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The Canadian Missionary Link

CANADA INDIA

The Gentiles Shall Come To Thy Light *And Kings To The Brightness Of Thy Rising*

JANUARY, 1893.

CONTENTS.

Sketches of Rev. H. Y. Corey Mrs. Corey and Miss Clarke	70	Work Abroad	75
Editorial	70	Tuni—One of our Noble Telugu Christians	
An Instance of the Work of Faith ..	71	Work at Home	77
The Missionary's Prayer	71	News from Circles — Few Circles—Treas. Statement Ont.	
Systematic and Proportionate Giving	72	W. B. M. U.	79
Behind the Times	74	Young People's Department	81
		Directory	84

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THE Canadian Missionary Link.

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TORONTO, JANUARY, 1895.

| No. 5.

Editorial.

OUR CUTS and sketches for this month are of the missionaries of the Baptist Foreign Mission Board of the Maritime Provinces. They sailed in September for India.

Rev. H. Y. Corey belongs to New Brunswick. Very early in life he gave his heart to the Saviour and followed

heart to the Saviour, and united with the church at Cavendish, working in the Sunday School, where she had a class of fourteen boys. Miss Clarke's life in the home land was always a busy one. Two years were spent in study at the Seminary in Wolfville, and after deciding that her life work must be in India, two more were spent in the training school at Chicago. Here she not only studied, but worked among the very poor, visiting from house to house. One who knows says, "If her life is spared, I do think she will be a very diligent, faithful missionary, striving to win souls for the Saviour."



REV. H. Y. COREY.



MRS. H. Y. COREY.

Him in baptism. Our brother was for some time undecided as to what profession he should choose, but to the question—"Lord, what wilt *Thou* have me to do?" came the answer clear and strong—"Go ye into all the world and preach the Gospel." Then came a course of study in Newton, and it was here that Mr. Corey first met his wife (that was to be) Miss Long—who was studying with the same end in view—the Foreign field. While teaching in the City of St. John, Mr. Corey united with the Leinster St. Church, and by that church was licensed to preach.

Miss Martha Clarke who left us in Sept. for India, is a native of P. E. I. She was born Dec. 1st, 1868, and her early life was spent on the home farm, Bay View. When very young she gave her

NEWS ITEMS FROM CIRCLES.—Since we have a Home Mission paper it would be well if news items relating to Home Mission work were sent to *The Visitor* instead of to THE LINK.

MISS HATCH and Miss MacLeod write that they hope to sail from London Nov. 30th in the *S. S. Oriental*, and expect to reach Bombay Dec. 24th, and probably arrive in Canada Dec. 26th.

They were joined in New York by Mrs. Churchill, with whom they shared their cabin.

Miss Hatch writes: "The response to the appeal for the Prayer Union has stirred the deepest feelings of my heart, and I feel sure that the Lord is going to bless our work as He, perhaps, has never blessed it before. I feel already that the



MISS CLARKE.

hour is a sacred one to me, and though it has slipped my mind a few times, yet it will soon become such a habit that I will not be any more likely to forget than I will forget my ordinary morning and evening prayer."

OFFERINGS OF YOUNG PEOPLE'S ORGANIZATIONS.—A joint-committee of members of the Women's Board and of the General Board has made the following recommendations: (1) That Young People's Unions or Societies be recommended to make an offering at their monthly missionary meeting and forward it through the church to the Treasurer of the General Board. (2) That one meeting a month of Junior Societies be devoted to Missions, in the conduct of which, so far as possible, the assistance of the Women's Circle should be sought, and that the contributions made at the meetings of Juniors should be sent to the Treasurer of the Women's Board. Hitherto some of the Young People's Societies have sent their offerings to the General Board and some to the Women's Board.

The above indicates the desire of the Boards in the matter. As regards the Juniors, it is desired that one meeting a month should correspond with the Mission Band meetings, which, it is understood in some cases, they have supplemented.

A. P. McDEARMID.

RE THE HARD TIMES.—With some people their subscription to missions or to the missionary paper is the first item of expense cut off. A letter from one of our agents, just received, has the right ring. She says, "Mrs. — had decided that she could not afford to take the paper another year, but when the November number came out and she saw the pictures of Miss Hatch and Miss McLeod and read of their preparation for the work, and of Miss McLeod's gift of both herself and her means for the work, she has changed her mind and says she would not be without THE LINK this year for anything." Is it not true that if we are really interested in this work, we will plan to do without almost anything rather than give up our paper, or the privilege of giving to the cause?

A very interesting letter from Miss Hatie McLaurin, has come too late for this month. She is now at Tunj, with Miss Priest and Miss Rogers, where she is very happy and doing hard study at the language. She writes that Mrs. McLeod is very poorly. Shall we not remember her in prayer?

THE NEXT CONVENTION is to be held in the spring at Peterboro'.

Fifty dollars will maintain a Japanese woman for a year in training at the Bible Institute, Tokyo, including those months in the summer when she alternates study with practical work in the country churches.

AN INSTANCE OF THE WORK OF PRAYER.

A poor sick woman lay on a bed of pain, perfectly helpless and so weak, both in body and mind, she could think for only a few moments at a time. During these intervals she was ready to sink in despair because the Lord had taken her from her work in the church.

But "God's ways are not our ways." He knew what was best, both for her and the mission work to which she was devoted. In the quiet of her room there came soothing words from her Saviour. "It is I, be not afraid." "All things work together for good to them that love God."

She felt too weak to pray, and could only say, "Thy kingdom come," yet this petition brought peace to her mind with reference to the work she had seemingly left undone.

"Pray, if thou canst or canst not speak, but pray with faith in Jesus' name, was whispered in her ear, by one watching at her bedside. The invalid determined to pray five minutes a day for a special mission station in Africa. When the Lord appeared to Moses in the burning bush, He said, "Draw thy shoes from off thy feet, for the place whereon thou standest is holy ground." So she felt as if called into the presence of the Most High to plead for this special work in Africa. As she slowly gained strength she increased the time of prayer from five to fifteen minutes. For weeks and months this was all she could do for the Master, but behold the result!

One earnest woman in a discouraged, feeble Missionary Society is a life-preserver for the little band, and those prayers were answered in the outpouring of God's Spirit and conversion of many souls at the very station in Africa for which she had been pleading. *Woman's Work.*

THE MISSIONARY'S PRAYER.

One of our missionaries has said "We always read the ninety first Psalm in India."

O Thou most High and most Holy
With whom all mercies abound
Here, in the calm of Thy presence,
Thy secret place I have found.

Under Thy shadow, Almighty,
Dwell I, Thy servant, and rest;
Pestilence, plague and destruction
Never this refuge molest.

Covered secure with Thy feathers,
Under Thy wings do I trust;
While, at my right hand, the wicked
Fall—a great host to the dust

Thou art my sure habitation;
There shall no evil befall;
Thy love is resting upon me,
And Thou dost hear when I call.

Thy truth, my shield and my buckler,
Arms me against a defeat;
Lion and dragon I conquer,
Tramp'ling them under my feet.

Even Thine angels are keeping
 Watch over me all the day ;
 Tenderly bearing me upward,
 Lest I be bruised by the way.

Thou wilt be with me in trouble,
 Sweet'ning my bitterest woe ;
 Thou wilt deliver and honor,
 And Thy salvation wilt show.

Thou art my Refuge and Fortress !
 In Thee no Ill can betide ;
 Peaceful the place of Thy presence :
 Under Thy shadow I hide.

IDA BAKER.

SYSTEMATIC AND PROPORTIONATE GIVING.*

I have been asked to open the discussion of this very practical subject in a practical way, dealing with incomes and proportions in giving, and answering some of the objections which have been brought forward at different times.

I am glad that this audience apparently includes those with very diverse incomes, but as none can possibly know the resources or limitations of another's riches or poverty, we must decide to take for ourselves what we know to be appropriate, and leave others to do the same.

It may seem rather unnecessary to speak to an assembly of women upon the subject of incomes ; quite a number of our good Baptist brethren hold that their wives do not require to handle any money, and it seems somewhat like mockery to speak of a share of their husband's property as under their control. But every woman here has some influence, though it may be small, and I wish that each one would exert that influence to have a share in the giving. Mothers, do not let the next generation grow up with the idea that if a man gives, he gives at the same time for his wife and daughters, but teach your sons, here in Canada this is necessary, that a woman's soul requires to give as well as a man's, and train him to allow a certain freedom and a just proportion of income to his women-folk.

