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The Canadian Missionary Link

CANADA

INDIA

The Gentiles Shall Come To Thy Light

And Kings To The Brightness Of Thy Risings

IX-3

SEPTEMBER, 1897.

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CLIPPY 58

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TORONTO, SEPTEMBER 1897.

| No. 1.

EASTERN MISSION BANDS.

Kindly prepare your annual reports as soon as possible, if not already sent, and forward without delay to Mrs. Halkett, 399 McLaren Street, Ottawa.

Some of our Eastern Sunday Schools are at work for missions, but have no Band organized. If any such schools would write and report their work for the year past, it would help us to see how many are engaged in active work for this great cause. There is such great need in India just now, that we want all our young people to have a share in supplying that dark land with a knowledge of Jesus Christ our Saviour, who is the Light of the world.

Some school may be willing to organize a Band among its members, but do not know how to begin work; or a teacher in a school may wish her class to form a Band. I would be pleased to receive, and would answer promptly, any letter from friends who wish to engage in this work. If any Band fails to receive the annual circular for its report, please drop me a card and I will send another copy.

BELLE HALKETT,

Mission Band Secretary.

TO CIRCLES AND BANDS OF EASTERN ONTARIO AND QUEBEC. The annual Convention of the Women's Home and Foreign Missionary Societies of Eastern Ontario and Quebec will be held in Kemptonville, on the 5th and 6th of October.

All moneys must be in the Treasurer's hands before the 1st of October.

The amount which must be collected before the end of September is \$560.

SARA B. SCOTT,

Treasurer.

QUARTERLY MEETING. The quarterly meeting of the W. B. F. M. Board will be held on the 10th of Sept. instead of the 16th, in order that the members residing out of Toronto may avail themselves of the reduced fares during Exhibition week.

REPORTS of the following Associations came too late for July No. They have already been printed in the *Baptist*, so we omit them:—Owen Sound, Whitby and

Lindsay, Northern, Canada Central, Guelph, Woodstock and Brant, and Norfolk.

PARCELS FOR INDIA.—All parcels for India should reach me not later than the 10th of September. They should be sent to me at 334 Brunswick Avenue, Toronto, with charges to Toronto prepaid. The cost of freight to India is about 75 cents per cubic foot.

JOHN CRAIG.

PICKET SHOTS FROM THE ASSOCIATIONAL REPORTS.

NORFOLK.—Mrs. Dack on *LINK* and *Visitor*:

The two forces necessary for mission work are knowledge and love—love which comes from the filling with the Holy Spirit—knowledge of the work which is best gained by reading our paper. The price is within the reach of all. They are safe papers—not filled with crime. We should greet every opportunity of becoming acquainted with our work and workers.

Mrs. Barber said—Have we done all we could to hold up Him who said, "I, if I be lifted up will draw all men unto Me." Let us settle our year's work alone in our closets, and there take a look over the great white fields, remembering that He says to each, "Go ye," and that He gave, and gave, and gave, until He gave even Himself, until we respond, "Here am I, send me into the harvest."

Rev. A. P. McDiarmid, Secretary, gave a strong address on Foreign Missions. In closing he said, "I do hope that every member of every church may be brought to do something for missions. I can't understand the Christian conception of Christian living if it does not include something for missions. The reason for the lack of giving to the churches is lack of system, there must be the presence of the Spirit of God. Some people believe that it takes 90c. out of every \$100 to get the other 10c. there, but instead, 8c. out of every \$100 covers all home expenses.

BRANT AND WOODSTOCK.—Miss McCrae gave a strong plea for Foreign Missions in her paper. The great commission stands to-day whether carried out or not. When it was first given, fresh from the Saviour's lips, how the words were obeyed and what a blessing followed! Christ never promised that the carrying out of this commission should be without hardships, without struggle, without self-sacrifice. She spoke of the present forward move-

ment, and yet how far we were from reaching the ideal in the work of missions. If *all* Christian women could be counted on to do their share, what an impetus it would be. A new start must be made by a willingness to self-surrender and devotion.

Mr. R. R. McKay then gave an address on Foreign Missions. Foreign Missions were a test—first, of Christianity, and second, of the Christian. There is not time even to give an outline of his address, but many felt they dare hardly apply the tests to their own hearts lest they should be found wanting. Are we really willing to be weighed in this matter? Are we willing to go forth in His name? Are we grateful for our own souls' salvation? God help us to answer these questions, and by obedience follow the way He would lead us, that we may not fear to give an account of our work to the King.

Mrs. (Rev.) C. C. McLaurin, of Galt, next gave a paper on "How can we secure the interest of more of the women of our churches in Missions?" Only one third of the women of our churches are interested in missions. What might be accomplished if all were interested? To gain others we must give time, thought, means, work, and sacrifice much. Missionary reading should be scattered, that all may know the condition of the heathen. Give the *LINK* and *Visitor* a wide circulation. Have missionary prayer-meeting once a month. Give systematically; who gives, grows interested. Be patient, gentle and kind, and let one high, holy purpose actuate us, and soon our object will be attained.

WANTED FOR THE KING!

"For the service of the King
Wanted!" Let the summons ring
Wanted over Africa's strand,
O'er the burning desert land
Wanted out on India's plain,
Way in China and Japan,
In the market, on the river,
Wanted now, and wanted ever
Let again the echo ring,
"Wanted, wanted for the King!"

Wanted, men of faith and fire,
Men whose zeal will never tire,
Men whose hearts are all aglow,
To the world the Christ to show
Christ uplifted, souls to save
From the gloom of death's dark wave,
Men who dare leave father, mother,
Business, pleasure, sister, brother,
Loudly let the summons ring,
"Wanted, wanted for the King!"

Wanted, women, tender, true:
Women's work none else can do.
Women sit in darkness yonder,
While we hesitate and wonder:
Women cursed with hands that tighten,
Hands of cast which naught can lighten
Sister! give a helping hand;
Take God's peace to sin-cursed land.
Hear ye not the echo ring?
"Women wanted for the King!"

Am I wanted, blessed Lord?
Have I heard aright the word?
I, who am so weak and poor,
Naught can bring of earthly store;
Empty vessel though I be,
Canst Thou make me meet for Thee?
Use me as Thou wilt, my Saviour,
In thy presence grant me favor
Help me now my life to bring
"For the service of the King!"

Selected.

THE HORRORS OF THE PLAGUE IN INDIA.

Hunting down the plague is a ghastly business. The circumstances and details of the pursuit could hardly be more redolent of horror and loathsomeness. There is something sacred, too, in these noisome abysses of human misery, and a certain callousness must be acquired in order to deal with them effectively.

A house was marked down for visitation in the midst of the Bazaar. You could not see anything of it from the street; it was screened by other houses; but it was large enough to contain six hundred people. It was built round an interior court, perhaps five-and-twenty feet square; the four walls inclosing it went staggering upward, storey above storey, so that we seemed to stand at the bottom of a well.

The people who crept and peeped about the place assured us that sickness of any kind was quite unknown in this savory retreat. At the same time they admitted that several families were at the moment on a visit to their friends in the country, and had locked up their apartments.

Hereupon orders were given to inspect the house from top to bottom, and to break open all closed doors, unless keys were promptly forthcoming. Policemen had already been stationed at the exits of the building to prevent unauthorized escapes.

It was all kindly done; but that noise of forcing locks and breaking doors had a cruel and hostile effect. The beneficent objects in view were explicitly set forth, but the thronging brown faces listened with expressions of helpless incredulity or hopeless resignation. They believed that within the velvet scabbard was hidden a scimitar of steel.

The harvest of disease and death reaped in that single house was terribly large. Every room entered was dark, and the breath that came from it was unbreathable. Some were empty; three contained each but a single occupant—two were dead and one was dying. In one room, at the end of a stifling and lightless corridor, down which we groped and stumbled, feeling along the filthy walls for possible doors, we found a mother and her baby locked in and left to die alone. The woman was barely able to move, but with her last strength she

covered with a fold of her sari the body of her infant, lost it should be seen and taken away from her. There was no food or water in the room.

Now, the family and neighbors of this mother and her child had complacently locked them up there in the darkness and horror to die a lingering and tortured death; they had done so with the victims' full privity and consent, and the reason was that both parties to the transaction preferred such an end to accepting the light, air, cleanliness and devoted nursing which the Government offered them. If caste, superstition and ignorance can bring the descendants of a mighty race to this, what lower depth remains for them?

