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# The Canadian Missionary Link

CANADA.

In the interests of the Baptist Foreign Mission Societies of Canada.

INDIA.

Vol. 8, No. 8.]

"The Gentiles shall come to Thy light, and kings to the brightness of Thy rising." Is. lx. 3.

[APR., 1887.]

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Protestants,

116,000,000.

Greek Church,

5,000,000.

Roman Catholic,

190,000,000.

Jews,

5,000,000.

Mohammedans,

170,000,000.

Heathen,

500,000,000.

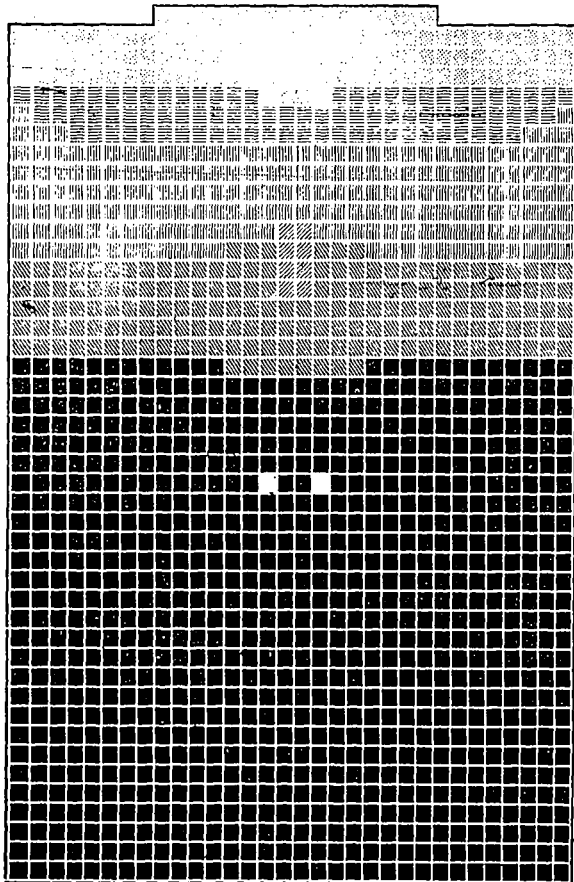


DIAGRAM EXHIBITING THE ACTUAL AND RELATIVE NUMBERS OF MANKIND, CLASSIFIED ACCORDING TO THEIR RELIGION.—See page 95.

Each square represents 1,000,000 souls  
The two white squares in the black indicate converts from heathenism.

**MISS HATCH'S LETTER.**—We publish this month the notes of Miss Hatch's journey from London to Cocanada. Many will be interested in the incidents she narrates. She has now come to the realities of missionary life. All of our readers will wish her much success in mastering the language and in becoming prepared for full service.

**THE MISSIONARY REVIEW.**—A number of subscriptions have been received during the month, but we are sure that many more of our readers would be profited by constantly reading this able magazine. Several have written us for sample copies; these we are not in a position to furnish. Those subscribing from this time on should indicate whether they wish their subscriptions to begin with the January number or with the current number. The price for the *Review* and the *LINK* (new subscription or renewal) is, \$1.50 per year.

**MISSIONARIES APPOINTED.** At a meeting of the Foreign Mission Board, of Ontario and Quebec, held on March 18th, two of the students of McMaster Hall were appointed to the foreign field. Mr. J. E. Davis, B.A., had been for some weeks before the Board, and had already been accepted by the Executive Committee. Mr. H. F. Laflamme appeared before the Board for the first time and manifested such zeal and enthusiasm, that he was appointed at once. Mr. Davis is a graduate of the Manitoba University, Winnipeg, and has spent several years in the North West. He has had considerable experience in mission work on the prairies, and this will doubtless be of use to him in India. He has had only one year of his theological course, but it was felt that the emergency is such at present as to justify the appointment of an under-graduate. Mr. Laflamme is still in the third year of his University course, and is only twenty two years of age. We understand that he is being strongly urged by his teachers and others to wait until he shall be better equipped for the work. Whether he shall decide to go this year or to remain at home for a season, he is sure to exert a strong influence on behalf of missions. If he should remain at home we doubt not he will spend his vacations in arousing the churches to a sense of their obligations. Whatever may be his decision, his spirit of consecration, and his love for souls cannot fail to communicate itself to many others. Already there are about ten men in McMaster Hall who are willing to go when they are ready and are wanted. Will the churches be ready to send them when they are ready to go? Yes, if every man, woman and child in our churches and Sunday schools will do their duty. What say our readers?

**OUR CONTRIBUTORS APPRECIATED.**—A N. Y. State pastor, an honored graduate of Brown University and Rochester Theological Seminary, writes us as follows: "Enclosed please find a two dollar bill. Since coming to this city, last January, I have been reading the CANADIAN MISSIONARY LINK for the first time. I am much pleased with it. I saw in the February number, I think, an article by Mrs. Yule, entitled 'The Needs of the Foreign Mission Work.' It was the most incisive article I have seen in missionary literature. I want forty-eight copies of that number. May I ask you to extend my thanks to Mrs. Yule for that article. I enjoyed the sim-

licity of it, which gave it freshness and force. In my judgment, one of its merits was the clear statement of three things, one, if not all, of which, each individual may give to the missionary cause. Perhaps all have known this, but Mrs. Yule has stated it; perhaps anyone could have done the same, but she did it. Another merit was her discrimination of needs. You may be surprised at my interest in this article. To one full of missionary spirit, this article may not have the force I seem to perceive in it. I am just awaking to an interest in missions I am ashamed to say; this article has been instrumental in touching me on the shoulder and directing my attention intelligently to the work." Mrs. Yule will, we know, rejoice with us that she has been a means of special blessing to one who is in a position to influence many for good.

The other contributor deservedly honored, is Dr. Walton, to whose excellent article on "The Relation of Pastors to Missions" it was our privilege to give a wide circulation. The editor of the *Missionary Review* paid it a high compliment in the January number, and a still higher compliment in the March number, by printing it in full and sending it all over the world to his numerous readers. It is needless to say that we are proud of our contributors, and that we are glad to have had anything to do with the circulation of such inspiring literature as the articles that have been mentioned. Doubtless other articles that we have published have proved equally interesting and helpful to other readers.

### Spinning.

"And all the women that were wise-hearted did spin with their hands, and brought that which they had spun, both of blue, and of purple, and of scarlet, and of fine linen. And all the women whose heart stirred them up in wisdom spun goats' hair." Exod. xxxv. 25, 26.

Was it but a waking dream,  
Formed by fancy's viewless fingers?  
Strangely clear the pictures seem;  
Still in men's ear there lingers  
Music of a chanted song;  
Echoes of a woman's voice  
Oft are with me 'mid the throng,  
Bidding still my heart rejoice.

On the desert's level dun  
Lay the tents in dark and bright;  
While the fiery pillar shone,  
Israel slept beneath its light.  
But within one lighted tent  
Sat a woman, singing low,  
While her eager eyes were bent,  
And her busy hands intent  
On a thread as white as snow,  
Sweet and low her murmuring song,  
For her children slept around;  
And the thread grew smooth and long,  
All in calence with the sound:

"I am spinning for the Lord,  
Blessed distaff! Happy hand!  
Bless'd the ears that heard His word,  
For I spin at his command  
Not for daily bread I spin;  
Daily is the manna sent;  
House nor hand I toil to win,  
Happy in this moving tent,  
Far away in Ganaan's land,  
Rich with olive, corn and wine,

Given by the Lord's own hand,  
 An inheritance is mine.  
 Not my sins my work demand ;  
 Sacrifice the Lord provides ;  
 Even now my husband's hand  
 Through the wilds the sepulchro guides.  
 On that guiltless victim laid,  
 All my sins were borne away ;  
 One shall suffer in my stead  
 On some far-off future day.  
 I have toiled in days gone by  
 For my children's raiment poor ;  
 Even that need he doth supply,  
 For their clothes wear out no more.  
 So 'tis love, 'tis love alone,  
 Bids me spin with thankful song ;  
 Telling what the Lord hath done  
 Makes his feeble ones grow strong.

