Teach your people to *pray* for missions, and you have already taught them to *give* to missions. People will always give for the support of a work which has a real place in their prayers. If our missionary committees and boards were only half as anxious about the prayers of our people as they are about their gifts, if they took as much pains to stimulate prayer as they take to stimulate giving, our missionary treasuries would be full to overflowing.

3. Prayer meets needs in connection with missionary work which can be met in no other way. This is a matter to which I invite most serious consideration. Have we ever realized how much has to be done in connection with our missionary work that can only be done by prayer?

(1.) We appoint a committee or board to manage

our foreign missionary work. How can we secure that the committee will act wisely, and will judiciously employ the means put at its disposal? Only by prayer. Nothing else will secure that the men we appoint are kept in touch with God so that in the work the Spirit of God as the Spirit of Wisdom shall rest on them.

(2.) We invite men to be our missionaries in the foreign field. What provision shall we make that they be men full of faith and of the Holy Ghost? We send these men out into the heathen field. How shall we preserve them against discouragement, against faint-heartedness, against unbelief, against laziness? Only by prayer. Nothing else will do it. The best men that can be obtained for this service need to be continually upheld, and a church has no right to send out any man unless she is prepared to uphold him by prayer.

(3.) We gather out from among the heathen through the work of our missionaries groups of men and women, and bring them into the fellowship of the Christian Church. But how are we to encourage them, and keep them true? Only by prayer. Our missionaries cannot do it. They may be far away. Our money cannot do it. It is not money they want. Needs like these can be met in no other way than by prayer. This is an absolute necessity for the proper carrying on of missionary work. If it is to prosper it must be steeped in prayer.

THE CHARACTER OF THE PRAYER NEEDED.

Let me say at once it must be prayer which *costs us something*. We must not in this matter offer to the Lord our God of that which costs us nothing.

1. Prayer for missions must be *intelligent*. Many pray for missions whose prayers are practically valueless because of their ignorance. They have a zeal in this matter perhaps, but it is not according to knowledge. How can our prayers be real, if we will not take the trouble to inform ourselves about that for which we pretend to pray? Missionary prayer burns hotly only when fed with the fuel of missionary information. Prayer must be based on knowledge. The knowledge which leads to true missionary prayer is twofold. It is the knowledge of the *principles of missions*. This can only be obtained by honest, earnest, prayerful, long-continued study of God's Word. It is a knowledge of the *facts of missions*. This is to be obtained only by painstaking study of missionary literature, and diligent attendance at missionary meetings.

2. Prayer for missions must be *definite*. While we endeavour to keep ourselves informed as to the course of the movement over the whole field, we should have a special interest in some particular corner of the field. The missionaries working there should be known to us by name. We should, if possible, make their personal acquaintance. Their

names should be household names with us. Every scrap of information about them should be welcome. Then they will have a special place in our prayers. Our prayers will be definite and, growing in definiteness, will grow in power.

3. Prayer for missions must be *intense*. We must learn in this matter to labour in prayer. But what is implied in this 'labouring in prayer'? It implies our getting into sympathy with the mind of Christ. It implies that we look on the perishing multitudes with the eye of Christ until His passion fills our hearts, and the burden of their souls becomes a burden we can hardly bear. It means that we see them fainting for want of the Bread of Life, scattered and torn as sheep that have no shepherd. It means that there is borne in upon our hearts a new sense of their danger, a sense of their awful loss in knowing nothing of the Christ. It means, too, that by the Holy Ghost there is poured from our hearts such a tide of the love of Christ that we yearn for those lost souls, as He yearned for the lost world. And then we kneel to pray, to labour, to wrestle, to agonize in prayer that labourers may be sent forth, full of faith and of the Holy Ghost, to gather in these multitudes to the fold of Christ.—*The Chronicle of the London Missionary Society.*

ARE CHINESE MISSIONS WORTH WHILE ?

REV. LACY L. LITTLE.

A recent number of a New York magazine contained an article with the above heading. The writer draws a very gloomy picture of the work done by missionaries among the Chinese. He calls attention to the fact that many of the so-called Chinese converts have sought admission to the church from purely worldly motives, and that a large proportion of them fall away when their new religion ceases to be remunerative. The writer in this connection quotes from an article on "Missionary Work in China," written by a medical missionary to that country, at present in the United States. After referring to the 100,000 converts now claimed by the Protestant churches, this missionary says: "That certainly looks like progress, but what are they among so many? It is only one in three thousand, or a thirtieth of one per cent. of the entire population, that have as yet become Christians. Now, if we could feel that all these, or even half of them, were 'disciples indeed,' 'seeking first the kingdom,' it would verily be a cause for rejoicing. But we cannot so regard them, nor have we ever met a missionary that could."

It must be acknowledged that many Chinese church members are disappointing. But let us apply the criterion above given to the Christians in our own home land. Suppose we look over our church rolls and select the names of those in whose souls a

longing for the coming of God's kingdom is the controlling passion of their lives. What proportion will these names bear to the total number of church members? Here and there we may find one who places "the kingdom" first in his affections, but such are deplorably few as compared with the large body of those who profess the name of our Lord. Even granting that a large proportion of the Chinese church members are not zealous Christians, should that be sufficient excuse for our relaxing our efforts in their behalf! It has been well said that if all the missionary work done in all parts of the world from the beginning of time to the present, and so on to the end, were to result in the conversion of only one soul, it would be sufficient justification for our continuing to preach the gospel "to every creature."

But we contend that the outlook for Chinese missions and for world wide missions is not a gloomy one. "Bright as are the promises of God, which never fail," said Adoniram Judson, when asked what he thought of the hope for ultimate success in evangelizing the world. And what are those promises? Let us note a few of them: "Ask of me, and I will give thee the nations for thine inheritance, and the uttermost parts of the earth for thy possession." May we not be sure that the Son is making this request of the Father? And can any of the prayers of the Son fail to be answered? Surely we could not ask for a promise more reassuring than the following: "All the ends of the earth shall remember and turn unto the Lord, and all the kindreds of the nations shall worship before Thee." Again we read: "The earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea."

These are only a few out of a large multitude of passages in God's word which make the victory sure even in the darkest places of the earth.

The great Captain has never given the forces of His kingdom the command to retreat before the foe. Shall we who belong to the royal guard of heaven allow the followers of earthly sovereigns to put us to shame? Did the allied forces give up the expedition against Peking because the first advance column was beaten back by the enemy? No! no! From all parts of the world the cry rose up: "On to Peking, and set the prisoners free!"

The followers of the King of kings cannot, they dare not, halt while our leader says: "On to China, and on to the uttermost parts of the earth, until 'the kingdom of the world is become the kingdom of our Lord, and of his Christ!'"

As to the hope for the future, hear the testimony of an honored servant of God who has devoted many years of his life to faithful and successful work in the "land of Sinim." I refer to Dr. William Ashmore, who says: "China will yet be a tremendous factor in the world's political and industrial future, and in the world's religious future. I believe that before

the coming century is at an end Christianity will be the dominant religion in China. If you ask me why, I plant myself on the facts of Jesus' life, death and resurrection, and on the promises of God, which have right of way."

It is over a bloody field that God is leading the forces of His kingdom, while He makes "the wrath of man" to "praise" Him. Well has A. T. Whitney written :

God works no otherwise. No mighty birth
But comes by throes of mortal agony ;
No man-child among nations of the earth
But findeth baptism in a stormy sea.