Some mothers object to their daughters having a dress allowance, because "they will not know how to manage it," but those same mothers make no protest when those same incapable (!) daughters assume the management of a household, where there is plenty of money to waste ; or sadder still where there is a small income, when the least mistake in expenditure may bring a millstone burden of debt. "Experience teaches," then why not let them have the experience now, when you may lend your wisdom for their guidance, and train them to give freely to the Lord ?

The influence of our women as teachers in Mission

Bands, Sunday schools and day schools may reach an ever-widening circle in training the children to a nobler standard of giving. "But do you think it right to ask children or older people, who are not Christians, for money for God's work ? Is such money blessed ?" That question was once asked me by a girl who was not a Christian, and it was a real difficulty in her mind. I answer—Yes, just as right as to train a child to speak the truth, knowing that truthfulness will not save him. The question is one of the ultimate good of his character and of the world at large.

Now-a-days a number of our women and girls are bread-winners, others have an assured allowance, others earn money in many ways for various objects, a few even of our Baptist women have incomes apart from their husbands or at any rate under their own control, so I think we may safely conclude that here to-day we have incomes of great variety—and some have no incomes at all. It is to the latter I speak now—putting the very worst case first, that of a wife or daughter whose husband or father is well off and provides bountifully for the household. I have heard it reported that some men say "Get whatever is necessary and I will pay the bills," but utterly refuse to set any limit or give any income unimpeded. I have thought of the trials to a woman's self-respect when she has to ask for money for her own needs and first answer the question, "What do you want it for ?" before she can obtain the amount required, and of the pain of having to refuse to give to worthy objects out of her seeming abundance. And I have thought that in the statement of "necessities" a certain amount for the Lord's work should be included. Let us feel that we can do with inferior garments, or with fewer pleasures, or can restrict our presents to friends, but that we cannot deny ourselves the luxury of giving to the Lord, and go with that thought to the one whose wealth is quite sufficient to supply the necessities of the body, and tell him there is a deeper need unsupplied. Suppose we fail in our object. That is possible ! and no way may be open for us to give honestly. Then for the encouragement of such rich people who are without resources, and for those who seem to have no money that they can give, let me remind you that we have no record of the Lord Jesus giving aught in alms, though He owned all the silver and the gold. He emptied Himself and became as a slave, showing us how we can give, even though we may have no money at our command. The very poverty of our Lord and His apostles should be an encouragement to us, and for women there is inspiration in the thought of the many deeds of kindness and loving ministry which are mentioned with appreciation as done for Christ by women. We may all share in the commendation, "She hath done what she could," though perhaps our service may seem utterly insignificant to other eyes than those which discern all the wistful love that goes with our offering.

*An address by Miss Violet Elliot at the Convention, Oct. 16th.

There are others whose incomes are so small that they may be tempted to refrain from giving because it will look mean beside the contributions of those who are better off. This feeling seems instinctive; and here is one of the good things put into practice by our Women's Societies—making the usual fee small enough to be within reach of the large majority of the female members of our churches, thus letting the poorer sister feel that she has a share in the work, and then those who are rich in this world's goods are not confined to the small fee, and should not consider themselves limited at all.

Some say, "We have no definite income, we cannot tell how much we would have to give"; but if each amount as it comes in is levied upon for God's work, there might be an annual settling, too. In most businesses the amount of profit on each transaction it would be impossible to estimate, but you can set aside a proportion of what you draw out for your living, and then have an annual casting up of accounts or stock-taking. I have heard that farmers find it hardest to set aside a portion first; there are various ways in which that might be done, either in reserving a certain part of land or stock as God's property and giving that the first attention and care, or, whenever a sale is made, putting a first proportion to the credit of the Lord's work in His kingdom on the earth, remembering in deciding the percentage that you have most of your living directly from the land.

Our gifts should be to the Lord, and that would settle a great many of the vexed questions. "I will not give to this, because I am not interested—or, because the collector is not personally agreeable to me—or, because I have had a quarrel with one of the prominent members—or, because I want to get something new for the house—or, because we have lost money and must make it up in some way—or, because we have been spending too much."

Or—"I will give you this because it is of no use to me—or, because it is worn out, 'halt or maimed'—or, because I will not feel the need of it—or, because I like to put my name down in every subscription list—or, because my neighbor has given well to this object, and I am not going to have her think me stingy—or, because I feel happier in spending the rest when I have done a good thing—or, because our minister preached a first-rate sermon, that is, it struck my fancy—or, because I will thus purchase freedom from work in the Lord's service."

These motives only indicate what the real purpose of our giving should not be.

In the abundant material for study on this subject in the New Testament, it is alarming to find how often Christians are warned against covetousness, and we are told that in the last days grievous times shall come, "For men shall be lovers of self, lovers of money, holding a form of godliness, but having denied the power thereof";

so that this injunction is not unnecessary to-day: "Take heed and beware of covetousness;" the love of getting things for ourselves, or for our immediate circle, which is only selfishness with a little of the acid taken out.

What is the purpose of our life here? I heard one say that, "we should try to be as comfortable as we could, that no one can be very happy in this world, but that we had a right to be as happy as we could make ourselves." That appeals strongly to the flesh, but Christ teaches us a different doctrine.

In prayer one said fervently, "Teach us to sacrifice, if need be, for Thy cause," and it seemed to me as though that is practically what many of us mean, though we do not say it—"If need be!"

"If any man will come after Me, let him deny himself, and take up his cross, and follow Me." Did Christ make any sacrifice? Did He make Himself uncomfortable in our service? Then we have the answer as to what should be the purpose of our Christian life—treading in His footsteps, remembering that He accepts our deeds of love to those for whom He died as done unto Himself.

When should we give to God? To the Lord first, is the natural answer, but some object: "We want our gifts to be the spontaneous offering of our hearts, and not the mechanical result of some fixed rule; therefore, we will give when we feel moved to do it."

Granting that the two methods result in the same gifts, do you think they amount to the same thing? Taking a very simple example, which will appeal to every mother: You have given your child an apple, and your little one offers you a bite first, not as a reward, but as a sign of affection; is not that bite sweeter than if the first had been for herself, and, after her longing had been partly satisfied, she offered you a share? This is the best training for children. God trained the Jews in this way—the first-fruits, the very best, were to be given to the Lord. Some of us have not yet learned this simple lesson, for we have still some Christians who do not first set aside any sum as holy unto the Lord. The first giving need not exclude the later offering!

What proportion shall we give if we have any income at all?

There we cannot judge for each other, but you can all see that a tenth would not be the same proportion from one earning \$400 a year to provide for a family, as from one earning that amount for herself alone. Nor would the proportion be the same from one who has to pay for all her living out of that amount of wages, and one who simply gives a tenth of her income when she has provided for her a ~~frugal~~ food, and has, say \$100 for personal expenses.

I think we recognize that a tenth is not the same proportion in all cases—though arithmetically speaking, it is—but the titho is only a starting point in training. The idea that after I have set aside a tenth, the rest of

my income is my own to spend as seemeth to me good, is utterly false. If we are stewards, not owners, we must give account of our whole estate. That Christians generally do not look upon the matter in this light is no argument. Let us take a step in advance, if our income will by any possibility admit of it; and a query suggests itself here: If we have "giving" really in our hearts, will we not find some way of showing it? I have noticed that people whom I know to be in bad circumstances, if they happen to have a hobby, generally satisfy that in some way. It may be beautiful flowers and plants, they purchase what we would consider an extravagant supply; or the ever-ready camera, with its constant drain upon the purse; or travelling, or pretty clothes, and there are very few of us who do not like to adorn our bodies; or some form of art, or dainty fancy work; then can we not be unusual in our giving to the Lord? Why should that be the thing to be ashamed of and apologized for?

I have heard regret expressed that some of these who offer themselves as missionaries, should not have sufficient means to support themselves, as so many of those under the China Inland Mission do. What is to hinder you, who have means, from entering into a partnership with some one who has the ability and strength for the work, and supporting such an one on the home or foreign field, or uniting with some others in supporting a missionary? This idea has found an abiding place in some hearts; let it become familiar to us all as a possible thing, and not an absurdity!

