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The Canadian Missionary Link

CANADA

INDIA

For the Gentiles Shall Come To Thy Light

And Kings To The Brightness Of Thy Rising

LX-3

JULY, 1888.

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TORONTO, JULY-AUGUST, 1895.

No. 11.

Editorial.

REPORT OF BOARD MEETING OF THE W.B.F.M.S. OF ONTARIO WEST.

The first meeting of the Board was held in the Baptist church, Peterboro', Friday, May 17th. Mrs. Eva Rose York having kindly offered her services to visit Circles and churches to help increase the interest in missions, the Corresponding Secretary was authorized to give Mrs. York a letter of introduction to ministers and Circles. A letter was read from Miss Baskerville, expressing her great disappointment that the Board had decided not to undertake any building this year.

Estimates for six months, beginning Oct. 1st, were passed, amounting to \$3,401. Very few of the Associational Directors being present, it was decided to pay half their expenses to the Annual Convention if the Home Mission Board will pay the other half, in order that all may have the benefit of being at the first Board meeting of the year, which is a very important one.

Future meetings of the Board will be held on the Friday nearest the 15th of September, December and January. The President and Secretary are to confer with the President and Secretary of the Home Mission Board regarding thank-offering meetings to be held in October to supply in a measure the place formerly occupied by the Convention.

The Gatham church very kindly invited the Convention to meet there next May. Definite action was deferred till the September Board meeting. Miss Nichols, of Peterboro', was appointed a member of the Board in Mrs. Dryden's place.

The following resolution was passed: "That as there has been a reduction in our estimates, we give \$100 toward the deficit of the General Board, and in case they require in addition \$100 or less to make up the balance before the General Convention, we will give that also."

The sum of \$200 was paid to the Treasurer of the General Board toward the deficit.

A. MOTLE, *Rec. Sec.*

THE TREASURER'S STATEMENT for Ontario is omitted from THE LINK this month, as Miss Elliot is away for a much-needed rest. They will be published in full in *Canadian Baptist*.

MISS ROGERS.—We deeply regret that, on account of ill-health, Miss Martha Rogers, of Tuni, has been compelled to leave for a time, the work which needs her so much, and in which she has been so successful. Miss Rogers arrived in Toronto on the 20th June; the sea voyage has done her much good. We hope that her stay in the home land will soon restore her health.

A CIRCLE WITHOUT A CHURCH.—At Gananoque the sisters show commendable zeal. They were organized in a Circle three years ago with three members, since increased to seven. They raised last year \$47 for missions. In the three years, \$140. They have started a weekly meeting for Bible study. Pray for the little band, that it may become a power at home as well as for missions.

FOREIGN MISSIONS DEFICIT CANCELLED.—The recent Convention in Toronto was a grand occasion for the Foreign Mission cause. The deficit of \$10,000 carried over in October from the preceding year had been fully provided for, and that the regular receipts for the seven months had been equal to the expenditures. This result was due in large measure to the energy and zeal of Secretary McDiarmid and the Board, but quite as much to the readiness of our people to respond to appeals in behalf of missions.

SHALL WE GO FORWARD?—The resolution that had been adopted by the General Board to limit appropriations for the current year to the amount of regular contributions for the preceding year, was not regarded with universal favor by the members of the Convention. To some it savored of lack of faith and looked like a policy of retrogression. It was unanimously voted that one or more missionaries should be sent out this year, provided that special funds sufficient to defray the expense be contributed for this purpose.

OUR NEW MISSIONARIES.—Before the close of the Convention it was announced that two new missionaries had been appointed, subject to the above provision, and that \$1,300 of the \$2,700 necessary for sending them out and maintaining them for a year, has been pledged. The names of the appointees awakened great enthusiasm. Mr. H. C. Priest, B.A., and Mr. H. E. Stillwell, B.A., graduates in Arts of McMaster University, and under-

graduates in Theology, are among our ablest and most zealous young men, and they will greatly strengthen our missionary forces. There can be no question as to the raising of the necessary funds, the appeal of the Board to this end should meet with a prompt response.

REV. H. F. LAFLAMME. It was a great pleasure to the friends of missions to see this zealous and honored brother at the Convention. To him more than to any other, was due the enthusiasm for foreign missions that resulted in the forward movement. He was among those who deprecated a non-progressive policy and who plead for an opportunity to make an effort for the reinforcement of the mission. His faith and enthusiasm triumph. Mr. Laflamme is a speaker of great power, and should be heard by as many of our churches as possible.

CHRIST LIKENESS

BY MRS. CHURCHILL, CHIRACOLE, INDIA

There is a picture in a gallery which an artist wishes to reproduce. Its beauty has touched and vitalized his artist soul, and the manifest, noble purpose, that gleams from the canvas, makes his art a grander thing to him than it was before, and gives to the life he hopes to live a breadth of possibility and an aspect of sublimity which startle and thrill him.

He must have an exact copy to show to those who will never see the original. So, day after day, he studies the picture; he brings to it different conditions of mind. Early and late, in this position and in that, he looks at it; and all the changing lights which fall upon it only bring into clearer vision the charm and form of color which continually fall upon him, till he almost despairs of getting even a fair representation.

Still, the thought that it is better to fall below the highest ideal than to aim at a lower one, is a worthy ambition, and he sets himself to his pleasant but laborious task.

Every Christian is created anew in Christ Jesus, by the Spirit of God, not to copy from a canvas a beautiful painting, but to live the Christ life among his fellow-men, to the glory of God the Father. If a great work is before the artist, a stupendous one, rich in rewards and heavy with responsibilities that make the heart tremble, is before the Christian. To show to an unsaved world what Christ was and is, what He has done and what He is still able to do, - not only a suffering, dying Christ; not only a victorious, interceding One, precious and sweet, as these truths may be to himself, but to show to all men with whom he comes in contact, a relieved or a relieving Christ, is his mission.

He has no glowing canvas to guide him, but the Hebrew poets of the Old Testament, and the Apostles of the New, have left some unsurpassed word-paintings,

which no other language can so fitly declare, and which find their fullest expression in the thoughts we cannot utter.

The nations among whom we sojourn, or the people with whom we tabernacle, cannot now point either to the fiery or the cloudy pillar, and say in hushed tones, that betokens the presence of their God among them. But if we belong to the royal household and the King's livery is upon us, should not the Christ-spirit be so manifest, that those about us would say, the One in whom they trust is neither far away nor unreal; He is still Immanuel, He is still the Prince of Peace. The life, that has given birth to such a suggestion in my heart, will not have been lived in vain.

A turned page gives us another view. He is the "Holy One of Israel". He is "the shadow of a rock"; "He is the Sun of Righteousness"; "He is the Light of the Gentiles." These and other names denote some of the relations which He sustains to His people, and they suggest to His followers some of the characteristics which they should seek to cultivate, for the servant should be as his Lord.

But He is more than this. He is the "fulness of the Godhead bodily". "He is the brightness of His Father's glory, and the very image of His substance." One climax seems to follow another, till the Infinite is reached, and we stand in the presence of Him before whom angels veil their faces. Our hearts are bowed and we say we cannot copy our picture. But we will place it in another light and perhaps get some views less unattainable. "His visage was so marred more than any man, and His form more than the sons of men. He is as a root out of a dry ground, He hath no form nor comeliness, and there is no beauty, that we should desire Him. He is despised and rejected of men. He was oppressed and He was afflicted, yet He opened not His mouth; He was cut off from the land of the living, and bore the sins of many." If it is from height to height on the one hand, it is from deep to deep on the other. That was too high for us, the glory too great; this is too deep, the humiliation too complete. From whence will our help come, and who will teach us how to copy the Divine?

There is a song in the air, and heaven has come down to earth. The mystery of all time is enacted, God is manifest in the flesh, and our word-paintings have become living realities in the life of Jesus of Nazareth. Now we have something more than description for a guide. There is a life lived; lived patiently to the end; and now being touched with the feeling of our infirmities, there is a bruised hand stretched out to us, and a voice is saying, "Follow thou me; fear not, for I am with thee; be not dismayed, for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness."

That wounded hand has broken the bands of death, has opened the gates of heaven, and the suffering Saviour, the Man of Sorrows, the One who emptied Himself, has passed into the glory beyond, is now exalted above all principalities and powers, and is re-enthroned with His Father.

