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# The Canadian Missionary Link

GANADA.

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

INDIA.

VOL. XIII, No. 9 ] "The Gentiles shall come to Thy light, and kings to the brightness of Thy rising." Is. lz. 5 | MAY, 1891.

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A THIRD PENTECOSTAL REVIVAL AMONG THE TELUGU.— News has just reached us that in February, at Cumbum, a station in the American Baptist Mission, 2,847 converts were baptized. Surely there is great cause for thanksgiving and encouragement.

We welcome a new missionary paper, the first copy of which is just hand. It is published by the Missionary Board of the Toronto Medical Students' Y.M.C.A. Subscription, 25 cents. Address *Medical Missionary*, 212 Carl ton St., Toronto.

THOSE THANK-OFFERING MEETINGS. Some of our sisters have had the impression that a much larger amount had already been raised by these meetings than actually has been. We notice from Miss Elliot's report that the amount up to April 17th is \$441.38. So there is still room and urgent necessity for us to put forth earnest effort. Not by any means all of the Circles have yet held thank offering meetings. We hope to hear from many more yet.

### Minutes of Board Meeting, April 16th

The quarterly meeting of the Board of the W.F.M.S. was held at 2 p.m. on Thursday, April 16th. There were twenty-two ladies present. Reports were received from the Treasurer, and from the lady missionaries in India. Mrs. Froeland read an extract from a letter of Mr. Laflamme's, thanking the Board for kindly wishes expressed toward himself and Mrs. Laflamme.

The President and the Corresponding and Recording Secretaries, with Mrs. Newman and Miss West, were appointed a committee to arrange for the annual meeting. Much of the time was taken up in the careful consideration of the report of the committee on the revision of the Constitution. The revised Constitution as recommended by them was approved by the Board, with a few slight changes.

NELLIE DAVIES, *Rec. Sec.*

### Associational Meetings.

ST. THOMAS.—The seventh annual meeting of the Elgin Association of Mission Circles will meet with the New Sarum Circle on Thursday, June the 4th, commencing at 10 a.m. with a prayer meeting led by Mrs. H. G.

Broderick, St. Thomas. At 11 o'clock Mrs. Sowerby, of New Sarum, will take the chair and conduct the meeting. Papers will be read in the afternoon on Home Missions, by Mrs. T. S. Edward, and on Foreign Missions by Mrs. Cohoon, of Colton. A paper on Mission Band Work will also be read. Addresses will be given in the evening by representatives of our Women's Home and Foreign Mission Boards.

This promises to be one of the best meetings we have had yet, and we hope to see every church in the association well represented. E. WELTER, *Assoc. Director*.

WALKERTON. The Associational meeting will be held (D.V.) in Attwood, June 9 and 10. On the evening of the 9th Miss Lizzie Braden will speak on Home Missions. On evening of the 10th Miss Sproule, of Walkerton, will give an address on Foreign Missions. Miss Pilton, of Wingham, will speak on Mission Bands. The woman's meeting will be on the afternoon of June 10th, at 2 o'clock. A collection for missions.

MIDDLESEX AND LANBTON. The seventh annual meeting of the Circles of Middlesex and Lanbton will be held in Parkhill, on Wednesday, June 3rd, at 2 p.m.

A public meeting under the auspices of the Circles will be held in the Baptist church, Parkhill, on Tuesday, June 2nd, at 8 p.m. L. M. D. WEBB, *Dir.*

### The Indian Mission.

A pioneer missionary for the North West Indians has been appointed. He, William Prince, is an educated Indian. Can speak English, French, Chippeway, and all the Cree dialects. He was a teacher in an Episcopal school for twenty-two years, but became Baptist from the study of the Bible. He was baptized in the Rupert St. church, Winnipeg, and received into fellowship in the early part of March last. He is very successful as an evangelist, and quite a number have been converted through his instrumentality. One of the reserves on Lake Winnipeg will be his headquarters, and he will go among the surrounding tribes preaching the gospel.

F. B. WILLS.

### Literature for Mission Circles and Bands.

The Crisis of Missions, or the Voice out of the Cloud. By A. T. Pierson, D.D. Paper, 35c.; cloth, \$1.00.  
Evangelistic Work in Theory and Practice. By A. T. Pierson, D.D. Paper, 35c.; cloth, \$1.00.

- The Great Value and Success of Foreign Missions. By Rev. J. Liggins. Paper, 36c.  
 The Mission Band Portfolio. 25c.  
 Bright Bits for Reading in Missionary Societies. 40c.  
 The True Source of Missionary Zeal. By Alex. MacLaren, D.D. 10c.

POPULAR MISSIONARY BIOGRAPHERS.

160 pages, fully illustrated. Price, 50c. each.

- William Carey, Shoemaker and Missionary. By Rev. T. B. Myers.  
 Robert Moffat, the Hero of Kuruman. By David D. Deane.  
 Thomas J. Comber, Pioneer to the Congo. By Rev. J. B. Myers.  
 John Williams, the Martyr of Polynesia. By Rev. J. J. Ellis.  
 David Livingstone, His Labors and His Legacy. By A. Montefiore, F.R.C.S.  
 Griffith, John; Founder of the Hankow Mission. By Wm. Robson.  
 Robert Morrison, Pioneer of Chinese Missions. By W. J. Townsend.  
 Bishop Patterson, Martyr of Melanesia. By Jesse Page.  
 Henry Martyn, His Life and Labors. By Jesse Page.  
 List of Missionary Tracts to follow  
 Standard Publishing Co., 9 Richmond St. West, Toronto.

The Student Volunteer Convention.

[We were not privileged to attend the recent convention in Cleveland; so we give our readers a brief report, which is taken from the *Helping Hand*. We hope soon to have the full printed report of these meetings, and will then be able to give a more extended account.]

Many of the readers of the *Helping Hand* have known of the great missionary movement in the colleges and seminaries of our land. There are now six thousand young men and women who have pledged themselves to go to the foreign field when they have finished their course of study. For the first time, they have held a general public meeting, and in Cleveland, Ohio, from Feb. 28 to March 1, the delegates gathered from one hundred and fifty-nine institutions of learning in the United States and Canada. From north and south, east and west they came, more than five hundred strong, and met in the Young Women's Christian Association Hall in the beautiful city of Cleveland. There were, also present missionaries from every quarter of the globe, and the secretaries of the leading mission Boards. From Thursday evening until near midnight on Sunday they met to discuss questions full of interest to the coming missionary; to listen to words from veterans who had seen years of service in foreign lands, and to learn from the secretaries the needs and requirements of the various societies.

It's impossible to report such meetings; we can only give, briefly, some of our impressions.

Had there not been a word said, just imagine the power of such an assembly! There was no excitement; these young men and women were not there from any sudden impulse. Days and nights of struggle and prayer had passed before some could say, "Here am I send me." There was settled purpose in their faces, and sound common sense and consecration in their utterances. There was a wealth of talent and ability in those hundred

reds of young lives given to the Master's service, to seek not their own glory, but the Father's.

There was no stronger appeal for missions than that which came from the immense maps which covered the walls. As the eye rested on the great black patches representing heathen lands, there seemed no further argument needed.

The morning sessions were devoted to discussion of various practical questions. During the afternoon sessions opportunity was given to secretaries and experienced workers to advise and suggest, and in the evening meetings we listened to such men as Gordon and Pierson, Wilder and Speere.

Saturday afternoon an hour was given to "Woman's Work," which was of special interest to the hundred girls, who represented one thousand girl volunteers. There was a little disappointment when only two girls responded to a call from the Secretary for representatives who hope to go out under the Woman's Foreign Baptist Missionary Society—a little disappointment and a very strong determination to try and reach more of the Christian girls in our colleges.