"Give until you feel—pinched?"

No, give until you feel happy in doing so.

"How can we raise the standard of Christian giving? By raising the standard of Christian living!" But one of the means to this desired end is in growing in the grace of giving. Paul writes: "Not that I seek for the gift; but I seek for the fruit that increaseth to your account." (Philippians iv.) Do not neglect this means of grace.

"If every person were to adopt this method of giving, all trade in everything but necessities would cease, and people would soon have no money to give."

The money would be a little more spread out over the world, and there might be less for some, but the money would not disappear. It is the burying in napkins that causes the talent to be valueless. And then because you adopt such a plan is no indication that your neighbor will do the same; try it and see. This does not run with the grain of human nature and will never be a popular movement, even amongst professed followers of Him who became poor, that we through His poverty might be rich.

One thing more—What part should our Woman's Societies have in the increased liberality of our women and girls? I think they should have a share, as it is largely through the information and training received

under the influence of their work that we are rising to higher things. And then our woman's work is partly a separate one; our field is opening faster in Telugu Land than we are growing and in sharing our blessings with our heathen sisters our Woman's Society is the channel of our benevolence.

So as long as these objects are set exclusively as belonging to the woman, we should feel justified in giving more than the membership fee, if we are able. But our giving should not be confined to our own Societies; we have a share in the general work of the church, and as church members we should have a part in the work of preparing the kingdom for the coming of the Bridegroom.

BEHIND THE TIMES.

BY HELEN A. BUTLER.

Mrs. Jennie Monson stood in the middle of her sitting-room floor, thoughtfully scanning walls and windows.

"I do like my rooms fresh and nice," she said to herself. "There are some big cracks in the walls, and the border is so old-fashioned; but then, I suppose it will look just as well this year as it did last. I can bring in one of the ivies and make it cover the old border with a living green one. But the curtains they are undeniably shabby. I sometimes wish there weren't three windows in the room, then it would cost less to curtain them"; and here the little woman gave a bit of a sigh.

Presently her face brightened. "I'll just reverse them," she said, "That will bring the fresh, unworn part to the bottom. They will be plain, too, in that way, and so more modern."

Mrs. Monson did love new, fresh surroundings; modern ones, too; but there was a purpose underlying this economical managing, and she took up her sewing with a serene satisfaction that gave an added sweetness to her fair face.

She was a little startled, just after their early dinner, to see the one public carriage of the village stop at the door, and deposit cousin Delia Stewart from the city.

"I thought of visiting you a week or so, cousin Jennie, if you could and would have me," announced the lady; and Mrs. Jennie cordially responded: "Of course I can and will; James will be glad to see you, too."

Mrs. Stewart explained that a job of plumbing had to be done without delay at her home; and, being worn out with the winter's gaieties, she had run down to the country at this unheard-of season for a little rest.

James' cousin Delia always made free to express her opinion; so she said when the ladies were sitting together the next day, in the bright morning sunshine: "I suppose you mean to renovate your sitting-room considerably this spring," looking around the room with a critical air.

Jennie flushed a little and wondered why that uncomplaining old luminary, the sun, always would send his brightest beams into the most unsightly place in the whole room, before she answered cheerfully: "We did intend to do so, but find the money is more needed in another direction."

"Why!" said Mrs. Stewart, your paper is dreadfully behind the times in style. I should think you'd hate it.

but then you would never look anything but dainty and nice if you had no paper at all," she added in half apology for her frankness.

"Thank you, Delia, 'we would rather be behind the times' in this, than in some other matters."

No more was said, but the city lady looked curiously at her cousin's wife, knowing very well there was some scheme of self-sacrifice going on.

A rap at the front door called Mrs. Monson out, just then; and, though she carefully closed the door into the little hall, Mrs. Stewart could but hear low-toned conversation.

"Oh!" said the caller's voice, "Can you give so much, dear Mrs. Monson? I am so glad; for the society is very much in arrears, and it does seem to me that whatever else lacks, the missionary work should not be hampered by want of means. Thank you very much for this. I wish every one who could possibly do so would double her mission dollars this year as you have done."

Mrs. Stewart caught a low murmur about "James and I think it a privilege." Then the caller went on her way, and Mrs. Jennie went to get dinner.

"Hum!" said the visitor thus left to herself. "I see plainly enough, now, where the money for the spring furbishing has gone. Just like Jennie, and James, too, as for that. Nobody in the world likes nice things any better than they do, either."

The guest in this sweet, restful home did an unusual amount of thinking that week.

She didn't get time to think, as a general thing.

The regular monthly meeting of the Woman's Missionary Society was held while she was there; and the fine city lady accompanied her hostess to the meeting and listened with flattering attention to the very interesting services.

"You ladies seem very wide awake on the question of missions," was all the remark she offered as they made their way homeward.

At the end of the week's visit she bade her cousin a cordial good-bye, saying with feeling as she kissed Jennie: "I feel renovated body and soul, you good little woman! I shall know where to come the next time I need making over."

Not long after, a generous sized bundle came by express from Mrs. Stewart to the Monsons. It contained articles of wearing apparel, serviceable flannels and many useful things but little worn, and of the best quality. They were marked "For the barrel which the ladies of your Home Mission Society are getting ready for the school in Indian Territory."

The accompanying letter contained these words:

"The spring cleaning which I began at your home has been going on ever since. My spiritual life was nearly smothered in worldly dust and cobwebs; but I am clearing them away and haven't felt so thoroughly like a new creature since I was converted, years ago.

"I have fully decided that the parlor carpet, and somewhat antiquated dining-room furniture will do nicely for another year.

"I was startled to find, when at your house, that I had really come to care more for being 'behind the times' in fashionable, worldly matters than in the eternal concerns of my soul. The knowledge has shocked me out of my deplorable, musty condition."

Work Abroad.

TUNI.

Dear Friend,—I hope you will not think that the delay in answering your kind letter is caused by any indifference on my part. I don't think you can imagine how it encourages us to get letters such as you wrote. How it makes us realize the precious fact that though so many hundreds of miles are between us and the home land, our sisters there and we here are *one*. One common purpose is in our hearts, even to make the love and salvation of our Lord Jesus known to those who know it not. As I read over your letter to-night again, I could imagine you gathered together, and hear you talking about and praying for us. Many a time have I enjoyed such a time in the past. Who can measure the influence of such meetings, for those who interest themselves in others welfare, are those whose own spiritual life grows and develops. Yesterday afternoon, Cornelius, our preacher here, gave us such a good sermon on 1 Cor. xii. 27, and a few words in your letter remind me of it to-night. Every member in our body has its own work, and some of the *little* members work is very important. Indeed *every* one is, isn't it! And so you at home and we out here have each our own work.

By the time this letter reaches you it will be dull November. It is just getting cool with us now. That means that the nights are cool enough to sleep comfortable. Just think, since the first of April and even before that, we have been glad to keep doors and windows open at night to get any cool breeze that might chance to blow. Of course, even in the cool season we can't go out in the sunshine as we can at home. But the cool season is a pleasant one while it lasts. Since I started this letter a heavy rain has come and made it quite cool. So often during the long hot season when we were looking so anxiously for rain, and the ground was so parched and dry, was I reminded of the spiritual condition of this people. Oh, if only they realized their condition! Pray that God will create in them by His Holy Spirit great *soul* thirst. The Brahmins, in so many ways, remind me of the Pharisees of Christ's day. They are so proud and self-satisfied, and so thoroughly despise the lower castes. Can you imagine a number of men sitting on a bank, and coolly watching a little boy drown, because he was not a Brahmin child! That's what some Brahmins did in Samulcotta. A little boy whose mother was a native and father an Eurasian, went into the water there and slipped. He could not regain his footing, and these men who could have walked out and not got more than their feet wet, rather than touch him and thus lose caste, let him drown. They will take *money* fast enough, although it has been handled by others, but our *munshis*, for

instance, when they go home after giving us a lesson, will change their clothes and bathe themselves. One day munshi was very thirsty, and when I offered to get him a drink, he said, "Oh, no, he must wait until he got home, it would be against his religion! Another time he asked "boy" to bring him a post card when he went to the bazaar, and instead of *handing* him the money, he threw it on the floor for him to pick up. When I am reading the Gospels with him, he does not like me to comment on Jesus' wonderful character in a personal way at all.