Oh, countrymen ! God's day is not done !
He leaveth not His people utterly ;
Count it a covenant that He leads us on
Beneath the cloud and through the stormy sea.

—*The Missionary.*

DIED AS A CHRISTIAN—BURNED AS A HINDU.

"Mother, the memsiab has come," was the sound which greeted me as I was feeling my way through a long, dark passage from the outside to the inner court of a Bengali house. The voice was that of Sharott, a bright, dark-eyed Bengali girl, who met me at the door, led me past the cow house, across the damp, dismal courtyard, up the narrow stone steps to the best room, where her mother was standing. The room was dark and cheerless, void of furniture, and the proffered seat a low stool ; but here I always had a warm welcome, and it was one of my favorite zenanas. Sharott had attended the mission school for a few years. She had such winning ways, and was so quick to learn, that she was loved by all. But at the age of ten, just when she was most interested in her studies, and was the pride of her teachers, she was taken away and married to a man who was old and cross. As was our custom, I followed her to the zenana. She was well advanced, always had her lessons prepared, and in many ways was my most interesting pupil. Her Bible lesson was always well studied, and she delighted in talking about the beautiful stories she had read ; but, like many in our country, she was not so ready to talk about personal religion.

During the Bible lesson I said : "Sharott, why do you not give your heart to Jesus, and love and serve Him?" She answered with a satisfied air : "Your God is for you and your people. Our gods are for me and my people." She knew their sacred writings well, and she was far better acquainted with the Bible than most of our Sabbath school scholars ; and with many puzzling questions and arguments in favor of Hinduism, she would evade every attempt made to impress upon her the need of forsaking idols and accepting Jesus as her Saviour.

I felt almost discouraged, but kept pleading with God to give me this soul for Him.

"God moves in a mysterious way
His wonders to perform."

It soon came time for her to live with her husband in her father-in-law's house, which was in another part of the city. Still I followed her. It seemed as if I could not give her up. The change was sad for her. She was among strangers ; nothing but a child, with the cares of a wife upon her. She was not allowed to uncover her face before the male members of the family excepting her husband ; was not permitted to speak above a whisper in the presence of her mother-in-law, who criticised even her best attempts to obey her orders ; no championship nor love between her and her husband, in the choice of whom she had no part ; lonely and homesick, my weekly visits were bright spots in her dark life. She would meet me with such joy, and take me into the one room she called her own, and closing the door, would say : "Now I can talk to you like I used to do." On leaving she would beg me to stay "a little longer," saying : "The happiest hour of my life is the one you spend with me," and she would cling to me until I found it hard to leave her. How I prayed God would use me in leading her to Jesus. Soon she began to pine away, and consumption began to fasten upon her. How she longed to see her mother ! But it was contrary to their custom for her to return so soon after their marriage. She was failing fast, but no medicine was allowed her. I pleaded with her mother-in-law to permit her to return to her mother. Her mother's heart was kind, and Christian influence reached her home. Once there we could administer medicine and probably secure the attendance of a physician. After some delay, I said to her mother-in-law one day : "Do you not see Sharott is failing every day? Why not let her go home? The change may do her good." After enumerating her bad qualities, she added : "Well, my son's other wives died. The fates are against him ; this one is going to die too. So she may as well go home to her mother if you wish." She was sent home. We soon called a native physician, and were also permitted to bring the English surgeon to see her—something I never knew to be allowed in the zenanas in any other instance.

I shall never forget my first visit to Sharott after the physicians had held their consultation. I found her in a great state of excitement. As I entered, she exclaimed : "Oh memsiab (lady), pray to God that He may spare my life, oh, I am afraid to die!" I said : "Sharott, you have always told me that my God was for me and my people, and your gods were for your and you people. Why do you not pray to your gods to make you well?" "I have not believed in our gods for a long time," she said. "I used often to sacrifice and pray to them, but they never

answered me. You pray to your God, and he will hear." I told her if she would pray with us, we missionaries would spend the week praying that God would heal her. She consented, and leaving her a helpful book and tracts, I went my way. On my return, a week later, I found her far worse, and still in great mental agony. The first question when I entered the room was, "Have you prayed?" I told her I had, but I felt God had something far better for her than to make her well; he wished to convert her soul, make her happy in His love, and then take her to the beautiful mansion Jesus had gone to prepare for her. She listened with new interest. I felt God's Holy Spirit was working in her heart. I asked if she would not now begin seeking Jesus. She consented, and kneeling beside the poor, weak girl, we together began to turn to Him for her salvation.

I suppose, dear reader, you picture Sharott lying on a soft, neat bed surrounded with every comfort, as it is with your own dear ones when ill. No; her bed was a mat on the cold, damp ground, and she would not have had even the kind attention of her mother had it not been for the influence of Christian teaching, which had overcome many of their superstitions. I soon had to leave, but returned a few days later to find her very weak. I said, "Sharott, shall I sing and pray with you as usual?" She assented and I sang, translated into their language:

"Come to Jesus! come to Jesus!
Come to Jesus just now."

When about to sing the chorus, I said "Sharott, you are too weak to sing with me, but as I sing will you not in your heart, Come to Jesus now?" A smile lit up her pale, thin face as she answered: "I have come to Jesus, and He has saved me. I am not afraid to die now." Then resting until she could regain strength, she continued: "I will soon go to the beautiful home Jesus has gone to prepare. But I will be waiting for you. You will see me when you come." I returned next morning, but found she had died in the night. I asked her weeping mother to tell me how she died. She answered: "Sharott had been sleeping, but suddenly awoke, and calling me to her, said: 'Mother, Jesus has come to take me home.' I said, Oh, no, Sharott, you have been sleeping; you are only dreaming. 'No mother, do you not see Him so bright and beautiful? Jesus has come to take me home.' And with a face beaming with joy she fell asleep in the arms of that blessed Saviour." Already the dead form I loved so well was carried away, and was burning on the funeral pyre.

But I praised God in my heart that He in great mercy had permitted me to go to her in time.—*Mrs. Ada Lee, of the Bengali Mission, Calcutta.*

The length of life is not the measure of service.

Work Abroad.

ZENANA WORK REPORT JULY, TO DECEMBER, 1900.

The past year has brought more joy and deeper interest in the work and I think I can trace the working of God's Spirit on the hearts of not a few. There has been steady progress on the part of those who began to receive regular instruction last year, and new doors have been opened. I hope and pray that they may not have been opened in vain, but that the interest shown may be due, not to mere passing impressions, but to the abiding work of the Spirit of God. I have seventy seven houses, several of them are only visited occasionally as time and opportunity permit.

One of the women whose child attends my Sunday School told me that her little girl repeated to her at home nearly every night the hymns and the verses I taught her in the Sunday School, and she assured me that she was very pleased to hear them. In this way the seed is wafted to soil on which it was not sown, and the Word of God reaches the homes of those whom we perchance do not visit, and the ears of those who have not perhaps heard the gospel before. Will the Word of God return unto Him void?

Our women are always glad for us to read the Bible to them, and some of them are anxious about their eternal welfare. In one house where I go, I met a woman full of earnest inquiry. She told me that she had thought a great deal about all religions, and could not find any comfort in them. To use her own words, she wanted the truth and had not found it. I was beginning the Gospel of St. John with my pupil in that house, and we had a delightful lesson, she having as much to ask as I had to tell. Pray with us that she may find the truth, and that the truth may make her free.