A locked room, which had been declared by the inmates of the house to be empty, was forcibly entered. It was pitch dark, but the effluvia that came out of it, and a stirring within, showed that it was inhabited. Our lantern had gone out, and had been sent to be refilled. "How many are here?" demanded the leader of the party. "Nine, sahib," was the answer out of the darkness, after a pause. "Are there any sick?" "None, sahib." "Stand up against the wall that I may count you." There was a shuffling of feet, and our eyes, now partly accustomed to the darkness, could dimly discern a range of figures. The inspector stepped toward them, and laid his hand upon the breast of one after another. There were nine. We might have passed on, but at this moment the lantern was brought up. The inspector took it and threw its light along the group. "That man is sick!" he exclaimed after a moment, pointing to a drooping shape that was being obviously supported by those next to him. The suspected one was brought out and examined. He was not sick, but dead, and had been so for some hours. From JULIAN HAWTHORNE'S article in the *Cosmopolitan*.

INDIA STARVING.

We first entered an orphanage, being met at the gate by a native supervisor, a shrewd and hard-looking oriental of sixty. There were hundreds of children, mostly under ten, standing or sitting about the large inclosure; they had lost their parents either by death or desertion—for at a certain stage of starvation the parental instinct disappears, and fathers and mothers abandon their offspring with a terrible apathy. Indian children are normally active, intelligent and comely, with brilliant eyes, like jewels. A few of these little creatures, who had been taken in before starvation had gone too far, looked fairly well; but the majority Death walked among them, and would sooner or later carry them away. You could count the ribs in the least emaciated of them; but there were scores of figures there upon which I could scarcely endure to look.

There was one baby which seemed much better than the rest; it was tended by its own mother. Being only half an orphan, it did not rightly belong there; but for some reason had been admitted. Now, this child was in no better condition than the rest of them when it came, but its mother's care had revived it. That meant, simply, that it had received its full allowance of the food which is supposed to be given to all alike. Why had the others—the full orphans—not received theirs? Because the native overseers had withheld it from them. There was no mother to protect them; and what is a child's life in comparison with a few farthing's worth of grain?

From the orphanage we went to the general poorhouse. Here were men and older children. They were utterly destitute and helpless. It must be borne in mind that many of these men had not been mere day-laborers, but had owned little farms, with cattle and tools. Some of them had been village artisans and traders—potters, goldsmiths, hucksters. They had always maintained their slender independence, and had never begged for food or money. They represented the better class of the mass of the population of India. We questioned many of them. The stories they told all had the same tenor. They had lost, literally, everything. All was gone—*all*, except the rag which bound their loins. In this condition they had left their homes, which they had loved as we do ours, and in which they had lived much longer, and had inherited from their forefathers—and had wandered hither, sometimes ten, sometimes twenty miles. When they arrived they were too weak or sick to work.

We went to the women's poorhouse. Most of the women here were lying down and could not rise; they tried to lift their heads and mutter something; but the effort was too much, and they fell back. But one of them dragged herself partly up, and began to tell how her husband had died, and her children, one after the other, and how she had starved and starved, and sores had come upon her . . . but in the midst of the story she broke down, her grisy visage wrinkled up with sobs, for which she had no tears; she made a gesture with her hands, which seemed to gather up the whole of hopeless wretchedness and drape it over her as a garment. I never saw a gesture at once so strengthless and so fearfully effective. Then her chin sank on her breast and she collapsed—a heap of rags and bones. The missionary, used to trying sights, turned abruptly away. "One can endure the sight of a great deal of pain and misery if one is capable of relieving it; but otherwise it is hard. From article by JULIAN HAWTHORNE, in the *Cosmopolitan*."

Put your life along beside Christ's, and see if you see any resemblance. That's the test.—*Mr. Moody*.

SOME OF OUR WOMEN.

(Continued from August Number.)

No. 3. The Sick Arjamma. In this same village of Kurmapuram there lives another woman, Arjamma, whose name has become quite famous recently. Some ten or more years ago this woman professed Christianity with her husband. The Lord called her husband home, and Arjamma's friends and neighbors persuaded her that it was because she had been so wicked as to become a Christian that she had lost her husband, so she left the Christian faith and became as the heathen round about her. Recently some serious illness befalling her, she became greatly alarmed, and in great fear, she sent her mother and son to consult a sorceress living in a distant village. On going to the sorceress, the mother, according to custom, made her offering, and the woman breaking the cocoa-nuts and pouring out her offering to the gods, began her incantations, but, although her cocoa-nuts were placed, and her leaves and flowers arranged in order, no message came. In confusion the woman asked the son to make an offering, but still nothing was made known; instead, to the woman's mind at least, the cocoa-nuts all came running together, the leaves were scattered in confusion, and she jumped up exclaiming, "Why have you come here? What have you done? You worship the God Jesus Christ, and He has wrought confusion with my spells. Away with you, have nothing to do with me or my name will be gone." So Arjamma's mother and son departed in great consternation, for they didn't know that this woman had ever heard of Christ much less that one of them had professed Him, for had not ten long years gone by since Arjamma acknowledged Him? And now they come home, they tell the sick Arjamma what had happened, and they feel that nothing is left for them to do but to call the Christians together and pray God in the name of Jesus Christ, for her recovery. This they did, and God heard their prayers, and the next morning Arjamma was well again, and now joins with them in singing God's praise for her great deliverance. This strange manifestation seems to have made a great impression upon the people, and this witness of the sorceress and the story of Arjamma's apparently miraculous recovery is finding its way among all the churches.

No. 4. The Dodambetta Queen. Yes, a queen she is in her own right, and her kingdom comprises ten villages with all the lands attached to them. Having no sons but only daughters, the inheritance fell to her after her husband's death, until such time as her grandsons will be able to take the reins of government. Living in her palace, so called, which consist of a large two-story building, with numerous straggling enclosures and attached buildings, she has with her daughters and sons-in-law, some twenty grand

children, the family priests and physicians and their retainers; her cabinet; her clerks and book-keepers, and all their families, together with the different distant friends and relations who come together to be sharers of her bounty. She is said to be well read in the Shastras, and to understand Sanscrit. She is very religious; has made a pilgrimage to the Sacred City of Benares, with some 200 followers, spending some thousands of rupees. Hearing of her devotion and her charity, we thought we would call and see her, not without some trepidation, for, besides being a queen, she is also a high caste Brahmin. This is unusual, for the Brahmin's authority is priestly rather than secular.

Perhaps some of our sisters may think that when we approached this lady of high rank and distinguished blood, that we would see her seated on a throne, exalted, in the rich robes of royalty, and having on her head a golden crown, and in her hand a golden sceptre. Yes, doubtless, had she been a wife she would have been clothed in rich garments, and decorated with jewels of almost untold value, but she is a *veebur*. When we see her she is seated on a rush mat, is clothed in a single garment of coarse cotton, which is drawn over her head, and closely around her face, to partly hide the fact that she has been even deprived of all her beautiful hair, woman's natural ornamentation. Her grandchildren are seated around her, and she seems somewhat happy with them. We sing them Christian hymns and talk about these. Her bright eyes and open countenance show great intelligence, so it is a pleasure to talk with her. She is interested in us, enquires after our affairs with a minuteness to which we Anglo-Saxons sometimes object, but which she thinks due to polite breeding. She has heard somewhat of our religion before, for a relative of hers is a Christian now in the government service. Him she entertains as he comes there on circuit. She asks of Mrs. Bessant, too, for she had heard that she had left the Christian faith to join their (the Hindu) religion. We have visited this good queen twice now. The second time we were interrupted by a presumptuous youth who undertook to chide us for disobeying Paul's injunction forbidding women to teach. We asked him what he was, and he answered, "A Brahmin Theosophist." We asked again what that meant, but he was unable to answer us. We told him he had surely heard that Mme. Blavatsky, a Theosophist leader, had had her tricks exposed most unmercifully, long ago, and that Theosophy itself was only a vagary. One of the chief faults he had to find with the Christian religion was, that it was too simple, even a child could understand it. This Brahmin lady queen, afterwards showed her interest in us, and in our message, by sending to the boat, for us, a taste of good things, milk, flour, sugar, fruits, flowers, rice and curry, pickles and what-not.

What a glorious triumph it would be if this woman could find Christ and acknowledge Him as God! Are there not some who may hear of her, who will have faith enough to pray that she may become a child of God. How many hundreds and thousands under her influence and power, would hear the message and accept it, were she only a Christian! Pray for the Queen of Dodambetta.