The prayer meetings at the beginning and end of each session, and the frequent phrases for silent prayer, were the key-note to the inspiration of the wonderful meetings. fervent, effectual prayer, brought the Spirit into our midst and lifted hearts to the throne. All regretted when the Sunday evening service came, for it was a service of farewell. Prayer and hymns and farewell words from the many who go the next year kept us until after eleven o'clock, and then, with the last tender words of farewell in our hearts, we sang softly and with bowed heads, "Nearer my God to Thee," and parted, feeling that we had indeed been very near, and that all through our lives would go the memory and inspiration of that blessed Volunteer Convention.

Do Our Foreign Missionaries Live in Luxury?

BY REV. E. G. PORTER, D.D.

The question has been raised by the critics. Let us meet it fairly, for there should be nothing to conceal, nothing to apologize for, in so great a work as the missionary enterprise to which the whole Christian church is committed by virtue of its character.

1. The mode of life and methods of work now generally adopted by our missionaries in foreign lands are the result of a long and varied experience. Seventy-five years ago no one could tell how they would live, nor how they would work. It was enough that the men themselves were consecrated and trustworthy men. They were charged to take the Bread of Life to the perishing, and, in so doing, they were guaranteed a support, just what kind of a support could not then be determined. The church was willing to do its part, whatever it might be, and its messengers were willing to embark upon their holy errand in the spirit of absolute faith. It was natural that in the preliminary stages some experiments would prove unwise, through excess of zeal or neglect of proper precautions. Precious lives were, no doubt, sacrificed by needless exposure to the tropical sun, by the want of suitable food, by the absence of sanitary arrangements, or by an uninterrupted nervous strain which the conditions of life in the East do not permit.

2. This costly but valuable experience has given us certain well-established data from which our Boards have

framed their instructions to the missionaries and estimated their ordinary expenses. The style of living is generally in accordance with those instructions and within the designated appropriations. And it is perfectly well known to all intelligent contributors, for it is described and illustrated over and over again, in our missionary addresses and publications.

3. Whether or not their style of living should be called luxurious depends wholly upon our definition of that word, and upon other styles with which we compare it. Everything in such matters is relative. Compared with the natives in all Eastern countries, our missionaries do undoubtedly live in luxury. Compared with European and American merchants and officials in those countries they do not. The casual observer might not distinguish between the British officer in India and the missionary. They both are well dressed, well housed and well fed. That is evident. But if you compare the expense of living, you will find that the former spends \$5000 or \$10,000 a year, and the latter, perhaps, \$1000. This is often overlooked.

4. Some unreasonable and unsympathetic travellers have reported that missionaries live like nabobs; keep servants, horses and carriages, and fare sumptuously every day, far better indeed than the average contributor to the Board, who ignorantly supposes that his missionary is undergoing the greatest privations all the time. The inference is that we must call for a reform, and order our agents to spend less money, to "live more like the people among whom they labor," and to make those commendable sacrifices which harmonize so well with the name of a missionary. Some critics in England are even demanding that celibacy should be required as being a less expensive and more efficient means of propagating the gospel.

5. Before joining in this cry, let us ourselves critically inspect our own well-tried and long-approved methods, and see whether reason or experience require any radical change to avoid the charge of luxury. That charge must relate to one or more of the following details, viz., the house the missionary lives in, the clothing he wears, the food he eats, the servants he employs, the conveyance he uses, the vacation he gets, or in general the married life which is permitted him. And, in the last analysis, the whole question, to a practical man, must turn upon the salary which is paid.

(1) We have always provided that the missionary should have a decent house to live in. This we consider essential to his health, comfort and efficiency. But such a house as he needs puts him far above the Asiatic and the Polynesian. Do the critics know what they are saying, when they ask that our missionaries should "live as the natives do?" That means in a dingy, smoky hut, with a cow, donkey, fowls and vermin for domestic companions. How can the preacher of a pure religion, which requires that he keep himself "undefiled," conform to the filthy usages of Oriental natives? No, we send our representatives to teach those poor people how to live as well as how to pray. We want to show them a Christian house as well as a Christian Bible. In fact, the Bible will soon create the house, if we do not. Such a house may be of any style you please, but it may have rooms adapted to the common necessities of eating, sleeping, bathing, studying, and, perhaps, teaching and preaching. It must have a thick roof to keep out the sun and rain; and in hot countries, a wide veranda and spacious grounds, if possible, for air and shade trees and a few flowers, and very likely, also for schools, hospitals or orphanage, all under the eye of the missionary, and enclosed by a suitable wall. You may take down your walls as much as you like in America, but you dare not do it in Turkey or China.

(2) We certainly want our missionaries to wear proper clothing. But if they lived "like the natives" they would often wear nothing but a waist-cloth and turban. Should we want them to do that? Are not personal cleanliness and self-respect a part of our religion, wherever we live? In truth the matter of clothing seems more expensive than it really is in the East. Our missionaries often dress in white flannel which is very becoming and very cheap, and easily washed for a trifle. The cork or pith helmet is considered a great protection from the sun, and they all wear it just as other foreigners do. It may seem a luxury in the eyes of a cooly, but it is nothing more nor less than a necessity for the men of our race in that climate.

(3) The missionary is expected to provide an abundance of good and nourishing food for himself and family. But this costs money. He cannot live on rice alone, and that often is so dear that millions of Hindoos and Chinamen cannot afford it and have to be content with cheaper grains like millet and sorghum. Many articles of food, such as our people require, have to be obtained from Europe or America. In a certain sense they are luxuries, just as tea and coffee and sugar are luxuries to us. Yet most civilized people call them necessaries, and use them freely. Shall we grudge the missionary his American flour and butter, his Oregon salmon, and Chicago bacon if he craves them, as he certainly does when he is in a healthy working condition? His wife will probably have some delicacies, perhaps the gift of kind friends, reserved for some special occasion, like an annual meeting of the mission, or the visit of some stranger. How unkind, how unjust, in such a stranger to go away and report that the missionary lives luxuriously, has elegant table service, and rare dishes and many courses, when the fact is that the table at which he was a guest was furnished in quite an exceptional way, with those articles which had been carefully kept perhaps since the wedding day in the dear homeland, and were brought now as a mark of courtesy to the welcome visitor. Ordinarily the herald of the cross in those lands studies economy in his food as in everything else. He has to, and he wants to, as a matter of principle, wherever he might happen to live. But pray let him not starve himself or his children. We never sent him out to do that. If we listened to the critics and required our brethren to avoid the appearance of luxury by adopting the native practice, let us see for a moment what such a menu would be. Bean-curd soup, rotten fish, boiled seaweed, fricassee do bow wow, rissoles of donkey, and, in some missionary lands, lizards, snakes and maggots.

(4) As to servants. In order that the missionary and his wife may have as much of their time as possible to devote to the official work for which they were sent, we have always advised them not to burden themselves personally with the heavy work of housekeeping, but to employ native labor in the matter of cooking, washing, sweeping, stabling, etc., and when we know that servants can be had for ten, five and even three cents a day, and board themselves, we think we shall continue to give the same advice. Yet, it is said, many of our givers at home do their own work and could not afford to hire servants. Very likely. But that is not the point. The question is not whether the missionary shall work hard, but what kind of work he shall do. Shall it be cooking food, or preaching the gospel? He cannot do both, which shall it be?