Another case in which I am much interested is a dear woman who did not care to listen to the Bible, and got quite put out when I began to read and spoke against Christianity, so I thought it best to discontinue my visits. She sent me a message through one of her friends to ask me to come and see her. When I called she welcomed me most warmly, and after a little conversation, asked me to read to her, and seemed to be much interested, and

said I was never to leave without reading. I know the Spirit of God will soften the hard hearts and let His glorious light shine in.

One woman a short time ago said, "I am ashamed of our gods, they are nothing else but stones," so saying she brought two stones and placed them before me and said, "These are our gods, and can these save us? Ah no, your Christianity is the true Saviour, and I am going to serve Him alone." Another woman in the same house said, I cannot find the peace I want in my heart, it is always heavy with sin, but when you speak to us about your Saviour I find my heart light and happy; your Saviour must be the true One we ought to worship." I am very deeply interested in these dear women and may they soon have that peace and happiness which they are craving for.

Another woman says the Christian religion is the true and right one, and only Jesus can save; but she does not seem anxious about her soul's welfare, I fear she does not yet feel the need of a personal Saviour. Very many say they believe and have given up every kind of Puja. How gladly would I accept their statement, but for their reluctance to come out. It is I know very hard for them to give up all. May the Lord make the way less difficult, and sooner than we expect quicken the hearts of these dear women, and show them the need of a Saviour and His willingness to save.

My dear Cunumma longs to confess her Saviour more openly, and is praying that the Lord may open the way for her, and we are glad in the confident hope that He will do it in His own good time. Her people have left this place for about a year or so. I shall not see her for some time. I shall miss my happy times with her, but she has promised to write me often.

I cannot close this without a heartfelt expression of thankfulness for the mercies that the Lord has shown to me in the past year beyond what I expected and hoped for, and the prayer that He may be with us in this, blessing us even more, making us more faithful, more useful, and more full of peace.

P. H. N. BEGGS.

Dec. 31st, 1900.

Lay not by the weapons of missionary warfare while the nations are in a turmoil.

Work at Home.

NEWS FROM CIRCLES.

CHATHAM, WILLIAM ST. CHURCH.—Our Missionary Circle has held some very helpful meetings. Special mention might be made of our December meeting, given as an open and thank-offering meeting. Miss Bessie Walker, a very faithful worker in missions, gave an address on "Encouragement in Mission Work." Special music was given and an instructive paper by Mrs. Mellish. At the close collection was taken and \$6 was the amount, which was divided between Home and Foreign Missions.

At our January meeting the pastor, J. J. Ross, helped in making this one of our best meetings. He gave an address on the "Holy Spirit in Missions." Such an address as our pastor gave on this subject could only be given by one who is indeed led by the Holy Spirit. We were much encouraged to go on and work for our Master in doing our part to spread the Gospel. Two of our workers, with the President, was appointed to prepare the programme for six months at each meeting, we find this a good plan.

At our February meeting Mr. Cameron, Assistant-Secretary of Home Missions, was with us, and spoke of the New Ontario work which we are making ready to take up. We have a very good membership, but the attendance sometimes is not as large as would like it.—CHATHAM CIRCLE.

PORT HOPE.—The annual thank-offering meeting for Foreign Missions was held in the church, on the evening of February 7th. The prayer meeting service on the first Thursday evening of each month is always missionary in character, so this year there was a union meeting, the Circle and general prayer meeting uniting, and it proved a real success. Instead of the usual programme we had a most interesting and profitable address by Mrs. J. Bastow, of Peterboro', on the subject, "Giving to the Lord the first fruits, and not the remnants." Miss Edith Hume sang a solo very sweetly, after which the envelopes were opened, and the texts read, and the offering, amounting to \$26.35, handed to our Foreign Mission Treasurer. An interesting reading was then given by Mrs. Emery, on "Our Needs." At the close of which the meeting was dismissed by the pastor pronouncing the benediction.—A. M. L. D., Secretary.

OLIVET BAPTIST CHURCH, NEW WESTMINSTER, B.C.—Perhaps it might be interesting to some of the readers of THE LINK to hear from their sisters in British Columbia about our mission work. We hold our meetings the last Tuesday of the month. Our meetings are not as well attended as we could wish, nine or ten ladies being present. We have pleasant gatherings, and the missionary spirit seems to be increasing. We used to have a missionary pitcher on the table to receive our offerings. For a few months back the

members of the Mission Band have collected the money from all the ladies of the congregation. Our offerings are much larger. They used to be at each meeting about \$1.90 and \$2, now they are about seven or eight dollars, so by this way a greater interest is taken in mission work, and all have the privilege of giving. We divide between Home and Foreign work. Part of our money goes to help to support Mrs. McLeod in India. Mrs. G. W. Boggs is band leader, and she seems specially fitted for it; God grant that we may be strengthened to do His work and His will in all things, for the time is short, and the night cometh.

Mrs. G. H. PRIDE, *Secretary*.

COLBORNE.—The Circle here is a Home Mission Circle. Its members are deeply interested also in Foreign Missions, and are appreciative readers of THE LINK. On the afternoon of Wednesday, January 2nd, the Circle met at the home of the President, and after a short service, there was an enjoyable repast partaken of by members and friends. In the evening a very interesting programme was rendered and an offering of about three dollars was received for Foreign Missions. Two new members were received, and all present rejoiced in having such a profitable time together.—M. A. WATSON.

PORT ROWAN.—Our Circle held its thank-offering meeting on March 6th, at the residence of Mrs. Mahee. The chair was taken by our Vice-President, Mrs. Barritt. The reading of a thank-offering psalm was followed by a very earnest and touching prayer offered by our President, Mrs. Saunders. An invitation had been extended to all the ladies of the church, quite a number responding to the invitation. Our programme consisted of a song by Mrs. Hands, entitled "Adoration." Miss Lizzie Biddle also sang for us in her own graceful manner. Mrs. Saunders gave a reading on personal responsibility, which was received with marked appreciation. The offering was then collected, which amounted to \$4, and was equally divided between Home and Foreign Missions. Miss Ellis gave us a brief address of encouragement and cheer, after which the meeting closed with singing and prayer.—CARRIE SPENCER, *Secretary*.

BUREAU OF LITERATURE.

CIRCULATING LIBRARY—FOR EASTER.

The Living Christ, 1c. (poem); Heidis' Gift, 1c.; Margaret's Missionary Easter, 2c.; Easter Obligation, 1c.; Rolf's Errand, 3c.; An Easter Day, 3c.

MISSIONARY MUSIC.—Filasces' Missionary Songs (17 in number), 10c.; The World for Christ (containing also dialogues and recitations), 5c.; The Day Star (concert exercise with recitation and dialogues), 10c.; Cradle Songs of the Nations, 10c.; He was not Willing, 3c.; An Easter Service for Children, 2c.; Easter Harmonies, 5c.; Wen Shun Exercise and Motion Song, 10c.; I'll Tell Jesus, He will know, 4c.

Address all orders to Mrs. C. W. King, 80 Amelia Street, Toronto.

UNITED STUDY OF MISSIONS.

THIRD LESSON.

"THE CENTURY IN CHINA."

Found in 1800, in the British Museum, a Chinese manuscript of the Four Gospels and other parts of the New Testament. This turned the attention of English Christians toward China, and opened the gateway for a hundred years of effort and success in the empire.