S. I. HATCH.

WHY SHOULD WE WOMEN BE INTERESTED IN MISSIONS?

BY MRS. J. B. RADIN, OF ST. MARYS.

Meeting together, as we do, as members of one family, our Father, God, our elder brother, Jesus Christ, it becomes us to enquire into the reasons why we should be interested in bringing into communion with our Father, those who are still outside the door of God's mercy. We should be links in a living chain, reaching out to all humanity, each link adding another to the great chain, till the whole is perfected in heaven. Before we can be really interested in missions we must be linked to Christ by love for Him and by love for perishing souls. We as women should be interested in missions because they are of divine origin. To women was the command first given to go tell the glorious news of a risen Christ. "Go ye into all the world and preach the Gospel" means each one of us who have come into personal communion with the risen Lord. Do we really believe that millions of our fellow beings are doomed to everlasting misery? Do we really believe that their one hope of salvation is in the Gospel which only we can give them? If so and we remain inactive, what can measure our guiltiness in the sight of God and men. Our indifference, our lukewarmness must be attributed to our failure to realize the situation. To each of us a soul is looking for help. As surely as God has been merciful to save us, so surely does He hold us responsible for the salvation of others. Every Christian woman should be a divine power in the evangelization of the world by virtue of the indwelling of the Holy Spirit. "Ye shall receive power after that the Holy Ghost is come upon you." Saving the lost was with Christ an all absorbing passion. His work was to redeem. See Him that day at Jacob's well. It was noonday, a time when even the very flocks rested, but Jesus cannot rest while even one soul is in wretchedness and sin. And so, putting aside his own weariness and thirst, He pleads with the woman till she is brought to His feet in penitence. Only one soul to talk to and that a woman, very humble and very repulsive too, yet he gained her and through her would gain others. Shall God find the blood of perished ones on our skirts? Shall the Judge have to say to us in the reckoning day that is fast approaching—you knew your duty but you did not do it—you hear!

the call from perishing ones but you did not heed it—you were not interested in holding on high your light—My light that I had given you. But you kept it hidden under your bushels of selfishness, worldliness and indifference. You knew of a hell from which only I could deliver and of a heaven to which only I could uplift, yet you withheld that knowledge from others, you allowed them to go down to death, unsaved, when a message from you might have revealed to them the risen Christ who came to redeem them. It is not ability that is lacking in the church to-day. It is interest and the power of the Holy Spirit. Faith without works is dead and works without faith are dead also. Faith is the spirit that animates the body of obedience. Not interest in missions. Does that remove our responsibility to obey our Lord and Master which should be our ruling motive. You prepare a parcel and ask your child to deliver it at a certain place, but he leaves it untouched and as an excuse says: Oh! I am not interested in that work. Would that satisfy you. Christ says: "Go ye, preach the Gospel." Can you ever look Him in the face and say—Lord, I never was especially interested in that work, I needed so much in my own home, my children needed clothing, education and a start in life, my church needed all I could spare after all other demands were met. Will that satisfy your Lord who said: "How much owest thou unto my Lord?" Increased interest is very well, sympathy is a good thing, prayer is indispensable, but interest and sympathy alone or even prayer will never save the ungodly. The command is to go and if we cannot go personally it may be obeyed by helping to send others in our stead. Let Christians of large and small means ponder the fact that there is no second probation for Christians any more than for the ungodly. There will be no other opportunity for saving lost souls. There is a double blessing connected with giving, a blessing to the giver and a blessing to the receiver. The one who gives because interested in a cause receives blessing of which the other knows nothing and the greater the interest the greater the enjoyment of giving. There can be no well done unless there has first been well doing. Spurgeon says: "Conversion is the moment when every one is made a missionary." To be truly saved we must have the missionary spirit.

We, as women, should be interested in missions because women are the greatest sufferers because of heathenism. The men of China, Japan, and the Brahmins of India are comparatively enlightened. The wives of these heathen gentlemen are almost as degraded as the dogs on the streets. They suffer all the woes of humanity and enjoy not one of its blessings. The iron heel of paganism grinds women into the earth as it does no other creature. Dr. Pierson says: Five words describe the biography of women in eastern lands, unwelcomed at birth, untaught

in childhood, uncherished in widowhood, unprotected in old age, unlamented when dead. She is enslaved as a wife and is considered unworthy of immortality. When we think of our own rights in the home, in the church, in society, and where necessary protected by the law of the land, we ask ourselves what makes this difference? Woman owes more than man to Christianity. The chief glory of Christianity is what it has done for women, and how can Christian women more fitly and more effectively prove their gratitude than by toiling always and everywhere for the amelioration of human want and woe. We believe that as the conversion and elevation of woman is the chief corner stone in the conversion and purification of the world so woman's distinctive effort for woman is one of the greatest elevating influences in our land. Woman without Christ is the most degraded of human beings. Here is the special obligation of Christ to women to their heathen sisters. A world's need and our power to meet that need proves our responsibility. Let not the sin of indifference and neglect rise up in the judgment to condemn us. I fear of many in our fair Christian land it may be said: Inasmuch as ye did it not to one of the least of these ye did it not to Me.

Women should be interested in missions because she has the training and moulding of young lives entrusted to her care. God would have us consecrate our children to his service and prepare them for his work. We hold a living child in our arms—a tiny helpless mortal—no an immortal and in that lies its preciousness, a soul born to live throughout eternity, created for the purpose of helping Christ to redeem the world. Daily we watch for the physical and mental development. We find the young mind plastic and readily moulded, so while they are susceptible to good impressions they should be taught mission work. So soon as the child can understand that Jesus loves him so soon should he be told of the thousands of children who have never heard of that love. The mission work of the future is to be largely what we through our children make it. Interested mothers can be a powerful factor in the evangelization of the world for the hand that rocks the cradle rules the world, and from among the children shall go out men and women from Jerusalem to the ends of the earth. Are there not many mothers to-day who plead that they are not interested in missions, that they have no time for that work, yet who sew, embroider, tuck and frill to deck the bodies of their little ones, while the souls are left unclothed and the golden days of youth are allowed to pass without teaching them the truth that will make efficient intelligent workers in later years. What is it that rouses women to interested, systematic, concentrated action? It is a human cry, appealing expressly to woman's tenderness and it pierces her heart. It sounds out from that black heathenism, ages old, lost, vast, awful, the heart break of motherhood, the stifling cry of

distorted childhood. This is what happy women should hear in their happy protected homes. Something less strenuous might catch the ear but it requires a call just so terrible, importunate, so shut up to women to fasten irresistibly upon her heart.

In conclusion let us briefly notice the benefit that will accrue personally to the woman who is interested in missions. It is an honor that God permits us to have a share, be it ever so small, in the enlightenment of our unenlightened sisters. It will help us spiritually and intellectually, it will broaden our sympathies for who can know of the shameful condition of heathen womanhood and not feel their hearts stirred to the deepest depths with sympathy and a desire to aid them. It is a gracious, almost mysterious ordering that we so remote, so far upon the safe shore of protected womanhood, can yet reach helping hands to our poor sisters who are in darkness and for whom Christ died, it will teach us to prize Christianity more. It will show us where we would have been but for the grace of God, it will help us to realize that there are real women who have no Christ, no hope in this life or in the life to come, and that they are our sisters.

A woman, yes I thank the day when I was made to live,
To cast a bright and shining ray, to love, to live, to give,
To draw aside from paths of sin the halt, the lame, the blind,
A woman, glorious, noble, grand, a woman I would be,
To live, to conquer, to command, to lessen misery,
To glorify in word or deed, the Maker I adore,
To help regardless caste or creed, the sad, the lone, the poor

FRUIT IN CHINA. — Rev. J. A. Slimmon, of the Canadian Presbyterian Mission in China, describing a tour in North Honan, speaks of a friendly reception by the people, and great attention to the Gospel message. His heart being enlarged, he trusted God to do great things. Of his stay in one city he writes:—Within three days several publicly confessed faith in Jesus. I have never before, so far as I can recollect, seen a city so moved. From different parts people came to me in the inn, asking me to explain more fully the Gospel. And many of those inquirers were men of position and influence.