"Forth from Egypt's gloomy land  
 Have His ransomed people come ;  
 Through the desert shall His hand  
 Guide our children safely home.  
 Through the ocean's depths we trod,  
 Praised Him on the Red Sea shore ;  
 Saw, when swayed by Moses' rod,  
 O'er our foes its billows roar ;  
 Tasted how His wondrous power  
 Made salt Marah's waters sweet ;  
 Praised Him when to Elin's bower  
 He had led our wandering feet.  
 Heard the dreadful trumpet thrill  
 Shaking Sinai's mighty hill ;  
 Saw the cloud, the smoke, the flame,  
 From its riven rocks that came ;  
 Shuddering knelt to adore  
 We might hear His voice no more.  
 Yet that voice hath many a tone,  
 Not in thunder, not in wrath ;  
 Speaks He to the heart alone,  
 Cheers me on the desert path ;  
 Tells me that His name is LOVE !  
 At the thought my eyes grow dim ;  
 Blessed proof, all thanks above,  
 He will let me work for Him.

"He shall have my very best  
 Thread, thou must be smooth and fine ;  
 So, while others round me rest,  
 I am spinning for His shrine.  
 Rougher work may well be done  
 While the sun is hot and bright,  
 But the smoothest thread is spun  
 In the dewy cool of night.  
 And a pleasant thought will come  
 Not alone my work I do.  
 Well I know in many a home,  
 Sit my sisters spinning too,  
 Out of sight, and each alone,  
 Thus our separate work we ply,  
 But when all our threads are spun,  
 They shall mingle bye and by.  
 Differing threads, yet all unite ;  
 Blue and crimson blend their dyes,  
 While my thread is stainless white,  
 As the manna from the skies.  
 Thou shalt go, thou favored thread,  
 Where no woman's foot may tread  
 Where the wondrous veil is hung,  
 And the golden censor swung,  
 Where the golden lamp is glowing,  
 And the mystic oil is flowing,  
 Where the priests alone may go,  
 In their vesture white as snow  
 In the High Priest's raiment fair,

Thou, methinks may have a place ;  
 Not for me to weave thee there,  
 Nobler hands have won that grace.  
 Bezaleel is wondrous wise,  
 Threads to weave that we have spun,  
 Gold and purple blend their dyes,  
 Like the clouds at set of sun,  
 He may twine thy stainless white,  
 Where scarce venture Aaron's feet,  
 Where the inner veil is bright  
 With the changeless holy light,  
 Shining o'er the mercy-seat.  
 Not for me thy place to choose ;  
 Only let my work be done.  
 So that God may deign to use  
 What His servant's hands have spun.  
 Soon I know that eager groups,  
 Glad will bring their treasured store,  
 When the women throng in troops,  
 Round the Tabernacle door (Exod. xxxviii. 8).  
 Scattered here, we there unite,  
 Gladly there our hands shall bring  
 Gold, and gem, and mirror bright  
 For the Temple of our King.

"Soon the time for gifts is done,  
 Soon the time for work is o'er ;  
 Quickly must my thread be spun,  
 Ere God says, "I need no more.  
 Fan spinning, Lord, for Thee ;  
 Thou wilt keep my hands from stain ;  
 Now I rest, that I may be  
 Ready for Thy work again."

S. R. G.

### The best method of interesting the Younger Sisters of the Church in the subject of Missions, and of inducing them to attend the Meetings of our Aid Societies.

"Strengthen the things which remain," are words which have been much in my thoughts ever since you asked me to write on this important subject.

The Annual Report of the W. M. Union, for 1886, affords much cause for thankfulness. We find that many new societies have been formed, increased contributions, and a pledge to raise a still larger sum for 1887. But the question arises, are we advancing as we ought in other respects?

How is it with ourselves, and what do we find when we make inquiries of those most interested in other Aid Societies? Are we not alike in having on the roll a good number of members who cheerfully contribute their \$1 per year, but few of these attend *regularly* the monthly meeting, and those few are almost without exception the married and older unmarried ladies of the church. Unless some special attraction is offered not more than one or two of the younger ladies are present. This fact has caused much anxiety to those who have been most active in promoting the cause of missions through the W. A. Society, and for years, from time to time, our faithful burden-bearers in many societies have talked over and prayed over the very subject which is now before us.

In connection with the Sunday School, and perhaps in other ways as well, our young sisters are not backward in contributing and showing interest ; yet for some unexplained reason they appear to think the Aid Meeting is not for them, they are not expected to attend, and they are quite content to leave it in the hands of the few older sisters who have kept the little meeting alive so long.

This being the case, we are not satisfied, the meeting is incomplete without our young sisters, and we feel that they are losing that which might yield them profit and enjoyment. Our strongest impressions are formed when young, and if our young sisters cultivate an intelligent interest in missions now, may we not expect greater things as they increase in years? A physician generally inquires about the disease before prescribing a remedy, and I feel inclined to ask *Why* do they not come? before suggesting how they may be induced to come.

Possibly upon looking into the matter we may find that it is the older sisters themselves who are the most to blame. Have we who deplore this state of things tried faithfully to correct these erroneous impressions, instead of weakly lamenting that they exist? Have we talked often with those whose bright, eager faces we long to see at our meetings, and told them how greatly they are needed there? Have we told them how much it would encourage the older sisters to feel that they might always count upon their interest, sympathy and help? Have we represented to them that though money is much needed to carry on missionary work, *prayer* is needed *more*.

Some perhaps have felt that unless they become members, and for various reasons they are not prepared to join the Society, they will not be welcome at the usual meetings. Have we made it plain to them that though we would be glad to have their names on our list of members, we above all desire them to *come*, and they are at liberty to join or not as they feel inclined? If they plead as an excuse that they are afraid they may be called upon to pray aloud, and they feel too timid for that; do we say kindly "never mind that, if you do not dare to use your *voice* in prayer for the heathen, *come* and lift up your heart while others pray aloud, perhaps courage will grow by-and-by." Many tell us of engagements or duties which must be performed at this hour; have we gently reminded them that *one* hour a month is not much to spare to this great cause, when so *many* hours are occupied with their own pursuits or pleasures. Above all, are our own hearts so alive to the claims of missions that we tell them in glowing words what a glorious *privilege* it is to be "workers together with God," in carrying or sowing the blest Gospel to the millions who are perishing; for lack of it? The young are active and enthusiastic, it would not be pleasant for them to come to the meeting and sit quietly listening while the older sisters transact business, read, pray or talk about missions. Have we begged them to come and help, so that through them the treadmill style of meeting may be broken up, and new life and vigor take the place of old monotony?

Such are a few of the questions which come home to my own heart; with shame I confess my slackness and half-heartedness. If we older sisters plead guilty and admit that we have not done our duty, we cannot blame those who naturally look to us for encouragement and guidance. Yet let us not waste time in grieving; that we have "left undone the things we ought to have done," but looking to our Master for help, resolve to "strengthen the things which remain." One hesitates to attempt great changes lest they prove to be worse than the old ways. Sometimes the best reformation comes about through improving what already exists. Let us not be deterred from making the attempt because of apparent difficulties, or feel discouraged should we encounter them. Prayer, patience and perseverance are powerful weapons, shall we not agree to use them? "Yes." You are perhaps thinking this is all true, we have long known all you have told us, but what we want to know is, "How can we in-

terest the younger sisters in the cause of missions, and how can we induce them to attend the meetings of the W. A. Society?"