And we, we almost feel, as if we were left in the dark; yet we must not stand gazing up into heaven, but, with one supreme purpose, turn our faces towards an unbelieving world, and by the daily manifestation of an indwelling Christ, constrain men to acknowledge that the Man of Nazareth is the Son of God, and the Saviour of the world.

Can we do it? Can we even try to reproduce that life in our own? If we have been bought with a price, if we are heirs of God, and joint heirs with Christ, should we not regard ourselves as shut up to this one course? Should we not encourage one another with, "Consider your calling, brethren, and count the cost all joy, for the excellency of the knowledge of Christ Jesus our Lord!"

There is that life lived, which is like a line of white light, to which we may revert, from which we may draw lessons; and we may lay the crooked paths, which our feet make, by the straight ones, for comparison and profit. The principles that produced such perfection here, we may incorporate into our own. They were potent for good then, they have not lost their power now; neither have the hearts of men changed.

Furthermore, when the gates of heaven were flung wide to receive back the eternal One, the Holy Spirit of God came down to earth, and He does not speak for Himself, but He shows us the things which pertain to Christ, and He will lead the willing mind into true copying. With such an attractive, and such a perfect pattern, with such a faithful, ever-present helper, we surely should, in some measure, at least, reflect the image of the Heavenly. None of the elements of success are lacking here; but to the fact, that we have this treasure in earthen vessels, may, perhaps, be attributed the many apparent total or partial failures, that meet us on every hand. If the children of God, have been chosen out of the world, and the One who chose them, could say of them, "Ye are not of the world even as I am not of the world," then their lineage should be sufficiently distinctive to win the world's hearty, though, possibly, unwilling endorsement. Of a surety the wheat and the tares will grow together, but the wheat, though, a poor quality it may be, should always be recognizable as wheat, and maintain a separate existence from the tares.

The picture that won the heart of our artist, impressed him greatly, as a comprehensive whole. But when he came to study, to copy, he considered position, outline, form, color, expression. To Christ, our exemplar, we have yielded the best, which our poor hearts can give of adoration and devotion. But if actual growth in

His likeness is seriously contemplated, if it is our daily effort to be more like Him to-day than yesterday, and more like Him to-morrow than to-day, we must study His character more carefully and in detail.

As we glance at this central figure of the universe, we see that He sustains the ordinary relations of private and public life. He was son, brother, friend. He yields deference and filial obedience to His parents. He is the oldest son and brother, and as such, works diligently and faithfully, as a contributor to the maintenance of the family. His hands were hardened by the work of a poor man, whose daily labor supplied His own and the recurring wants of others. We also read, that He grew in favor with other men. Not many words, but they speak much. They mean that He possessed the sterling, manly qualities which men respect and love. He must have had an ever-growing consciousness of His divine origin, and the stupendous nature of His mission, and He must have been clothed with a very gracious humility, that no suggestion of the same crept into His private life. After years proved that any such claims only needed reality to produce proportionate alienation.

A manifestation of this kind in the home circle, might have been covered by the love that was His there, but it would not have passed the public mind unchallenged. His growing in favor with men proves how well He kept His secret, till the time for action came. In the Jewish society of Nazareth He was wise and discreet, to an eminent degree, else later on, when men thirsted for something with which to accuse Him, some, at least, fancied trifle, would have served as a foundation to build upon. How our communities and homes would be sweetened if the village and home life of Jesus of Nazareth, simply as such, before He became the acknowledged Christ of God, were there studied and mirrored.

We scarcely need a thought to show us how far we and all the world have strayed from this pattern of Christ-likeness. Still, it is a subject that can bear much thought with profit to the thinker, and no one will ever attain much likeness to Jesus in this regard, without many struggles and many failures.

But He is more than Jesus of Nazareth; He is the Mighty God, the Everlasting Father, whose mercy endureth to all generations, and with His help all the efforts of His weak, erring children will not end in failure.

But there is a stir in Palestine. The echo of a strong voice is lifted up on the banks of the Jordan, calling men to repentance, has reached His quiet village home, and to Him it is the call of God. Was His human nature ready? Ready for what? Did He feel or think as a man, as He put by for the last time the tools with which He had worked, and laid aside forever the emblems of His private citizenship?

He must have known how the step He was now taking would cause Him to be treated at Nazareth, at no distant

day. The old life is behind Him, and all its manifest or hidden virtues shine out with a more resplendent lustre in the new, which He now enters, and is before us as a copy.

If the God man was humble as a private citizen, His first public act is characterized by a marvellous condescension, which, from this time forward distinguished Him from all other men, and sets upon Him the seal of divinity. Many come to the preaching of the Baptist, they come with all the external and internal evidences of sin upon them, the sin-burdened, sin-seared sons of humanity. We who belong to this class, often shrink from the degraded, the vile, the impure. But the Holy One of God walked among these with undimmed eyes, and asked, as did others, at the preacher's hands, the rite, which was not only a public acknowledgement of past sinfulness, but which was accepted as a proof of an inward change, and a determination to lead a better life. Bystanders regarded this man as one of their kind, and as He made no effort to disabuse their minds, anyone hearing the few strange words that passed between Him and the administrator, must have looked curiously on the calm demeanor of one, and the sudden change in the attitude of the other. For he, his whole being thrilled, heated not knowing why. The descending dove showed him that the Anointed One was here, that the Head of the Kingdom which he preached, the One who knew no sin, was quietly allying Himself with sinners, and the words of the old prophet, "He was numbered with the transgressors," must have floated into his mind. Sinners such as we cannot fully understand this, it is too Godlike, too sympathetic. But how much do we need to strive after resemblance here, to be largely used in soul winning!

We are rather fond of making our positions clear, lest we be counted in error, which certainly is often a wise procedure. But in this one act of our Lord there is the apparent, the seeking, solicitous love, the self abnegation that must in some measure be ours, and the unsaved that see it; telling them we have it is not enough.

Christ came to win the world. He came sufficiently near to be touched and to touch. He put his hands upon them, while lips and eyes spoke love. We help Him in so far as we are really like Him. Conscious or apparent strength is very attractive in humility, something which we do not always remember. Though Christ was "Master and Lord, He was among them as one that served: He came not to be ministered unto, but to minister," and in so doing drew many unto Him.

But there is a straight line drawn between His love for the sinner, as herein manifested, and His stern hatred of sin, where, perhaps, we come very far short. By nature, we do not love righteousness, and after the new creation takes place, the old is ever ready with some palliating excuse.

Whatever is not of righteousness, Jesus called sin, and denounced it in terms not to be misunderstood. On the part of Christians there is a fraternization with the world to-day that is robbing the church of her power and of the victories with which she should be crowned. And, to some extent, does not the secret of this lie in the fact that the children of God think too lightly of the evils that are abomination in the sight of the Lord. When sin is called sin, is there not the truest opportunity for the exercise of that divinest of all graces, the charity or love of which the Apostle Paul writes to the Corinthians? None are so gentle and compassionate with the fallen as Jesus, and none recognize sin more quickly or hate it more than He. He delighted to do the will of God, hence both of these things were easy to Him; still of Him it was written, "Yet learned He obedience by the things which He suffered."

We are not very obedient. To be Christ like, to be so Christ like that the world will not be in love with us, at least will not be satisfied with us, are we ready and willing to take lessons in suffering?

Paul said of some of the early Christians, "They all seek their own." He did not mean their own highest good, for that lay in the path of obedience, let that lead whithersoever it would. Christ sought to do the will of God; ways and means were secondary; what men would say, did not enter into the question. If we would be like Him we must heed His admonition to seek first the Kingdom of Heaven, which means that we should consider the relation of every action to the cause of Christ, and take that course which makes for its advancement. This is obedience, and obedience is Christ-like. On one side, its fruit is not always peace and love; on the other it is peace and love in the highest degree.

Obedience leads us into a path which was well trodden by our Lord, but it lies apart from all the ways of the world.

His was a separated life. He was always alone, and seldom understood. It was ever the same, whether surrounded by the busy throngs of Jerusalem or in the desert place apart. Perhaps on the mountain top, which we sometimes call lonely, heavenly ministers rested Him and He was sympathized with and strengthened by the angels of God. Though the opinions of men could not move Him from His purpose, their coldness, their disapproval, their unbelief must have hurt Him far more than similar things hurt us. And how His sensitive nature must have quivered under their taunts, their reproaches and their rejection. The home at Bethany was ever open to Him, and the eleven loved Him, yet He was alone. His sympathies were for all classes and conditions of men, yet he hid, as it were, our faces from Him, while He trod the winepress alone, and of the people there was none to help. We will not find easy copying here, but "Come out from among them and be ye separate, saith

the Lord God Almighty," and we hear a voice saying, "This is the way, walk ye in it."