But it is amongst the very ones that they despise so much that God is calling out a people for Himself here amongst the Telugus.

There are here and there caste people coming out, but so often since coming here, 1 Cor. i : 26, 27, 28, has come to my mind.

I wish you could see our Sunday school in a village that is near our compound. You have often read about these in the LINK, yet, I am going to tell you a wee bit about this one. Miss Rogers has so much to look after now with the girl's school, etc., she has not time to attend to all the outside work, she is kept so busy. This school I am trying to teach, is one she started and kept up for some time. So my first work is to refresh their memories in regard to what she taught them. One of the older girls goes with me, and you should see the crowd of about 40 or more little black, dirty children sitting on the ground in front of us. You could not help liking them. I know many of their faces are bright, and we do pray that the good seed that is being sown in so many of these children's hearts, will take root.

They have learned the Ten Commandments, the Lord's Prayer and the 23rd Psalm; and though only a few remember now, they will soon come back to them, I hope. They sing, "What can wash away my sin," in Telugu, of course.

Don't you hope many of them will learn to know by heart-experience, the blood of Jesus can cleanse. I am still in Tuni with Miss Rogers, and am very happy to be with her. She was here alone, and so I came up here to study, and keep her company. I don't know just how long I will be here, but very likely until my examinations are over.

Three of the school girls were baptized on Monday. We have good reason to believe they are truly converted. Pray that they may be useful girls, and that their parents may be led to Jesus. We expect Miss McLaurin will come and join us in Tuni about the first of December. We are looking forward to the coming of Miss Hatch and Miss McLeod. We are so sorry about the condition of the treasury. Dear friends, we often pray for you in this trying time, that your faith and courage fail not, and we are asking that He who has said, "The silver and the gold are Mine," will grant this burden may be lifted, and His work may not be hindered for lack of funds.

The Lord bless you in all your work of faith, and labor of love.

Yours lovingly in Him,

ELLEN PRIEST.

Tuni, Oct. 15th, 1894.

ONE OF OUR NOBLE TELUGU CHRISTIANS.

CORNELIUS.

In perhaps the most desirable of our Canadian mission stations, within the walls of the neatest of compounds, whose well-built bungalows, artistic chapel, and group of smaller native houses—all finished both outside and in with the whitest of whitewash—can be seen from far down the road on either side, or from the windows of the incoming train, the heavy smoke of whose engine smells sweeter far than the rarest rose-bud to the missionary, for is it not the one home-like thing in the land? dwells Cornelius, the Tuni preacher, the missionary's right-hand man, the missionary's wife's right-hand man, and the boarding-school girls' music-master.

He is the grandson of Tuni's earliest Christian preacher, and the son of Tuni's best Bible-woman, Martha. We would say Martha is his aunt, for he is her sister's son, but in India it is quite the custom for a sister with lots of children to give up one, or even more, to a sister who has none, and she becomes that child's mother so really that the fact that the child is but an adopted one will never even be mentioned.

Perhaps it was a year before I, who met them every day, found out the real relationship. But one hot May day, when Martha came in and sat down on the floor by my side to pay a friendly visit and have a chat, among other numerous questions, I asked her how many children had she besides Cornelius and Miriam; to which she replied in a low voice, "Mother, I never had a child in my life," and then she told all her story—how that her sister, who had a large family, gave her from among them these two, "and are they not my children?" she added.

This custom is so ancient that an adopted heir is even recognized now by the British Government in the case of a successor for any of the native States. So Cornelius is Martha's son. We met him first nearly seven years ago, when we went to live in Tuni, almost immediately after reaching India. He was then the preacher in a nice little village just three miles away, and we made our first mission tour there, to find his house so clean and interesting, with its large cage of pretty, proud pigeons hung just under the bending roof outside. He was then not long a graduate of the Seminary, and quite a boy, but tall and straight as a young tree. Intelligent, kind and wise, he was soon chosen as the preacher best suited for the work at the central station.

Within a year after his promotion, he met with a sad accident. A clever school teacher, professing Christianity, was dismissed. Upon being dismissed, he felt sure at once, as all natives do, that some one must have told on him. So in the dark of night, having borrowed a gun from the village, he shot Cornelius. The gun was loaded with shot, most of the charge passing over his head, but

Work at Home.

One small pellet destroyed an eye, and as he lay in the missionary's study that night—dying, as he thought—he said he was not afraid, but asked what would the poor women do? (meaning his relatives).

When he arose from his bed, at last, he was a man; much of his boyishness had left him. He became stronger physically and grew daily spiritually. Living in the same compound with the missionary, he grew wonderfully under the daily intercourse, accompanying him as he did, on all his preaching tours, far off or near; all to-day he can take up his Bible, as we gather for service in the pretty chapel, and reading connected passages from Old and New Testaments preach to the people the "whole counsel of God."

In the compound, his daily life is that of a man of God, as he goes in and out among school-girls, servants, Christians or heathen. The missionary feels that in Cornelius he has indeed a helper; one that can be left behind after a long morning's preaching to still farther explain these "words of life"; one that can be sent on a day or two before an intended tour to some distant village to prepare those anxious about their souls for baptism.

The missionary's wife knows that in him she has her most ready helper; be it to give out the daily provisions for the school girls during her absence, decorate the school-house for some pretty native Christian wedding, or buy for her the Xmas presents so generally expected by servants and everybody on that glad day.

He it is that, with his fiddle or zither, starts the music on any festive occasion; and he it is, who to-day, as an ordained preacher, leads down into the baptismal waters those of his own country-men who have turned from idols to serve the living and true God.

But the thought has sometimes come, that should ever the free flag that now waves above India be torn down, and in its place one float, beneath which bloodshed, carnage and persecution can fearlessly defy the light of day, when to be a Christian would mean to be hunted and slain, Cornelius and his mother Martha, would be surely found among those who were "faithful unto death."

Whenever I think of what Christianity can do in a land such as India; of what it can do among a people such as the Hindoos, I think of Cornelius; and then the helpful thought comes that, here or there, brown or white, men or women we "can do all things through Christ which strengtheneth us."

MARGARET GARDNER.

Dec. 28, 1894.

One small life in God's great plan,

How futile it seems as the ages roll,
Do what it may or strive how it can

To ather the sweep of the infinite whole.

A single stitch in an endless web;

A drop in the ocean's flow and ebb;

But the pattern is rent where the stitch is lost,

Or marred where the tangled threads are crossed.

And each life that falls of the true intent

Mars the perfect plan that its Master meant.

SUSAN COOLIDGE.

BUREAU OF MISSIONARY INFORMATION. — Will the ladies who, during the Toronto Convention, promised to send me some papers for the Exchange Drawer, kindly do so at once. There is a great demand for these papers and we are anxious to secure as many as possible.

The following have been recently added to the Bureau and may be had on application to the address below:—

"Bible Women," "Village Work," "Boarding and Day Schools of India" (all read at Toronto Convention). "Sketch of Madame Feller," and "Knowledge of Missions," (last read at St. Thomas).

CIRCULATING LIBRARY—NEW BOOKS.—John Gilmour (Missionary to the Mongols); MacKay (condensed edition for young people); The Great Closed Land, Thibet; The Land of Metebeland (Africa). Send 6c. for postage. Books loaned for 2 months.

Address all orders to Miss Lottie Stark,
64 Bloor St. E., Toronto.

NEWS FROM CIRCLES.

QUEBEC. Our Circle was organized October, 1888, with a membership of twenty. Since that time we have been supporting a student, MORTA PRAKASAM, in the Samulcotta Seminary, and hope to hear in a few weeks that he has graduated, after which we mean to support his uncle RAMASWAMY. We often hear from MORTA PRAKASAM, he writes English very well, his letters are quite interesting and full of good wishes for his "kind supporters" in Canada. On Saturday, Nov. 24th, we held a sale of home-made bread, cakes and candies, at which we realized \$19 clear of expenses. The beginning of the same month we sent a box and a barrel of clothing to the First Church, Winnipeg, for distribution among the needy missionaries and Indians in the North-West. Last year we divided our funds as follows: For support of MORTA PRAKASAM, \$25; Foreign Missions, \$20; Manitoba and North-West, \$10; Home Missions, \$10. To-day we mourn the loss of our first member, Miss JESSIE STYLES, although it was not her privilege to be with us often, yet she helped with her prayers and means. For the past two years she has been laid aside, but yesterday she was released from her suffering and called to join the heavenly Band. ANNIE L. STOBO, Sec.