"I had only one case of opposition, and that broke down completely. The opposers were three students, evidently belonging to wealthy families. They had bought books from me, and read them intelligently, and admitted that they were 'good books.' But their objection was the old one, that while the doctrine of Jesus was good for foreigners, there was no need for it in a country that had Confucius as their sage. I asked, 'Have you, or any man in China, found in Confucius the power to enable you to keep his precepts? Have you found salvation from sin?' I wish you could have seen the change in them, and the eager way in which they asked, 'Is it possible to be saved from sinning?' They let me do all the talking after that, and sat till dark listening eagerly while I preached to them Christ and the power of God unto salvation. I believe the Spirit of God was at work in their hearts.

"Amongst those who were interested in a general way, were a few who definitely decided to become followers of Christ Jesus, and two out of that number have the gift of leadership. When, God willing, I visit that place again in the autumn, I expect to find the foundations for a church ready."

Work Abroad.

THE EARTHQUAKE.

In the year 1894 the black death ravaged the city of Hong-kong, and set her population of 211,000 souls trembling at its awful presence. When I reached the city of Bombay in the middle of January last, the city was in a state of panic. The streets were deserted, the lumber yards and other busy centres were wrapped in an ominous silence, the railway stations were crowded, and the populace were fleeing from the presence of the scourge at the rate of several thousands a day, an exodus which rapidly reduced her magnificent population of 800,000 souls to half that number, of whom 15,000 went down to the city of the dead.

These are both British cities, and they stand at two of the ends of one of the blackest roads that ever ran outside of hell. Hong-kong is the principal commercial entrepot of Southern China, if not of Eastern Asia. The chief objects of trade are opium (imported), and tea and silk (exported). Mark that word "OPIMUM," and the bracketed word, "imported." Imported from whence?

In the year 1840, three years after the ascension of the Queen to the throne, the Governor of Huk-wang, Lin Tao au, was ordered by the Emperor of China to proceed to Canton, the inside of the threshold of which Hong-kong is the outside, a city under Chinese control, with full powers, powers never before conferred on any private subject, to stop the opium traffic. At that time it was reported in Canton that the Emperor when recounting the evils inflicted on China by opium, paused and wept. Then turning to Lin he said, "How, alas! can I die and go to the shades of my imperial fathers and ancestors until these direful evils are removed?" Lin went out from that interview to Canton, shut all the British merchants up in their residences, confiscated the opium they had been engaged in smuggling into China, and destroyed 20,283 chests, valued at about \$11,000,000. The opium war ensued. The British were victorious, and the opium was crammed down the Chinese throat.

On the 27th of May last, Mr. Benjamin Broomhall, in a public meeting in London, showed that during the sixty years of the Queen's reign, the export of opium from India to China had been at the rate of HALF A TON FOR EVERY HOUR OF THE DAY AND NIGHT. The total revenue arising has been £254,000,000, in round figures. Now the hour of retribution has come. Hong-kong is the chief entrepot into China, Bombay is one of the chief exporting cities of India for China's awful curse of opium. From Hong-kong to Bombay, a distance of 3000 miles, as the crow flies, and much more if one follows the course of commerce, the plague leaps. It lays its ghastly hand on Bombay. The iniquitous

profits of many years are consumed in a few months in fighting that dread foe and in driving it from the city.

But Bombay is not alone as the chief exporter of opium. Calcutta, her great commercial rival, and the capital of India, sends an important contribution to that diabolical lump of half a ton of opium for every hour of the day and night during sixty long years. What a stream of seething rottenness! It is Calcutta that God is now dealing with. On June the 12th late in the afternoon God looked on the City of Palaces, and the earth shook. Psalm 104 : 32. In five minutes time one crore of rupees in household property was in ruins. But God did not stop his hand there : He shook all that corner of India which shoulders China, up into Assam and the lower reaches of the Brahmaputra.

"Be not deceived : God is not mocked : for whatsoever a man soweth, that shall he also reap. For he that soweth to his own flesh shall of the flesh reap corruption." What is true of the individual is true of the nation. India has been sowing "half a ton of opium for every hour of the day and night during sixty years of the Queen's reign" into helpless China. Now in this year of Jubilee, when all the empire is rejoicing over the reign of the noblest, the purest, the most constitutional monarch the empire has ever known, India's joy is mixed with many tears. The plague has been gnawing at her vitals in Bombay and Karachi, the famine spreads over her north and central provinces the pall of death and woeful suffering, and now, on her whole north-eastern border, the only part of her vast territory that touches China, the land which she has wronged above all others and irreparably, she is shaken with an earthquake the magnitude of which has not been equalled in the modern history of the land. Railways are torn up, great towns are levelled to the earth, villages are hurled down mountain slopes, river banks subside and let in the destroying flood, the tea gardens lose fifteen million pounds, and the entire country included in an irregular ellipse of about four hundred miles or more in extent, with Calcutta as the conspicuous centre, (though not the geographical) is shaken into panic.

In Calcutta began that series of prevarications, falsehoods and perjury which culminated in Bombay, and consummated in the report of the Opium Commission to both houses of parliament in the year '96, one of the most prodigious prostitutions of truth ever known in the history of parliamentary commissions. In this year of jubilation God has chosen those two great metropolitan centres and has laid his hand of rebuke heavily upon them. They are the ears of India. Shall we hear and heed God's word to us? Haggai 2 : 6, 9.

H. F. LAFLAMME.

Cocanada, India, June 29th, 1897.

THE JUBILEE FAMINE IN INDIA.

To the Bloor Street Baptist Church :

MY DEAR FELLOW WORKERS, There was a beautiful feature common to most of the Jubilee celebrations throughout India that was eminently fitting and practical, the feeding and clothing of the poor. In Madras city, out of a population of 400,000, over 40,000, or one-tenth, were fed and clothed in honor of the day. Here in Cocanada, out of a population of about 50,000, some 5,000 were fed in the streets. The sight of 5,000 poor people being fed in long lines on the open roadway, by busy waiters rushing here and there with pots full of boiled rice, from which they dip ample ladlefuls on to the outspread leaves of the emaciated, expectant, and for the time contented participants, is memorable indeed. Men, women and children, what a medley! what a noise! what a smell! That evening, as we were following the elephant with the Queen's portrait fastened to the front of the gaudy howdah, and a Union Jack flapping over all, in a torchlight procession of 10,000 loyal native subjects, I asked a leading lawyer of the town, who was walking at my side, if many who were not really deserving had not probably come in for a feed. "O, sir!" he answered, "what man who is not in great need would sit in the dust of the roadway and eat like a common beggar!" That is the test. There is nothing surer than that all who are in famine soup-kitchens are in dire distress, or they would not be there.

During the past ten days, an alarming break has occurred in the regular course of the monsoon rains, interspersed with a succession of fiercely hot days, in which the thermometer stood up to 105° in the shade. We have had no such heat during this hot season. The effect upon the people has been direful. The rice market has been very panic. In many of the smaller villages, where the supply of rice is limited, the merchants have closed their shops till they see whether the rains will continue or not. The poor, who have been coming from the drier districts in the north end of the Presidency, in larger or smaller numbers ever since the famine set in, are now pouring into town in straggling, hopeless, help-less crowds. They lie under the trees by the roadside, and wail the passer by with piteous cries for help, emphasizing their words with loud blows from the open hand on their ahrunken stomachs.

Dr. Smith writes as follows: "Things are very black indeed at present. Yellamanchili and Narsapatnam have been declared real famine districts. The Collector, or Governor as he may well be called, states that the next three months will be the worst we have had yet, even if we get our long-expected rains. If the rains fail, the officials look for a worse calamity than that of 1877. People are beginning to crowd into the famine kitchens

now being established in various centres. There are already six famine kitchens, with an attendance of at least 1,000 each. Many people are wandering aimlessly about. To prevent this, a regular system of relief has been established. This district is now divided into groups of 30 villages each, under inspectors, whose duty it is to visit each village once a week and examine into cases of distress. At present, only those incapacitated from work by age, sickness or deformity, will be relieved. Many able-bodied persons are starving for lack of work. Since last Christmas I have had about 20, and since March about 30 people employed in breaking stone at Yellamanchili. This stone is being gradually sold at a slight loss, and the money is reinvested in the work. In this way a considerable number, mostly Christians, have been relieved. We feel bound to help Christians first, then heathen as far as the funds will permit. As rains have not properly fallen, the planting of rice has been delayed, and the farmers have employed very little outside help.

The next three weeks will decide the fate of the coming year.