I have been turning this important question over and over in my brain, and longing that such new light might flash upon it as would reveal to me some grand scheme, which would easily solve the oft discussed problem; but alas! no such revelation has come to me, and I can only suggest that on our part we try to faithfully perform those duties in regard to our younger sisters, which we acknowledge to have been imperfectly attended to. Perhaps those simple measures within the reach of each one are all that are required to induce the younger sisters to attend these meetings. Do we pledge ourselves to try them? Then if we succeed in inducing them to come, both questions are answered at once. If they come they will become interested, and if interested they will come.

In our own church there are at least twenty-five young ladies, only two or three of whom are ever seen at the meeting. How good it would be if they would form themselves into a band of willing helpers to the Missionary Aid Society, each member of the band pledging herself to attend the meeting unless unavoidably hindered, and each willing by taking her turn in providing something for the meeting. A leader and two assistants might be chosen from among themselves, whose duty it should be to select what appeared suitable for their part of the coming meeting, and their selections shown to the President of the Aid Society for her approval or suggestion, so the same line of thought may be pursued throughout the meeting, and its exercises be harmonious.

An almost endless variety of entertainment might be arranged at the discretion of the leaders. For example, several young ladies might each keep themselves posted in all of new interest in various mission fields, and thus be ready to bring their own particular mission before the meeting when called upon. Papers read on the lives of missionaries and the many phases of their work. Discussions, wherein two young ladies might give us their views of the same subject from different standpoints. Recitations of touching and appropriate poems. Readings, geographical exercises, describing the various countries where missions are established, and last but not least, sweet music to cheer and enliven all.

These are only a few suggestions as to ways wherein our young sisters can become a power in the Aid meetings. The work divided among so many will not be burdensome to any. If the leaders are faithful I believe the rest will follow as they are directed. If they resolve to adopt some such plan as I have hinted at, they will soon come to the meeting from the love of it. They will feel that the meeting cannot get along without them, and they cannot get along without the meeting. Not only will their own interest be aroused, and they be constantly gaining, a more intelligent idea of missions and missionary work, not only will those who have so long and faithfully attended the meetings be cheered and stimulated to greater effort, but many members who have carelessly excused themselves from attending the meeting will feel ashamed to be absent when the younger sisters set them such a good example. I trust the happy day is not far distant, when *all* the sisters of our churches will unite in making the W. A. Meeting a greater power than it has yet proved. If we realized what the love of Christ is to ourselves, who believe we have been redeemed by His precious blood, we would let nothing stand in the way of our carrying or helping to send the blessed news to those who sit in great darkness. We would feel so grateful for His wonderful loving kindness to us that we would not stop to consider

whether we are young or old; but eagerly join hand in hand in claiming the promised inheritance for our blessed Master. Let not *one* fear to join the ranks for each has her gift.

"Our souls are organ pipes of diverse stops  
And various pitch; each with its proper notes  
Thrilling beneath the self-same breath of God,  
Though poor alone, yet joined they're harmony."

Wolfville, N.S., 10th Feb., 1887.

MISS BARRS.

## Sketches of the Modern Missionary Movement. No. V.

BY MRS. J. C. YULE.

In the year 1783, fourteen years before the venerable and saintly Schwartz finished his course in India, a young man of twenty-two was baptised in the river Nens, in the neighborhood of Southampton, England. This young man was destined to be in a sense the leader of a great and world-wide movement in Christian missions—a leader, not, indeed, in the sense of being the *first*, but of inaugurating an era of thoroughly organized and systematic work such as the world had never before witnessed. This was no other than William Carey—"the consecrated cobbler," as he has been called, and the pioneer of the modern missionary work in India.

Poor, with no means of support but the scanty stipend he received for preaching, and what he earned in addition at making shoes, and with a rapidly increasing family to support, Mr. Carey was the last man, perhaps, that would have been thought of as the one upon whose heart the subject of revolutionizing the heathen world through the preaching of the gospel would be laid as a burden that could be rolled off only by giving himself, poor and encumbered by family burdens as he was to the task; and plunging into the depths of India's moral desolation, in order to do what he could towards breaking the chains from off the limbs of those who were bound hand and foot by Satan in the captivity of sin and death.

In his boyhood, with an unquenchable thirst for knowledge, he had managed to pick up the rudiments of Greek, to which he had afterwards been able to make some addition, together with some knowledge of Latin and Hebrew. These languages he studied after he became a pastor with most untiring industry; so that, after the lapse of nine years, when he left England for India, he had the foundation well laid for that ripe scholarship for which he afterwards became so justly distinguished. But those nine years had not by any means been years of uninterrupted study. During their progress, Mr. Carey had encountered difficulties and discouragements that would have been insurmountable to a weaker man and one inspired with a less sublime faith in the reality, the grandeur, and the pressing need of the work to which he felt himself called. But these discouragements had only intensified his convictions of duty, and deepened his longing for the work.

Carey at first settled in Calcutta; but finding the expense of living in that city too great for the little he had to live upon, he removed to Bandel, and soon after, pressed by difficulties of various kinds, he removed to Mudnabatty, some two hundred and sixty miles north of Calcutta, where he settled for a time as Superintendent of an Indigo Factory. As soon as he was settled there, he wrote home declining the salary that had been promised him, in order that the amount might be appropriated to the printing of a translation of the Bengalee New

Testament; thus throwing himself and his family wholly upon the care of Providence in the fullest confidence that He who had sent him to that heathen land would surely sustain him there. Nor did that confidence prove a mistaken one. God does not inspire faith, to disappoint it; but invariably does more and better for His people than their faith looks forward to.

Mr. Carey continued in the position of Superintendent of the Indigo factory some five years, discharging his duties in the factory, studying the language, translating the Scriptures, and preaching as he had opportunity in the neighboring villages. In process of time, however, he was induced to join Messrs. Marshman and Ward, who had come to India in order to assist him, but who, in consequence of Government opposition, had been forced to take refuge at Serampore, a Danish settlement sixteen miles above Calcutta. Here they were not only permitted, but encouraged to remain and prosecute their work in perfect safety from hindrance and molestation, under the protection of Danish authority.

Mr. Carey recognized the hand of God in this gracious opening for the peaceable prosecution of the work he came to do; and accordingly joined his friends as speedily as possible. Through the great kindness of the Governor of Serampore, they soon found themselves in the possession of mission premises: a rude printing-press and types which Mr. Carey had purchased in Calcutta were put in order for use with the least possible delay; and Mr. Ward, who was a printer, commenced preparations for printing the New Testament. At the same time he and Mr. Marshman gave all the time that could be spared to the study of the language, and Mr. Carey to preaching. Thus was Denmark, that almost a century before had planted in India the first Protestant mission, honored by God to take to her sheltering arms this little band of English missionaries, and cherish them in safety until the times of oppression and persecution from their own government were past. Here a church was soon organized. Mr. and Mrs. Marshman opened two boarding schools and a school for native children, native converts began to be gathered in the church, and in about nine months the entire Bengalee New Testament was printed.

In 1801, less than eight years after he landed in India, Mr. Carey received the appointment of Professor of Bengalee and Sanscrit in the College of Fort William in Calcutta, being regarded as one of the best Oriental scholars in India. He accepted this appointment upon condition of his not being interrupted in his mission work, and that promise was kept. The days of Government opposition were pretty well gone by; and the missionaries, no longer looked upon as intruders, and persons to be thrust away from the shores of India, were coming to be regarded as the friends of order and the upholders of good government.

Mr. Carey's labors were greatly increased by this change; but he went on, producing grammars, histories, Bibles and tracts, besides having the care and oversight of the mission work from which he never withdrew his attention.

Of his intense self-denial and that of his co-laborers on behalf of their chosen work we read:—

"These men," Carey and Marshman, "and their brethren in the work of the mission, gave themselves and all they had to the work in which they had engaged. Dr. Carey had an income from the college of £600 a year, and out of this he allowed no larger sum than £40 a year for the support of himself, his wife, and family; with the small addition of £20 a year to enable him to appear in

decent apparel in the College and Government House. Dr. and Mrs. Marshman had established a boarding school from which the income was £1000 a year so soon as the second year. But they only took £34 a year for the personal expenses of their family. In a short time the school yielded double the amount, but they continued to exercise the same economy. The printing office was profitable, but Mr. Ward, who had charge of it, took for his family only £20 a year. And so with all the others, everything went to the mission."