There is another thing about Christ, wherein if we resemble Him there is much encouragement and rest. He could wait. He is waiting now. Waiting results for which some of us are yearning.

In our poor way, we have tried to be co-workers with the Master, and the service has been sweet. Can we take an advance step now, and wait with Him? He is waiting the tardy submission and acknowledgment of an ungrateful world, and the hearty obedience and co-operation of his half-hearted children. He is waiting justification. And He is waiting to be crowned in Heaven with the sure and satisfying fruitage of His wonderful life and His sacrificial death. "Even so, come Lord Jesus, come quickly." Then we shall be like Him, and we shall be satisfied when we awake in His likeness.

Work Abroad.

[The following private letter to the Secretary was received some weeks ago. We publish it that the readers of THE LINK may become better acquainted with our sister, and appreciate her heroism.]

MISSION HOUSE, YELLAMANI HILL,

February 12th, 1895.

Dear Mr. McDuermid,—I am afraid you will think it strange that since my husband's death you received no communication from me. Before explaining why I have not done so, I wish to thank you, very sincerely, for your loving letter of sympathy, which was received on Christmas Day; and also for your prayers, which the Lord has heard and answered, and it has been most wonderful how He has kept and sustained me in this hour of trial. I am sure the sad news must have been a great blow to you all, as it was to us here, especially to myself, who nursed him for three weeks, but never thought he was so near home until three hours before the end came.

I could not bring myself to think the Lord would take him when workers were so much needed, and no one ready to take up the work on the Narsapatnam field. The Lord knew what was best, and we know "He doeth all things well." It was a great comfort to me to know that he did not suffer the last twelve hours, and passed away quietly without a pain, surrounded by many of his fellow-workers.

His death is a sad loss to the Mission, and the Telugus, and to myself, but we cannot mourn for him, as we know he has only gone before, and now he is free from all pain and care, and serving his Master in His very presence. He has seen the King in His beauty; he served his Master when here, and nothing came in between him and his loved work. And I remember so well how badly he felt at having to leave the work last March, when we

were compelled to go away, to escape the great heat. It was his wish that I should go away and he remain at his post. I could not consent to it, as I could see he was failing in health, and our stay in Bangalore did not appear to do him much good. On our return to the plains I thought he was gaining a little strength, but at the same time knowing he was very weak. Directly the rains came he grew weaker, and as soon as they were over, and everything in the Bungalow was damp, he was taken with fever. I, at first, was not the least alarmed at the fever, as I have had so much myself, and this being my husband's first attack. From the second day I could see that it was more than ordinary fever, but did not send for help till the fourth day, when I sent a man for Mr. Laflamme, who, I thought, was only 15 miles away and not 43, as he was. It was nearly two days from the time the man left Narsapatnam till Mr. Laflamme's arrival, and four days before Dr. Smith came. Both of the brothers stayed with us a week, until my husband was strong enough to be moved. He stood the journey remarkably well to Cocanada, and for the next two days was able to be up a little. On the third day the fever again returned, and with it what I only thought was a boil, but which proved to be a carbuncle, and, as you know, proved fatal. All that human skill could do was done, and the last 18 hours Dr. Smith was with my dear husband. Every brother and sister who was in Cocanada at the time, did all they could for us both; and, although the Lord sent this trial to me, away from home and loved ones, I did not lack for friends, for one and all were as kind and loving as they could possibly be; and for all their kindness I do not know how to express my thanks. This is my first trial, and I do thank the Lord for all the needed strength He has given me, and for His sustaining power, which enabled me from the first to say, "Thy will be done."

Since my husband's death, it has been my wish to remain here, and carry on the work in Narsapatnam, till a new missionary was ready to take the place of him who has gone before. Until my future was settled I felt I could not write to you. I am afraid you will think I have been a long time coming to a decision. I took it to the Lord from the first, to be guided by His hand alone, knowing He would lead me, as some of the friends thought it advisable for me to go home and get a thorough change before starting on my definite work. I consulted that Dr., who advised me taking a thorough change, and at the same time said he did not think I would get that needed change in India. On hearing this I thought it would be far better for me to take the change first, than after a year or so be compelled to take furlough. I have realized that the great strain and loss is telling on me much more than I thought it would, and I know I have still a considerable amount of fever in my system. Taking these things into consideration I have decided to return

home. To come to this decision has been a hard trial, and has not been done without much prayer and consideration, as I love the work and the Telugus. I wish to say here, should the Lord still lay this work on my heart, as it is now, it will be my wish to return to it as soon as I am stronger, and to offer myself to the Foreign Mission Board. Naturally I would like to return to the Narasapatnam field, but would be willing to go to any place Conference appointed me. The happiest years in my life have been spent in the Lord's work at Narasapatnam, and there I have experienced great joys in seeing these poor people leave heathenism with all its darkness, for the light and liberty of the children of God, and afterwards baptized into the likeness of Christ's death and burial, and risen to newness of life.

Since the beginning of the New Year I have been in Yellamanchili in charge of the Boarding Boys' School, which was formerly at Narasapatnam, and will still continue this work till I leave in March with Mr. and Mrs. Laflamme. I was in Narasapatnam last week, and spent a very happy time with the Christians, who are feeling very lonely, and miss us so much. It was hard to leave them after two short years only of work amongst them. I am sure many of the friends in the home land will pray for the handful of Christians without a missionary reading at the station. They need our prayers, as most of them are new Christians. I feel thankful there are David and his wife Sarah, on the field, as they are two faithful workers, and I know they will, the Lord being with them, do their best to instruct the Christians.

ELLEN BARROW.

TIMPANY MEMORIAL SCHOOL.

(Some extracts from a private letter.)

We are having holidays in our school this month, and only a few of our girls remain with us, so the house seems quiet and empty in contrast with the noise and bustle of the numerous family which it has held all the year. An upper storey is being built on our house, and the work has caused considerable dust and confusion the past four months. This has interfered somewhat with school work and made it less satisfactory. However, we are bearing this patiently, thinking of the greater comfort and convenience in store for us. We have been very crowded the past year, and the health of our girls has suffered in consequence.

April has been unusually cool for India, but May is sustaining her character as a hot season month pretty well. Our station is almost deserted, Mr. Chute being the only one left in the Mission Compound. Miss Simpson and Miss Baskerville are in Darjeeling, Miss McLeod with Miss Hatch in Ramachandrapuram. Our young ladies

go where they can keep cool during these hottest months, and come back with fresh vigor for their work when the heat is over. I was glad for them last Sunday that they were away. It was so hot here that our muscles were all relaxed and we had scarcely strength to sit down, stand up, or walk. It was too hot to perspire, and our tongues and throats were parched. I felt sorry for Mr. Chute who had to preach that evening, but he gave us an excellent sermon in spite of the heat.

Sunday night a shower came, which gave us great relief. We are so very sorry to lose dear Miss Rogers. It is a providence hard to be understood, she seemed to be needed here so much just now. With love, yours very sincerely,

E. E. FOLSOM.

Cocanada, India, May 14, 1895.

BOBBILI.

To the readers of the LINK.

DEAR SISTERS, I believe I have not yet reported myself through these columns as being at home again in India, although it is more than three months since I returned.

I had a glad welcome back from our Canadian missionaries at the Conference in session at Cocanada, and one joyful day at the Conference.

Then we of the north had a good day in the cars as we journeyed to Vizianagram, and a picnic style of it for the night at Vizianagram, for our brother and sister Shaw were all packed up for America.

The next evening we journeyed by jinricksha to Bobbili. Safe home again after the long, long voyage from India to Nova Scotia and back alone!

On Sunday morning I was received at the school by a shower of flowers and a "God bless our Manager," in concert from the pupils, and an address and prayer by the teachers. Since then we have been to our own special Conference and Telugu Association at Kimmidy, both of which I enjoyed exceedingly. It has been such a joy to come back to my work again. There seems to be so many needing me, whom I, with the Lord's blessing, can help up to a higher life. These weeks and months have been filled with busy days.