GLADSTONE.—We hold our meetings monthly which are opened and closed with devotional exercises. Our President usually has a paper or reading on the work. On September 13th the Circle held an open meeting, afternoon and evening. We were very fortunate in securing Mrs. Booker, Mrs. G. F. Robertson, and Mrs. Welter our Associational Director, as speakers for the occasion. The topics taken up by the different speakers were well sustained and were listened to by an appreciative audience. The light and knowledge thus gained

we doubt not will leave a lasting influence for the cause of missions. The collection (\$5.57) was equally divided between Home and Foreign Missions. We held our thank-offering meeting on Thanksgiving Day, which was well attended, and a very enjoyable time spent. The feature of the meeting being, the opening of envelopes, reading the passages of Scripture and counting the offering, which amounted to \$6, to be applied to Mr. Brown's field, Vuryuru. It is our painful duty to record the death of a dear sister, the beloved wife of our esteemed pastor, Rev. C. N. Dewey. Our dear sister passed away October 31st, after a lingering illness, borne with Christian patience and resignation. Although our sister had been with us only about a year and a half, yet by her pleasant, cheerful way she had endeared herself to us all, and we little knew how we loved her until called to part with her. We desire to express our deepest sympathy with the bereaved husband and motherless boy, and all friends connected with our departed sister.

Mrs. W. R. MARSH, Sec.

ESSEX.—We organized our Circle in June with a membership of twelve. The number has since increased to twenty-four. We meet regularly once a month. Instead of having collectors, we distribute mite boxes, and we open them every three months. The amount collected the first three months was \$5, which we forwarded for Home Missions. The quarter just closed our contributions amounts to \$5, which we forwarded to Foreign Missions. Our meetings are interesting and profitable.

Yours in the work,

Mrs. M. P. CAMPBELL.

NEW CIRCLES.

ST. THOMAS.—A Circle was organized at Shedden on Nov. 2nd, with 20 members and the following officers:—President, Mrs. Orchard; Vice-President, Mrs. Silcox; Secretary, Miss Rachel Silcox; Treasurer, Miss Silcox; Collectors, Mrs. Dangerfield and Miss Howarth; Agent for the LINK, Miss Orchard; for the *Visitor*, Mrs. Norton.

A public meeting was held in the evening, Mrs. Orchard presiding. Addresses were given by Miss Smiley, Mr. Griffiths and the Director. The choir, with Mrs. Norton, Miss Silcox and Miss Orchard, gave some very nice selections of music.

(Mrs.) E. WELTER.

THE WOMEN'S BAPTIST FOREIGN MISSIONARY SOCIETY OF ONTARIO.

RECEIPTS FROM NOV. 18TH, 1894, TO DEC. 17TH, INCLUSIVE.

FROM CIRCLES.—Wingham, \$9.45; Glammis, special, \$1.61; Keady, \$5; Toronto (Sheridan Ave.), \$4; Brantford (1st Ch.), for Miss McLeod, \$25; Gladstone, Thank-offering for Mr. Brown's field, \$6; Hillsburgh, \$3.80; Sparta, \$4.99; Toronto (Walmer Rd.), \$6.75; Ailsa Craig, \$7.35; Hamilton (James St.), \$14.65; Burgessville, \$4; Toronto (College St.), \$10; Toronto (Bloor St.), \$41.79; Essex, \$5.25; Meaford, \$2; Pickering (\$2.45 special), \$6.45; St. Thomas, \$4.60; Sarnia, \$5; 2nd Markham, \$4.50. Total, \$172.19.

FROM BANDS.—Orangeville, for Katam Samuel, \$5; Paisley, special, \$7; East Nissouri, \$3.55; East Oxford, for student, \$3; Delhi, for Nakka Kate, \$17.70; Lindsay, for Bonu Krupavati, \$10. Total, \$46.25.

FROM SUNDRIES.—Interest on deposit, \$16.84; Misses Isobel and Harriet Edwards, Peterboro', \$2.08. Total, \$18.92. Total receipts, \$237.36.

DISBURSEMENTS.—To General Treasurer, monthly remittance, \$615; specials, \$8.61.—\$623 61. To Home expenses: Miss Buchan, for postage, \$3; 300 copies of Treasurer's Report, \$2; 4 extra pages, November LINK, \$16.—\$21. Total disbursements, \$644.61.

CORRECTIONS.—In last LINK. Receipts from Sundries: Toronto (Dovercourt Rd.) Y.P.S.C.E., should be credited with \$2.50, instead of \$2.40. The Annual Convention at Toronto, \$79.60, instead of \$79.90.

In the list of corrections, 2nd Onondaga M. C. should be credited with \$8.85, not as printed, \$9.85.

VIOLET ELLIOT, Treasurer.

109 Pembroke St., Toronto.
Nov. 21st, 1894.

W. B. M. U.

MOTTO FOR THE YEAR: "Be strong and work for I am with you."

PRAYER SUBJECT FOR JANUARY.—For Mr. and Mrs. Higgins and Miss Clark, also the native helpers and teachers, that the Holy Spirit may go before them and prepare the hearts of the people to accept salvation through Christ.

STAY FIRM.

"Stay firm" (French version) and let thine heart take courage.—Ps. xvii. 14.

"Stay firm." The Lord will give thee
The needed grace,
His presence shall be with thee
In every place.
The storm may rage around thee,
And billows wild;
They cannot overwhelm thee—
Thou art His child.

"Stay firm." He has not failed thee
In all the past,
And will He go and leave thee
To sink at last?
Nay, He has said He'll hide thee
Beneath His wing;
And sweetly there in safety
Thou mayest sing.

"Stay firm." Though friends despise thee,
And foes may frown;
Know God is watching o'er thee,
He holds thy crown.
When you shall stand before Him
What matter then
That serving Him meant earning
The scorn of men?

"Stay firm." Let not the future,
Though dim and drear,
Fill thee with dread foreboding
And anxious fear.

'Tis only thine to follow
Where He shall lead ;
Thy Shepherd King provideth
For every need.

"Stay firm." Let nothing tempt thee
To compromise ;
Do ever what is pleasing
Before His eyes ;
Though it may mean despising
To follow Him,
When one has seen His beauty
Earth's joys grow dim.

—J. H. W.

ARE not the above words good ones with which to begin our New Year, and go through it? Instead of resolutions, so often broken, let us meditate on these words of Wolfe, as applicable to the Christian worker as to the Christian soldier: "It is no time to think of what is convenient or agreeable: that service is certainly the best in which we are the most useful. . . . For my part, I am determined never to give myself a moment's concern about the nature of the duty which His Majesty is pleased to order us upon."—1750-1759.

A FRIEND writes: "I would like to tell you of a visit I made to the Training School for Missionaries in Chicago. It was a delightful picture to see more than sixty young ladies all busily engaged in preparing for work in either the Home or Foreign field. The institution is a grand one, with a corps of consecrated teachers. It all seemed a happy home circle. Among the different lectures, I listened to one from Miss Hull on Saturday afternoon on the S. S. lesson. This is given to aid in the morrow's work, as all the young ladies teach in the different mission stations on Sunday afternoon. Another grand lecture was from Miss Burdette on "How to pray." I also heard Miss Blood lecture on Physical Culture, and examine the graduating class, pointing out faults, the teacher being asked to take notes and correct in the daily practice. My visit to the School will not soon be forgotten. A year or two in this institution would be of great value to any of your young ladies who intend devoting their lives to missionary work."

MARSH—McNEIL.—At Vizianagram, India, Nov. 22, by Rev. M. B. Shaw, Rev. C. R. Marsh, missionary of the A. B. M. U., of Scudderabad, India, and Miss Kate McNeil, missionary of the Baptist Foreign Missionary Society of the Maritime Provinces, of Vizianagram, India.

When the above was read in one of our daily papers, no intimation of Miss McNeil's leaving us had reached the Cor. Sec'y. of our Union. But all the same, we wish our sister every joy in her new home and work.