Of the literary work Mr. Carey accomplished, we read.

"The books prepared by Carey in the languages of India were some of them large, and there were many of them. . . . He lived to see the sacred scriptures, chiefly by his own instrumentality, translated into the languages of more than forty different tribes, and thus brought within the reach of nearly two hundred millions of human beings." "The foundation of his whole character," continues his biographer, "was his earnest piety. He was a man of extraordinary energy and self-denial. As we have already seen, his labors were manifold. He was a preacher, a professor, a translator, and a compiler of grammar and dictionaries in several different languages. His love of Botany made his garden a rich and a rare collection, second only to that of the East India Company." "His museum of insects, minerals and shells was very extensive. One wonders at the extraordinary amount of his knowledge in so many and such widely different departments of intelligence. His patience and perseverance were marvellous; and to these we are indebted, under God, for his vast and varied attainments."

Mr. Carey died in Calcutta at the ripe age of seventy-one, having spent about thirty-nine years in most laborious toil in India. These, added to the years of toil that preceded them, make up one of the most laborious, one of the most successful, and certainly one of the most useful lives that the world has ever witnessed. And yet all these wondrous talents, all this self-denying toil and unstinting liberality, were laid upon the altar of Christ; and doubtless, it would have been all the same had he had ten thousand lives to give. We can well believe they would all, with all their grand possibilities have been given to his Master as freely and unreservedly as the one that he gave. Happy Carey, his record is written on high; he rests from his labors, and his works do follow him! happy the gifted and sorely tried few who "held the ropes" for his bold and perilous descent into the deep pit of heathenism; their work and his were one, and to both belongs the high honor of having done what they could!

## A Reception at Calcutta.

BY MISS S. L. MULVANY.

On Thursday I went by invitation to meet Lady Dufferin at the house of a native member of the Vice-Regal Council, who lives in English style, and has married a European wife. The arrangements to suit the strictest purdah women were perfect. I was very glad to meet some of my own pupils, and to find about 25 native ladies; two were Parsees, two Marathi Hindus, the rest Mohan-medans from all parts of India and Persia.

The hostess had some dozen English guests. No servants were allowed to come in, so we handed about the ices, etc. The hostess introduced most of the native ladies to Lady Dufferin, and they seated themselves in a ring around her. I was called upon to interpret; for in the friendly talk which ensued the lady of the house got

out of her depth in Hindustani, which she had learnt since coming as a bride to this country.

Her Excellency was very gracious. She asked me to tell them how much she had seen of Mohammedan ladies in Turkey, how the Sultan had given her an order of that country, which she regretted she had not thought of wearing on the present occasion. The only native ladies who could speak English were pupils; of our Mission—one, a Parsee lady the Misses Highton's teacher, the other our pupil, whose brother is in England studying for the Bar. She came out very well; her shyness once overcome, she showed a good knowledge of English, considering the great difficulties she has met with in learning.

Some of the best families in Calcutta were represented, though, of course, large numbers declined the invitations on account of their prejudices. One of the first of my pupils (the one who begged me to receive a ring on my birthday some four years ago) was present, and acted in such a ladylike way. Her mother, who was with her, is the wife of a very bigoted man, whose house is closed against us simply on account of the Bible. It was most amusing to be told by them the moment I got in, that I must be sure not to mention their presence to another pupil, whom we teach English, and who has often asked us not to mention this fact to her relations. Fearing each other's prejudices, they try to hide any advance in enlightenment.

My other pupil's family were represented by eight of the most gorgeously attired present. She herself wore a lovely white silk robe, with heavy gold lace about a quarter of a yard wide at the edge, and an orange colored silk chadder, chosen as she said, because she thought Lady Dufferin would like quiet colors. She did look very nicely.

None of this party would touch the refreshments before the chief lady of the family. I had to seek her out in the other room, and report that she had partaken. Still they only made a pretence and returned the plates after tasting. I was comforted, as this is the course I should prefer when they press their sweets on me. These people are Mimansaks, (a follower of one of the philosophical systems of the Hindus) and are intensely interested in the Bill respecting their laws of inheritance now before the Vice-Regal Council. It was brought in by the host, who, by the way, could hardly be so styled, as he had to keep away from his own home till the last purdah lady had left. They were so determined to bring their views on the bill before Lady Dufferin's notice, that I was obliged to explain them, in spite of my scruples about introducing politics, which Her Excellency said she could have nothing to do with.

In earnest words they expressed their great pleasure and gratitude for the efforts she was making to relieve the sickness and suffering of India's women, and trusted she would pay attention to this more serious sickness which so affects their social status. With a sign from the hostess I ventured to interpret all this, and they were not disappointed with the sympathy which was all that could be given.

The result of this afternoon party will, I trust, be good. I received warm invitations from several present, whom I am now visiting in their homes, where opportunities of work or usefulness seem arising. One very simply but well dressed lady has already even returned my call. I kept strict purdah for her. She has a son of twelve at school in Exmouth.—*India's Women.*

## A Mute Appeal on Behalf of Foreign Missions.

You say you do not believe in Foreign Missions. Then there are certain things which you cannot believe:

I. You cannot believe that God so loved the world that He sent His Son to save it; or that it is His wish that none should perish, but that all should come to repentance.

II. You cannot believe that the Gospel is the power of God unto salvation to every one that believeth.

III. You cannot believe that He was the Son of God, or has any claim to your obedience, who said: "Go, ye into all the world and preach the Gospel to every creature."

For it is as clear as noonday that if you believed these things, then you must believe in Foreign Missions.

Unless you find in the Gospel something which makes it worthy of being preached to all men, you have not found in it that which makes it of any worth to you; you have missed its meaning; you do not know its power. The root of unbelief in Foreign Missions is want of faith in the Gospel.—*Selected.*

### A FEW OF THE "OPEN DOORS" IN FOREIGN MISSIONARY WORK.

This diagram tells its own story. The lightest portion is Protestantism, and this is far from being white. How dark the darkest—nearly a thousand million.

Protestants,	116 Millions.
Greek Church,	84 "
Roman Catholics,	190 "
Jews,	8 "
Mohammedans,	170 "

Of these, 80 millions are women confined in Moslem harems

Heathen, 856 Millions.

Of these, 300 millions are Buddhist women, with no hope of immortality, unless in some future transmigration they may be born as men.

Two hundred and fifty millions of women depend for the Gospel upon the women of the Protestant Churches of America.

Nine-tenths of the contributions to Foreign Missions are given by *one-tenth* of the church membership, while only one-half of the membership give anything. The average amount per member is fifty cents per annum—only the seventh part of a cent per day, for the conversion of a thousand millions of heathen? An average of 3 cents a week from every member of the Protestant churches of the United States would bring into the treasury during a single year, \$16,500,000. *Ninety-eight* per cent. of the Church's contributions for religious purposes is spent at home, while only *two* per cent is applied to the Foreign Mission field. There are 75,000 ministers in the United States, or one to about every 600 persons, while only one is allotted to half a million in heathen lands. *There are 1,500 counties in China without a single Missionary.* All missionary workers in heathen lands, native and foreign, would now be represented by less than one-twentieth part of one of the squares in this diagram.

### ENCOURAGEMENTS.

*The whole world is now open for the reception of the Gospel.*

The Bible is printed in 250 languages and dialects.

There are 150,000,000 copies in circulation.

Twenty-five Woman's Boards in England and America are actively engaged in Foreign Mission work.

The Young Men's Christian Associations are now formally inaugurating Foreign Missionary Branches.

The number of Missionary Societies is ten fold what it was eighty years ago.

The number of converts is nearly fifty fold.

The increased facilities for intercommunication.