My own house to put in order and get the house-keeping wheels running smoothly again. My boarders' housekeeping to re-establish, their food and clothes to look after, and their needs, mental, moral and spiritual, to attend to as well. The school in town to see to, inspection, examinations and prize-giving to provide for and successfully carry through. Re-classification and another year's work started in week-day and Sabbath school and their weekly prayer meeting. My zenana women to visit, old pupils, now gone to their husbands' homes, to see and rejoice over, when they listened so

eagerly to the old truths learned in school, and sang with us our hymns, (even choosing what we should sing) and bowing with us in prayer. Also going out into the streets with my Bible women and telling other women at their homes the good news of salvation.

Then the last three weeks have been spent in tent, on tour with Mr. Churchill and a very small band of native helpers. And my heart has rejoiced to be where so many hungry souls are, with the Bread of Life in my hands to give to them.

Hungry souls the people have, hungering for something, but O so few realize that it is for this Living Bread which we are sent to offer to them. I went some afternoons over the paddy fields and under the scorching sun with our preacher Basavanna, or our teacher Sun-ganna, to villages a mile, mile and a half or two miles away, helped by my presence and singing, to gather 20 or 50 or 100 of the people together to hear of the Saviour of sinners, the Saviour who wishes to save them, and after the preaching walked back to the tent after dark. Tired? Yes, so tired, but O so glad to be here and at work again. Into the town of Kajam, where they live, and to the nearer villages Mary, Basavanna's wife, accompanied me. She with her little boy astride her hip, and supported by her arm, and a Testament and hymn book in her other hand, and I, with my umbrella and book, set out day after day into the different streets. She could not leave her little boy of two years at home, for the door was locked, and Basavanna away preaching with Mr. Churchill, and the neighbors could not keep him, for it would defile them to touch a Christian's boy, so she took him and he never made any trouble.

When we saw two or three women under their veranda looking at us we would approach and ask if we might come under the shade of the veranda too, we had some good words to speak to them. They usually invited us in, sometimes they would say "go on to that house, it is a better place."

After we sat down and asked a few questions about their children or the woman of the house, we would ask them if they wished to hear us sing. They most always answered with gladness "Please sing," so we would sing "What can wash away our sin?" or "Come to Jesus," or some Telugu hymn and tune both. While singing, most of the women and children and many of the men of the street would come together to look at us and hear us sing. We would then read a few verses of Scripture and explain to them, always finding Christ and the way of salvation in what we had read, and always praying with and for them before we left. Sometimes we would have three such meetings in an afternoon, always returning to the house or tent after dark.

In the course of our tour we visited three Rajah caste villages and spoke to many who are almost Christians. How earnestly we prayed that the Lord would use us to

bring them out fully into the light. They come right up gladly to the river, but there they stop, they can't endure to be cast out by their relations and friends, and so they cannot be baptized. One afternoon I suppose there were 50 of the men gathered at the tent from the nearest village. They would not come into the tent, of course, not even touch a rope that held it in place, for fear of defilement, but sat out on a bank near and the Lord helped me to talk to them an hour there, from before sunset and up to dark.

Mr. Churchill and the preacher and teacher were away to the distant villages. Mary and I had gone into their village to see the women, and while talking, a man came saying that all the Rajahs were waiting at the tent to see me, so after we had finished at that house we returned to the tent. She went to cook their own evening meal, and I went to see the congregation of Rajahs. They treated me very politely, and asked me first if I could tell them the way to heaven, and listened without any controversy while I told them the way as well as I could. Then they asked me about this baptism of the whole body in water, and why this was necessary. We talked a long time and prayed with them, but they said they could not do that. The people of their caste would never allow them to come near their houses again, or to touch them. I asked if one of them fell into sin would that break his caste? They said No, but if one were baptized it would. I showed them that if following the Lord would break their caste and following Satan would not, then caste must be something that ought to be done away with, for it was not of the Lord.

Their only reply was that they could believe in the God of the Bible as their Father, and Jesus Christ as their Saviour from sin, but they could not be baptized.

Dear friends, is anything too hard for the Lord? He who has begun this good work in those villages, can He not bring those believing souls all the way into the path of obedience?

The women listened well in the three Rajah villages I visited, and my heart was filled with joy by the individual attention given to our message by some of those whom I have no doubt are truly believing. But O this terrible barrier of caste has to be broken through before you will hear of any baptisms among them.

We have had two baptisms and one marriage at the station since I returned.

Bro. Brown, of Vuyuru, wrote us that he had baptized 74 since we met at Conference. I said, when I read it, O for the four without the seventy. We would tune our harps to a pretty high note of praise, if we could have baptized four even on our tour.

But we shall have the seventy-four some day on the Bobbili field, and I shall joyfully work and pray and wait for it, even if I am only permitted to see it by faith on this side of the river.

I have very many pleasant recollections of my visit home to cheer me now that I have returned into the thick of the battle against heathenism. I remember the faces of many interested ones in the home-land, and the remembrance helps and encourages me, for I feel that we are not alone. There are many earnest ones praying faithfully for the success of this God given work. We only wish the number was increased a hundred or a thousand fold. Then the prayer of faith would prevail, and the Telugus would be brought in speedily into the kingdom of our Lord and Saviour Jesus Christ.

I hope we shall have the pleasure of welcoming some of our *volunteers* this fall to India. I can assure them the "Lo and I am with you always" never fails.

Your sister in Christ,

M. F. CHURCHILL.

April 8th, 1895

Work at Home.

REPORT OF THE BUREAU OF INFORMATION.

I have a very encouraging report to present for the Bureau of Missionary Information. While the past missionary year has been an exceptionally short one, covering a period of only a few months, yet the receipts for each of the three departments of the Bureau, Indian Home and Foreign, are in excess of those of last year. Since October 1st I have sold 131 Indian leaflets, 355 Home and 558 Foreign, making a total of 1044. The receipts for Indian Literature amounted to \$3.89; expenditure \$3.56, leaving a balance of 38 cts. Receipts for Home, \$10.18; expenditure, \$9.83; balance, 35 cts. Foreign receipts, \$30.90; expenditure, \$29.05; balance, \$1.05. Number of mite boxes sent out, 790. The Exchange Drawer is away behind hand. Last year 65 papers were sent out, this year but 32. Several ladies at the Toronto Convention promised to send me papers read and approved of at their Circles or Associational meetings, but these have not been forthcoming. Will not the ladies present bear in mind the need of this Exchange Drawer, and the next time they hear a good paper read, try and secure it for the Bureau, in order that other sisters may have the benefit of it. The papers we have now on the list are very good, but familiar to many of us, and we sorely need some bright new ones.

Last year we deplored the lack in leaflet form of Home and Foreign missionary news, pertaining to our own especial work. To-day the Bureau is the happy possessor of The Foreign Hand Book and "Pat's Evidences of Christianity," and no longer has to send away empty handed those desiring literature of this kind. Then the gift of *The N. W. Baptist* and the weekly budget of

news in our own *Canadian Baptist*, as a result of this, keeps us in touch with the work in Manitoba.

Missionary literature is increasing at a wonderful rate. Oh! if missionary readers but increased in the same proportion what an impetus it would give to the Lord's work! Said a discouraged Circle President to a friend, "Why is it so few of the women of our church attend the Circles." And the friend, another missionary worker, made reply, "Because they don't read, and don't know the work, the workers of the field. True they take the magazines, but they read everything else first. Once a year perhaps they are asked to write a paper for some meeting, when they are seized with a missionary spasm, race through everything they can find on the subject, get up quite an enthusiasm and then relapse into the old neglect."

At a certain Young People's meeting those who had read ten missionary books were asked to hold up their hands, and the response was most discouraging to the leader. One of the young ladies present went home feeling condemned, indeed said she to a friend, "I suppose I am looked up to, as a shining light in mission work, and yet I've never read through more than four mission books. I don't think I ever put in a solid half day of missionary reading or found a book so fascinating that I could not lay it down till I had finished it. I guess I have been *skimming*." Dr. Duff said that the whole church had been playing at missions, and I think the reason is that every body's capital stock of information is too small.

But this is the dark side of the subject, and not applicable to us, is it? Our Circle Presidents never enter a home and find on the table the missionary magazines one, two or three weeks old with pages still uncut; and every lady present has read more than ten missionary books, or she is going to do so before next Convention. At the close of this meeting she will secure a Bureau catalogue, and send for a book from the Circulating Library at once. I am sorry I could not send some of these books for inspection, but they are too heavy handling. I have sent a number of leaflets, however, which you will find for sale in this building.