(5) As to equipage. Our missionaries generally have some kind of conveyance to ride in when they go on their preaching tours from village to village, and when they inspect schools or visit the sick. These conveyances vary according to the locality. There are bullock-bandies, pony tongas, ekkas, gharris, saddle-horses, house boats,

sedan-chairs, mule-litters and jin-riki-sha, to say nothing of camels and elephants. These may all be used without much expense, and they save our workers a great deal of strength which they need in their work. Does any one say that the missionary ought to go afoot? Let him try it first and he will never say it again.

(6) As to vacations. Our Board has even been so indulgent as to provide summer resorts for its missionaries. They are encouraged at all our stations to get relief for body and mind by going to the hills in the unhealthy season. But this a luxury, and many good people at home do not have vacations. The cases are not parallel. The missionary, be it remembered, lives in close contact with another and much lower type of civilization, which wears and exhausts him beyond our conception, and he often lives in regions afflicted with heat and its accompaniments of fever, cholera, leprosy, and many other terrible diseases, against which he must be constantly on his guard and especially during the sickly period when thousands perish all about him. Shall he not take care of himself, then, and go with his family to some place of refuge for a few weeks and be safe? Who dare say, No!

(7) There is no space left to speak of the advantages of married life in a foreign mission. We often send unmarried missionaries, but history shows that in the long run the most successful missionaries have been married. Converted natives are very emphatic in telling us that the missionary family life is a perpetual argument for Christianity among them, an object lesson of untold value.

(8) But, finally, the charge of luxury is already silenced when we announce the slender stipend upon which the missionary has to live. He cannot be extravagant on so meagre an allowance. It is simply impossible, and that ends the question. *Magazine of Christian Literature*

### Waiting for the News of the Risen Christ.

One beautiful, balmy evening, in a small village in the Punjab, India, two missionary ladies were returning home from a visit to a poor, sick patient, whom one of them had tenderly nursed through a serious illness. They had gone only a short distance, when, passing one of the native huts, they heard strange sounds from within, and both stood breathless for a few seconds. But now all was still, the noise had ceased.

"It must have been a fancy," said one of the ladies, as she moved forward a pace or two.

"And yet," said the other, "it seemed so real, and like the cry of some poor creature in great distress. Hark! there it is again."

"How dreadful!" exclaimed the terror-stricken listeners.

"There can be no doubt some one is being hurt," said one of the ladies; "we must nerve ourselves, and go in to lend what help we can, and pray God to protect us from harm."

Then uttering a short prayer, they crept back to the hut from whence the sounds proceeded, and listened intently with beating hearts at the entrance of the little dwelling; but all was silent again, save the gentle breeze which fanned their burning cheeks.

"Shall we tap, or enter?" said the young lady, clinging tightly to the arm of her companion. "Neither," was the reply, "we must first try to get a glimpse of the scene, by some means, to enable us to know what course to pursue. We should endanger our own lives were we to rush in suddenly upon a man, who is perhaps out of his mind with passion. Yet we must lose no time, or our aid may be of no avail."

Finding, however, that there was no means of obtaining a view of the interior, Miss K. gave a soft but impatient rap on the door of the little hut, but received no answer; another gentle tap—still no response, though the groans and sighs continued.

They had now discovered it to be the voice of a native woman, who was bemoaning the loss of some one evidently very dear to her.

"Oh! my poor baby," she shrieked out in a most frantic manner. Then there was another great thud; but before the sound had died away the two ladies stood within, horror-stricken at the sight which met their eyes.

Down on her knees, beside a little corpse, was a poor broken-hearted mother, beating her head violently on the hard floor, as if anxious to put an end to her own existence.

At first she did not seem to heed the approach of the intruders, so absorbed was she by her bereavement.

"Come, come," said Miss T., gently raising the poor creature from the floor, and looking tenderly into her troubled face, "you must not beat your poor head like that. We want to tell you about Jesus, and how He has taken your dear baby to His beautiful home."

"I want to die! I want to die!" exclaimed the broken-hearted woman; "look at my only baby. He is gone. I shall never see him any more. Let me go too. I love him so much," and the great drops rolled down her dark cheeks incessantly.

This so moved the hearts of the visitors they could not restrain their own tears, and Miss T. implored her to listen to the good news they had to tell.

"Don't you know," said the lady, "your baby is not dead, but only sleeps! He is in heaven."

But before she could say more, the wee lifeless form was seized up in its mother's arms from the rug on which it lay, and placed under the very eyes of the ladies.

"There, mem sahib," sobbed the mother. "He is not asleep—he will never, never wake. He will never speak—he will never open his eyes again."

Then holding the little body out at arms length, she fixed her wild eyes on it in admiration and sorrow, and it was only after much persuasion that she could be induced to release the idol of her existence from her passionate embrace. At length she consented, and sat silent in speech, but trembling with emotion. The storm of grief was slowly abating, and the flood of tears ceased to flow down the swollen cheeks.

"You will see your child again," said Miss T., taking one of the little hands in both of hers. "You will see him some day, up there in that beautiful home on high, where Jesus has taken him to be with the little angels in heaven," leading her to the open door and pointing up to the star-lit sky. "Have you never heard of the dear Saviour who came down from heaven to die for sinners, and has gone back to prepare a place for all those that believe on Him?" But the expression on the face told the sympathizing visitor the sad fact that the story of salvation was unknown to the poor woman.

They went on to tell the story of the risen, living Christ, a sympathetic Saviour. The mother listened with great interest to the story, and she was comforted; her heart was touched, and as they left the house, she pressed tenderly the hands of those who had brought such tidings, and plead with them to come again and bring with them the book they had told about. How many troubled hearts are waiting for the news?—*Selected.*

## THE WORK ABROAD.

## From the Hills.

This pleasant February day finds us enjoying the cool breezes among the hills, and I am writing from my seat in the doorway, facing the long range of the Nilgries. One of the highest peaks, called Dhrong (Elephant's Head), has a fringe of cloud round his neck now, which looks as if it meant to choke him. Perhaps he deserves it, for if he could speak he must confess that he did aid and abet Tipor Sahit, in days gone by, for on his brow he wears the scar in the remains of Tipor's old fort and "look-out," and from his crest the prisoners were hurled a thousand feet to the plain below. As one looks at the lovely landscape it is hard to realize that other eyes have gazed in horror on these giddy heights, and looked their last on life. But now shadow and sunshine are chasing each other on the hillsides and the valleys, and the tall trees are bowing in breezy congratulations that these days are past forever. These hills have well been called the Paradise of India, and, like the first Eden, their memory is marred only by man's sin and suffering.

Coonor is reached by rail from Madras to Mettupalai gam, thence by a winding road of twenty-two miles. We came up in the night, and the Jehu who drove our chariot told us it was the proper time to come, as the oxen could not see the dangerous places and would not be afraid. A yoke of oxen and a two-wheeled cart, guiltless of springs, with a woven straw cover, makes a more comfortable equipage than one would suppose. With a good layer of straw on the bottom, and our rugs, we were very comfortable, except when the oxen of the cart behind came too close, and in trying to eat our bed did not discriminate between straw and boots.

Apupos of oxen—At the corner of our road a flight of twenty steps makes a short cut to the road above. Two gentlemen, with their driver, came along in their cart, when the ox, being accustomed to go up and down those steps when out of harness, insisted, with a perversity almost human, on going down now, cart, company, and all. He reached the bottom in triumph, a little shaken in body, with his cart somewhat the worse, and his passengers outraged, but he was satisfied that his way was the best if not the only one. Is there not a great deal of this ox-like wisdom in the world?