Before leaving for Coonoor, a few months since, I thought that people could not get more emaciated, and still live. But during the last few days I have seen living skeletons. Ask the friends to increase their giving.

The villagers have at last come to realize and confess that this is a visitation of God. They listen with greater interest than ever to the preaching of the Gospel. Pray that, in this opportunity of God's power in this land, man's extremity of physical need may become the source of spiritual fulness to this people."

Mr. Walker showed me yesterday two articles of food now used by many of his Christians as a means of subsistence. A sample of one of them I enclose. It is the ground kernel of the mango fruit. This is made into a porridge, which is about as palatable to these people as a course in boiled corn cobs. It looks for all in the world like so much grey mud. Mr. Walker said it turned his stomach when he tried to taste a bit of it. The other food is the flower of a wild lily that grows in stinking and miasmatic mudholes. Some of them are trying a course in rice-bran. Even a cow will not eat that in good times.

A poor man who was found dying on the roadside, was taken in by Mrs. Walker, who did everything in her power to save his life; but it was too late. He could not swallow. He could hardly speak. Before he died, they found out his village and caste, so as to inform his friends; then they took the poor wasted body out and committed it to the potters' field, a short distance from the bungalow.

We are receiving very few candidates for baptism. Many are applying for the ordinance. We receive only such as we have known long and well, and of whose conversion we have no doubts.

The help from home is very timely. Thousands will be saved from great suffering, if not from actual death, by means of that help; but it is not now a question of thousands, but of millions. Yesterday, our Famine Committee determined to send an appeal to the Central Famine Relief Fund for India, asking for Rs. 5,000. This is in addition to the Rs. 7,000 received from you at home. That even will be far from sufficient to meet the need. Of course Government will intercede, but only at the last moment, when it may be too late.

That Anglo Indian merchant who was responsible for the statement quoted in the *Baptist* and the *Globe* some time since, to the effect that not one had then died from the famine or by starvation, is either a fool, deceiver, or a know-nothing. A more hurtful falsehood could not be now disseminated for India's undoing. His statement has never been true at any time since the famine was declared.

Over 20,000 criminals were released, throughout the length and breadth of India, on the 22nd of June. Special leniency was shown toward those who, in any way, had been driven to crime by the pressure of the present want. Luke iv 16, 20.

Yours, ever in Christ,

H. F. LAFLEAMME.

Cocatoah, G. 7, '97

Work at Home.

THE WOMAN'S BAPTIST FOREIGN MISSIONS SOCIETY OF ONTARIO (WEST).

Receipts from June 15th, to July 15, 1897, inclusive

FROM CIRCLES. Cobles, \$4; First Houghton, \$2; London South, \$8.75; Wallaceburg, \$2.35; Wolverton, \$2.35 (from concert), \$4.50; Hillsburgh, \$2.20; Burgoyne, \$3; Gladstone, 90c.; Sullivan, \$1.85; Listowel, \$3; St. Mary's, \$2.30; Woodstock Oxford St., \$13.17; Lakeshore Calvary (\$14 for D. Susi), \$15.50; St. George, \$3.90; Toronto, Bloor St., Y. W. Auxiliary, \$5.00; Peckering, \$5.00; Langton, \$2; Park Hill, \$1.00; Toronto, Lanadowne Ave., \$7.54; Wingham, \$1.02; York Mills \$5; Barrie \$4.20; Hamilton, Wentworth St., \$2.80; Toronto, Sheridan Ave., \$2.40; Port Hope, \$13; Woodstock, First Ch., \$17; Wyoming, \$2.50; Brantford, First Ch. (for Miss MacLeod) \$25; London, Adelaide St., \$13.70; Peterborough, Murray St., \$8.50; Toronto, Parliament St., \$5.30; Tiverton (75c. special for Miss Stovel's "Christian Literature Fund"), \$5; St. Thomas \$9.15; Bethel, \$3.00; Daywood (\$2 for Famine Relief), \$7; 2nd Markham, \$9; Paisley, \$4.25; Barford, \$4; Heepeler (40c. commission on "Baptist"), \$5.90; Lindsay (from Mrs. J. L. Whiteside to make Miss Margaret M. Whiteside a life-member), \$25; Petrolco, \$9.24; Toronto, Jarvis St., \$23.30; Brantford, Park Ch. (for Miss P. Boggs), \$9; Glamis (special), \$2.10; Palmerston (special), \$1.25; Mount Forest (80c. special), \$9.10; Owen Sound, \$1; Sarnia, \$8; Forest, \$2.40; London, Talbot St., \$11.10; Stonyville, \$1.40; Toronto, Dovercourt Rd., \$5; Brantford, Calvary Ch. \$8.25; Toronto, Beverley St., \$6.63. Total \$363.65.

FROM BANDS. Owen Sound (for Famine Relief), \$1;

Woodstock, East End Mission, \$1.50; Aylmer (for a Samul-cotta student), \$17; Port Arthur (for Nicodemus Gabriel), \$4.25; Burtoh, \$7. Total \$30.75.

FROM SUNDRIES. Association Meetings Norfolk, \$3; Niagara, \$2.35; Elgin, \$2.50; Middlesex and Lambton, \$4.13; Owen Sound, \$4.50; Northern, \$3.05; Guelph, 80c.; Peterborough, \$2.27; Tiverton, "Helping hand" Society, \$2; W. B. H. and F. M. S. of Manitoba Qu' Appelle M. B. (for M. Manikayamma), \$7.75. Total \$32.35.

Total Receipts during the month, \$426.75.

DISBURSEMENTS. To General Treasurer for regular work in India, \$463; Miss Simpson's furlough allowance, \$20.83; Special, to Samulcotta Seminary, \$41; Special, extra for Miss Stovel's "Christian Literature Fund" from Teeswater M. C., \$1; For Engels Nokamma, an extra girl, \$4.50. Total to General Treasurer, \$530.33.

To Rev. J. Craig for Famine Relief Fund, from Owen Sound M. B., \$1; From Daywood M. C., \$2. Total \$3.

To HOME EXPENSES. Half the expenses of Director of Northern Association, \$2.43; Half the expenses of the Director of Guelph Association, \$2.33. Total \$4.76.

Total Disbursements during the month, \$538.11

Total Receipts since May 1st, 1897, \$1012.60
" Disbursements " " " \$1835.96

Receipts from July 15th, to August 15th, 1897, inclusive.

FROM CIRCLES. Bailieboro', \$1.90; Hillsburgh, \$1.10; Glamis, \$3.11; Wilkesport, \$5; Port Perry, \$3.13; Salford, \$7.37; Toronto, Jarvis St., (for three Bible women), \$7.5; Toronto, Immanuel Ch., \$11.95; Clinton, \$2.75; Guelph, First Ch., \$5.35; Brantford, First Ch. (for Miss MacLeod), \$45; Sarnia Township, \$5; Stayner, \$1.25; Preston, \$3; Cranah, \$2; Guelph, Trinity Ch., \$4; Wallaceburg, \$3.25; Barford, \$2.50 towards Samulcotta grant, \$5; Brooklyn, \$4; Scotland, \$10.50; New Sarum, \$5.43; Ailsa Craig, \$2.50; Uxbridge, \$2; Port Burwell, \$8.59. Total \$218.18.

FROM BANDS. Bailieboro', \$2.80; Port Perry, 85c.; Bridgen, \$2.31; Goodwood (for Medinalli Subbamma), \$2; Barrie (for a student), \$10; St. Mary's, Girls, (for Burigi Bellemma), \$2.81. Total \$21.27.

FROM SUNDRIES. Hamilton, James St., Women's Bible Class, (for Ventacotta Martha), \$8.50; Whitley and Lindsey Association Meeting, \$3.18; Galt B. Y. P. U. (for Tati Martha), \$7; Investment Fund (gift of the late Miss Ellen Davies) half yearly interest, \$25. Total \$43.68.

Refund additional by Miss Simpson from return passage allowance, \$2.

Total Receipts during the month, \$285.13.

DISBURSEMENTS. To General Treasurer for regular work in India, \$488; Miss Simpson's furlough allowance, \$20.83; Special grant to Samulcotta Seminary, \$41; For Miss Stovel's "Christian Literature Fund," from Circles—Tiverton, 75c.; Mount Forest, 80c.; Glamis, \$2.10; Palmerston, \$1.25. Total \$4.90. Total to General Treasurer \$554.73.

To HOME EXPENSES.—Half the expenses of Director of Peterboro' Association, \$1.50.