If you remember I spoke at some length of the Circulating Library at last Convention, particularly urging the sisters to read some of the Library books themselves, and then pass them on to some friend not interested in missions. The response has been most encouraging, for while last year we had the pleasure of sending out 97, this short year we have had orders for 101. Nor does this represent all our readers, for all over Canada there have been sisters who, during the winter months, have been taking books for the sole purpose of interesting some friend in this great question; and the books have been followed by many a prayer on the part of those faithful ones, who, in this quiet way, are doing their

Master's work. And their efforts God has blessed. From one sister comes the news that such and such a book has been the means of leading a young life to give itself to God for Foreign Missions.

Another writes of a book leading a young man to consecrate himself to special mission work in his own city. In one case a book was lent to a young member of a family of eight, resulting in the whole family reading it and calling for another. But time will not permit me to quote from the many letters I could wish to. Now this is something everyone can do. Send 6 cts. to the Bureau, and any book you desire will be loaned you for two months. Read it yourself, you will enjoy it, will lay it down with your heart all aglow with love for the God of missions, and return to your work with a lighter heart, for the many everyday worries of your life will seem trivial compared with the discouragements of these brave men and women of your book.

Then you will want some one else to enjoy it. You will seek her prayerfully and will try to, later on, deepen any impression she may receive from her reading. Perchance she will suggest some one else to whom to lend it, and she in turn, another, and so the little book will travel round, followed by your prayers and little seeds of interest and consecration will be sown, to some day spring up and bear fruit to His glory.

MISS STARK.

64 Bloor St. W. Toronto.

NEWS FROM CIRCLES

WHITEVALE.—The Women's Mission Circle gave an entertainment in the Baptist Church, on Monday evening, April the 15th. Miss Dryden, of Greenbank, presided. The programme presented was an excellent one, and consisted of readings, recitations, vocal and instrumental music; also representations of lady missionaries of China, Japan, India, Hebrew, Micromesian, Mahomedan, Africa, and Canada. Collection of \$7.80 was equally divided between Home and Foreign Missions.

HATTIE McPHEE, *Secretary*.

PORT ARTHUR. Our Mission Circle gave a mission concert on the 30th April, and took up a collection amounting to \$12.10, which is to be devoted to Foreign Missions. Our programme consisted of readings, recitations, solos, etc., and was listened to with much pleasure. The ladies of the Circle took part in the first part of programme, and the gentlemen occupied the latter part with a debate, the subject of which was, "Resolved, that Home Missions are of more importance than Foreign Missions." Home Missions won the day. We have now a membership of 28, and the interest is on the increase. We feel it an honor and privilege to be engaged in this work for the Master.

M. A. SLIPPER, *Pres.*

MIDLAND.—The annual entertainment in connection with the "Happy Workers Mission Band," was held on Friday evening, April 26th, 1895. After tea a very interesting programme was given, consisting of readings, recitations, dialogues, and singing; all of which were bearing on "Missions." The Secretary's report was very encouraging. During the year the sum of \$14.03 has been raised, which is an increase of \$7.89 on last year. The interest in Missions is greater than it was a year ago. During the year two quilts have been made, which were on exhibition during the evening. One has since been sold, and the money sent to Home and Foreign Missions, the other we hope soon to find a customer for. The proceeds of the evening were \$6 71.

A. K.

BLENHEIM.—Our Home and Foreign Mission Circle held an open meeting on the evening of April 10th. Miss Her, our Associational Director, was with us, and gave an interesting and instructive address on Home and Foreign Missions. She also read a letter from Miss Baskerville, describing the work at the Girls' Boarding School at Cocanada. Mrs. (Rev.) Lowerby, of Chatham, was present and gave us an interesting paper on, "Our Boards." Music was furnished by the choir. A silver collection was taken up for missions. As a direct result of our meeting, five of our members have decided to give \$2 this year instead of the usual \$1 as heretofore. We hope it will not be long until more will follow this example. At our last Circle meeting we appointed two collectors, and we expect to do more this year than ever before. Our present membership is 23.

MRS. R. MALCOLM.

ASSOCIATIONAL MEETINGS.

MIDDLESEX AND LAMBTON ASSOCIATION. The Circles of the above Association were welcomed by the Circles in Strathroy in a most royal manner. Members of the Circle met the delegates at the station and escorted them to the church, where a most bountiful dinner and tea were provided for them.

Judging from the reports from the Circles, never in their history has there been the same degree of interest taken by them in this department of the Lord's work.

During the past year, \$488.54 were given by the Circles to H. M., and \$71.24 by the Bands. \$538.12 were given B. F. M. by the Circles, and \$113.46 by the Bands. \$76.24 were given by a Circle without specifying the object, and \$6.84 by a Band. \$30 were given to the Indian Mission, making a total of \$1,319.44, a sum never before reached.

Two new Circles were organized: the Young Ladies' Circle in Talbot St., London, and Brooke and Enniskillen Circle. Mrs. G. F. Robertson was elected President. Mrs. H. Weld, Director, Miss E. Parke, Assistant Director.

L. McD. WELD.

TORONTO ASSOCIATION.—The annual meeting of the Circles of this Association, held with the 2nd Markham church on Wednesday, June 12th, was a great success. The barn, which the ladies had arranged artistically, proved a most acceptable place for the gathering. There were about one hundred and forty ladies present. Mrs. Lamont Baker, President of the Circle of the church, presided most acceptably. All the parts of our mission work were well represented on the programme, and the singing by the Misses Baker was most enjoyable. The ladies of the church, by their generous hospitality, made some of us city women feel that we were lacking in that grace.

J. F. PEASE, *Director.*

HAMILTON ASSOCIATION. The fourth annual meeting of the Mission Circles was held in the Herkimer Street church, on Friday afternoon, June 14th. A prayer and praise service was conducted by Mrs. Wolfkill, and at 3 o'clock Mrs. H. S. Lloyd took the chair, and a very interesting and helpful programme followed. After singing and prayer and the reading of selected portions of Scripture, the reports from Circles and Boards were heard. These were decidedly encouraging, telling of persevering effort on the part of our women and children to extend the knowledge of the Gospel. The resignation of Miss Tapscott from the position of Director, was received with deep regret, and a resolution was passed expressive of our hearty appreciation of the faithful work done by her during her three years in office. Mrs. H. S. Lloyd was then appointed Director of the Association. A true story, "Do Home Missions pay?" was read by Miss Anne Ferguson, after which Mrs. Wells gave a most interesting talk on "Work among our North West Indians," dwelling particularly upon the sad and down-trodden condition of the women. The beautiful solo, "I heard the voice of Jesus say," was sung by Miss Blandford, after which we were favored with an address by Miss Alway, returned missionary from India, and now President of the Brooklyn Training Institute. She spoke with great earnestness on the different evils of woman's lot in India. Among her impressive closing words were these, "Oh, woman, greatly are you privileged, therefore great is your debt. Be not content with doing a little; be not content with doing much, but only with doing the most." Mrs. W. B. Laird, of Toronto, then followed with an excellent address on "Home Missions," and the meeting closed with the Doxology.

OLIVE COFF.

BRANT ASSOCIATION. The Women's Mission Circles held their annual meeting on Wednesday, June 5th, with the church in St. George. The weather was delightful, and a goodly number of delegates represented the different Circles. After devotional exercises, the President, Mrs. Porter, of Brantford, gave a short, pointed address, which was followed by the Director's Report. It was presented by Mrs. A. Harris, and was most encouraging, the Circles and Bands having raised during the year \$1,404, an increase of over \$200 above last year.

The election of officers resulted as follows: Mrs. Emerson, Onondago, President; Mrs. T. S. Johnson, Brantford, Vice-President; Mrs. C. F. Gray, Brantford, Director. The President read a letter from our H. M. Superintendent, Mr. McEwen, in change of H. M. work to student labor.

After discussion, T. S. Johnson moved the following resolution, which was adopted:

Resolved, That the Brant Association is not opposed to the proposition regarding student labor, but having confidence in the H. M. Board, is willing to abide by any decision it may reach in the matter.

It was also moved and seconded, That we express to the Editors of THE LINK and *Visitor*, our high appreciation of the work done by them through their papers—to which the success of our work is largely due.