I. LEADING EVENTS connecting China with the outside world.

10-minute Quiz.

II. DEVELOPMENT OF MISSIONS.

5-minute Papers.

III. THE PERSECUTION OF 1900: Cause, Facts, Results.

10 minutes Open Parliament.

- I. 1801-1820. 1804 Robert Morrison studying Chinese in England. 1806 Ship of Olyphant & Co., from New York, carries Morrison to China. 1807 Morrison reaches Canton bearing letter from U. S. Secretary of State, James Madison, and is, 1808 Appointed translator by East India Company. 1810 Translated into Chinese and printed, the Book of the Acts. 1814 New Testament translated. 1814 First Chinese baptized. 1818 Entire Old Testament translated by Morrison and Milne. 1818 Anglo Chinese College.
- 1821-1840. 1821 Morrison completes Chinese Dictionary. *Scouts watching at the gateways of China*: 1826 Dr. Gutzlaff in Batavia. 1829 A. B. C. F. M. at Canton. 1833 A. B. M. U. at Bangkok, later, Swatow. 1834 Dr. Peter Parker founds Medical Society at Canton. 1835 American Protestant Episcopal Church in Java, later, Shanghai. 1838 Presbyterian Church, U. S. A., at Singapore, later, Ningpo. 1839 American Reformed (Dutch) Church at Borneo, later, Amoy.
- 1841-1860. 1841 First Opium War. 1842 Treaty of Nanking opens Canton, Amoy, Foochow, Ningpo, Shanghai. *Scouts enter these five gates*. 1843 B. and F. Bible Society. 1844 C. M. S. 1845 English Baptist Society. 1847 Presbyterian Church of England, Hong-Kong, later, Amoy. 1847 American M. E. Church (North), Foochow. 1850 Tai-ping Rebellion. 1856 Second Opium War. 1860 Treaty of Tientsin. Articles: 1. Nine new ports open. 2. Toleration of Christianity. 3. Interior open to travel.
- 1861-1880. 1861 Tientsin and Hankow occupied. 1861 Presbyterian Press at Shanghai. 1863 Peking occupied by four societies. 1865 Mongolia entered. 1865 C. I. M. founded. 1866 Telegraph from Peking to outside world. 1870 Tient

sin Massacre. 1873 Manchuria occupied, U. P. Church, S'otland. 1873 Pao-ting-fu made a station. 1876 four new ports open. 1876 American Bible Society. 1876 Railroad opened, Shanghai. 1877 Shanghai Conference. 1878 Great Famine. 1879 Presbyterian Church of Ireland in Manchuria.

1881-1900. 1881 Viceroy's Hospital built, Tientsin. 1882 Shansi Mission opened. 1888 Canada Presbyterian Church enters Honan. 1888 Christian College founded, Canton. 1896 Second Shanghai Conference. 1894 Empress presented with New Testament. 1895 Fukien Massacre. 1895 China-Japan Treaty. 1896 Railroad opened, Tientsin. 1898 Reform Edicts. 1899 Rise of Boxers. 1900 The Great Persecution.

- I. (1) BIBLE TRANSLATION.—(a) Moseley's Memoir, Morrison's Work. Later versions. (b) Bible for the Blind. (c) New Testament for the Empress. Bible in the Palace.
- (2) THE PRESS.—(a) Early Press and Printers. Great Mission Presses. (b) Books, periodicals. (c) "The Book Fever," and effects. Anti-Christian books and cartoons.
- (3) EDUCATION.—(a) Anglo-Chinese College. (b) Christian high schools and colleges. (c) Universities at Nanking and Peking.
- (4) MEDICAL MISSIONS.—(a) Canton Medical Society. (b) Hospitals and dispensaries. (c) Chinese Christian hospital at Hankow.
- (5) PREACHING.—(a) Early methods. Present methods. (b) Features in cities. A country trip.

GROWTH.	PROTESTANT CONVERTS.
1814	1
1843	6
1853	350
1865	2,000
1876	13,035
1893	55,093
1900	100,000

REFERENCES.

Report of Ecumenical Conference: China's destitution of the Gospel and Supply. Vol I, Chap. XXIII, pp. 540-544. Stability of Chinese, p. 546. Character of Converts, p. 547. Reform Movement, pp. 551-554. Outlook for Women, p. 549. Dr. Ashmore on China, p. 544. Literature, Vol II, pp. 71-74. Presses, Vol. I, p. 248. Famine, Vol. II, p. 230. Blind, pp. 242-244. Medicine, p. 545—"Encyclopedia of Missions," Articles: Morrison; China; London Missionary Society; Peter Parker; Edinburgh Medical Missionary Society; Missionary Conferences.—"Statistical Tables," by Jas. S. Dennis.

II—1. Morrison: see (a) Leonard's "Hundred Years of Missions," p. 312; "Story of L. M. S.," p. 121. (b) Pierson's "Miracles of Missions No. 7," p. 121. (c) American Bible Society Record, January, 1895.

II—2. Williams' "Middle Kingdom," p. 367; Dennis's "Christian Missions," Vol. II, p. 36.

II—3. Martin's "Cycle of Cathay," Chaps. 6, 7; "Middle Kingdom," pp. 340-343.

II—4. "Christian Missions," Vol. II, pp. 420-425
Lowe's "Medical Missions," Chap. 5.

II—5. Nevius' "Methods of Mission Work."

III—Current missionary periodicals; reports; the daily press.

NOTE.—The books in italics can be had from the "Circulating Library," in care of Mrs. C. W. King, 80 Amelia St., Toronto. Also the following books bearing on this subject—China, by Gracey—Chinese Characteristics, by Smith—Murdered Millions (Medical)—Days of Blessing in Inland China—China's Millions—Griffith John James Gilmour—Our Eastern Sisters.

THE WOMEN'S BAPTIST FOREIGN MISSIONARY SOCIETY OF ONTARIO (WEST).

Receipts from February 16th to March 15th, 1901, Inclusive.

GENERAL ACCOUNT.

FROM CIRCLES.—Ailsa Craig, \$5; Bothwell, \$3; Brantford, Park Church, (50c. additional, Thank-offering), \$9.81; Brooklyn, \$3.15; Brantford, First Church, for Miss MacLeod, \$50; Burk's Falls, \$4.20; Cheltenham, \$4.40; Freelon, Thank offering, \$3; Guelph, Trinity Church, \$5; Grimsby, \$5; Lindsay, \$8.80; Listowel, \$3.53; Mt. Forest, special for Miss Morrow, for rent of shed for S. S., \$2; Markham, Second (\$4.06 from open meeting), \$9.50; Owen Sound, \$9; Port Burwell, (\$3.55 Thank-offering), \$7.15; Port Hope, (\$26.35 Thank-offering), \$37.80; Pickering \$4.05; Port Rowan, (\$2 Thank-offering), \$4.50; Peterboro', Murray St., (\$6.30 collection at special meeting and \$50 from a bequest to the George St. Methodist Auxiliary for work in India. They have no mission there, so divided the money), \$73.68; Port Perry (\$2.79 Thank-offering), \$5.40; St. Mary's (\$1.50 Thank-offering) \$1.85; Stratford (\$6.80 Thank-offering) \$7.80; St. Catharines, Queen St., \$5.66; Strathroy, Thank-offering, \$3; Sparta, (\$2 Thank-offering), \$5.94; Toronto, Jarvis St., (\$1.87 special), \$18.94; Toronto, Jarvis St., \$41.02; Toronto, Kenilworth Ave., \$3.90; Tiverton, (\$6.60 Thank-offering), \$12; Teeswater, \$5; Vittoria, \$4; Wheatley, \$1.62; Walkerton Thank-offering, \$11; Wyoming (\$1 for Famine Relief), \$4.25; Wingham, \$3. Total, \$386.95.