This bracing atmosphere seems to have put new force into us, and the language does not seem so difficult as it did. I have been wonderfully helped of God in my Telugu, for so little time for actual study was afforded that I have just picked up what He gave me power to remember day by day as I went about the work of the English school, which work we undertook at the request of some of our fellow-missionaries. Before we left, the friends of the institution gave me a kind address, and a note for Rs. 100 (about \$40). It came a pleasant surprise at the Christmas treat.

Our work for the present is *study*, so I can not write of my missionary experiences, etc., but a word about our munshi (teacher) and our Telugu, may not be uninteresting.

Munshi is a Brahmin, and among his fellows is considered quite an educated and enlightened man. He is tall and thin (most Brahmins are stout), and very solemn. It is always a wonder how a man with as good an English education as he has, can believe the nonsense he does, or says he does, for I don't think he believes anything, but just clings to his old custom because of caste. We often have long conversations in Telugu—or Telugu English—on the subjects nearest our hearts, Christ, creeds, caste

and customs. You only want to talk to an *educated heathen* to see how far short education falls. All the learning of ages cannot even civilize these people, at least, to our way of thinking. Munshi has studied under English masters in English schools, but he *dare* not take a morsel of food from my hands. He corrected me in a quotation from Shakespeare the other day, but he wears a blotch of red paint, "the mark of the beast, (7)" on his forehead, and does "poojah" to Siva. He is too tender-hearted to eat the flesh of anything that ever lived, but he tells us he beats his wife when she needs it, and wonders how my husband manages me without it. He balances Christianity against Mahommetanism or Hinduism, and says, "All are good," "All very good," "No difference." Our hearts ache sometimes, when we see those to whom we have spoken so often turn from the Light of the world and follow the path of death.

Besides these conversations I read aloud from the Bible and other books in the colloquial, while munshi corrects the accent, and gives the translation when required. Grammar and dictation complete the round. Those going up for examination take up work on a higher ground, and study the Telugu classics and poetry as well. Having no examinations to pass I prefer to do work along more homely and useful lines only, and expect to find all I can do or need to talk about in Christ and His work, and the ordinary affairs of life, without reading their nonsensical fables or criticizing their poets.

Shortly before Christmas a box arrived for us among Mr. McLeod's, and along with gifts from dear ones at home, were two large parcels, one from Peterboro' and one from Renfrew, containing gifts for the needy among our people. As Christmas was drawing near they were kept to celebrate that occasion, and your gifts gave as much pleasure to us who distributed as to those who received. Part went to Tunni, to the bright little girls in Mrs. Garride's school, and the rest (with the exception of some clothes for a sick baby, etc.) went to Samulcotta, where Miss Hatch distributed them among the Bible women and preachers' wives. Owing to the rise in exchange we were poorer than usual this year, and these gifts filled a real need, for otherwise the women would have had to go without their customary Christmas treat. The women and girls send "plenty salaams," which is their way of saying "we thank you very much."

Although everything here is so beautiful we will be glad to get back again among the people, to whom we believe God has sent us, that we may tell them the sweet old story of a love and a life beyond compare.

F. M. WALKER.

Coonor, Feb. 25th, 1891.

## Extracts from the Zenana Reports for the past half year

Miss Lottie Gibson writes: Fifty seven houses have been visited. Ten new houses were opened during this time, and many women have heard the gospel for the first time. Some houses visited only once or twice have been closed. The reason of their closing in some cases is owing to the objections of the men, or the women saying they were too ignorant to understand those things.

We have been encouraged by two death bed testimonies. One, a woman, who had heard the Gospel from my lips for some three years, when dying repeated the name of Jesus when those around her were trying to get her to utter other names, thus showing that her dying thoughts were of the Saviour whom in her lifetime she told me

she loved and trusted and ought to confess openly but that her husband and children hold her back.

The other was a case of an old woman who, had long heard the Gospel from others before she came to reside here. I went to see her a few days before she died. She said she was trusting in Jesus, was His child and was going to Him. This woman's daughters also confess the Saviour.

Miss Priscilla Beggs writes: In reviewing the notes of my journal I find much, very much, to be grateful for, so much have we had to remind us that our labor is not in vain.

I have forty-five houses on my list, which we visit as regularly as possible. It is interesting and encouraging to visit them. We have not only gained the confidence of the women, but their love; they look upon us as their dearest friends. There is not a house to which we go where we are not welcome, and where the Bible reading is objected to. It is very encouraging to find so many of the women and girls are willing to learn small portions of Scripture, and remember and repeat the Bible stories which we read; some repeat the whole story, and are quite proud of being able to do it so well. They are very fond of singing, and some join us when we have a hymn which they know. A short time ago one of the women said, "I candidly tell you that I do not agree with the other people in the offerings and pujas they make to gods of wood and stone. Jesus Christ is the only Saviour and God of the world." I believe she is a secret follower of Christ, and pray she soon may have courage to confess Him openly. Another dear woman whom we have been visiting for more than three years; during that time she has been very much attached to us, she is very loving. She loves to hear us read and sing, and it is remarkable how she takes in all she hears. She says she believes on the Lord Jesus. On one occasion she asked us to teach her to pray, and now she says she always prays to the real God.

A few words about one of my most hopeful girls, whom I mentioned in my last report. I verily believe she is a true follower of the Lord Jesus. She is still firm and steadfast, and seems to be growing in peace. A short time ago she said, "My heart aches to read about Christ's sufferings. Ah! it makes me cry to think that He has suffered all for us so patiently, and at last died an ignominious death. This is love, wonderful love."

I believe there are many, many secret followers of the Lord who are even afraid to confess in their own homes. We have heard from many that they would like to become Christians.

Mrs DeBeaux writes: Our caste girls' Sunday school is beginning to show its effects. I got a new house by the mother of two of our scholars coming to listen to what I was teaching at a neighbor's house. In another house a blind grandmother told me of how her granddaughter sang the hymns she learns in Sunday school to her at night when they are in bed.

One very old woman makes me very glad sometimes by her simple faith and trust.

A widow told me one day how without any hope they were when sorrow comes. I had asked did you not worship the stone in order that your husband may live? Yes she did, and she loved him much, but he died while I was yet young. It was awful. She said, "I did not want to live, and knowing where my father-in-law kept his opium box, I took a quantity, and drank some oil after. If I had mixed the two I would have died, but it only made me ill for a long time. Another day as I lay in bed wetting my pillow with my tears, it occurred to me that I could undo the string from the cot and hang myself,

and I tried it, but I did not manage it properly, and it failed. After this they gave me a child to bring up, and I got over my sorrow." This story from one who knew no Saviour who could comfort goes to show how without hope are these people, and truly it may be said of them, "They sit in darkness and in the shadow of death all the time," for all their lifetime they are in fear of what death may do with their loved ones.

### Extracts from Letters to Miss Buchan.

I do hope some devoted sister with a medical education will respond to the call this year.—J. CRAIG.

We, Ruth and I, have been out touring four weeks; spent two weeks in Ganaparram and its surrounding near villages, and have been here ten days. While on tour, every little corner of the days one and all are filled full to overflowing; there are children's meetings, the women's meetings, the evening Bible classes, the message to be told to those who know it not. Yes, 'tis a busy, busy life.—F. SROVEL.

### A ROOF NEEDED.

Please don't be surprised if you get an extra appeal for money before long, as all of our efforts to have the roof to our Zenana house repaired so as to keep out the rain have been fruitless.