Total Disbursements during the month, \$556.23.

Receipts since May 1st, 1897, \$1297.73.
Disbursements " " " \$2392.19.

CORRECTION. In the list in the July "Link" among the Home Expenses, the Mission Band Secretary's account for postage is printed as \$54 instead of 54c., a glance at the total will show that no such sum has been paid out.

VIOLET ELLIOTT.

Treas.

109 Pembroke St.,
Toronto.

BENBROOK.—Circle organized on the evening of June 10th. Officers:—President, Mrs. M. J. Mullock; Secretary, Mrs. J. Brocken; Home Treasurer, Mrs. J. Barlow; Foreign Treasurer, Mrs. J. Guggatt.

MARY WALKER,
Director.

PORT HOPE. The report of the "Gleaners Mission and" of the Baptist Church, for the year ending, May 1st, 1897.

Looking back over the past year, we have much cause for thanksgiving. We have been able to assemble each month in goodly numbers to learn of God's work in heathen lands, while those to whom we have been sending the Gospel have been suffering plague, famine and flood.

We have been specially favored in having with us, at different times, Mr. John Craig, Mr. John E. Davis, and Mrs. Davis, our returned missionaries, who have not only entertained us, but have also taught us many things about the land where

Every prospect pleases,
And only man is vile."

A review of our roll books shows that we have sixty-seven members, or, five more than in 1896. Of these, 16 are boys, and 57 are girls. The total attendance upon the monthly meetings was five hundred and eleven, or, an average attendance of fifty-one. The smallest attendance was the September meeting, and was twenty-nine. The largest was at the January meeting, and reached the high water-mark of eighty. Strange to say the smallest attendance gave the largest collection, three dollars and forty-four cents (\$3.44), while the largest attendance gave only one dollar and ninety-five cents (\$1.95). The total receipts from collections was from mite boxes and entertainment, \$50.62, or, a grand total of seventy-six dollars and ninety-eight cents (\$76.98).

One of our number, Maggie Wood, was called home during the year; we miss her from our meetings, but we would not recall her, for we are confident that she has gone to be "with Christ, which is far better."

L. H. DAYFOOT, Sec.

W. B. M. U.

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

NOTES FROM THE ANNUAL MEETING

Every new departure from an established order is attended with more or less uncertainty. And so when the W. B. M. U., which for thirteen years has held its annual meeting at the same time and place as the Convention, this year sought out a place for itself, there were many to prophesy failure, and those who did not go so far as failure, were, to say the least, uncertain.

Sackville, N. B., was the place chosen. That being on a direct line with St. John, so that any who wished might attend the Convention in the latter place at the close of our session.

There was a little strangeness at first as the train steamed into the station, to see the sisters with their note-books in hand locating first one and then another. But there was no confusion; all was orderly and prompt, and in a very few minutes we were in the hospitable homes which had opened to receive us. About one hundred names of delegates had been sent in; but some were prevented at the last, so that when the roll was called, seventy-six answered to their names. This compared favorably with other years.

The improvements in this new departure were many; among them we notice first, the longer time at the disposal of the Union. Business was more carefully gone into, because no one felt hurried because of some eloquent speaker in the church near by whom many wanted to hear. And for this same reason delegates gave closer attention to matters in hand, and of course voted more intelligently. Then the evening meetings were full of interest. The church was filled on both occasions, and no one felt wearied, even when the clock pointed towards ten.

Of course, some familiar faces were missed, but many were present who had never met with us before, and who could not possibly have gone to St. John. It does seem as though our separate meetings, as years go on, will do much to broaden the work, and gain those "uninterested ones" of whom we hear so often.

On Tuesday afternoon the Executive was in session from three till five. Estimates were gone into, and work prepared to come before the Union. At five, all adjourned to the Vestry, where tea had been prepared by the good sisters of Sackville, and a pleasant hour or more of social intercourse with old and new friends enjoyed.

In the evening, after the devotional exercises, a Bible reading was given by the Provincial Secretary for Nova Scotia, and after singing by the Choir, the President declared the Fourteenth Annual Session of the W. B. M. U. opened for business.

The first report was that of the Corresponding Secretary, which spoke of progress all along the line, an increased membership, increased interest, and all our obligations fully met.

The Treasurer's report was as follows

RECEIPTS	
By Balance on hand	\$1,477 10
Amount received from N. S.	4,770 94
" N. B. W. M. U. S.	2,140 56
" P. E. Island	561 59
Mission Bands, N. S.	657 32
" N. B.	282 38
" P. E. I.	70 97
Sunday Schools, N. S.	187 00
" N. B.	80 84
" P. E. I.	5 00
Young People's Societies, N. S.	31 75
Donations,	172 30
Annual Reports	30 00
" Tidings "	32 42
Annual Collection	24 83
Collection, N. B. Convention	24 00
" N. B. W. Association	20 00
	\$10,410 99

DISBURSEMENTS.

Paid J. W. Manning, F. M. B.	\$6,700 00
H. E. Sharpe, N. W. M.	700 00
Joseph Richard, G. L. M.	400 00
A. Cohoon, H. M. and P. E. J.	300 00
F. L. Titus, N. B. Convention	68 78
Rupert Haley, N. B. H. M.	131 42
Mrs. Cox, Provincial Secretary N. B.	175 00
Miss Harrison	25 00
" Newcombe	25 00
" Greig's travelling expenses	13 36
" Johnston's	13 04
" postage	14 00
Mrs. Cox,	5 00
Printing Annual Reports	54 00
Postage and wrapping	10 73
Printing " Tidings	21 66
Tracts and blank forms, reports	7 00
George Day	1 00
County Secretaries	9 05
Blank book	40
Drafts, discounts, postage	20 00
	\$8,084 87
Cash on hand	1,716 12
	\$10,410 99

The total amount raised for Foreign Missions was \$7,182.61, and for Home Missions \$1,752.14.

So that we begin the year with a balance on hand of \$1,663.98 for Foreign Missions, and \$152.14 for Home Missions.

These figures mean that faithful work has been done through the year. No large legacy has been left us, as was the case a year ago.

Therefore with glad hearts we sang our Doxology, and prepared for the New Year by somewhat enlarging our appropriations, as follows.

HOME MISSION ESTIMATES.

North West Missions	\$ 600 00
Grande Ligne Mission	100 00
Indian Work	200 00
Home Missions, N. S. and P. E. I.	450 00
" N. B.	350 00
Total	\$2,000 00

FOREIGN MISSIONS.

Miss Clarke's Salary	\$ 500 00
" Work	75 00
Mr. Morse's Salary	1,200 00
Miss Harrison, Salary	500 00
" Teacher, touring	75 00
" Newcombe, Salary	500 00
" Teacher, etc	75 00
" Greig's Passage	300 00
" Work	100 00
" Salary	500 00
" Archibald's Passage	300 00
" Teacher	50 00
" Salary	500 00
Bobbili	100 00
Books and Tracts	150 00
Schools	250 00
Helpers and Bible women	500 00
Home Literature	75 00
Contingent Fund	200 00

Passage of Male Missionary	300 00
Salary of Male Missionary	400 00
	\$7,000 00
Towards Building Fund	300 00
	\$7,300 00

(To be continued.)

FROM THE MISSIONARIES REPORTS.

The wheels of time moved as quickly as ever during this year, and now at the close there are many things left undone that we wish could have been accomplished when the days were going by.

The visiting in the town has been fairly well kept up, and several new houses have been opened to us. In some homes the young women can read quite well, but as soon as they evince any interest and desire to learn of the Saviour, objections are raised by the older members of the home, and a message is sent to me not to repeat my visits. Some opposition is better than complete indifference, and when refused at one place another has quickly opened, so that there is no need to be discouraged.

Work has been done in all the villages that so thickly surround this station, and while with sorrow we have often asked why the people do not profess Him of whom they have heard, and by their conversations show they are not ignorant of His commands, there is the assurance that they have in many cases decided to remain in their old condition on account of persecution. By special donations several New Testaments have been given to the Naidus of villages, and there are proofs that the men have read largely in them, afterwards loaning them to relatives in other villages.

During the necessary absence of Mrs. Archibald the care of the Boarding Department came in with my other duties, but the experience gained in general work over balances the responsibility that it brings with it.

Two tours were made during the year. The first was to Tekkali. The improvement in the spirituality of the Christians was something to be thankful for, and the good influence of the colporteur and his wife is telling on that little flock. She is a good Bible-woman, and presents the truth in an attractive, loving way.