The diffusion of the English language.

Wonderful revivals, with pentecostal power, are frequent in heathen lands.

The increase in membership in heathen lands is thirty times greater than at home, in proportion to the number of ministers employed, although the tests of discipleship are of the most trying nature.

*But above all other encouragements are the precious promises of God:*

"Ye that are the Lord's remembrancers keep not silence and give him no rest till he establish and till he make Jerusalem a praise in the earth."—Isa. lxii, 6-7.

The following is from *The Word, the Work and the World*:

"Our great desire is to awaken the people of God to the unparalleled opportunities of our own age, and the need of a movement more deep and wide, more earnest and self-denying, more bold and aggressive, than anything that has yet been attempted, to reach the NEGLECTED AT HOME, AND EVANGELIZE THE MIGHTY GENERATIONS ABROAD—the one thousand million souls who are dying in Christless despair, at the rate of 100,000 a day."

*Let us remember, "The light that shines farthest shines brightest nearest home."*—*Tract.*

## THE WORK ABROAD.

### Possessing the Land.\*

BY MISS A. C. GRAY.

"There is yet very much land to be possessed."—Joshua xiii, 1.

After the death of Moses, God commanded Joshua to take possession of the land which He promised Israel for an inheritance. He told him to be of good courage; to obey the command and He would bless and prosper him. A great work lay before Joshua; but being full of the spirit of wisdom he went forward in the promised strength of Jehovah. Mountains, rivers and enemies were no obstacles to him, for the Lord of hosts was his Leader. He conquered legions of rebels, subdued kings and rulers, and led the children of Israel into the promised land. Joshua did a great work, he obeyed the command, his work was finished. But the Lord said unto him, "There is yet very much land to be possessed."

My dear friends, with what force do these words come to us to-day, in view of all that must be done for the heathen world and more particularly for the dark parts of India. Much, very much has been done since Carey left the shores of England in obedience to the last command of our risen Lord. Christianity has made many conquests; thousands of India's sons and daughters have been brought from darkness to light. Rude, rough and unsightly material has been taken from the depths of heathenism, fashioned for God and made fit for the Master's use. Precious souls have been won for Christ, and many bought by His blood are to-day singing praises to the Lamb in the New Jerusalem. Much has been done; but when we realize that over 100,000,000 are yet ignorant of the only name whereby they must be saved, we exclaim, "Very much remains to be done." Yes, very much must be done before sin and Satan give place to Christ and His kingdom. The land to be possessed

\* Paper read at the Baptist Conference at Bimbatam, January, 1887.



is far-reaching and unyielding. Before us are mountains of idolatry which must be hewn down; depths of sin which the human eye cannot scan, and the enemy of souls. Caste, which holds the Hindoo mind in its iron grasp, must be severed. Minds degraded and hardened by sin and deceit, transformed into the image of Christ. Consciences, dead to the sense of right and wrong, awakened to the awful reality that one day they must stand before a just and righteous Judge to give an account of the deeds done in the body. In short, the worshipper of demons must be changed to a follower of the meek and lowly Jesus, before the promise of the Father to the Son be fulfilled, "I will give Thee the heathen for Thine inheritance, and the uttermost parts of the earth for Thy possession." It belongs to God and His people. It must yield, either by grace or by the wrath of a suffering God. Satan's kingdom and all that pertains thereto must be rooted up; Zion will arise and triumph in India.

Before us is a battle; but the same Leader who went before Joshua will lead us on to victory. From His storehouse He will give us all the armor, all the weapons necessary for this warfare. By taking weapons which perish with the using, we cannot hope to conquer; but by the sword of the Spirit, the shield of faith, and the helmet of salvation, promised to us in the Gospel, we will take possession of the land in the name of our King. His promises to the faithful warrior never fail. He assures him that if he fights the good fight of faith he will receive the crown of glory. His promises are yea and amen in Christ Jesus. They are as sure as they were eighteen hundred years ago, when He commanded His disciples to go into all the world and preach the gospel to every creature, promising to be with them always, even unto the end. In this promised strength we go forward, expecting to gather in the elect from among the Telugus. This sword of the Spirit, which is the Word of God, is our theme. It, accompanied by the Holy Spirit, will subdue the "prince of the power of darkness," bring to life consciences dead in trespasses and sin, melt the hard and stony heart, and crown our efforts with success.

Can we doubt the power of the Holy Spirit? Have we not seen it manifested in our midst? Have we not seen the children of God delivered as it were from the den of lions, or the fiery furnace; babes in Christ made strong by the power of His might to testify for the truth, though surrounded by enemies? Yes, our God is a living God; He will put to shame all who plot against His kingdom; He will cause even the wrath of man to praise Him; He will awaken sinners as in the vision of dry bones, and souls will be added to the church as on the day of Pentecost.

But if we would win souls for the kingdom, we must be active in the service of our King. Faith combined with earnest, honest effort will be owned and blessed of God. Faith and action ensure success. Let us sound the gospel message throughout the length and breadth of this land. Let us tell the "Old, old story," over and over again to the perishing millions. It was after repeated attacks upon the enemy that Joshua gained an entrance into the promised land. Faith leads to action. Then let us go forth as soldiers of the cross, as men and women redeemed by the precious blood of Christ, conquering and to conquer. Let us go forth with joy and gladness that we have been counted worthy of a place in the "army of the living God." Trusting in His arm alone let us go from victory unto victory, till this land of India becomes the kingdom of our Lord and Master; until those in bondage are made free through the blood of Him who gave Himself for us.

## Notes by the Way, from Miss Hatch.

*From London to Cocanada.*

[We omit for lack of space Miss Hatch's account of her London experiences.]

Mr. and Mrs. Churchill, Dr. Emma Cummings and self, took passage from Liverpool to Madras the following week. There were other missionaries aboard (Episcopal). The passengers represented all classes from the righteous over-much to the most unrighteous, so that it might easily be suspected that the relations were not always the most cordial. The ship, however, sailed smoothly on through the calm seas, quite unconscious of the tumults and storms that were being continually repressed within. The weather all along was delightful. We wanted to find fault with the captain for passing Gibraltar between four and five in the morning, making those who wished to see that famous fortress, rise at such an unseasonable time. Still we were glad to see it, even if we had to pay the penalty of losing a few hours sleep. In twelve days from Liverpool we reached Port Said, on the border of the Great Eastern Continent.

On arriving at Port Said, this most cosmopolitan of towns, we had our first introduction to eastern life and customs. Though on board ship we had become accustomed to the Mahometan as a sailor or as a steward, and to his different modes of dress and undress; here, we meet not only Mahometan, but Egyptian, Jew, Arabian, Hindoo and Chinaman, with Frenchman and Englishman, making such a confusion of tongues and worse confusion of coins, that we are glad to escape with a straight head on our shoulders and a sou we can call our own. Of course we buy something, everybody does at Port Said, and after ship fare for two weeks, fresh fruits, such as dates, oranges and watermelons were a great treat. Now we enter the famous Suez Canal, and we are three days making about twenty miles. Rather slow work, but to the new-comer all interesting. Here two or three Arab boys and girls attract one's attention, by rolling down the sand-bank from the top to the bottom, much as the boys would the snow-bank at home and their cry of "Baksheesh, Baksheesh - Biscuit, Biscuit," which is answered by a penny or a cracker thrown from the boat when they make a dive for it into the sand or into the water's edge, wherever it falls, and then begin their rolling again; there, an Arab in his tent-door, praying with his face to the rising sun, and there the camel with his pack, slowly treading his way over the shifting sand. Here was also the image at sight of which many a weary way-farer has had his hopes of shade, rest and refreshment raised high only to be suddenly dashed to the ground as the vision disappeared, and here was pointed out the place where it is said the host of Pharaoh was drowned as he followed Moses in that disastrous night. Many vessels passed us in the canal, mostly French, Portuguese and English, so near that one of our passengers saw two of his friends, fellow missionaries in one and recognized them, but they could only wave salaams. Now past Suez a much more inviting looking town than Port Said is reached, but not landing here we are soon into the Gulf and then into the Red Sea, noted for its extreme heat, past the Twelve Apostles, twelve great barren cone-shaped rocks, standing out of the water, and into the Gulf of Aden and out into the Indian Ocean, and now the most dangerous part of the voyage is over. Colombo is reached fourteen days after we left the canal and here we lift up our hearts in thankfulness, in that we have just escaped a cyclone which had shattered many other vessels, tearing away their life-boats, breaking down their masts and causing some loss of life. Some of us

had grumbled that we left Liverpool three or four days later than was advertised, but had we not done so we should in all probability not have so escaped. Surely our Master hath charge concerning us and He holdeth the water as in the hollow of His hand.