### TOURING.

Miss Rogers, Miss Gibson, and Martha Lydia (my new Bible woman for Cocanada), Sarah (our Bible woman at Muramunda), and I, made a short tour a little over a week ago, Mr. Davis being on the north field, so that the boat was at our disposal. We visited in all nine villages, and were able to reach a great many women. Miss Gibson is perfectly splendid for this work. She has Telugu so well, and is not at all afraid. Of course we were an attraction to the men as well as the women in most places, and while the men were about, the women were obliged to stand and peep at us from a distance; so that Miss Gibson was able to hold the men while I took one of the Bible women and secured the attention of the women at a little distance away. In one of the villages that we visited the men seemed to realize that we were women, and had come to talk to the women, and they left the streets to the women who came in crowds to hear us. We stopped in four different places in the caste streets of that village, and were surrounded by crowds of caste women and children, who were eager listeners all the time. In some places the report was circulated that we had come to carry off the women or the children, and we would find ourselves deserted in no time.—S. SIMPSON.

### THE WORK AT HOME.

#### News from the Circles.

BROCKVILLE.—Instead of our usual weekly prayer meeting on Wednesday, the 19th of last month, the Mission Circle conducted a missionary meeting, which had been well talked up for several weeks previous. The interest thus roused drew out a large audience.

Mrs. Vaux, the President, gave a most interesting sketch of the origin of the work in India, and emphasized the fact that while the whole foreign field needs help, this

Tolu country seems peculiarly the care of the Canadian Baptists. With the aid of a map drawn on a blackboard, the various places were pointed out, names of missionaries laboring at each station given, with work accomplished, etc., giving every one present a good idea of what our workers are doing in India.

Miss Knowlton, of Delta, in costume portrayed the misery and helplessness of a Hindoo widow with wonderful pathos.

A reading by Miss Simpson, "How our Recky was Converted to Missions," was listened to with the closest attention. Mrs. J. C. Smart gave a reading, "The Tabernacle of God's Call to Women."

Solos and quartettes of suitable music varied the programme. The collection taken at the close of the meeting amounted to \$26.77. I. C. S.

HOWICK.—Our Circle was organized last July by Mrs. D. Dack, of Listowel, with a membership of twelve. We have now fourteen members. We have raised by members' fees \$11.36, which we divide equally between home and foreign missions. We held an open Circle and thank-offering service on the evening of April 1st. Owing to the disagreeable weather and bad roads many were prevented from coming out, still there was a larger crowd than we dared to hope for. Miss Staples, of Harriston, presided. After singing, prayer, and Scripture reading, a report of our work since organization was read, the members' fees were collected, and the programme of the evening was commenced. Miss Staples made an earnest appeal for missions, which we hope will be remembered and acted upon by all who heard it. A number of missionary readings and recitations, was then given by the Circle, together with the opening of the envelopes and reading of the verses of Scripture by two of our sisters. The offering amounted to \$5.00. After singing "To the Work," the meeting closed with prayer, and we went to our homes, having spent a very enjoyable time. MARTHA J. BOTHAM, Sec.

ROCKLAND.—Our Foreign Mission Circle was organized in February, 1887, with eleven members, and has since increased to over thirty. We have met regularly once a month ever since the Circle has been formed. The state of our finances is very encouraging, considering the smallness of our numbers. We had a thank-offering meeting a few weeks ago at the residence of one of the ladies of the Circle, Mrs. Capt. Woods, who provided a bountiful repast, to which ample justice was done by those assembled, and afterwards a good programme was carried out, consisting of readings, recitations, vocal and instrumental music, and last, but not least, the opening of the envelopes containing the contributions, amounting to \$10.25. We hope that our feeble efforts may be blessed to the salvation of perishing souls in heathen lands, and that the interest in our meetings may steadily increase, so that more members may be added to our Circle. M. EDWARDS, Sec.

DENFIELD.—The Women's Mission Circle of this church held their thank-offering service Wednesday, April 1st. Special effort was made to increase our numbers, but owing to the unfavorable weather the attendance was not as large as we had expected, but we had an interesting meeting. The envelopes were opened, and texts of Scripture read. The offerings amounted to \$5.21. Several new members have been added, and a deeper interest is manifested in mission work. We feel the

Lord is blessing us. Our Mission Band of "Cheerful Workers" meets once a month, and the little ones seem to be interested in the work. NETTIE ROSSER, Sec.

WATERFORD.—The ladies of the Mission Circle held a thank-offering service on Tuesday evening, March 24th. A very instructive and profitable programme was rendered, consisting of an address by our President, Mrs. Porter, readings, music, and a dialogue. The envelopes were opened, and Scripture texts read. Amount realized from the offerings, \$20.74. DORA McMICHAEL, Sec.

OTTAWA.—A public meeting was held in the First Baptist Church, on April 15th, by the ladies of the Foreign Mission Circle. Addresses were given by Rev. Messrs. Carey and Graham, Mrs. Dr. Edwards and Mrs. Halket, a reading by Mrs. Blackadar, and an essay on "The Grace of Giving" by Miss Sproule, while appropriate music was provided by Mrs. McLaren and Mrs. Hudson, with Misses Cameron and Wilnot. A collection for foreign missions amounted to \$21.90. B. H.

### New Circles.

WEST TORONTO JUNIATION.—At a meeting of the Ladies' Auxiliary on January 21st, 1891 at Women's Home and Foreign Mission Circle was organized. Officers: Pres., Mrs. Tucker, Vice Pres., Mrs. McKay, Sec., Miss Graham, Treas., Miss Irwin. M. E. MCKAY

PORT PERRY Home and Foreign Mission Band organized February 6th, name "Sunbeam." Officers: Pres., Mrs. Ebbels, Vice Pres., Mrs. Savage, Sec., Miss Josie Hardill, Treas., Miss Mary Buntton. Twenty-eight members. A. E. DRYDEN, Director

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

Receipts from Feb. 18th, to March 17th, 1891, inclusive.

Received from March 18 to April 17, inclusive. Gables M. C., \$28; Fingal M. C., \$2; Peterboro' M. C., Thank-offering, \$10.37; Mrs. F. Keane, Orillia, \$5; Collingwood M. C., \$1; Cheltenham M. C., \$4; Blytheswood M. C., \$4; Bloor Street M. C., special to Miss Rogers from Mrs. Brown, \$17; Tiverton M. C., \$4; Mrs. M. Middlemiss, Glencoe, \$3; Toronto (College Street) M. C., \$9.20; Thank-offering, \$13.65, total, \$22.85; London (Grosvener St.) M. C., \$2.90; Sarnia M. C., \$28.19, of which \$4.87 is towards support of Thalia Lazarus wife, Mount Forest M. C., \$3.23; South London, M. C., \$7; special contribution, \$1; Atwood M. C., \$7; Mrs. Southworth, Theoford, \$1; Miss Tolson, Burnett, Mich., 75 cts.; London (Tailbot St.) M. C., \$17.40; Fonthill M. C., \$8; Forest M. C., \$2.65; Norwood M. C., Thank-offering, \$2; Hamilton (James St.) M. C., \$20; New Sarum M. C., \$8.59; St. Thomas (Centre St.) M. C., \$12.25; Wingham M. C., \$8; M. B., \$1.59; Collingwood M. B., \$2; Toronto (Lansdowne Ave.) M. C., \$6.35; York Mills M. C., \$3.25; Theoford M. C., \$3.50; "A. M.," Belleville, \$5; Beachville M. C., \$1.96; Two members of Peterboro' M. C. for Gulla Andrew, \$12.50; Toronto (Parliament St.) M. C., \$7.10; Wilkeport M. C., \$2.50; Woodstock M. C., \$34; 2nd King M. C., \$2.09; Victoria M. C., \$4; Listowel M. C., \$3; Britton M. C., \$3; East Flamboro' M. C., \$6; Freelon M. B., \$2.29; Whitevale M. B., \$1; Hillsboro M. C., \$1.60; Beamsville M. B., \$20, for Mary Tholuri (pedda); Oshawa M. C., \$2; South Arthur M. C., \$4.51; Port Perry M. C.,