Mrs. Crawford, of Brantford, also moved, "That we put on record our deep appreciation of the help rendered our Society by the late Mr. T. S. Shenston, of Brantford, who so freely gave of his means for the furtherance of our work, and express to Mrs. Shenston our sympathy with her in her affliction."

Reports of the Peterboro' Convention were then given, Mrs. J. Harris reporting the Home work, and Mrs. Gray the Foreign.

Mrs. Simpson, of Brantford, followed with an interesting paper on "Band Work." Kindly greetings were received from the sister Societies of St. George, the Methodist and Presbyterian being represented. The President introduced Miss Alway, of Brooklyn, N.Y., who spoke to us very earnestly for a few minutes. The afternoon meeting closed with singing "Praise God from whom all blessings flow."

The ladies of St. George had kindly prepared tea in the vestry, and an enjoyable social hour was spent during recess.

The evening session opened with Scripture reading by Mrs. Murdock, of Waterford, and prayer by Mrs. Gillespie, of Brantford. An interesting paper on "How to Interest our Women in Circle Work," by Mrs. Emerson, of Onondago, will, we hope, be acted upon by the workers during the year.

Excellent addresses were given by Miss Alway, of the Missionary Training Institute, Brooklyn, on "Some of the Women of India," and by Rev. C. C. McLaurin, of Galt, on "Home Missions." We pray that both addresses may inspire us to more earnest effort at home and abroad.

Miss Foster, of Brantford, and Miss Bell, of St. George, added much to the enjoyment of the evening by their sweet singing. After prayer by Rev. W. H. Porter, the meeting adjourned to meet in Paris next year.

GUELPH ASSOCIATION. The annual meeting of Women's Circles was held at Hillsburg on June 13th, and will be long remembered as one of special blessing to those who attended. The prayer-meeting from 2 to 2.30 p.m. was led by Mrs. (Rev.) J. Roney, of Orangeville, and was an earnest, whole-souled meeting, and each one seemed fully alive to the pressing needs of the hour. At 2.30 the regular meeting of the Association opened, with Mrs. P. Le Feuvre, President, in the chair. Opening hymn, "Behold the Master still is calling." Bible reading, I Cor. xiii; prayer by Miss McKechnie, after which came the President's address of welcome. This was both cordial and instructive. If space would permit we should speak more fully of this earnest appeal to go forward. This was very ably replied to by Miss Esther A. Hughes, of Acton, on behalf of all the delegates present. Twelve responded to the roll call of Circles. Out of 13 Circles in Association, 12 sent reports, and these were read by Miss Burt, Hillsburg, and were very encouraging. A duet by Mrs. Hyman and Miss Haines

was sung with good effect. Out of 12 Bands in Association, 11 reported. These were read by Miss Kate Matheson, and were also very encouraging. Hymn, "Laborers of Christ arise."

A paper on "Woman's Work in Missions," or "Do What you Can," prepared by Miss Matheson, Guelph, was read in an earnest and impressive manner by Mrs. (Rev.) Weeks, Guelph. This was full of pointed, practical hints, lessons being drawn for us from the work of the women in the equipment of the tabernacle.

Mrs. (Rev.) Palframan, of East Missouri, gave an excellent paper on "Band Work," dealing very thoroughly and practically with the subject, and all Band workers must have been very materially benefited by the hints the paper contained. A duet was sung by the Misses Haines, and was much appreciated.

A paper on "Home Missions," was given by Mrs. (Rev.) Peer, of Hespoler, and brought before us the extent and plans of our Home Mission work very plainly. Having been personally engaged in this work, she urged all the more strongly on us the great need there is for earnest, active work in this line.

"Excuses" was the subject of a paper prepared by Mrs. E. L. Hill, of Guelph, and read by Mrs. Secord, Acton. Those most commonly met are "lack of talent," "lack of time," "lack of health," and "lack of means," all of which were shown to be trivial in the light of what God expects of us as His true followers. This certainly should touch all who heard it. The Presidents of the Presbyterian and Disciple Mission Societies of the town were present, and presented greetings, also giving us an outline of their work, which is prospering.

Communications were then read from Mrs. McMaster on behalf of the *Visitor*, also regarding the advance of \$284 in the appropriations for the coming year by the H. M. Board. It was urged on the delegates on returning home to do all they could to interest those who do not take this spicy little paper. An agent should be appointed in every church to canvass for subscribers for both *Visitor* and *Link*. A circular from Mr. J. P. McEwen was read, the import of which will be gleaned from the following resolution: "Whereas it has been recommended to us by the Board of Home Missions that in future we devote our funds altogether to the work of student labor, and whereas the Board assures us that work we have already undertaken outside of student labor will not be abandoned, therefore, resolved, that the Circles in this Association express their approval of said change and pledge their support and sympathy to the work—if the proposed change is made—and that a copy of this resolution be sent to the Secretary of the Woman's Home Mission Society." Carried.

Officers for 1895-6: President, Mrs. (Rev.) W. J. McKay, Stratford; Director, Miss B. C. Warren, Acton; Assistant-Director, Mrs. T. E. M. Secord, Acton. Our meeting to be held next year with the church at Tavistock. After a very interesting and useful season spent together, in which we all felt it was good to be here, the meeting closed at 4.50 p.m. by singing "There are lonely hearts to cherish," and prayer by Mrs. Weeks.

MRS. T. E. M. SECORD,
Assistant-Director.

A Miss Rosa Dietrich, of Erfurt (famous in Luther's life), dying in June, 1894, left the Berlin Society a legacy of 300 marks, the interest of which is to continue the payment of her yearly contribution.

U. B. M. U.

MOTTO FOR THE YEAR: "Be ye strong therefore, and let not your hands be weak, for your work shall be rewarded."

Prayer topic for July. For Mr. and Mrs. Corey, that they may have physical health, and be enabled speedily to acquire the language. For our Home Mission work and workers, that not one waste place may be found in all these Provinces.

August.—For our annual gathering, that the blessing of our God may rest upon each session, and wisdom from on high given, that we may plan wisely and well to extend His kingdom.

"ARISE, SHINE!"

Arise and shine, thy light is come!

The glory spreads o'er land and sea.

Awake, awake, the night is done,

Darkness is past, the shadows flee.

Lift up thy head, behold the sun

That flushes all the eastern skies,

The earth breaks forth in songs of joy,

The Lord is nigh, awake! arise!

Arise and shine, thy light is come!

Spread forth the glory far and wide,

Summon the wand'ring nations home,

Proclaim the message, Christ has died,

He died and lives again on high,

And comes with ever-quickening might

To gather in the souls He loves,

In one great flood of love and light.

Arise and shine, the light is come!

Oh! Zion, lift thy voice and sing,

Come forth, come forth, Jerusalem,

And own thy everlasting King;

Thy Saviour reigns who wept for thee,

Thou art His glory and His crown;

Thy Saviour reigns, put on thy strength,

Thy sun and moon no more go down

Arise and shine, thy light is come!

The world is filled with dawning day.

The ransomed of the Lord return,

Sorrow and sighing flee away.

Awake, awake, the Bridgroom comes,

When victory shall end the strife,

And all the lands of all the earth

Be filled with light and crowned with life!

MARY B. WRITING

WHY YOU SHOULD WORK FOR FOREIGN MISSIONS.

1. Because Missions are God's thought. He asks your co-operation.
2. Because the need is urgent. 70,000 die daily who never saw a Bible, or heard of Christ.
3. Because Foreign Missions are successful. Souls were brought to accept Christ during the last year at the rate of 2,000 per week.
4. Because all nations are accessible, and with more means the rate might be indefinitely increased.

5. Because your example will help others to obey the Lord's command.

6. Because a special effort is to be made during the remaining years of this century.

7. Because you will be blessed. Jesus pays back a hundred fold.

Pres. Rec.

THE FIELD, ITS NEEDS, ITS WORKERS, ETC.

The late Professor Christlieb showed that every missionary in the Sandwich Islands created a trade with Christian nations amounting to \$50,000 a year. The exports to those Islands from the single port of San Francisco amounted in three years to four times as much as was spent there for missionaries in fifty years. The plows sold to the Christian natives of Natal in one year amount to more than it cost to sustain the entire Zulu mission. New Zealand opened to the world by missionaries, now uses five thousand American reapers and one thousand threshing machines.