While at Tekkali we visited many villages, and without an exception were well received. On going to one of the houses in a village I had visited six years ago, a man told me he had a book that I had given him at that time, and to prove his statement he took from a well-tied up parcel a copy of the Proverbs. It had been used, for there were unmistakable greasy finger marks on it, and the people in the whole street said he had often read it to them.

The second tour was made at Gara, and was full of interest; people came to the bungalow for frequent conversations, and we could not help thinking that they were not far from the kingdom.

An attempt was made to do work at Calingspatam, but owing to cholera that tour had to be abandoned.

In reviewing the work of the year there is reason to take a hopeful aspect, for in many places the Word of the Lord is being read among the heathen, and that will not return void unto Him. There is a greater knowledge of the truth as it is in Jesus, and what wait we for, but for the converting power of the Holy Spirit. "The morning cometh"—there are signs of approaching day, a

lay that will gladden all hearts of toilers on these barren mission fields of ours over which we have long laboured.

The following is a summary of work done :

Number of days spent on tour	30
" " villages visited	44
" " visits (this includes visits by Bible women)	4,960
" " hearers	19,650
" " hand-bills distributed	5,570
" " Bible lessons	70
" " miles travelled in the work	636

H. WIGHT.

CHICACOLE, 3rd December, 1896.

PARLAKIMEDI.

M. Clark. | 2 Bible women.

" Bless the Lord, O my soul, and all that is within me—less His Holy Name," are the words that come to me as I review the past two years in India. The Lord has led me in ways that I knew not of, but the trials disappear as I recount the many mercies that have come to me, and with the great apostle I feel that I can press forward leaving all things in the hands of the Master, knowing that He doeth all things well. The first year was spent in Parlakimedi, Chicacole and Palcondra.

The first part of this year was spent at Chicacole because unable to undertake the journey to Parlakimedi. Besides studying with my munshi, I had a class in Sunday school, and visited the day school almost daily.

April, May and June were spent on the Hills, since then at Parlakimedi. I have been getting acquainted with the women and the work. One bible-woman has been at work here for some time and seems to have made her way into quite a number of the houses. In September she left to go with her husband to Bobbili.

One Bible-woman was taken on the first of December. She can neither read nor write, but is an earnest Christian and seems to have a love for the work.

Twenty-two days were spent on tour, visiting from Ankla Tampara as a centre.

Lizzie, the pastor's wife, has been working among the women of Auklatampara during the past year. Many had heard the word of life from her and received us gladly.

In some villages the women had never seen a white woman, and it took them some time to get over their curiosity and be willing to listen to the message we went to deliver.

A Bible class for the Christian women has been held at the station since July, and we have enjoyed the study of the "Life of Christ," and hope that as we learn more about Christ, the longing for souls may fill the hearts of the women and make them a blessing to their lost sisters.

BEST METHOD TO REACH THE DOLLAR AVERAGE FOR MISSIONS.

BY REV. I. M. THARP.

In conformity to a request of the editor I will try to say something on the above subject. I think it may be stated in a few words thus:

The best method to reach the dollar average is to go right after it and keep after it till it is secured. Our people have it. There is no doubt as to this fact. But how to get them to transfer it to the missionary treasury is where the difficulty comes.

I apprehend, Mr. Editor, that a method that would suit me, or that would be approved by you, would possibly seem defective to some others. Hence it is doubtful as to where there can be a definite method

proposed that will meet the approval of all solicitors of mission funds. I am persuaded that our people are not less generous than the average church members of the land. When we retrospect our achievements, and contemplate the generous responses of our people to the various interests of the church in the now closing decade of years, we are justified in the above statement. Yet, it is a fact that many of our number need educating on the line of Christian giving. When a Christian is convinced that it is his duty to give of his means for the furtherance of any given interest of the church he will respond promptly.

It is not only important that our congregations be instructed as to duty on giving, but it is desirable that they be led to an experience, or standpoint where they can give to the Lord's cause from a sense of privilege.

Some of our ministers, I fear, make the mistake of evading the money question, when in fact it ought to be made a familiar topic in all our congregations and around the fireside also. How are people to be enlisted in a good cause if that cause is kept covered up, or shoved away in the background?

Once when I was engaged in a series of meetings a brother (one of the trustees), said to me, "We are in debt some on our church here, but I don't want to say anything about money while this meeting lasts." "What?" said I, do you think it would injure the meeting? "I am afraid it would," said he. I said, "Well, if the mention of money for the Lord's cause would destroy any one's religious enjoyment, I would like, in that way, to knock all the religion out of them in the next minute, for it is spurious and they ought to be rid of it and get the genuine article. I shall take a collection to-morrow," said I, and run the risk of its killing the meeting.

In keeping with my promise, on the following day I presented the interest for missions, and when I announced the result, some opened their eyes in astonishment. Neither were the people less happy after the collection than before. After the service closed, some of them said, "It is more than three times the amount the class ever paid in one year for missions."

For my own part, the best method I have ever found (and I have tried various methods), is to talk the interest privately to the members, especially the leading members of my congregation, and occasionally allude to the matter from the pulpit. Show them the liberty the church gives in allowing them to direct where their money shall go, if they choose so to do, and what a small per cent. of their contributions is required for contingent expenses. Then, after you have worked the matter up pretty thoroughly, in the midst of your revival meeting while your people are wrought up to a white heat in the enjoyment of God's holy religion, "strike while the iron is hot." Preach with all your God-given power on the subject of missions.

Show the people how wonderfully God has blessed them. Tell them of our isolated brethren who need their help. Remind them of the thousands of our fellow-beings, who are less fortunate than we, that are crying to us to send them the Bread of Life, that they may, with us rejoice in a Saviour's love.

Hold up to them the glorious privilege that is within our reach to honor God and bless our fellow-men. Thus bring them to realize their duty. Persuade them to grasp their present privilege and the dollar average for missions will be secured. May it be so. Amen.—*The Missionary Monthly*.

Young People's Department.

HOW TO MAKE MISSION BAND WORK SUCCESSFUL

BY MRS. MACKEN, OF FOREST.

You have all heard very often that as "the twig is bent the tree's inclined," and you know that the moral we draw from this is, as character is formed in childhood and youth, so it will remain through manhood and womanhood. Now, it is our desire that the boys and girls in our Baptist homes and Sunday schools should grow up into a straight, strong, glorious Christians, only needing to know the commands of the Lord to be ready to obey them. When Jesus was about to leave this earth, He commissioned His disciples to go on with the work which He had begun, telling them to, "Go into all the world and preach the gospel to every creature." Jesus expects every one who loves Him to bear a part in this work. Nevertheless, we know a great many grown up Christians who never pay any attention to this command nor do anything to teach the ignorant about Jesus. We think that this is because they were not trained in childhood to understand the meaning of Jesus' word, and taught to love the work He has left for His people to do. That we may be saved from allowing our children to grow into this disobedient, selfish way of living, we have the organization named Mission Band.

A sainted man of God once said, "I would rather have half an hour with a class of young people than a thousand years in glory." To some of you this may seem overdrawn, but that child of God certainly realized what a pleasant privilege it was to work among the youth. To your heart, my sister, who superintends or leads a Mission Band, has come the tender command, "Feed My Lambs." Do you realize how great and beautiful is your commission, how wonderful your opportunity? It touches and elevates heart here, and reaches around this big world to those other hearts, lifting them heavenward, and linking all to the great heart of Christ. You will see fruit here as you work, you will "ring the bells in the far away," and by and by how sweet to hear Him who gave the command say, "Inasmuch as ye did it to the least of those, ye did it unto Me." Do you remember what Pharaoh's daughter said to the mother of Moses, "Take this child away and nurse it for me, and I will give thee thy wages." What a delightful thing it was for that mother to train her own child, and what a prominent part that child took when he became a man, in the affairs of God through God's own chosen people, the Jews. To love, nurse, train and develop the children is the duty and privilege of the Church. The children of to-day are the workers of to-morrow. An impression prevails that children cannot be interested in the great missionary work of the Church, but this is

certainly a great mistake. Children are natural born enthusiasts. They have quick sympathies, loving natures, and if properly led, will easily follow. Brand love for heathen on a child's heart, and it will never be effaced. We feel more and more the importance of training the young in a knowledge of and interest in the missionary work of the Church. We are, moreover, prepared to assert that whenever and wherever an earnest, capable leader can be persuaded to take hold of this work, it is a comparatively easy matter to enlist the sympathy and secure the active co-operation of the children, large and small. But children must have facts, the work must be made real to them. In this work there is no lack of information, no want of incident. But how shall we impart this information? How shall we interest them? Form them into Mission Bands. No Christian society has at its command such resources, history, geography, travel, adventure, biography, scripture, all are at the disposal of Mission Band workers. Let the leader be selected for your Band who believes in missions in children, and in God's promises; one who is consecrated and earnest, full of zeal and energy, one who possesses tact, patience and perseverance, and who works for Jesus' sake. One who is possessed of the spirit of prayer, and is never discouraged, knowing she does the King's business. I think I hear some one say, "Such a leader cannot be found." Sisters, we have a Leader who was perfect, have we not the privilege of copying His blessed example? If you enter upon the work in His name, He will give you all the wisdom, time and strength necessary to carry it on successfully.