May not the Union learn this lesson? Always send your young lady missionaries out to India in *twos* and *threes*! Then there would be a chance—at least—of one remaining at a station; unless indeed an arrangement could be made, whereby the American Brother would take the work at the station as well as his wife.

As an illustration of how the Gospel is spreading in China, a missionary affirms: "I could walk from Canton to Shanghai, over 800 miles, not walking more than 20 miles a day, and could sleep every night in a village or town that has a little Christian community."

NEWS FROM THE WORLD FIELD.

To S. S. TEACHERS.—A note from Miss May Dougan, of Indore, to a friend in Canada, may be a help to Sabbath School teachers. She says: "I am glad you told me about your Sabbath School class. That was my favorite work at home. When some of the letters I get from home speak as if the work we are doing is so much greater than that at home, I wish they could see things as they really are. You have such almost limitless opportunities for winning the love of the children there. And here there is so much to keep us apart. It is so long before we can speak at all, then our halting words, how can they win attention? In very few cases dare we invite the children to our homes, and then if we should offer them anything to eat it is probably the last we see of them, and more than all we cannot win the parents. But we shall conquer through Him in whose strength we have come forth, and India, fair India, will bow at His feet, for not one word of all His good promises has failed."

The treatment of the sick in pagan lands seems to be the result of cruelty as well as of the ignorance of the people. It is said that in China red-hot needles are driven into the eyes or under the nails of a sick person. An African missionary writes of two little children whom he found dead, their mothers having sought to cure them by scoring them from head to foot, and the missionary counted over 400 wounds on the body of one child.

The Japanese who are now exercising partial control in Korea, have issued a proclamation for reform in the dress of Korean gentlemen, so that whoever appears in the ancient costume is liable to a bayonet thrust in his flowing white sleeve.—*W. Work for W.*

Buildings for school and chapel purposes at Ching-chowyu, a station of the English Baptists, near Wei-Hien, are said to be among the best in Shantung. The funds for their erection, \$10,000, were given by a gentleman and his wife in England, as a memorial of their two fathers, and this fact has made a peculiarly favorable impression upon the Chinese, who sometimes think that because foreigners do not worship at the graves of ancestors, they have no filial feeling.—*W. Work for W.*

THE YANADIS AMONG THE TELUGUS.

(Conclusion.)

A boy was converted while attending our school and Sunday school, but was removed from us immediately after by his angry heathen father. But he was a true child of God, and though alone in the midst of heathenism, was kept trusting in Christ. His family all went away with the other persecuted, unjustly accused Yanadis already referred to. For a time we lost sight of little Pitctriah. Some months later, with the hope of securing him for our mission school, and with the prayer that the refugees might believe the good news if told to them again, I encouraged Benny to go to them, preaching to all the Yanadis whom he could find on the way. This plan for the rescue of Pitctriah, was evidently of the Lord, for, when Benny returned to Ramapatam the boy came with him. He has since been baptized, and continues to be a very bright, happy, brave Christian boy. His

father threatened to take his life if he dared to leave home, but he counted the cost and said, "Better death for Christ's sake, than life in a heathen home," and he is praying most earnestly ever since he left them, for the conversion of his father and mother, and other dear ones. We do not doubt that Pitctriah, thus called out of heathenism, is "a chosen vessel" to bear the Saviour's name to others.

We have quite a number of promising Yanadi boys and girls in our boarding school in Ramapatam, and the improvement that takes place in them when they are thus entirely removed from their homes, is amazing.

A few adult Yanadi people have professed conversion, and been baptized, and I trust are saved. Yes, we see signs of promise and progress, for the Holy Spirit is enlightening even their thick darkness, and I am confident will do it more and more and more. And yet, by far the most hopeful, promising part of the work lies in the training of the children. With God's blessing we shall see much to rejoice over among our school children. Benny is a fine example of what a Yanadi child may become when educated and trained for God. May the Lord raise up many such.

When we were leaving Ramapatam, starting for America, one morning last August, this preacher, Benny, came to wish us God's blessing on our home-coming and our speedy return to the country, and the work which we were leaving, and among his last words were the following, spoken with tearful eyes and trembling voice, "Please pray for me and the work God has given me. Ask that I may be thoroughly consecrated to God, and filled with His Spirit, that I may be sanctified and meet for the Master's use; and that He may use me for the salvation of my own people and the glory of His Name."

FROM THE HOME MISSION WORKERS.

A W. M. A. Society was organized in the Merbon church, Inverness Co., C. B., with a membership of 15.

BRIDGETOWN, N. S.—The members of the Mission Band met at the parsonage on Monday, Oct. 29th, for the double purpose of examining the contents of their mission boxes and to enjoy themselves in a way particularly appreciated by young people. The ages of the members vary all the way from five to sixteen years, and these ages were nearly all generously represented. The tea that had been provided, was first thoroughly enjoyed, and then followed games, music, etc. After a time all were called to order and the mission boxes were opened; the contents of each were counted, and made known, and the results, in most cases were highly creditable. Miss Winnie Morse, deserves special mention, she having raised the largest amount, both on this occasion, and at the opening six months ago. The amount in all reached the sum of \$11.17. This, added to the sum raised six months ago, make a total for the year of \$23.21. At the October meeting of the Band the officers for the term were appointed as follows: Pres., Miss Winnie Morse; 1st Vice-Pres., Minnie Morse; 2nd Vice-Pres., Bessie Forsythe; Sec., Lydia Munroe; Treas., Master Donald Creig. Board of Management, Miss H. Vidito, Mrs. F. M. Young, Mrs. G. E. Dixon, Miss J. Rumsey, Miss V. Bent.

THE Women's Missionary Aid Society of Centreville, met Oct. 10th at the home of Mrs. Wallace, when the

first year of its existence closed. The officers for the ensuing year were re-elected: Mrs. Weston Messenger, Pres.; Mrs. Aaron Cogswell, Vice-Pres.; Mrs. G. W. Lantz, Secretary; Mrs. Wallace Bruce, Treasurer. Although the increase in members has not been as large as should have been expected, the interest with its members has very much increased, our meetings have been very pleasant and we trust profitable. Our next meeting is to be held at the home of Mrs. Scott Chipman, November 7th.

NEW GERMANY.—You are wondering if we did any special work Crusade Day. We did not observe the day appropriated, but thought we could make a little extra effort for the November meeting. Result, one new member. We had an extra good meeting last Wednesday. Sixteen members present, which means a good deal in a country place. After spending an hour in prayer and praise, we gave our President, Mrs. Roland, a surprise by going with her to her home, spending the evening and leaving some tangible tokens of our esteem. Mrs. Roland is one of the truly devout and faithful ones, and we love her very much.

Our M. B. is about leaving the old rut and instead of having a separate meeting once every month on Sunday afternoon, will begin next Sunday morning to hold our meetings immediately after Sunday school. We have Sunday school at 9.30, and preaching or prayer meeting always follows. Mr. Raymond preaches at Foster Settlement on the 3rd Sunday, so the Band asked permission of the church to hold our meetings on that morning in place of prayer meeting which was readily granted, and we think it a grand change, for all the Sunday school will remain and will thus become interested in our mission work, and we hope our finances will increase too.

ELLA B. VERGE, Sec.

ONLY A STEP TO JESUS.

"Only a Step to Jesus" we sing, and do we stop to think how many times we fail to take that step through prayer, and so are weighed down by our heavy burdens that He would help us carry, are beset by sins that He would help us conquer?

Only a step to Jesus, O! Christian, but many of these prayer-steps are necessary every day if we would live happy, joyous lives for Him and in Him, for the world, the flesh and the devil are ever tempting us away. Only a step to Jesus, weary one, and you receive new strength to fight life's battles.

Only a step, discouraged one, and you receive new faith and hope.

Only a step, lonely one, and the loving Jesus is with you, to comfort and to bless.

Only a step, perplexed one, and you receive Heavenly wisdom.

Only a step, wandering one, and you again clasp the hand of Jesus, and He leads you.

Only a step, thoughtful one, and eternal life is yours, the Holy Spirit's guidance, the fellowship of Christians—Jesus is yours.

Only a step with Jesus, aged one, to the mansions He has prepared for you. He carries you over Death's dark stream, like Saint Christopher in the legend. O! what light and love and joy beyond, when with His glory face to face.