What though the spicy breezes blow soft o'er Ceylon's Isle where every prospect pleases.

Our drive of two or three hours around Columbo was sufficient to test the truth of these beautiful words.

One word of advice to any new missionary who may soon be coming this way:—"Don't post your letters in Ceylon." The writer after paying 84 cents for the postage of three letters, found on getting aboard again, that they would have cost about 20 cents in Madras and would probably have gone from there by an earlier mail. Truly, experience is the great teacher.

In two days we reached Madras, anchoring there on Sunday night.

My letters received on board here, the first item of news was that the Foreign Mission Society of Ontario had closed the year free of debt. Cheery welcome tidings, this! When we know how heavy the burden had been a few weeks before. These letters also brought invitations to Rev. Geo. and Mrs. Churchill, Miss Cummings, K. Sectama and self to make our home during our stay in Madras with Miss Day, now the sole representative of the American Baptist Missionaries in the city, Mr. Waterbury having just died, and Mr. Silliman's health having failed him. This invitation was especially welcome as the boat did not leave for Cocanada till the following Thursday, and we knew of no where else to go.

While we are collecting our boxes, parcels, handboxes, umbrellas, &c., the sets of coolies are about ready to do anything and everything for us, they fairly swarm in the lower deck, but a boat having been secured the boatmen lift down our baggage, and we ourselves climb down the ladder into it, having bid adieu to the *Clan MacArthur* and the few Christian friends we had made there. These boats are indescribable, so is the landing, to affect which we have to be carried on coolies' backs through the dashing surf. But here we are in India, our feet are actually touching the shores of that place of which we had so often thought and for which we had so often prayed. Can it be so? It is hard to realize and yet not hard to realize that we are in a strange country for our dark-skinned brothers are also thronging the shore, chatting in a tongue that we cannot comprehend. All is dire confusion and dismay till we step into the carriage sent for us by Miss Day and even then we are stopped several times by these same persistent coolies, who beg pay for lifting a box, or carrying a parcel, or something for which they had received no orders. We throw them a few annas and hurry on.

What a host and variety of objects now present themselves to our wandering eyes! First, the native bazaar with its low mud and chenam huts and their thatched roofs, in some places almost reaching to the ground, and men, women and children in every variety of occupation and no-occupation, from the buying and the selling, to the shaving and the washing. Women dressing their hair, children taking their bath. Brahmins shaving their heads, Sudans cleaning their teeth, about which all the natives are very particular, all this takes place in the open street. We try to forget that we have any affecting nerves while we pass. But now we are in a beautiful palm garden, with its tall palm whose long and graceful leaves are waving in the slightest breeze, and we are reminded of what we have read of the beauty of tropical climes. Now we are in the busy bazaar again, and then we pass some Government

building and gentlemen's residences and then some nurse-gardens and there stands a pagoda not a picture or a model of one, but one before which the heathen knee actually bowed and at whose shrine real offerings were made. Yes, we are in heathendom. Now we are at the Mission House.

How delightful it is to step into Miss Day's bright, happy, cheerful home, (this oasis of the desert) after the turmoil of the ship and the forced companionship there of the reckless and godless! She herself is a Zenan worker has several Bible women, native helpers, and has the charge of a caste girls' school, which we were pleased to visit. She took us also to Perambue, a part of Madras where Mr. Waterbury had formerly worked. All so desolate now, Rumjiah, a native preacher, now in charge sad and lonely, trying to carry on the work until God in his mercy sends some one from the home-land. While we were in his house, Rumjiah's wife and several other women came in from their work. They had been telling the women in the bazaar about Jesus and had had many hearers to-day. Then we went to look at the new chapel, strongly and neatly built and at the baptistry a sort of tank built, then at the dwelling house, large airy and commodious, in one of the rooms of which another native was teaching the boys from the boarding school, about fifteen, most of them Christians. The whole a grand work but just begun. Truly God's ways are not as our ways for why does he call so soon the best of His helpers home? Pray ye therefore the Lord of the harvest that he will send forth laborers into His harvest.

On Thursday we leave Madras and K. Leetama who had travelled with us all the way from Bostris, whom we had learned to love, and who had during the last few weeks been faithfully teaching us the Telugu, so that we now knew the alphabet, could say over a hundred words, and repeat the Lord's prayer by rote. We take the steamer to Cocanada stopping at Musulipatam, where we left our pleasant companion and dear friend Emma J. Cummings, M. D., who goes to Baputa as a Medical Missionary and who will live with Mr. and Mrs. Bultard, Mrs. B. being a Canadian and formerly a student of Woodstock College. On Saturday morning we anchor at Cocanada, and on the steam-launch coming out to meet us we recognize the faces of Mr. McLaurin and Mr. Auvache. How good to grasp the hand of an old friend after so many tossings to and fro!

Some of the home letters which they bring with them are gulped down, while questions and answers, inquiries, and orders for luggage, are so hastily spoken! So we say good-bye to the last companions of our voyage, Rev. G. Churchill and wife, who have taken great care of their protégée and shown her much kindness. Mrs. McLaurin greets us on the shore and I am hurried to the Mission Compound, my new home. The sun is intensely hot, for it is mid-day and the excitement is too great to allow any glimpse of the town as we follow through. The compound is a pretty inviting place in this the cool season of the year, and as we drive to the door of the Mission House we are met by Mrs. Craig, Mrs. Auvache and Miss Johnson, from whom and from all our missionaries we received a very hearty welcome either by letter or by telegram, and so we close "Our Nites by the Way."

My dear readers, will you not remember your far-away missionary at the throne of grace, and pray that from her may come many rays of light to enlighten the darkness that surrounds her.

S. ISABEL HATCH.

## Our Conference and Association.

This year our Conference met at Binlিপাতম. It was the largest we have ever held. Mr. McLaurin, Mr. Stillwell and myself, with our wives, and Miss Hatch and Mr. Auvache were present from our Mission. Mr. Sanford, Mr. Churchill, Mr. Hutchinson and Mr. Archibald, with their wives, and Miss Wright and Miss Gray represented the northern Mission. If Miss Frith and Mrs. Auvache had been there, we should have had an equal number with them, and our Conference would have had twenty members present. Next year some expect to be in Canada, but we hope that their places will be more than filled so far as numbers go. We of Ontario and Quebec have asked for another young lady, and every one knows that we must have two new families before the end of this year.

Well, to turn to the Conference. We reached Binlিপাতম on Sunday, the 9th of January, and were glad to meet once more some whom we had not met for a long time. On Monday the session of the Conference began. We discussed a great many important questions and also listened with pleasure to the reading of the reports. A fair number of baptisms had occurred during 1886, but the number of deaths and exclusions being large, the net gain was not great. Fortunately we always live in hope, and so we look forward year by year to the time when we shall see hundreds of people turning to Christ. Our expectations were not realized last year; so we are hoping and praying for great things this year. The workers at Binlিপাতম were much encouraged by the baptism of six converts. We rejoiced with them.