In the Mission Band meeting always begin promptly and close promptly. Conduct the meetings in a business like way. Insist on good order. Make the members of the Band feel that the business is important. Teach the children that Jesus was a missionary, and that all Christians should be interested in mission work at home and abroad. Always begin the meeting with singing, then repeat the Lord's prayer together or let the leader and some one else offer up a short prayer. Read a scripture lesson, a few pointed verses, never a chapter. Let the children recite verses or repeat something in concert. If the leader cannot lead the Band in singing, some one ought to be selected for that distinct work, and let music be a prominent part of the exercises. Music is a great power. Let the Secretary then call the roll, having each of the members answer in a respectful manner, then follows the reception of new members, if any, and the reading of minutes. Always let the taking of the collection be an important part of the meeting, and let the Treasurer rise and report the amount, and the number of members present. The children should be taught to address the President always before being allowed to speak or make and second a motion. For such things it is better to have a stated formula, as it makes it easier

for them if they know just what they have to say. After business, have your programme. Always have your programme prepared. Have missionary maps, showing the different stations. On the foreign map point them out the stations of our own missionaries, and on the home map, the stations which are supported or helped by our Woman's Society. Appoint some one to take up a certain station, require it of him or her to tell all they know about it, name of the missionary, the work engaged in, describe the manners and customs of the people, etc., using the map all the while; then prevail upon some one to sing a missionary song, some one to recite or tell a story. If you can get hold of a letter from some missionary, ask some member of the Band to read it over and over until they almost know its contents by heart, and in connection with this letter relate some facts about the missionary who wrote it. It may be that although you think you have made all necessary arrangements for a good programme, some of those who promised to take part are absent when meeting time comes. What then, scold, fret, get discouraged, say it is no use trying? Oh no, like a wise Band leader, you have come prepared for such an emergency. From your own scrap book or portfolio take other selections and distribute to a few who can read readily at sight, and ask them to do so if called upon by the President. When you met those who were absent, in a kind manner, let them know they were missed, and ask them to take part at the next meeting. Then as part of a programme you might get some one to conduct a missionary catechism, preparing the questions beforehand, and giving them to those who will promise to be present and answer them. Let five minutes be given for the children to ask questions, or the leader can give questions, answers to which the children can bring to the next meeting. The meeting may be closed with a little missionary story. Remember that a story is far more interesting when well told than when read. Have one with a good point. The children will remember a story, go home and tell it, and a pleasant impression be made upon their minds. In fact, they will think the Band meeting "just lovely." Don't go to a meeting without preparation. Go from your closet. Be joyous and happy. Don't scold the children if they have not done their work. A cross word might drive them away. Throw around them an atmosphere of love. Missionary work is a labor of love. Upon your training hang great and important interests. You are not working for the present but for the future. Let no cast iron rule exist in the Band. Encourage the children to give their ideas. Sometimes, I think, we put forth our own ideas too much, and not take notice of theirs. We surround them with too many "don'ts." Don't do this and don't do that, until we almost bewilder them. Let us show them that we value their opinion about things, and in this way the talents they have will

be used and their abilities will develop. There is a German story of a gardener who pruned heavily and trained straight, as by line and plummet, his plants. In vain did the little shrubs and vines try to grow this way and that, any way but straight. Their great desire was to peep over the tall fence, and see what the outside world was like. One proud day a sunflower managed to reach the top; one inch more and its greatest wish would be gratified. In the evening the gardener came, and with quick displeasure produced his shears, and cut the sunflower and laid it low, while all the other plants shivered and wept. But the old gardener died, and there came a new and younger man who said, "You poor things." He snipped the strings which held the plants down, shook out their branches, gave them more sunlight and water, and said, "Now grow beautiful in your own sweet way." Thereafter the garden was a prettier and a happier place than ever before. There are many things which must be decided according to the needs of the work and the circumstances connected with it. Some Band workers find it very acceptable to do what others could not undertake to do, but whatever plan you adopt, do not forget that the one thing essential is solid missionary teaching. Draw out their sympathy. Draw a contrast always between their happy homes and happy school life, and the lives of heathen children. Tell them no Sabbath is observed, no Sunday schools held, that these children know nothing of Jesus, never even heard of Him, and you will have their attention at once and always. In the very beginning, as far as you can, impress the children with the thought, that in forming the Band they are joining hands to work with Christ, for the uplifting of the fallen, the relief of the suffering, and the saving of the lost. To this end let each meeting be so conducted that the hearts of the children shall be drawn out in love to the Saviour and to those for whom He died. The most encouraging feature in Bands thus conducted is to be found in the conversion of the members. Such a result seems inevitable. In blessing others, they are themselves blessed. Let the collection be a very important part of the meeting. The penny in the missionary box to-day may be a great beginning for benevolence in the church in future years. If there is any time let them tell where they got their penny, if they earned it, and how. Impress upon them a lesson about giving a part of all the money they get for missionary work. It is well for them to earn their own money. There are many ways for children to do this. Some little boys have had printing presses, and printed cards. Some have had missionary pens and sold eggs. Some have had missionary potatoes. Some have had a little square in the garden, and had flowers and sold them. Some have sold pop-corn. Some have sold news-papers. Some little girls have dressed dolls and sold them. "Where there's a will there's a way," is a

good old adage. In this work, while it is delightful, there will be much to perplex, perhaps to annoy, though there will be some wilfulness and many mistakes. These young folks in getting started may cost you some money and much trouble. Never mind, we are sure it will be money well invested, and trouble which will result in a plentiful harvest of good. Never discourage the children by undue fault-finding, lead them patiently in the right way, help them over the hard places, they are but learners. They bring to their work hands not skilled but willing, minds not taught but teachable, hearts not disciplined by years of Christian experience, but glowing in the ardor of youthful zeal, all ready to be impressed with the image of the Master, and moulded for His service. See to it that this desire to learn receives no check, and this ardor no chill, either by the indifference or censoriousness of those whose mission it is to train up the children in the way that they should go, assured by the voice of inspired wisdom, that this done, when they are old, they will not depart from it. Mothers, what are we doing to help our Band leaders in this important and needful work? Do we not value the privileges our children enjoy in the Band? Do we use our influence to get our children thoroughly interested to regularly attend the meetings? Do we encourage and pray for our Band leaders, and in this way foster and develop the missionary spirit in our own hearts and lives? Children are so quick to catch the spirit and follow the example of their parents, and no amount of training in the Band can be half so efficient as that of the devoted Christian parent. Do we not take our Bible and read the comforting and wonderful provisions God has made for us? Do we remember when we open the book and revel in the treasures, that many there are in all lands that have no Bible, that know nothing of the way of salvation, and unless we send it to them, they have no means of finding it out? And while we mount upward with an angelic company, large numbers of them drop into the bottomless pit and help swell the number of the lost. We have not much to give, we have little time from our cares and work for this spread of the gospel, but cannot we work through our children? Through them, sisters, we can do much for the lost and perishing. There are daughters, oh, how many the wide world over, in Christendom, in heathendom, who, through the work of our dear children, we can bring to Christ for healing. May God give us grace and patience to do all we can in this grand and glorious work of training the children, and great indeed shall be our reward.

Oh, Master, dear, the tiniest work for Thee
Finds recompense beyond our highest thought
And feeble hands that work but tremblingly
The richest colors in the fabric wrought
We are content to take what Thou shalt give,
To work or suffer as Thy choice may be,
Forsaking what Thy wisdom bids us leave,
Glad in the thought that we are pleasing Thee

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