Young People's Department.

TELUGU MISSIONARY HYMN.

BY REV. W. J. STEWART.

Brahma's teaching now abuse
Eighteen million Telugus ;
Souls for whom the Saviour died,
With the chains of sin are tied.
Jesus says to you and me,
"Who will go and set them free?"

No reply to this He hears
For so many, many years,
But at last the prayers arise,
Like sweet incense to the skies ;
And a glimmer from afar,
In the darkness "a Lone Star."

Then the Spirit from on High
Is poured out in rich supply,
And the tidal wave of life
Rises high o'er sin and strife ;
Thousands rest in God's own word,
Through the message they have heard.

Still the harvest field is great ;
Millions now for reaping wait ;
And the message which we hear
Is for each and every ear ;
Some to go and "work the mine,"
Others stay and "hold the line."

For the sake of those who went,
And whose precious lives were spent,
For the sake of heathen lost,
Let us go at any cost ;
For the sake of Christ, our Head,
Go and tell them what He said.

LIST OF GIRLS IN COCANADA GIRLS' BOARDING SCHOOL.

V. STANDARD.

1. Nicodemus Julia.....
2. Govardi Sanyasamma...Tuni girl.

IV. STANDARD.

1. Kolagani Lydia.....Akidu girl.
2. Pitala Lydia.....Busy Bee M.B., Guelph 1st.
3. Busi Ademma.....M. B., New Sarum.
4. Ballikuri Mary.....M. B., Ridgetown.
5. Nalli Sarah (Lillie Grimaby).....M. B., Grimsby.
6. Sampara Sundramma...M. B., Guelph, 2nd church.

III. STANDARD.

1. Netotala Dora.....Miss Hatch.
2. Kolla Karunamma.....Mission S.S., Montreal.
3. Mungamuri Manikyamma.....M. B., Wilktsport.
4. Karra Nukamma.....Mary A. Starr, Newmarket.
5. Nalli Pulmanamma....Hartney M.C., Manitoba.
6. Jami Appalamma(changed to Jami Rachel)...M.B., Simcoe.

7. Martha Achemma.....Mrs. W.C. Dempsey, Picton.
8. Sadhi Annapurnamma..Two Mary's, Toronto.
9. Nakka Kate.....M.B., Delhi.
10. Payyala Subudramma..College St., Toronto, Y.L.B.
11. Selam Sarah.....Mrs. Brown, Bloor Street, Toronto.

II. STANDARD.

1. Battula Sundramma....M. B., Whitby.
2. Matsa Sundramma.....Cheltenham Y. L. B.
3. Talla Saramma.....Brantford 1st, Girls.
4. Penumurti Chinamma..Mrs. Drost, Hartney.
5. Murde Manikyamma...Qu'Appelle Ass., Miss B.
6. Busi Sarah.....M. B., Vittoria.
7. Aitebattula Seshamma..Y. P. A., Tecumseth St., Toronto.
8. Maddukuri Annamma..M. B., Wentworth Street, Hamilton.
9. Manopa Nukamma.....Miss Murray.
10. Netala Nukamma.....M. B., Beamsville.
11. Gulla Annamma.....

INFANT STANDARD.

1. Thuluru Esther.....M. B., St. George.
2. Sundarapilli Karunamma.....Mr. Drost, Hartney.
3. Nalli Nilavati.....Misses Kennedy, Winnipeg.
4. Isapala Santamma....M. B., Langton.
5. Burigi Bullemma.....M. B., St. Marys.
6. Bonu Krupavati.....M. B., Lindsay.
7. Mau Mary.....Y. P. U., Galt.
8. Bura Papamma.....M. B., Calton.
9. Talla Annamma.....M. B., Ingersoll.
10. Pitta Kotamma.....
11. Matti Grace.....
12. Boddu Santanilamma...Friend, for Hagersville M. B.

I. STANDARD.

1. Bonu Jennie.....M. M., Claremont.
2. Boddu Jivaratnamma..
3. Sadhi Karunamma....
4. Ballikuri Martha.....
5. Jyoti Mahalakshmi...
6. Sundarapilli Ratnavati..
7. Murde Sarah.....M. B., Parliament Street, Toronto.
8. Nedimalli Subbamma..M. B., Goodwood.
9. Patti Suramma.....
10. Surla Ellemma.....
- 11, Surla Salome.....

Training Class.

- M. Pedda Cassie.
Pendurti Satyavedamma.
Dokku Susie, of Tuni.
Penumaku Sakome.

Left School.

- Nalle Karunamma.
Kolla Satyavedamma.
Bandla Mary.
Gollapelli Naomi.

Married.

- Thandu Dharmavati.
Thuluru Mary.
Gali Dosamma.

ACCORDING to the latest statistics, the Baptists of the United States and Canada have in the foreign field 127,732 communicants out of total for all denominations of 301,042.

MISSION BAND WORK.

BY MRS. S. SHELDON, DELTA.

Many measure the importance of Mission Band work by the amount of money raised in this way, but, to my mind, the raising of money is but *one* important feature of the work and, perhaps, not the greatest. In Mission Band work, we should have an eye to the future. Some seem to regard the term missionary as applying only to those who have given their whole time to mission work beyond the bounds of their own local church, but the term should be used in a much broader sense, for we need true mission workers in all of our churches. People are dying all around us without the knowledge of Christ, and not a few Christians seem to think that the preacher or the missionary is the only one that is responsible. One Christian is just as responsible as another, according to his opportunities and talents. Each should shine in the corner in which God has placed him. We each have a work to do that no one else can do as well as we, and yet we let the golden opportunities pass, thinking that some one else can do it better, but the some one else has his own work to do. The man who does no mission work in his own church will not accomplish much in foreign lands. If we are to have successful work done abroad, we must have devoted ones in the home land with the same spirit as those who have gone into heathen darkness. We have seen young men who seemed to take no interest whatever in the work of the church of which they were members, gave nothing, were seldom seen at prayer-meeting, had no anxiety for the souls of those around them, strike out to study for the ministry or offer themselves as candidates for foreign mission work. May the Lord save us from filling our ranks with such men. I have read of a woman whose prayer for twelve years had been, "O, Father, make me a foreign missionary; I want to go to foreign lands and preach." One day when she was praying this prayer, the Father said, "Sophie, stop! Where were you born?" "In Germany, Father." "Where are you now?" "In America, Father." "Well, are you not a foreign missionary already?" When I saw that, the Father said to me, "Who lives on the floor above you?" "A family of Swedes." "And who on the floor above them?" "Why, some Switzers." "And in the rear house?" "Italians, and a block away, some Chinese." "Now you never said a word to these people about my Son. Do you think I will send you thousands of miles away to the heathen when you have them all around, and you never care enough about them to speak with them about their souls?"

What has all this to do with Mission Band work? Just this. If we are to have mission workers in our churches, we must train them, and we have no right to expect them unless we do train them. The time to

begin training a mission worker is when he is a child. It is a mistake to wait until Christians have become old and crystalized in their habits. If we want beautiful maples in our gardens, we do not go to the forest and get a large tree, but we take a small one, water and care for it, and in time we have the beautiful tree we desired. In the same way we produce the most efficient mission workers. "Train up a child in the way he should go and when he is old he will not depart from it."

The qualities needed in successful mission workers are much the same for the worker in the local church as for the worker abroad, and these are the qualities we should strive to develop in the boys and girls of our Mission Bands, some of which are *liberality, knowledge of mission work, executive ability and willingness to work*. As to how to develop these qualities, a few hints may be given. We should teach the children to give, and not money that their parents have given them, but money that they have earned themselves, that they have made some sacrifice for; they will be more interested in that which costs them something. Parents can help the children in this work by giving them something to do. They might have a corner of the garden to work and sell the vegetable. There are many ways we can find for them to earn money if we are interested in them and their work. I would distribute mite-boxes among them, and then have a special meeting of some kind when these would be opened. I have seen little eyes sparkle with delight as they saw *their* boxes opened, and listened to the music of the pennies, *pennies* that were there, perhaps, because they had denied themselves candies, etc. Then, in giving their mites, they can be taught that—it is not the amount that God looks at so much as the spirit in which it is given, because we love Him and the people He has made. Then, too, they can learn that all they have they owe to Him. Who will say that these little ones who learn lessons of self-denial in their childhood will not be more useful men and women because of these lessons?