Miss Gray read an excellent paper, which is to appear in the LINK. We had up that old question of union between our two Societies or Boards. No doubt a feasible plan of union will be found some day, and we shall have one F. M. Society for the whole of Canada. If our country was populated like the United States, I should not be an advocate of union. But the baptisms of Canada are so few, that a union of them all is needed to make a strong society for foreign work. Various services were held while we were at Binlিপাতম, the Conference sermon being preached on Sunday evening, the 16th of January, by Mr. Stillwell, on the words, "Never man spake like this man."

Resolutions of sympathy were passed in regard to the death of Bro. Currie, and also that of Bro. Waterbury, of Madras. A message of greeting was sent to Miss Frith, at Bangalore.

We from the south reached home on Tuesday, the 18th, and our Telugu Association began the next day and lasted three days. There was a good attendance from all parts, of all our fields. Jagganāikulu, of the Seminary, preached the opening sermon: Peter, of Guannāpuli, was appointed moderator, and Didi Samuel was appointed clerk. Twelve churches were represented; of these, seven are on the Akidū field, four on the Cocanada field, and one at Tuni. The reading of the church letters occupied considerable time, but some important questions were discussed before we closed. I had the privilege of reading the circular letter, which was on the Holy Scriptures. Following this, we started a Bible union for the reading of the Scriptures in course, a part from the Old and New Testaments being appointed for every day. We hope much from this new effort to encourage the systematic reading of God's word.

Another important step was taken, in the appointment of a committee to draw up a constitution for a proposed Home Mission Society. We would like to see such a society incorporated, so that it might hold the property in the villages, such as chapels and school-houses and the land on which they are built. It was decided to hold the next meeting of the Association at Tuni. The delegates were unanimous in expressing this wish, so a year hence we hope to show the Tuni people a larger gathering of Christians than they have ever seen so far.

Mrs. Craig and I are out on the Cocanada field at present. We had a good meeting with the Murumanda church last Sunday, and hope to meet with the Nalluru church next

Sunday. Six persons have been baptized, and others will follow. In September, I wrote about the baptism of a woman at Murumanda. Her husband was baptized recently, so she is beaten no more.

India, 10th Feb., 1887.

JOHN CRAIG.

## THE WORK AT HOME.

### Call to Prayer.

It is requested that every Mission Circle, at the April meeting, spend a portion of the time in earnest prayer.

1st. That the very woman whom the Lord would have go to India this summer may be impressed to send her name to the Board if she has not already done so.

2nd. That the Board may be guided to choose the one whom the Lord has chosen.

3rd. That God will restore Miss Frith to her useful work if it can be consistent with His purposes.

4th. That He will give to all Missionaries, both Home and Foreign, a double portion of His Holy Spirit.

5th. That Christians at home may have a baptism of zeal that shall make them ready, earnest, generous and strong, for every good work.

M. A. CASTLE.

### Union Missionary Meetings in Toronto.

The Spring Meeting of the Missionary Union was held in Bloor St. Church, on the 10th of March. We believe the attendance was the largest, and that it was the most successful meeting of the kind which we have had. The afternoon meeting for ladies began at 2 o'clock, Mrs. Newman presiding. Mrs. Timpany gave an excellent talk about our women's work in Cocanada, giving facts and information regarding both the boarding school and Zenana work. After the address, an opportunity was given to ask questions of Mrs. Timpany. This was taken advantage of and several interesting facts were brought out. Mrs. Castle gave a stirring and eloquent address on Home Missions. The last hour of this meeting was spent in a discussion on the subject, "How shall we get every man, woman and child in our Christian land thoroughly interested in Missions?" The discussion was opened by Mrs. Newman with a few facts showing the great necessity for a mission revival all over our country, the inadequacy of our present methods, the necessity of the whole host of the army of the Lord enlisting in this great work of missions. How can we women help to bring about this missionary revival? A number of ladies from different churches spoke on the subject, giving their experience or that of their church.

There are many ways in which we can help, but the three brought forward in this meeting, were, that we can, first, as mothers interest our children by talking to them about missions, earnestly consecrating them to the Lord's work even while they are mere infants, and bringing them up with this idea that they are to be faithful soldiers of Christ, ready to do His work. Secondly, we can help to interest the children in Sunday Schools. A Committee from each Church is to try to bring about a mission day once a month. They are to assist the Superintendent in getting up a programme, the plan being that some of the ladies help to get up the programme, the children and some of the teachers taking part. The whole hour is to be given to missions. Programme something like our Mission Bands have for public meetings. We believe the mission Sunday in the school cannot be made thoroughly successful without giving the children a large part in the exercises, thus inciting them to read and study outside of

the school. Third, we can help to interest all through the monthly missionary prayer meeting, by trying to start one in our Church, if none exists, and by helping to sustain it and make it interesting. A Committee from each Church is pledged to do this.

A plain tea was served for all in the school room of the Church. Dr. Clarke presided at the evening meeting. Rev. Alexander Grant spoke very earnestly in behalf of Home Missions. Mr. Bingham, the missionary of our women's society on the Gravenhurst and Bracebridge fields, spoke for a short time about our work in that district. With a view to showing how anxious the people are to hear the Gospel, he gave some instances of the long journeys some of them make in the coldest of weather.

Mr. Goforth, who is under appointment by the Presbyterian Board to go as Missionary to China, gave one of the most rousing addresses on Foreign Missions that we have ever heard. We feel confident that much good will result from these meetings both afternoon and evening.

### An Inspiring Experience.

In reading the February No. of THE LINK, I noticed a remark among the reports from Circles, that many more would gladly join, if it were not for their many domestic duties, and often when we ask some of our sisters here at home to come and help us, they have the same excuse. Now, I thought it would not come amiss, if, for the benefit of some of these dear sisters, I would give a little of my experience. I am the mother of six children the eldest one being eleven years of age, the youngest eleven months. I joined our Circle, when it was organized not quite two years ago, and with the exception of three times, I have been present at each regular monthly meeting during that time. Now, I think I hear some of you say, "Oh, well, it is easy for her, no doubt, she has some one to help her." Well my dear sisters, I will tell you what assistance I have. We hold our meeting every second Thursday in the month and therefore before that time we have received THE LINK for that month; and a most welcome visitor it is to our home. My domestic duties, for a short time, now and then, are forgotten in the perusal of its soul inspiring and stimulating pages. When I read the letters and extracts of letters from our missionaries, telling us of their hopes and disappointments, success and discouragements, in their work; when I think of the sacrifice made by each of them, in order to perform such work, I begin to realize that in comparison to them, my toil and care is as nothing. Therefore, as the day for our Circle meeting approaches, I am fully determined to attend it, unless circumstances over which I have no control hinder me. THE LINK, therefore, is to me, one of the greatest helps I have. Then I talk to my children about our Missionaries and their work, about the poor heathen, who know not Jesus, and they are each one willing to do some menial task that "mamma may get to the Circle meeting." Now I know sometimes it causes us to make a great effort, to leave behind us, our domestic cares, and engage in mission work. But oh! how well we are repaid for it, our souls are refreshed and our faint hearts strengthened, the more we work the more interested we become, until the work seems light, and only a pleasure to perform it. Remember, sisters, we are setting forth an example to our children, for good or evil, that will never be forgotten. Let us do our duty in this matter, and fulfil our obligation to our blessed Master and no doubt in the future to come, some of our boys and girls will go forth, as missionaries to the poor benighted

heathen. Let us also bear in mind that when Jesus was here on earth, he was a man of toil, and yet he did not neglect his Father's business. He faced stronger opposition, endured more persecution than any of us, but through it all, he fulfilled his great and glorious mission. Let us as much as possible intimate our Saviour's spirit of perseverance, and as the day approaches for our Circle to meet, may we each one work a little harder, or make some other sacrifice in order to leave our domestic cares aside, and attend the meeting.