FROM BANDS.—Birdsville, a member for famine relief, \$3; Brooklyn, \$4; Bracebridge, for Matza Sundramma, \$2; Bridgen, \$2.16; Peterboro', Murray St. (\$7 for Tota Maryamma, \$9.50; Port Hop (\$12.03 Thank-offering), \$19.20; Port Perry, 60c; Uxbridge, for Surla Pedda Aohemma, \$17. Total, \$57.46.

FROM SUNDRIES.—London, Talbot St. Y. P. S. C. E., \$4.85; Sprucedale S. S., for B. Selvaunna, \$3.25; Mrs. E. B. Selman, Hickey, Michigan, \$5; Union meeting of Toronto Circles, \$11.30. Total, \$24.40.

REFUND.—From General Board, re Cooanada School Buildings, 4th instalment, \$157.24. Total receipts during the month, (including the refund), \$626.05.

DISBURSEMENTS.—By General Treasurer for regular work, \$374.91; Special for village schools, \$18; Extras: For

THE CANADIAN MISSIONARY LINK.

lepers, from Mrs. W. J. Robinson, Bobcaygeon, \$1; Miss Morrow, rent for S. S. shed, from Mt. Forest Circle, \$2; Famine Relief—a member of Bardaville Band, \$3.

Total disbursements during the month, \$398.91.

Total receipts since October 21st, 1900, \$2178.82.

Total disbursements since October 21st, 1900, \$3194.17.

These figures include \$501.67 Thank-offerings reported by 63 Circles, 3 Bands, and one other organization.

SPECIAL ACCOUNT—"Medical Lady" Fund.

By General Treasurer for Dr. Hulet, \$23.19.

Total receipts since October 21st, 1900, \$10.54.

Total disbursements since October 21st, 1900, \$162.32.

VIOLET ELLIOT,
Treasurer.

109 Pembroke St., Toronto.

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

Money received from Missions from December 19th to March 15th, 1901:—

Dec. 19th—Ottawa McPhail Memorial. Life Mem. (Mrs. Frith).....	\$25 00
Jan. 15th—Ottawa First Church Circle.....	20 00
Feb. 7th—Ottawa McPhail Memorial Circle.....	30 00
March 7th—Ottawa First Church Circle, (Student).....	15 00
“ “—Cheerful Gleaners' Mission Band.....	2 75
“ “—Mrs. Woods (late Ottawa), new Peterborough (Bible Woman).....	30 00
Dec. 20th—Olivet Circle.....	2 00
Jan. 14th—“.....	6 00
Dec. 31st—Thank-Offering, (Flossie Therrien).....	1 00
Jan. 19th—Perth Circle.....	24 00
Jan. 14th—Perth Young Helpers M. B. (\$17, student; \$1, Mr. J. Burden.)	18 00
Jan. 15th—Montreal East End Tabernacle Circle.....	3 00
Jan. 15th—Phillipsville.....	6 00
Jan. 18th—Winchester.....	6 00
Jan. 24th—Quebec (David John Shaw, age 14).....	32 00
Jan. 31st—Clarence (Thank-Offering).....	29 73
Feb. 1st—(Vankleek Hill Post Office) Breadalbane Circle.....	4 35
Feb. 4th—Rockland Mission Band.....	8 00
Feb. 19th—Carleton Place.....	3 50
Feb. 20th—Quebec Circle (Samulootta Student).....	25 00
Feb. 23rd—Brookville Circle.....	12 00
March 1st—Vankleek Hill.....	4 00
March 6th—Kingston First Church.....	6 00
March 9th—Montreal Grace Baptist Church M. B.....	7 50

MARY L. PACKARD, Treasurer.

33 Rosemount Ave., Westmount.

March 15th, 1901.

Not lack of means but lack of interest is the greatest drawback in missionary work.

ELKANAH BEARD, a former missionary to India tells of a remarkable answer to a little girl's prayer. The child was eight years of age, and lived with her father and mother in the great heathen city, Benares. The mother had been ill for three months, and could find no relief. This was very distressing to the affectionate child, who, one day, said to her mother, "Can Jesus make you well?" "Yes, my child, but it is not His will." "Mother, why not? Have you ever asked Him?" "Oh, my child, mother is too sick to talk to you, run and play." The child went out, but was too sad to play. Soon she came in and knelt by the bed and said, "Mother, I am going to try Jesus once more. He said 'Ask,' and I am going to ask Him. Now, mother, pray with me. O, Jesus, I've no happy days since my mother is sick these three months. She is so sick she can not talk to her little girl. Make my mamma well. She loves you, and her little girl loves you." Then clapping her hands, she sprang to her feet and cried, "He will, mother, He will." At once the mother arose from her bed thoroughly healed. Why not? After we have made judicious use of the means of cure provided by God, and still find no relief, what is to prevent an application to the Great Physician Himself?

LORD CURZON, viceroy of India, reports that the loss to India last year from failure of crops during the famine, amounted to \$250,000,000, besides several million cattle that died. The Government was strained, but expended \$30,000,000 on relief works. Christendom contributed \$5,000,000, and large sums were sent in by native princes. Yet millions suffered, and of those who survived, many are left destitute.

A LADY doctor gives an illustration which very forcibly shows the great cruelty that even parents can exhibit where Christ is not known: "We did a slight operation at the dispensary to-day which was interesting because of a phase of Chinese life, new to me, which it revealed. The patient, a lad of about seventeen, proved himself to be unmanageable by his parents. By petty thefts, and in other ways, he was continually arousing the anger of the neighbors. Because of this his family feared a lawsuit, which they knew would rob them of all their goods, so what do you suppose they did to stop the boy's misdemeanors! They rubbed lime into his eyes, knowing it would make him blind. This produced such a violent inflammation that when the boy came to us the lids of both eyes were grown together. He knew one eye was blind, but he could see light with the other, so begged us to separate the lids. This we did, but found the cornea so opaque that he can see nothing. This appears to be China's way of dealing with kleptomaniacs. It is an effectual way."

W. B. M. W.

MOTTO FOR THE YEAR: "We are labourers together with God."

PRAYER TOPIC FOR APRIL.—For Tekkali, and its lone missionary, that his heart may be cheered by seeing many come to Christ. For the Grande Ligne and our own missionary among the French in these provinces.

THE HALF NOT TOLD.

TUNE.—"Silschester."

The half hath not been told
Of our Redeemer's grace:
Only in part do we behold
The beauty of His face.

Fairer than sons of men,
More excellent by far:
The Father's well-beloved Son,
The Bright and Morning Star.

His wisdom knows no bound,
His love no tongue can tell;
His knowledge is a deep profound,
He doeth all things well.

The hungry He doth fill
With fare of great delight;
His riches are unsearchable,
And wondrous is His might.

Through His atoning blood,
And priesthood now in heaven,
Pardon for sin, sweet peace with God,
And endless life are given.