\$2; Georgetown M.C., \$8; Glamis M.C., \$10.50, for P. Mary, a Bible woman; Wyoming M.C., \$6; Wyoming M. B., \$1.33, for Komuguria Samson; Uxbridge M. B., \$8.50, for M. Karamme; Toronto (Beverly St.) M.C., \$8.95; Sault Ste. Marie Missionary Union, \$4; Strathroy M.C., \$18.32; Claremont M.C., \$10; The Sharpe Boys, Winnipeg, for Ratanvati, \$17; Peterboro' M. B., \$6.60; Gilmour Memorial Church M. C., \$8; Howick M. C., \$1.70, Thank-offering, \$2.75, total, \$4.45; Toronto (Sheridan Ave.) M. C., \$6.75, Thank-offering, \$1.25, total, \$8; Guelph 2nd Church M. C., \$4; Petrolia M. C., \$8; Walkerton M. C., \$9; Brantford (Park Ch.) M. C., \$15, for Miss Priscilla Beggs; Toronto (Immanuel Ch.) M. C., \$24.05; Girls' M. B., \$3.55, for D. Susi; Burtch M. B., \$3; East Flambora M. B., \$4; Dundas M. C., \$7; Grimby M. C., \$2.60, Thank-offering, \$3.40, total, \$6; Thorold M. C., Thank-offering, \$5; Jubilee M. C., \$6.25; Eglinton M. C., \$3.90; Tecumseth St. M. C., \$5, Thank offering from a Member, 20 cts., total, \$5.20 Total, \$586.40.

**Corrections.** In last month's Link the amount for Cheltenham M. C. marked "special" should have been credited among the Thank-offerings. Also of the \$9.70 credited to Wolverton M. C., \$4.55 was Thank offering money. The total receipts for last month should have been written as \$392.55.

The receipts for the Thank-offering Fund up to date amount to \$441.38. Exclusive of this fund the receipts for the half year closing April 10, 1891, have fallen behind those of the corresponding part of last year by \$129.52. The total raised for these two quarters of this year is \$2,580.00; the total sent to India during that period is \$2,935.00.

VIOLET ELLIOT, *Treas.*

109 Pembroke St., Toronto.

April 17, 1891.

## WOMEN'S B. F. M. SOCIETY OF EASTERN ONTARIO AND QUEBEC.

*Receipts from Jan. 21st, to April 21st, 1891.*

Dominionville, \$4; Clarence M. B., \$5.80; Kingston, \$6; Almonte, \$6; Athens, \$2; W. Winchester M. B., \$8; Hawkesbury, \$4; Carlton Place, \$5; Rockland, \$15; Phillipsville Circle, \$5; Two Life Memberships, \$50; First Baptist Church, Montreal, \$7.95; Algonquin, \$20; Onabruk Willing Workers, \$15; Olivet, \$31.50; Grenville, \$6; Polton, \$2; Plum Hollow, \$5; Ottawa C., \$22; Ottawa Cheerful Gleaners, \$17; Chantry, \$5; First Baptist Sunday School, \$25; Morrisburg, \$7; Brockville, \$24.77; Sawyerville, \$12; Perth, \$10. Total, \$321.02.

MARY A. SMITH, *Treas.*

524 St. Lawrence St., Montreal

N. B.—After the 1st of May all money connected with the above Society to be sent to Miss Green, 478 St. Urbain St., Montreal, till further notice.

## YOUNG PEOPLE'S DEPARTMENT.

### Report of a Telugu Literary Society.

(FOR THE BOYS.)

President in the chair, officers seated in the front, flanked by those who are to take part. Meeting opened with reading and prayer. Minutes very brief—of former meeting read and approved. Everything receives general approval. Programmes then distributed among the principal personages present, after which the course for the evening begins.

First, and an important item it is if one is to judge by its frequent recurrence upon the various programmes—first, comes a song by five boys—small boys—who have a single paper from which all try to read, forming a half circle in their efforts, and appearing rather huddled together. But this escapes the eye of the critic, who pronounces the singing good. Indeed, a good many things escape the eye of the critic, but these it does not become us to mention more particularly.

Then there follows a recitation, or a chanting, or a singing, or a drawing, for the rendition is a compound of all these parts, of a podyam—blank verse that is, very intricate blank verse—which is also pronounced good. The repose of the critic does not seem to be disturbed by the fact that the boy down for the piece is personated by some one else.

After this one of the teachers, who understands English, translates into Telugu a paragraph which explains the process by which one of Mr. Gladstone's speeches, six columns in length, emerges into print and is being hawked through the streets within an hour after delivery. The translator goes into a description of phonography—phonograph. I think, he calls it, a mere *lappas linapar* I suppose; and the critic, this time feeling after a more descriptive and stronger word, pronounces the process "wonderful."

Then we are treated to a song in English entitled: "When Jesus Comes," rendered by two of the boys, which the critic calls good, though modified with the remark that the purity of the time was imperilled through a tendency to laugh.

A didactic-lecture upon health now follows, the lecturer being represented by his manuscript only, which is read by one of the teachers. The absent lecturer is the Dresser of the place, and the lecture is upon the bad effects caused by drink. Many sensible remarks are made, one being a query why people do not buy milk instead of liquor which is nourishing and cheaper.

But the preliminary part is now over. The debate is announced and the debaters appear two on a side. The subject is, "Resolved that caste be preserved." The affirmative leader, after more or less saluting to various parts of the house, opens with the remark that we should cleave to the teaching of our fathers. They taught caste; therefore caste should be maintained. He goes on to say that having no caste is tantamount to all trying to sit on chairs, which would not be becoming to all. Illustrative: English people sit on chairs—Telugus on mats. This exhausts the first debator.

The negative leader opens fire at once upon the first, driving him within the lines at point of the bayonet. He scorns the propositions advanced. It is all very well to talk about cleaving to the teaching of our elders, but if they fall into the ditch, are we to follow pell-mell after them? But, and he now closes with the question, caste should be abolished. It entails serious loss. Under its malign sceptre there is no personal liberty. This he expands. There can be no material prosperity. This he clinches with sledge-like blows. There can be no peace; jangling and wranglings prevail. This he illustrates. Serious inconveniences arise on account of it. For example, the speaker wandered all day in a certain strange town, unable to procure food, because he was a Christian. The critic decides that this speaker eclipsed the first.

But the supporter of the affirmative now comes to the front—a caste Christian by the way—and launches out with the intended-to-be indignant exclamation: "I cannot bear this talk about the abolition of caste." Crows

consort with crows, and swans with swans; so also should men keep their place and not attempt to level all distinctions. Such talk is wild. Attempt such advocacy in the streets, and the people would call you demented, pronounce you mad as a March hare. Further, when caste is maintained, intact so is honor; but abolish the former and the latter becomes non-est. Let a non-caste man become ever so great a scholar, he is called a scholar, that is all; whereas a caste man would receive titles and the greatest distinction. 'Preservation of caste means the preservation of knowledge. Caste people know all things; know what cloths are becoming, what rites are necessary, and so on ad infinitum. But non-caste people are void of knowledge. And gathering himself up for a final deliverance, he burst forth into his first exclamation: "I cannot bear this talk of abolishing caste," and resumed his seat.