And, as to knowledge of missions, how can we expect persons to be interested in missions unless they know something about them, and how are they to know about them unless information be given; and is not the Mission Band just the place to give this information? In giving this mission knowledge, a large map of the world is essential. It should hang before the children's eyes at every meeting, and be constantly used by the leader. It is an invariable help in making the lesson interesting and easily understood. As a first step I would aim to give the children a clear idea of the terms "mission," "missionary," "gospel," "heathen," "lost," "saved," etc. I should drill them on the meaning of these terms thoroughly, until they understood that their own ministers, their own S. S. teachers, and all engaged in such work, are really missionaries. Then remind them that

mission work requires money, for church buildings must be erected and ministers supported. Show them that while in our own town, perhaps, we are able to build our own churches and support our own pastors, in many places they are *not* able, and so must be helped, hence, the need of *mission money*, such as they give. As a second step, let them name the churches or missions in their own town, and if there are those which receive financial help from outside sources, call attention to these. Then show them on the map the picture of their own country, and point out the places where the people are not able to support their own churches, North-West, Quebec, etc. Tell them about the condition of the people in these places and their practices, the Indian in the North-West and the Romanist in Quebec. As a third step take them on a journey to some foreign country. Start them from home by railroad, stage or steamboat, then across ocean, etc., pointing out on the map as you proceed. Visit some country, say India; describe the trip minutely, mentioning items of interest on the way, and the landing. Describe the looks, habits and beliefs of the people. Tell them of the terrible condition and degradation of the heathen, and show them what advantages they have that little boys and girls in these lands do not have: that they enjoy all these blessings because they have Christian homes, and fathers and mothers who have taught them to love Jesus. I think you can arouse in their hearts a sympathy for these perishing ones, and a desire to help them. Visit the different mission stations, and introduce the children to the missionaries, and stay long enough to get acquainted with the way the missionaries live, and with the nature of their work. Tell the names of the missionaries and what part of Canada they came from, etc. Take up each part of the world of peculiar interest, from the mission standpoint, after the same manner, and drill, and drill on the same facts given, until they are burned into their very souls. In this way definite, systematic instruction will be given in a most interesting way, and a foundation laid that will scarcely fail to prove of inestimable value to missions in the future.

A third quality needed in the mission worker is executive ability. Men and women need executive ability in order to carry on work successfully for the Lord, as well as for the business of the world, and in the Mission Band, lessons along this line may be learned. The children appoint their own officers, make motions, and vote on them. The secretary takes the minutes and reads them; the treasurer takes charge of the funds, sends the money away, and holds the receipts. These should be taught to keep their books in good shape. All this may seem trivial, but how much better the work would go on in our churches to-day, if those who are bearing the burden now, had some such training in their childhood. And these little girls are getting lessons that will make them efficient leaders of Mission Circles in the days to come.

Then again, in the Mission Band the children learn to work, and we all know that habits of work in childhood will produce willingness to work when they are older. As a rule, children who have grown up with no work to do, seem to have a dislike for it when they become men and women. Work should be divided among the children as much as possible. Some collect the fees; some solicit new members; some look up absentees; some give little recitations at the meetings, and in various ways they learn lessons of activity that will be a help in making them active Christians, always ready to do their part.

I don't think I put it too strongly when I say that the training of the children in the Sunday school and the Mission Band is the important work of the church. It is astonishing how soon these children grow to be men and women, and, if they have been interested in God's work from their babyhood up, what rapid strides will the Lord's cause make when the burden falls upon them. To take charge of a M. B. is no light task; but when we think of the possibilities that lie before these little ones in the days to come, should we not be willing to do some hard work if we might only be able to influence them in such a way that their lives may be nobler and better because we have had a little part in their training. If there are *difficulties* there are also *joys* in the work. Will we not rejoice in the days to come, when we see some of the boys and girls that we had in our Mission Band, earnest, devoted workers, who, perhaps, got their first impressions and aspirations from us?

AUNT ZANIE'S PRAYER.

"Come in," said Miss Peck, the missionary, in response to a knock at her door the morning after hearing a stirring appeal for Africa's needs.

The door opened, and revealed a neat little brown-faced woman, in clean calico gown and long gingham apron, her head wrapped in a plaid cotton bandanna. The face wore a troubled expression, so unusual, that the missionary exclaimed: "Why, Aunt Zanie, what's the matter? Come in."

"No, honey, I hasn't time to come in; just stopped a minute to ask you to pray to de Lo'd, dat He show me how to do mo' fo' Africa."

The missionary grasped the situation. Aunt Zanie was poor. On her arm hung the implements by which she earned a living for herself and a little grandchild—a wooden pail in which she carried scrubbing brush and cloths. She was noted for honesty, thrift, piety, and generosity. Never was a good cause presented and a collection taken but what Aunt Zanie, with quick step and beaming face, was ready with her offering. Everybody who knew her wondered how she could give so much.

"Oh, Aunt Zanie, don't be troubled! The dear Lord knows what you can give, and He does not wish you to grieve because you cannot do more. I am sure you give enough."

"Sister Peck, I didn't come dis mo'nin' to have you tell me I do 'nuff; I jes come to ask you to pray to de Lo'd dat He show me how I can give mo'."

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"Well, well, Aunt Zanie, I will; and if there's any way, I'm sure the Lord will make it plain to you."

The little woman turned and went on her way to her daily toil. Several days passed, and again Aunt Zanie appeared at the door of the missionary home, this time with beaming face, to say, "Good mo'nin', Sister Peck. I's come to tell you the Lo'd done answer prayer."

"How, Aunt Zanie?"

"Well, Sister Peck, I jes went about all desc days with a heavy heart, a-prayin' to de Lo'd to show me how to do something mo' fo' Africa. But 'pears like He dunno no way, fo' not a bit of answer did He give me. B.at last night I came home from my wo'k, and I jes set my ole bucket on de flo', and I kueleed down by a cha'r, and I poured out my heart to de Lo'd, and I said, 'O Lo'd, isn't der no way I can do somethin' mo' fo' Africa?' For a long time I prayed, then I stopped, and everything was jes as still! and I heard a voice speak right to my heart, 'Zanie, child, lay down that pipe!'"

Aunt Zanie had learned to smoke that pipe when she was a little slave girl, lighting the pipe for her mistress, and now she had passed her three-score years, and for a long, long time it had been her one personal indulgence, her one luxury. Is there any wonder that the missionary asked,

"Aunt Zanie, do you think you can?"

"If de Lo'd say so?" was the wondering response.

"Yes, Aunt Zanie; if the Lord says so, He will enable you."

Again the blessed little woman was gone, and again days went by, until one morning she came to the missionary, and laying twenty-five cents in her hand, exclaimed joyfully, "Here, Sister Peck, here's Aunt Zanie's first 'bacco money for Africa."

The days have grown into years since we gazed upon that bit of silver in Miss Peck's hand and heard her tell this story, but from then until now Aunt Zanie's tobacco money has been conscientiously and joyously devoted to the noble purpose of sending Gospel light into dark places.

Reader, do you hear the repeated calls for help? Are you doing all you can to relieve the needy? Have you a pipe? Some carnal pleasure? Some cherished indulgence? Can you give it up, and let the Lord use the money it costs? Will you?

Do you pray, dare you pray, as did Aunt Zanie, with honest purpose to obey, "Lord, show me how to give more?" Then wait upon Him as she did, with strong pleadings for the answer, and "Whatsoever He saith unto you, do it."

When Christians thus pray and thus give, then will the treasury overflow, sowers and reapers be multiplied, deserts blossom, parched ground become a pool, and thirsty land springs of water. How does the sacrifice compare with the bloom? Will you lay down your pipe?
—Selected.

THE total missionary gifts of Christendom for 1893, is estimated by the *Missionary Review of the World* at \$14,713,627, besides one and a-half millions of dollars raised from the mission field itself. The total missionary force is estimated at 58,148, the greater part of these, of course, being unordained native helpers. There are in the world 16,602 mission stations, 1,081,708 communicants of mission churches in foreign lands, and 2,744,955 native Christians. There were added last year to these mission churches 57,555 souls.