But when He doth appear
His glory we shall see,
His voice like many waters hear,
And in His presence be.

Then shall we sing His praise
In Zion's streets of gold,
And shout through everlasting days—
"The half was never told."

—G. P. McKay.

YESTERDAY, TO-DAY, AND TO-MORROW.

My Yesterday was Christ upon the tree,
Who bore the condemnation due to me.
To-day I journey on, and He shall lead,
He knows the journey and He knows the need.
To-morrow is not; but His wisdom plans,
So leave my future in His loving hands.
Full well I know those hands all worlds uphold,
The hands that hold the stars shall hold my care.

—S. Trevor Francis.

TEKKALI.

Est. 1898.

This is the last station opened in our mission and

was set apart as a separate field at the beginning of 1898. It had previously been an out-station of the Chicacole field.

There has been a church here for some years and the outlook is hopeful.

The members of the church are nearly all from the out-castes or low castes.

This was the home of Gurahutthi and Herriamah. Rev. W. V. Higgins, missionary in charge.

Though not surrounded by mountainous hills as is Kimedi there are high hills in the vicinity. The nearest railway station has been four miles away, but now there is one immediately behind our mission compound. It belongs to the branch line being run from Kimedi through Tekkali to the main line.

Tekkali is eighteen miles from Kimedi. There are two out-stations on this field—Kasibugga and Ishapur, Tompet is on this field but the missionaries are anxious to have it set apart as a separate station at once.

The church numbers 55, Dec. 31, 1899.

There are four unordained preachers, five Bible-women, one colporteur, two day schools, four teachers, five Sunday schools, ten teachers.

In a letter from Mrs. Sanford, dated Visianagram, January 29th, she says that six more converts had been added to the twelve mentioned in another letter.

Mr. Sanford was fairly well and very busy. He was trying to have the old mission house re-roofed, and repaired generally. They were hoping for a new family next year.

In a recent interview, Mrs. Bishop, certainly one of the first living authorities upon Eastern matters, did not hesitate to say, without any reservation whatever:

"In years of travel I saw many signs that foretold a storm. I saw that the hatred of the foreigner, always so marked a characteristic of the Chinese, was steadily growing. This was in a great measure due to the methods of the Roman Catholic missionaries, for whom personally I have the greatest respect. But they too often fail to make themselves popular with the Chinese. By insisting on precedence being granted the Roman hierarchy equal to that of the highest mandarins; by claiming huge indemnities out of all proportion to the damage sustained during the riots of Sze-Chuan; by the non-admittance of heathens into the churches during the celebration of Mass and other service; in all these ways they have done much to excite the animosity of the Chinese."

Mrs. Bishop also said, in reply to a question whether the Chinese made good Christians:

"The very best. There is no cringing about the Chinese. They stand before you as men, and they will endure any torture rather than renounce it. And it is

THE CANADIAN MISSIONARY LINK.

through the particular characteristics of the people that the religion will grow amongst them. They are such ardent propagandists. If a man is converted, he will not rest content until he has converted a hundred others."

Yet some journalists persist in referring to the converts in China as but few in number, and as having merely professed to accept the Christian faith through self-interest.

The year in our Mission work is fast hastening to its close, but the money is not coming in as it should, nor even as it came last year. What is the reason? Do we give and work from principle? Or must we always have a Miss D'Prazer to spur us on? Surely not, we are the Lords, surely His love will constrain us.

Our pledge this year for Foreign Missions is \$8,000. Our pledge for Home Missions is \$2,200.

We are glad to note that the Mission Band in Great Village, N.S., made two Life-members in January. Miss Helena Blackadder, Visianagram, India, and Miss Elsie Francis Layton, F. M. \$20.00.

ISAIAH 55: 10, 11.

The sale of Scriptures in Japan in 1899, was 77,203 volumes. A *secular* paper in Japan sums up the reasons for encouragement on the part of Christians as to the results of the past year: "The rapid strides made by Japanese Christians in educational work in Korea, the launching of a gospel ship for mission work in the Inland Sea, the establishment of a house for discharged convicts, the opening of reform schools for young criminals, the formation of the "Young Men's Reform Association" are all events of such importance, that they deserve our careful consideration."

A Judge of the Supreme Court, regarded as one of the ablest and most learned men who have ever occupied that important position, died in Tokiyo, a few months ago as a devoted Christian. Two battleships of the first class in the Japanese navy are commanded by Christian captians. The honoured President of the Tower House is a very devoted member and elder in the Presbyterian church, and there are thirteen or fourteen other Christians in the present Diet.—From *Baptist Mission Magazine*.

REPORT OF THE QUINQUENNIAL CONFERENCE.

The third Quinquennial Conference of the American and Canadian Baptist missionaries to the Telugus has just been held in Cocanada. It was a season of refreshing and inspiration to each of the sixty-four

missionaries whose privilege it was to be present, and has given us new courage for the battle still raging.

Our hosts and hostesses seemed to have remembered everything that could be done for the comfort of their guests, and entertained us royally in three divisions, at the Mission House, the Timpany Memorial School, and the Harris Bungalow. The programme provided for pleasant social evenings, edifying papers and discussions on living mission problems, and rich spiritual feasts.

Amongst our number were several new and returned missionaries, so one evening was set apart for addresses by them; and a thoroughly enjoyable evening it was. They told us of the brown potato fields, broken down cornstalks, golden pumpkins, and the bracing air fragrant with the odor of luscious gravensteins; and they brought messages of love for us all; then they spoke of the friends, old and young, and even little children, who are praying for us; and they encouraged us by their reminiscences of the wonderful Ecumenical conference where missionaries from all lands related the triumphs of Christ. Another pleasant evening was spent at the Timpany Memorial School. After listening to the reports of the past year and the proposed plans for larger usefulness in the future, we were asked to give substantial evidence of our sympathy and good will. As a result it was afterwards announced that the debt on the building of one hundred and forty rupees had been canceled, and that the exigency fund for the benefit of needy children had been initiated with more than two hundred rupees.

During the regular meetings of the conference we listened to many excellent papers: "The training of native women workers," "Women's work among the villages," "Medical mission work," and "Village schools," were each presented by experienced workers, who gave to us richly from their stores of knowledge gathered as they toiled. "The missionary's relation to the natives of India," set before us a high ideal, and inspired in many the desire for more of the love and patience of the Master as we come in and go out before the Telugus. The papers on "The ordination of native ministers" and "Self-government in the native churches," evoked lively discussions. The consensus of opinion seemed to be that as far as possible the missionary should allow the Church to manage her own affairs. The missionary in India must decrease as did John the Baptist, and his joy is to help the Church to do without him. When self-government has been attained the question of ordination of native ministers will settle itself. For the present all outward ceremonies should be withheld except from proved men. "The missionary's work as a soul winner" was clearly set before us by using the story of Elisha and the Shunammite's son as an illustration of the faith, love, perseverance in

prayer, and close sympathy which must be ours if we would have a soul "open his eyes" to the Light of the world. "Retrospective and Prospective" was full of causes for thanksgiving and a sure cure for any discouraged heart. You will probably have an opportunity to enjoy it also.

Under the head of business considerable attention was given to the Savaras, who live among the hills in the extreme north of the Telugu country. Miss D'Prager, whom we were glad to have with us during conference, has been deeply interested in them, and has already given two thousand one hundred rupees to help give them the Gospel; and at one of these meetings she pledged herself to give a thousand rupees annually as long as the Lord prospers her. Mr. Powell also pledged one thousand rupees more in behalf of the Welsh Baptists for the same cause.