Sixty-five Protestant missionary societies are at work in India. There are 500,000 native Protestants, an increase of 150,000 in a decade. Forty years ago there were only 91,000 native Christians in India. Three-fourths of the population are Hindus, one-fifth Mohammedans, about two and one half per cent. are Buddhists, while Christians have only about eight tenths of one per cent. of the population. On the other hand, while the Hindus and Mohammedans have increased twenty-two and sixteen-hundredths per cent., a much larger increase than the rate of population. *The Mission Field.*

According to Rev. G. Piercy, a missionary who has been thirty years in China, "the Indian trade in opium has risen from 200 chests, 12 tons, in 1767, to 85,000 chests, or 5,312 tons. The Indian trade is an evil in itself of great magnitude, and also the parent of a still greater evil, for it has forced on and resulted in the home growth and production of this drug in China. For, whereas thirty or forty years ago there may have been a few acres of the poppy grown in the empire, now it is grown in a large acreage in every province. Opium smoking has destroyed innumerable lives and spread a baleful shadow over many men."

AN EARNEST HINDU.

An interesting incident of the zeal and success of a poor humble convert is given by Mr. Wilkie, in connection with the Mangingathering. "Last Sabbath one of these new Christians took me out to his school, which he has been carrying on in his spare hours, without any remuneration, and I was most agreeably pleased to find an interesting congregation of young and old that looked up to this poor fellow as their teacher. A little more than a year ago, he, too, did not know a letter of the alphabet. The truth and power of Jesus are so manifest in his modest unpretending effort, that I was much cheered.

"Oh, it is a grand service in which we are engaged. Oh, for more grace to more fully appreciate our privileges, and appropriate that grace that will enable us to work with and for Him only and always. Our services are crowded, and we never had such deep interest and attention amongst the people." *Pres. Rec.*

FROM OUR AID SOCIETIES AND MISSION BANDS.

On Thursday, May 2nd, the members of the Mission Band met in the vestry to enjoy their customary tea and to open the mission boxes and investigate the savings of the last six months. A large majority of the members were present, while, sad to say, some were conspicuous by their absence.

After tea had been served to the appreciation of all, the boxes were examined and found to contain the sum of \$10.52. Five dollars raised by a Mission Band sale of fancy things was added to this, making in all \$15.52. At no time before were the boxes found to contain such large sums, though at former openings more boxes were handed in. Thus, while there are encouragements, there are also discouragements.

Miss Minnie Troop, one of the younger members, deserves the credit of having given the largest offering—seventy-seven cents. This is worthy of imitation by the older ones.

At the April meeting of the Mission Band the following officers were elected for the coming term:

President, Winnie Morse; 1st Vice President, Lela Brown; 2nd Vice President, Gertie Young; Secretary, Bessie Forsyth; Treasurer, A. M. Young.

Our young president, Sister Winnie Morse, is an example of faithfulness in her devotion to the Band, and in her endeavors to instruct the children in missionary intelligence.

We ask again that the interest of the parents and older members of the church be directed towards this branch of work. Without persistent home effort, success in any degree is much more difficult of attainment.

The May meeting of the W. B. M. Union was held at the home of Sister Mrs. Alfred Vailto. We had hoped for a larger attendance, as there were several matters of business to come before the meeting.

An important communication was received and read from the secretary of the Portage la Prairie Aid Society, asking that our Society assist them in furnishing their new house of worship. The small sum of three dollars was the amount asked for from our Society. Action was taken, and a resolution passed that the Sisters be asked to interest themselves in this matter and the money be sent as soon as possible, as the letter says, "a dollar now is worth more than ten in a few years' time."

Do not let us neglect this opportunity of helping our sisters in the North West. We have so lately passed through a similar experience, we ought to sympathize with them. *Church Reflecto.*

FROM JENNIFER. The Secretary writes "We observed Sunday (F. M. Day), had the Mission Band exercise, which passed off very well indeed.

During the year the Band has raised \$11.18. (Part of this sum was lost on its way to the Treasurer. It was a severe trial to the members of the Band, who had worked hard to gain it. Who has it we may never know, but of one thing the Band may be sure, the Master will own the love which earned that sum, even though it did not go to India. A. E. I.)

"Crusade Day" was observed by the Aid Society at the Head, and as every alternate meeting is held at the Harbour, Crusade Day was repeated. We had the great pleasure of having Mrs. (Rev.) MacDonald, of Halifax,

with us, as well as our pastor and his wife. Both grand workers in the cause of missions. Known results: 6 new members at the Head and 6 at the Harbour.

Mrs. Eaton, Annapolis Co., writes: "We organized an Aid Society at Smith's Cove in February, only eight members, but others have promised to join. One very hopeful feature is, that the young ladies are taking an interest in the Society. We are using the mite boxes and hope in that way to raise more than the one dollar per member.

The officers of this Society are.—President, Mrs. Eaton; Vice-President, Mrs. Snow; Secretary, Miss Jessie Bartheaux; Treasurer, Miss Mary Cornwall

We organized a Mission Band here (Clementsport) in May, with 36 members; the young people are taking hold of the work with zest, and we trust their interest will increase. President (for the present), Mrs. Eaton; Vice-President, Bertie Morton.

LIVERPOOL, N.S.—The first Convention of the Woman's Mission Aid Societies of the Baptist churches of Queen's Co., N.S., was held in the Baptist church, Liverpool, on Tuesday, May 7th. Delegates were present from all the societies but one. The afternoon session, after devotional exercises, was given to reports from the various societies, a general discussion of the work, several readings, and an interesting paper on missions.

In the evening, an enthusiastic platform meeting was held in the audience room of the church. Collection, \$4.50.

A new society was formed at Pleasant River, a few weeks before the Convention. The women of Queen's Co. showed themselves capable of managing a successful Convention. The work has received a new impulse.

ALICE FASH.

NOEL, N.S.—On the evening of April 16th, the Noel Aid Society held a concert in the Baptist church. The programme was interesting and well received.

At our March meeting we appointed one of our sisters and her husband, Mr. Harvey Hennigar, to arrange the programme and superintend its duty.

It contained seven fine selections of sacred music, which were rendered by the choir, accompanied by the organ and violin; a dialogue in song by six children; two readings; an acrostic by sixteen children, and a dialogue explaining the early Telugu missions; a number of recitations, which were appeals from heathendom and relative to the work in India; and a solo by the organist, Mrs. Torey Dimock.

The pastor led the opening and closing devotions and gave a stirring address on mission work.

The four mite boxes distributed last October, at the organization of this Society, were opened by the President and found to contain \$6.

The proceeds from the entertainment were \$8, making a total of \$14.

The membership of this Society is very small, yet we are united in our efforts to do what we can.

M. M., Secretary.

We hoped to have finished in this number of THE LINK, the sketches of the "Early Days of Our Work in the Maritime Provinces," but have been prevented by illness, but hope to be able to do so in our September No.

TESSIE'S SUBSTITUTE.

"So my little woman is sick, is she?" said Uncle Charley, taking a seat on the edge of Tessie's bed and smiling down on her. "Were all the good times, yesterday, too much for her?"

"I guess so," said Tessie, trying to smile back, but not making a great success of it.

"Well, now, you be a brave girl and swallow all the pills and powders they give you, and we'll go for a long drive in the park just as soon as the doctor says the word."

Tessie smiled in earnest, now, but presently her face clouded again.

"Uncle Charley, when people make up a nice, lovely plan for somebody, and 'ranges everything for it, why do they have to get sick, and not do it after all?"

"That is called the workings of Providence, my dear niece, and it would puzzle wiser heads than yours or mine to undertake to explain it. Have you made up a nice plan for somebody that must fall through?"

"Yes, I did. And it was such a beautiful one, and I'd taken such pains with it and got all ready and waiting for to-day to come. It makes me feel awfully uncomfortable when I think about it and try to be patient."

"Tell me all about it," said Uncle Charley, "and let us see what can be done."

"Nothing," said Tessie, shaking her head mournfully. "For mother and I have tried and tried, and we couldn't think of anything. I guess you wouldn't call it much, but it is much for me, it's lots."

"Tell me," said Uncle Charley, coaxingly.

"Why, it's visitor's day, and I promised that little blind girl at the hospital to go see her and read her a story, and now I can't. She'll be 'specting me; and I had some bananas for her, too, and they mustn't be wasted, so just the family'll have to eat them up instead. I'm so sorry; Annie will be so disappointed. And, you know, the worst kind of a disappointment is when you're waiting and waiting for it to come true, and it doesn't. Only keeps on being something else over and over, every time the door opens all the afternoon; it's awfully discouraging, and—and monotonous," ended Tessie, with a sigh.