The supporter of the negative now comes forward, beginning with a piece of syllogism. Caste? There is no such thing. It does not appear. It is a nonentity, and therefore what sense is there in the talk of preserving it? Proof. Travellers are seen passing along the way. The common observation is, that people are passing; but no one ever says that a Brahman, or a Sudra, or a Mala is passing. No such remark could be made for caste distinctions do not appear. But suppose various animals and men to be passing after a rain, and you will recognize at once by their foot-prints that they are various; some animals, and some men. Again, caste is the cause of poverty. This proposition he establishes. Caste is a mere invention. This he proves. Still further, under its garb many bad deeds are committed. These he darkly intimates. It is a hindrance to the spread of the truth. This he illustrates. He still proceeds, but the time bell sounds which brings him down. The debate is at an end. Some violin music follows, after which the meeting votes in mass for the debaters who had advocated the abolishing of caste.

The critic follows, making occasional remarks as already indicated. The national anthem is sung. The meeting then adjourns, and with the adjournment this report

J. R. S.

### Graded Mission Bands.

As the "Cheerful Gloamers" of the First Baptist Church, Ottawa, have now been organized more than three years, the question recently arose "How shall we retain our old members while still making the meetings interesting to the children?"

The President, Miss Shallock, proposed forming the Band into classes, all members over fifteen years of age forming the senior class, those from thirteen to fifteen the next, etc., while the infant class should be composed of all children under seven years of age. A committee was formed to draft the first lesson, which, by vote of the Band, was to be on India. About twenty minutes is to be allowed for teaching the lesson in the classes, which will then be reviewed from the platform by the President. After this, a short programme of songs and recitations will be carried out. It is proposed to have two lessons on India, then a temperance lesson, then two lessons on China, another temperance lesson, etc., until a brief review of mission work in the heathen countries of the world shall have been taught the several classes. Maps of the countries studied are to be drawn at home by the older classes, and preserved as the property of the Band for future reference. The president and teachers meet once a month for the purpose of deciding on the lessons

to be taught, and any other matters of business which may require attention. The Band is supporting one of the girls in Miss Garsides School at Tuni, India, besides contributing to home missions and Grande Ligne. A picnic held in the latter part of June takes the place of the July meeting. No meeting is held in August, as so many of the members are out of the city. In November of each year an entertainment is given by the Band, at which a collection is taken up. Mission Barrels are given to all members who are willing to save money at home. A collection is taken at each meeting, instead of a regular fee being charged. Perhaps those hints may be of service to other workers in Mission Bands.

SISTER BELLE

### W. B. M. U.

Edited by Miss A. E. Johnstone.

*"Inasmuch as ye have done it unto one of the least of these, ye have done it unto me."*

PRAYER SUBJECT FOR MAY. FOR OUR MISSION BANDS, and all their leaders, that hearts may be stirred, and the seed sown bring forth an abundant harvest of workers.

### PRAY FOR MISSIONS

The saintly mother of a missionary used to pray with a map of the world before her in her closet, every day. She would plead with God in behalf of one country for successive days, and then for another, and another. When her daughter wrote home of the great awakening at Harpoor, and of the many conversions in that city, and in the villages of the plain, the mother replied: "I am not surprised. I have been expecting this for months past. I have spent the hours before the dawn of every day praying to God for an outbreak of His Spirit upon Harpoor."

Judson's testimony as to prayer was: "I never was deeply interested in any object. I never prayed sincerely and earnestly for anything, but it came at some time; no matter at how distant a day, somehow, in some shape, perhaps the last I should have devised, it came."

Queen Mary trembled at the prayers of John Knox. What a quaking in the kingdom of darkness would ensue if our great sisterhood of churches would band together to fathom the meaning of that glorious promise, "All things whatsoever ye shall ask in prayer, believing, ye shall receive."

Prayer, in certain circumstances is natural to man the throbbing of the pulse, as the respiration of the lungs. If God implanted that instinct in the human heart it was because in his own heart there is something responsive.

- P. Record

### OUR TALENTS

Precious talents God hath given us  
Shall we lose them?  
If we let them be neglected  
We shall lose them.

If for self alone we use them  
We needs must fail,  
And sad and bitter at life's close  
Shall be our wail.

If for others we should use them,  
Without God's love,  
We cannot bring a blessing on them ;  
Let's look above.

We cannot use our gifts aright  
Till we have given  
Our hearts, so full of wickedness,  
To God in heaven.

Then with his love so bright and clear,  
Making us glad,  
With heart and soul for Christ we'll live,  
And cheer the sad ;

And bring men from the gloom of sin  
And dark despair,  
And show to them a Saviour's love,  
A Father's care.

With talents bright from constant use,  
So live, so die ;  
And then our spirits glad shall rise  
To God on high.

*E. Churchman.*

We are glad to say that Miss Wright reached Halifax on 16th of this month. She is looking better than we expected to see her. Her headquarters will be Halifax for the present.

Brother Sanford is ill, and will be obliged to leave for home very soon. Thus Miss Gray will be alone at Bimlipatam. Why our Father permits these disappointments we know not, but He does, and that must be enough for us. The work is His, and its successful issue is secure. He can accomplish this without us. We are not absolutely essential to its success. Therefore, let us not be discouraged, but waiting humbly upon Him, learning His will more perfectly in these dark hours, let us ask for a greater hunger for souls, ask Him to show us how to bring all the tithes into the storehouse, and then He will pour us out a blessing in His own time.

**BERWICK, KISNO COUNTY**—On the 30th of November last a large number of young people met in the Vestry of the Baptist Church, and organized our "Jewel Gatherers' Mission Band. We have held our meetings every fortnight on Sunday afternoon, and since the first meeting our membership has increased to ninety-eight. The admission fee is small; only three cents, but by contributions, and a Concert given last evening we have raised about twelve dollars (\$12.) The meetings are well attended, and a great deal of interest is shown. We made a promise when we started our Branch to raise twenty-five dollars (\$25) for the support of some Bible women, or a child in one of the boarding schools in India. Our aim now is to learn all we can by map exercises about the Telugu Country, especially our own Mission. We are hoping and praying that the interest already shewn will increase, and that we will not only raise money, but put it into the mind of some boy or girl to devote his or her life to the grand and noble work of a Missionary. *E. D. GRENDALE, Sec.*

**AMHERST.** I cannot write of much that has been done in Mission work this winter. Have visited one Society, and one has been organized through correspondence, which makes three Societies that have been organized in this county within a year. The good sisters of the

Amherst Shore conceived it in their hearts to organize a Mission Society, wishing to know more and be more engaged in the great object that is moving the heart of the Christian world at the present time. Rejoice in the Lord always and again I say rejoice to know that the desire to do more in the Master's vineyard is on the increase! The spirit that actuated the Master who went about doing good is actuating the minds and hearts of the sisters more and more as they become better acquainted with the needs of Mission work. Oh, that each one that has experienced the redeeming, cleansing blood of Christ ask themselves, "What can I do that others may know of God's pardoning love, and lead them them to the fountain of sin and uncleanness?" Heed ye not the pleading voice from thousands in Telegu land—"Come over and help us." Can any Christian man or woman turn away unmoved from the piteous wail of suffering humanity? Salvation! And sound out the glad message to all the nations upon earth. Be in haste to tell among the heathen that a ransom has been found; that they need not go down to death without a ray of hope to light the darkness that surrounds them. "God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life." More labourers are called for.