In the first devotional meeting Dr. Boggs called forth a volume of praise to God by his remarks upon "Bless the Lord, O my soul, and forget not all His benefits." He said, "We praise so little because we forget so much." It may be that his message added richness to the songs of praise throughout the conference. Certainly such singing is rarely heard in this land. Besides this spirit of thankfulness, a consciousness of our utter dependence upon God pervaded the meetings. Mr. Walker's Bible reading emphasized the fact that the genuine realization of our own nothingness can alone fit us to receive God's power. On the last day Mr. Ferguson from the text, "God hath showed me that I should not call any man common;" and Dr. McLaurin, from "In the beginning was the Word, and the Word was with God, and the Word was God," gave us two excellent sermons which were full of strong meat, and formed a fitting close to our conference.

MAUDE M. E. HARRISON.

Parla Kimedi, January 21st, 1901.

EXTRACTS FROM A LETTER FROM REV.
MR. HIGGINS TO THE W.M.A.S. OF THE
FIRST CHURCH, HALIFAX.

"We are building the Tekali Mission House. It is always a long and tedious undertaking in India. It will be finished in April. Then, I wish we had missionaries to fill it. We need several more young ladies in our mission, and several families, but they do not seem to be forthcoming. Please pray still more earnestly and frequently for us. The heathen often seem utterly indifferent to the Gospel. If it were not for the strong conviction we have that God has called us here, we would be tempted at times to run away and leave the heathen to their fate. This phase of mission life that perhaps you do not fully realize. Oh, that we could see the heathen coming to Christ in larger numbers. Thank God some are

coming, others will come; but you and we must pray more and make more sacrifice on their behalf. Our duty is plain, the Lord help us to be faithful.

Perhaps you would like to know how we spent Christmas in Tekkali. I had invitations to Bimli, Visianagram, and Kimedi, but could not leave.

Christians came at midnight (Christmas Eve) to serenade me. They sang two Telugu Christmas hymns, and called out "Kissmiss Salaams!" In the morning several of them came to me, and asked that I give them a feast. I said that it would be quite impossible for me to give them all a feast; but I suggested that those of us who generally had plenty to eat, fast half the day, and give the food thus saved to the poor members of the church. At first they hesitated. I told them that Christians stuffing themselves on Christmas and leaving others hungry was heathenish, not Christlike. At last a number of them agreed to my plan, I joined them, and we all did without our Christmas breakfast. That evening twenty-seven people were fed. Some of them were orphan children, and some were poor Christians. They said they had not had such a feast for a long time, if ever, so our plan worked well; and those who joined in the self-denial were happy over it. What do you think of the self-indulgence of most of us in the home land on Christmas day? Could we not celebrate the day more beautifully by giving others (who cannot make any recompense) gifts? Generally we give to our friends, and they give to us in return. On our birthdays and Christmas we indulge ourselves. How about the teaching of Luke xiv: 12. It has impressed me much of late."

EXTRACT FROM MRS. SANFORD'S
LETTER.

"You will be glad to know that Mr. Sanford has lately had the joy of baptizing twelve new converts. Two of this number are daughters of S——, our Christian carpenter. The others were led to Christ by the preaching of Bosiah, who moved with his family, about a year ago, into a heathen community. He has been very faithful and earnest in his work.

"These people have been threatened with persecution, but are standing firm, and we now think that God is making a way of escape for them by softening the heart of the Mohammedan, who has been, and is still, giving them employment, although they have refused to work on Sunday."

The greatest foes of missions are prejudice and indifference, and ignorance is the mother of them both.—S. Earl Taylor.

Mission Band buds turns into blossoms, and blossoms into fruit. No work more sure of a harvest than Mission Band work.

Young People's Department.

BLIND WONG.

BY REV. CHARLES A. NELSON, OF CANTON, CHINA.

Though there is a school for blind girls in Canton, conducted by Miss Mary Niles, M.D., Blind Wong is perhaps the only blind man in the city who can read. The history of this man's conversion and how he learned to read and write by the Braille system, adapted to the Cantonese, is as follows:—

One day in the spring of 1900, the deacon of the Congregational Church in Canton came into the chapel with two young men, shabbily dressed in clothes he had given them. One was suffering from sore eyes; the other was totally blind. The deacon said that he had discovered that the two men were brothers, sons of a former mandarin, from the Province of Kiang Si. This mandarin had died, leaving his family in destitute circumstances. The elder son had been well educated, but like others of his class, had learned no trade; the younger, through an accident, became blind when five years of age. Gradually the two boys were deserted by relatives and friends and became beggars. As time went on, the blind brother became a fortune-teller, while the older, because he could write, became his assistant. In this way they made a good living for several years; but the older brother began to gamble, and finally deserted his blind brother. It was not long before both were beggars once more, and were again thrown together on the streets of Canton, and here they were discovered by our deacon.

The fact that the father had been a man from the upper class, more than anything else, induced the deacon, who also holds the rank of a mandarin, to succour the two unfortunate ones. Being himself a good Christian man, he most naturally brought them to our chapel that they might hear the Word of God, and that is how I came to know them. Like others who come for the "loaves and fishes," they said they were interested in the gospel. The next Sabbath both came to church and again heard the gospel. During the following week the deacon secured employment for the elder brother, but after that he never came near us, as he began to gamble again. The deacon also did what he could for the blind brother; he secured a home for him in the Viceroy's Asylum for the blind, near the East Gate, where he also received forty-five cents per month for rice. There were 500 blind in this place, and 700 in another place close by. The asylum was four miles from our chapel, yet the blind man kept coming, Sabbath after Sabbath, walking alone through the narrow and crowded streets of the city.

When our season for communion came, he asked

to be baptized, and accordingly was examined and was found to be sound in the faith. The church members, however, raised an objection. They said: "If we receive this man, who has no visible means of support, he will become a burden to us, and we will be establishing a precedent for blind beggars to enter our church. We therefore are not in favor of receiving him." The deacon wisely kept still, because he had introduced him, and was then aiding him a little. Under these circumstances I could not receive him into church fellowship, and he was told to wait. The blind man took no offence at this, and kept coming as usual. His case set me to thinking, and I asked myself: "Is there no way to help these unfortunate ones into the kingdom? Must they, forever, be kept outside the fold?" An idea began to formulate itself in my mind; why not teach this one to read and write, that in time he may become a teacher to the blind?

Although I then knew that I was to go home on furlough in about three months, I resolved to teach him. I had heard of Mr. Murray's System in Shanghai, but that could not be adapted to the Cantonese dialect, but I applied to Dr. Mary Niles, who kindly gave me a sheet containing raised dots to represent the alphabet with thirty-nine sounds; also the numerals up to ten, and dots to indicate the nine tones in the Cantonese dialect, also the period. The dots had value according to their position in an imaginary rectangle. In about two weeks I mastered enough of this system to begin to teach Blind Wong. He proved a bright student, and came regularly for his lesson, six days a week, walking eight miles every day.