When our work here is ended, and we are called home to be with our beloved Master, the victory will be greater because of the battle we have waged, the rest will be sweeter, because of the toil endured. It is in great weakness, and with trembling of heart, I have thus given my short experience, but I have asked my Heavenly Father to bless it, and I trust some poor faint-hearted sister may be cheered and encouraged to go forth boldly, and do her part in this great work.

J. M.  
Forest, March 18th, 1887.

*Dear Mrs. Newman.*—Allow me to add a few words to Mrs. Castle's appeal for help for our Foreign Mission field in last month's LINK. A simple illustration occurs to me:—

Here are two men struggling in the water, one is trying to save the other, but his strength is not sufficient longer to bear up the burden. What would we think of a man standing on the shore, waiting until he sees the noble swimmer sink beneath the wave and rise no more before he goes to the rescue. It seems to me the Christian people of Canada are like the man standing on the shore. We watch our noble missionaries drop off one by one, and then we wake up to the necessity of sending the help they need. But, although the work still goes on and will go, do we not need to be more alive to what God requires of us? The more I read God's word, the more astonished I am that any Christians can say they do not believe in missions. Did not Christ our great founder, leave His home in Heaven and become a home missionary? He came first to His own, the chosen people of God (the Jews) and His own received Him not; and then he turned to the heathen, to the Gentiles, of own race; if Christ had not been a Foreign Missionary we would never have been saved. Reverse the condition of our own favored land with that of heathen countries. God has said He will make to himself a great nation from all parts of the earth and He will do it. As our brave sons went forth to battle, with the feeling that when the victory was won they would be there to share the honors, so we, in that glorious day when none shall say, "Know ye the Lord?" but all shall know Him, shall be there to share the honors Christ shall give us if we do all we can to help on this great work. If we do not reap the glory, we shall surely reap the shame. It is not a question whether we believe in missions or not; but a command from the living God we cannot disobey.

Yours in the work,

E. A. MOOR.

MONTREAL.—*My dear Mrs. Newman.*—The LINK is always a welcome visitor, but this month was especially welcome as it brought the news that two men have at last offered to join our needy Telugu Mission. My heart has been full of thanksgiving ever since. I feel especially glad that the offer has come from McMaster Hall, as I am sure it will be a great benefit and blessing to the College to have one Foreign Missionary at least among

its graduates and I fervently hope the number will be two. To bring much relief to our missionaries two more should be sent at once. I hope also that there will be a prompt response to the appeal for a lady missionary from India, which Mrs. Castle has so ably presented in the LINK.

AMELIA MUIR.

### News from the Circles

**SAWYERVILLE, Que.**—There is no Mission Band in connection with the Circle, but efforts are made to interest the children in Foreign Missions. A number of mission boxes had been daily reminders in several homes of the claim of the Telugu Mission and the day on which they were opened was made a mission day. Recitations were given by the children and a collection taken. The boxes were found to contain \$9 58. The greater part of the money had been earned or saved by some self-denial. One delicate boy seven years old, earned sixty cents last fall and refused to spend any of it for himself, putting it into the mission box to buy a little Telugu girl a testament and a dress. Sixteen boxes were taken for the coming year.

**WALKERTON.**—The Circle in Walkerton has just closed its second year and we feel greatly encouraged. Our meetings, though not largely attended, are very interesting and have proved a great blessing to those attending.

We were very sorry a few months ago to lose our beloved and able president, Mrs. Dack.

On February 10th, a parlor social was given at Mrs. Crawford's residence on behalf of the Circle. A very pleasant evening was spent, and as a result seventeen dollars and fifty cents (\$17.50) accrued to the funds of the Circle.

We have been able to raise this year in all thirty-four dollars (\$34.00), two-thirds of which goes to Home Missions and one-third to Foreign Missions.

All the ladies belonging to the Circle subscribe for the LINK and I am sure we all enjoy it very much.

A Mission Band was organized last fall, the meetings of the Band are very interesting, our greatest trouble is the children often forget about the meeting, but we are not discouraged and hope to do better in future.

AGNES SPROULE, *Sec. Mis. Circle.*

**OWEN SOUND.**—The Mission Band has entered upon its second year with encouraging prospects. Our monthly meetings are well attended and a deep interest is manifested in the work. We have undertaken to educate a native Hindoo girl called "Tamai," and hope to accomplish more this year than we did last, as we realize more fully the great need for mission work in India.

A social and sale of useful articles was held last week at the residence of our President, Miss M. J. Brown, which was a great success both socially and financially, as we realized \$16.

**CAMPBELLFORD.**—The Home and Foreign Mission Circle, held its annual open meeting on March 15th, with a crowded house. A good programme was provided. Collection taken to the amount of \$7.40. We have now entered upon our third year with encouraging prospects, our membership increasing. The monthly meetings are well attended and very interesting and profitable.

MISS IDA GIBB, *Secretary.*

### New Circles.

**ACTON.**—Home and Foreign Mission Circle organized March 3rd. Officers: *President*, Mrs. Steele; *Secretary*, Miss Barbara Warren.

**PT. COLBORNE.**—The Home Mission Circle has taken up Foreign Mission, and is now a combined Home and Foreign Circle.

#### ADDRESSES OF PRESIDENTS, SECRETARIES AND TREASURERS.

Of Ontario: Pres. Mrs. M. A. Caslo, 401-Sherbourne St., Toronto; Sec., Miss Buchan, 125 Bloor St. east, Toronto; Treas., Mrs. Jessie L. Elliott, 231 Wellesley St., Toronto; Mrs. J. E. Dabson, 128 Yorkville Avenue, Toronto.

Of Quebec Province: Pres., Mrs. T. J. Claxton, 461 Upper St. Urbane St. Montreal; Sec. Miss Muir, 1460 St. Catharines St., Montreal; Treas. Mrs. M. A. Smith, 2 Thistle Terrace, Montreal.

Lower Provinces: Pres. Mrs. M. W. Williams, Wolfville, N.S.; Sec. Mrs. John March, St. John, N.B.; Treas. Mrs. J. W. Manning, 26 Robie St., Halifax, N.S.

### WOMAN'S BAPTIST FOREIGN MISSIONARY SOCIETY OF ONTARIO.

*Receipts from Feb. 24th, to March 25th, inclusive.*

Parliament St. M.C., \$5.75; do. Miss. Quilt, \$10 (the balance of money for Mrs. Mills' life membership, the whole to be devoted to the Rest House); St. Thomas M.B., \$25 (for the support of Bellum Thomas for 3rd year); Winnipeg M.C., \$10; Belfountain M.C., \$10; Bloor St. M.C., \$25 (to make Mrs. Elmore Harris a life member); do. Mrs. Chas. Stark, \$25 (to make herself a life member); Palmyra M.C., \$5; Walkerton M.C., \$10; Atwood M.C., \$2; Mrs. John Bates, Woodstock, \$20; 2nd Markham M.C., \$10 (\$7 of this proceeds of a social); Ingersoll M.C., \$9; Teeswater M.C., \$5; Line Ch., Smith Town'p. M.C., \$10; Whitty M.B., \$8.50 (for a student); Whitty M.C., \$15; Coll. at Union Meeting, Bloor St., \$27 05; "A Friend" in Eden, \$1; Waterloo M.C., \$15; College St. M.B., \$2.90 (for the support of No. 12, B. Lydia); Paisley M.C., \$10 (for the support of Anna, on Mr. Craig's field); 2nd King M.C., \$7.38; Hamilton M.C., \$20.70; Guelph "Busy Bee" M.B., \$26 (\$18 of this is for the support of Knapavarti). Total, \$315.28.

In last month's report, St. Catharines M.B., and not Cheltenham, should have been credited with the support of B. Jean.

The amount credited to Cheltenham M.C. should have been \$1.37, instead of \$2.

The amount of \$25, sent by the Dundas M.C. in Dec. last, was intended to make Mrs. Hallam a life member.

The Treasurer's present address is 211 Wellesley St., in stead of 277 Sherbourne St.

JESSIE L. ELLIOTT, *Treas.*

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

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