"That is true," said Uncle Charley, gravely. "Suppose I telephone to the hospital that you can't go to-day! How would that do?"

Beautifully, Tessie thought; and Uncle Charley soon started off to send the message. But when he reached the street he did not walk as briskly as usual, and at the end of the block he stopped quite still and stood there for a few minutes, with his watch open in his hand. Then, wheeling about, he went rapidly back over his steps, past Tessie's house to the grocer's at the other corner. Here he bought a basket of oranges and bananas and delicious grapes, and, hailing a passing car, got in with his bundle.

There was a queer look on Uncle Charley's face as he sat looking out of the car window, which grew still queerer when one of the doctors came in to see him at the hospital waiting-room.

"Why, how are you, Denby?" said young Dr. Beever. "What luck brings you here?"

"I have come to visit the sick."

"Have you? Rather a new business, isn't it?"

"Decidedly. I am only a proxy, however, acting for my niece, Tessie, who is a good Samaritan in miniature. I approve of them as a class, in theory, but when it comes

to making me play the role myself, I doubt the convenience of having one in the connection. Still, I am resolved to see what I can do."

Dr. Beaver led the way to the wards, and with the aid of the big basket of fruit, Annie and Mr. Douby wore soon chatting familiarly together.

"Do you know all that's in the Bible?" asked Annie, at length.

"No, not all."

"Do you know about that time when all the sick folks came out in the streets for Jesus Christ to heal them?"

"I think I do. Why?"

"There was a lady here Sunday that read that part to us; she read it over first and then she began and talked about it; she talked just lovely. I tell you if He was to go by here this afternoon, they'd have times gettin' us all down to Him, wouldn't they? Do you suppose there was any blind ones in that crowd that day?"

"I should think there were.

"I guess so, too. Always blind, like me, that never knew anything else, but only darkness. I guess their friends took them and got 'em as good a place in the crowd as they could, and they stood there listenin'. By and by he came, and then everything got still for wonder, and no matter what disease you'd got, he could touch it right away. And so, at last he came to the blind one—maybe it was a girl like me—and he stooped over and laid His hand on her eyes, and she opened them wide; and the first she ever saw was Jesus bendin' toward her and smilin' down at her. Wasn't it grand?"

She caught her breath at the picture she had drawn, and for a moment there was silence, while Mr. Douby wished harder than ever that Tessie was there "to do her own consoling."

"Some day," Annie began again, "it'll be just so with me, only then there was the others waitin' for Him, and He had to pass on and leave her; but when my turn comes, He won't have to go, He'll stay right with me for ever and ever. Heaven will be a nice place to open your eyes in, and say, 'Now I see, won't it?'"

"It will, indeed."

"I was afraid I was goin' to die a little while ago; the nurse and the doctors thought I was, and I felt real bad about it. For I ain't ready yet. You know I just got to know about the Lord a little while before I was sick, and I want to go back where I was and tell the folks about it, and try to make some of them acquainted with Him. All those days when I was awful poorly layin' here I was thinkin' how, when I got to heaven, one and another up there would be askin' me, Where's those that come in with you? Didn't you have company? You wouldn't never come alone! And it seemed I couldn't bear that; I'd feel too mean to enjoy myself a mite; I'd like to get old first, before I died, tellin' all I could that the kingdom o' God is near by them, so as they can walk right in to it. Wouldn't you?"

Uncle Charley smiled broadly and safely before Annie's closed eyes.

"I hope you may," he said. "It would be a fine record."

"Wouldn't it be lovely to know that you'd made His kingdom fuller than it would have been if you hadn't kept on sayin', 'Come in? A person couldn't have any better satisfaction than that, could they?'"

"I suppose not."

"There's so many sickly folks all around where I live, and they get so weak and tired and discouraged. When the lady read that on Sunday, I thought o' them, and

wished something o' the kind could happen to them. But it was a poor wish, too. Health ain't anything beside the love o' God. If folks would only be more particular to tell them about that, and keep on tellin' them till they took notice, nothing else wouldn't matter. When you think o' all the funerals there is it seems as if those that work for the Lord was losin' so much time; it seems as if they'd want to hurry more. P'raps they ain't enough to get round."

Uncle Charley's first visit to the hospital was far from being his last; and during the weeks that followed Dr. Beaver ceased to be surprised at the sight of him. He and Annie, "the little recruiting sergeant," as he called her, were soon fast friends, and at length, one Sunday evening, sitting by her cot in the twilight, he said:

"Annie, my name was set down to-day in the list of the King's men, and go there will be one more to carry His message. And if the angels ever ask you who came to Heaven with you, you can point to me."—Sally Campbell, in *Tidings*.

Young People's Department.

MISSION BANDS.

BY MISS TAPSCOTT.

An address before the Peterboro Convention.

In making the request that I should give a talk on Mission Bands at this Convention, Mrs. Lillie said: "We are told that yours is a model Band; now, just tell us how you did it, how do you conduct your meetings, and what are your plans of work?"

The answer to this question must be my excuse for whatever of a personal character is found in the following paper. Let no one think, however, that we have reached perfection as a Band. We are simply aiming at our ideal, and such commendation as the above calls forth many a deprecatory confession from our dear boys and girls, though at the same time it has the effect of making us seek to be more worthy of the compliment. As one of our girls puts it, "We have hitched our wagon to a star, and so will be sure to aim higher than if we had placed before us a lower standard." Yet, while disclaiming the honor of being called a model Band, we believe that the foundation principles of our work have been true and good, and very grateful are we to our Heavenly Father for the blessing that has attended our service. It is four years now since the "Golden Rule Band" was organized, during which time more than thirty of our members have confessed faith in Christ, and over twenty have joined the church. Of these, one is now at McMaster University, fitting himself for missionary work in his own or some other country. Another is hoping to follow his example in October. While several of our boys and girls are attending the High School or Collegiate Institute, preparing themselves for active, intelligent Christian work, either at home or abroad. The question is sometimes asked, "How do you retain

the older members in your Band!" We answer, the Band is theirs, it was started for them and with them; the responsibility and honor of it have always been thrown upon them. From among them we choose our officers (except the ushers, who may be younger); of them are our committees composed, to them chiefly we look for our programmes, and we seek to make our exercises of such a character that the oldest will feel the dignity of participating in them. Again, we are asked, "Do you not find it hard to interest the older members in Missions?" Of course, if we failed to interest them, we would fail to retain them as members; but surely, with such varied and exhaustless mines from which to draw our information, the blame would be ours did we fail to interest them. What Christian Society has at its command such resources? History, geography, travel, adventure, biography, Scripture, all are at the disposal of our workers, and what boy would fail to be captivated by some of these subjects!

To return now to "*How we did it.*" We began with this two-fold object—the conversion of our own members and their training in Christian service for others.

Christ wants them first, then theirs. No service can be really acceptable to Him that is not prompted by love. So while all the members are encouraged to take some part in the meetings, none but Christians are asked to lead in prayer, or appointed to office. The Superintendent and Treasurer must be members of the church.

On the last Thursday of each quarter our officers and committees are changed the boys and girls acting alternately. Our pastor trained the Band to elect their officers after the Parliamentary fashion; the candidates names are written on the blackboard, and afterwards voted on in order. As the retiring officers step down from the platform they each make a little speech; it may be only a sentence; it may be a carefully prepared little address, giving a resumé of the past quarter's work, and hopes for the ensuing one. Then amid the cheers of the Band, the newly-elected officer steps up to the vacated chair, but before sitting down he or she acknowledges the favor of the election, and promises to faithfully perform the duties of the office.

Our *Executive, Visiting and Look-out Committees* are each composed of four members; two girls to represent the girls and two boys to act for the boys.

The *Look-out Committee* try to get recruits from the Sunday school, for, strange to say, in many cases Band members come from outside the school altogether, and, while we welcome these, we are especially anxious that our own scholars should benefit by the teachings of the Band, and much can be accomplished by a good, wide-awake Look-out Committee.

The *Visiting Committee* report any case of sickness among the members, then, if it is thought advisable, they are requested either to visit or write a letter of sympathy to the sufferer.

(To be continued.)

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