When the church members found that I was willing to teach this blind beggar and to associate with him, they became somewhat ashamed of themselves. Moreover, when they discovered that he actually could learn to read, and that the prospects were that he might, in the future, become a private teacher in some well-to-do home, where a blind son might be found, or even a preacher to the blind, they were in favor of receiving him into the church. Accordingly I baptized him in March, 1900. He continued to do well, and in two months' time I had taught him to read, and he had also begun to write, by using a brass frame and an awl. It was a pleasure to me to teach him, and also to see him grow in the Christian life.

The Chinese, who learned of my effort to teach a blind man, were much surprised at the outcome of it. They had seen nothing like it in Canton. To think that the blind could read! It was a decided gain to me in my influence over them. Blind Wong was also a source of surprise to his blind associates in the asylum. The questions they asked him were many, and he had abundant opportunity to testify to his faith in the Lord Jesus.

During the two months I taught him I aided him

to the extent of fifty cents a month, and this, together with the forty-five cents he received at the asylum, was enough to keep him in food. Before I left Canton for this country I procured for him "Mark's Gospel," written by one of Dr. Mary Niles' blind girls; also paper for writing, and told Wong to go on and perfect himself in his reading and writing, and as opportunity afforded, to teach and preach until my return. This he promised faithfully to do. Before leaving I placed in the hands of the church deacon enough to give Blind Wong fifty cents a month while I was away, promising to send a few dollars more later. He is thus dependent upon me to this amount, but the church gives nothing, so no precedent has been established yet. I believe that on my return I shall be able to open a school for the blind in Canton, or at least get him to work as a tutor to some well-to-do blind person, and there are many such in the city. It has been estimated that there are at least 10,000 blind of all classes in Canton, China. In other places blind preachers have been able to preach with power and to lead souls to Christ, and I trust God will be able to use Blind Wong, especially among his blind associates in the two asylums near the East Gate in Canton.

Blind Wong was very grateful to me for what I had done, and before I left, through the help of the deacon who had befriended him, he presented me with two red paper scrolls; on one was written in Chinese: *The halt, the deaf, the blind, the dumb can learn the way to enter the heavenly city.* On the other: *To speak plainly of salvation and redemption, to proclaim the good tidings, this honors the holy church.*

Since coming to this country the native Christians in the south, around Canton, have suffered for the Name, but I do not think that Blind Wong has met with any serious trouble. I therefore have hopes of again seeing him when I return, and of carrying out my purpose. It may be that some who will read this sketch would like to aid in this work for the blind.

THEM POOR WIDERS.

By Mrs. Mary B. Wingate.

I've been reading, Jacob, all about the famine sufferers in Injy. We've been lookin' at the pictures—and O my! they fairly haunt me now. Such a starved, bony, half-naked set! Its jest awful! I proposed that we go without tea—though I should miss it dreftfully, it kinder sets me up when I'm tired—but Jacob said he'd have it any way, so I might as well. He said he'd give a dollar, and, as he calculated they was a shiffess set any way, he guessed that would be his part. I told him shifflessness was a great misfortin, and I pitied 'em all the more, but it's the poor widers I pity most.

They have to fast mor'n the others any way, and do all the drudgery, and wear different clo's from the

rest. Poor things! So young, too, as many of 'em are, with every man's hand, and every woman's too, agin 'em, what can we expect? They're jest driven to ruin. When I think what if Flory Maria'd been born there, I feel's tho' I *must* do something. But Jacob, he feels real poor with the hard times and low prices; and says he, as the best of men will say, "We can't help it. I wouldn't have a cow of mine 'bused that way." When I ask, "What if 'twas Flory Maria?" he says they'd better not try it while he's above ground, but I see it worries him. He's real good-hearted, Jacob is, even if folks do call him "a little near." I jest know he'll do something for that "Widers' Home." I allers did pity a wider, even in this country, unless they was "widers bewitched," and even then I sez to myself they'd been' all right if their husban's had lived, so I keep right on apityin' 'em. If Jacob had died—but I don't like to think of that; I pray the Lord I may never be one, though 'twould be wus for him, for he never would change his shirt or stockings, and his handkerchiefs—O my! and he never would take anything for his cough if I didn't look after it.

Well, as I was a-sayin', if Jacob had died, life would have been so much harder for me that I think I ought to make the Lord a thank-offering right off. I shall have my turkey money this year, and Flory Maria's made me a nice bunnit—she's real handy and tasty-like—and I've had a cape made out of Jacob's weddin' coat, so I'm fixed up real nice now. Well, I thought this year I'd begin to get some furniture for the parlor aginst the time when Flory Maria should be married, but she's so interested in Injy I really believe she would rather I'd send it out to help build that "Widers' Home" the *Helper* talks about, than to get nice things for that room. It almost worries me to have Flory Maria and her beau think so much about missions—especially the work in Injy. But I think I'll send a part of the money, anyway, and may the Lord help me to remember I was a Christian before I was a mother, and give me strength to say, "His will, not mine, be done."—*The Missionary Helper.*

AMONG the mighty men of God reclaimed from heathenism none excél Khama, a chief of Bamangwato, Africa. He was converted while young, and sought to lead all his people to Christ. The white traders followed the missionary and were welcomed. From boyhood Khama had been set against rum. The white traders begged to be allowed to bring in a little "as medicine." He finally consented, but gave them to understand that there should be no drunkenness. Soon drink had plunged the town into violence and bloodshed. Khama summoned the traders and ordered them all to leave at once, since they had trampled upon his laws because he was black. Even some who had been his intimate friends

were banished for the sake of his people. Afterwards he sent some of his own subjects to other kingdoms to preach Christ. He is himself a mighty spiritual power.

THE PREVENTION OF FAMINE

Major H. M. Conran, writing from Ixworth, sends the following interesting communication on the irrigation question:—"At the present crisis of famine in India, various schemes are in project for supply of the deficiency of water. Many parts of South India now lying uncultivated from want of water—I speak of my own time fifty years ago—were once well cultivated, being irrigated from reservoirs, which, since our occupation of the country, have been allowed to fall into ruin through neglect. Is it not a wrong principle to look alone to grand enterprises of Government like the Ganges Canal? Should we not rather seek to develop the enterprise of the native by encouraging various means of irrigation, even to digging wells, which have answered so well in Algeria? A missionary in the Central Provinces has experimented in artesian wells with good prospects of success. That the

COUNTRY IS WELL WATERED

even in failure of the Monsoon is certain, if we only study a good map of India, not merely by magnificent rivers like the Ganges, but by innumerable streamlets running amidst its hills and valleys, which, as the feeders of its rivers, have to be traced back to their sources in the valleys. From twenty-five years' travel through the country, and other sources of information, I have no doubt that India contains abundant stores of water available to render it independent of all failure of monsoons if rightly stored and developed.

"It might be advisable to observe that the quality of the water is also a matter of importance; for some rivers, like the Ganges, deposit a large quantity of fertilizing mud, like the Nile; whilst others, like the Jumna, are nearly destitute of fertilizing matter. Here, therefore, is ample scope for scientific study and research before engaging in any great enterprise for irrigation. If so much effort and finance have been expended in railways, and even in the opium trade, some such efforts might well be expended for the great factor of life—the food of man."

WHAT large oaks from little acorns grow. A poor seamstress persuaded a boy to go to Sunday school. He was converted, became a missionary to India, and it was through the influence of this man, Amos Sutton, that American Baptists started the mission to the Telugus. The old woman died, and never knew the result that sprang from asking that boy to go to Sunday-school. How surprised she will be when she hears the record in the last day.

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