Voices are heard from across the sea—"Come over and help us." Consecrated men and women are greatly needed to carry the glad tidings of a Saviour's love into the jungles of heathen superstition and honry idolatry. Who then will this day consecrate himself to Lord? Churches at home need to pray earnestly for this, and for the Missionaries on the field, that the seed that has been so long and faithfully sown may spring up and bear precious fruit an hundred fold. But how can these prepared Missionaries go to these distant countries unless the means be provided by the Churches? Do Christians rightly recognize the duty and privilege of giving to the support of the Lord's cause? "And they came, both men and women, as many as were willing, hearted; and brought bracelets and ear-rings, and rings, and tablets—all jewels of gold—and every man that offered, offered an offering of gold unto the Lord, so the people were restrained from giving, for the material they had brought was an abundance for all the work, and too much." The same principle is expressed under the Gospel dispensation: "Freely ye have received, freely give." For if there be first a willing mind, it is accepted according to what a man hath and not according to that he hath not. Remember the words of the Lord Jesus, how He said "It is more blessed to give than to receive." Should Christian women be penurious in their gifts to God when we think of what the bible, God's own blessed word, has done for us, in giving us our civilization, our free institutions, our homes, with all their pleasant surroundings; and the greatest gift of all, His own beloved Son, that we through Him might become heirs of salvation. Shall we refuse this boon of salvation to our sisters across the sea? The bible can do for them just what it has done for us. "I have no pleasure in you," saith the Lord of Hosts, as the people stunted their gifts. "Neither will I accept an offering at your hands." Liberality tends to increase not to impoverish. "With what measure ye mete, it shall be measured to you again." Small amounts swell the aggregates. Mites make millions. The gifts of the lowliest are not despised. One deed won special recognition from the Master.

A woman with care-worn, patient expression, shrinking from the gaze of the many who out of their abund-

ance cast in much, and then quietly dropping her small coin unobserved by the many into the chest; unobserved by the rich of the earth, yet commended by the King, who, seeing the love that prompted the gift, so spoke of her that down through all the ages she by that one deed of love has prompted other gifts, and other hearts in these last days are still, by her example, led to lay their all at his feet.

May each professed disciple have the Saviour's approval.

She hath done what she could. The veil has been lifted from the zonana. Millions are suffering degradation from inherited pagan customs. The medical women missionaries have now access to the zonana, and they are as angels of love and mercy to those poor, sorrowing sisters. What a field for loving labour!

"Before their dumb idols they,  
Vainly, alas! to their gods do they cry,  
With helpless hands lifted,  
'Oh! sisters, come over and help us;  
Come over and help us come;  
'Oh! sisters, come over and help us.'"

— MRS. CHAS. CHRISTIE

#### FROM THE AID SOCIETIES.

Mrs. Smith, Secretary of the A. Society at Barton, Digby county, writes that they have raised thirteen dollars extra this winter by a basket sociable. This, with membership fees, will make the amount raised by these sisters this year larger than ever before. God bless these sisters; and He will, for only He knows the difficulties under which they labour.

Mrs. Eaton, County Secretary for Annapolis, writes that the work is progressing with a deeper interest than ever before. In November she visited the society in Springfield, when ten new members were added, and, soon after, a Mission Band formed. The Society and Band in Lawrence town are doing finely, new names being added quite often.

Miss Annie Fisher, Secretary for Carleton Co., N. B., says:—"We have seven Societies in our county now, and hope soon to organize two or three. Mrs. Archibank's visit in the upper part of our county last summer was a great help, and we hope the interest will be maintained."

"At the last quarterly meeting of the ministers of the two counties, Carleton and Victoria, held at Woodstock, the ladies held an afternoon meeting to discuss methods of work."

Mrs. L. H. Burnaby writes of her first visit as Co. Secretary to one of the Aid Societies in Queen's, N. S. Her visit was made in February. The sleighing was good, but the weather very cold for a drive of eleven miles to Mill Village, especially as she was obliged to be her own driver. A warm welcome from Miss Steadman, the church nicely heated and an audience of about forty, of young and old, made up for any discomforts of the way. An attractive feature in the meeting was the number of young people who took part, no less than nineteen, all of whom seemed less than sixteen years of age. The chair was taken by the President, Mrs. Hutt, and, after devotional exercises, the minutes of the last meeting were called for. Then the President asked for the mottoes, when all rose and repeated in turn a selection of Scripture, even a little lisping child had her verse,

and thus all were made to feel that they had a part in the meeting. Next on the programme was an address from our Co. Secretary, but she merely mentions the fact, so we can only say we are sure that the Master gave her just the words He wanted her to speak. The President next read an extract from the LINK, and this was followed by addresses from two other sisters, and recitations—a satisfactory meeting in every way—and, our sister adds, "I reached home beautifully, in spite of the cold, and felt that God had been with me through the day, giving me a special blessing."

A card from Mrs. Munroo, Westport, Digby Co., tells us:—"Our Mission Band has held its second quarterly meeting since organized, last autumn. At the last the barrels were opened and found to contain \$33, which is to be divided equally between the Grand Ligne and N. W. Missions. We think the Band very helpful. We take up Foreign Missions this quarter."

The Mission Band in Sidney, N. B., has been cheered by a letter from Mrs. Churchill, thanking them for the scrap books they had sent. A sofa cushion had been made by the Band and sent to Grand Ligne, and they were now finishing a quilt. A Mission concert given by this Band in March proved a grand success. The church was filled, eighteen of the Band took part, and the result in dollars and cents was \$8.80. With their mite boxes and these concerts this Band has raised during the year about \$20.

Our young sisters who conduct this Band may well be encouraged. By and by they will be astonished beyond measure when they see the results of the work which they are now laying at the Master's feet. Remember, dear young friends, it was the bread carried by a young lad that fed the five thousand. He had only five small loaves and two fishes, but when he put them into the Saviour's hands it was then they multiplied. Fear not, greater works than these shall ye do.

#### OUR MISSION BAND

The last one succeeded so well it is thought that a short account of it might be interesting to other Mission Bands.

Our whole Sunday School is included in our Mission Band, and every quarter we have a programme, prepared by a committee for a missionary afternoon, instead of the regular Sunday School exercises. The country chosen was Africa, and for weeks the committee had been busy getting ready the work for the different classes. After the school was opened by singing a hymn and prayer, responsive Scripture readings were given by the children and superintendent. These had been printed on slips, and distributed to all the classes. A recitation was then given by a young lady, entitled "The Congo." One from a class of young girls was asked to come up to the platform and point out the boundaries. Then another was asked to describe its physical appearance, and another gave the answer to the question, Why is Africa called the Dark Continent? The next question was, When was the Christian religion first introduced into Africa? and a class in reply repeated Acts ii. 5-11, and Acts viii. 26-39. Then a member of the Bible class spoke of the special interest attached to Egypt on account of its antiquity. A class of little girls now gave the stories of the Child Jesus in Egypt and the Child Moses in Egypt, as found in Matt. ii. and Acts vii., and Exodus ii. Next a class of boys pointed out the principal lakes in Africa,

and described them, giving interesting facts concerning them, one telling of Livingstone's lonely death in a hut amid the swamp of Lake Bangweulu. Another class of boys showed on the map the rivers, and narrated facts and anecdotes in connection with them. The climate came next, and the people, their manners, customs, and way of living. Questions were then asked about the different religions or forms of idolatry. At the close of the exercises a very small boy from the infant class recited in a very taking way a "Collection Piece," after which the collection plates were passed round by some of the larger boys.

At our next Mission Band Sunday we hope to take up the missions of Africa.

A fuller description, with answers to all the questions, was given in the supplement of *The Messenger and Visitor* of April 1st, published in St. John, N.B.  
Dartmouth, N.S. M. E. SELDEN.

HALIFAX, N.S. The Mission Band of Willing Workers includes the entire Sunday School, and holds its meetings on the last Sunday afternoon of each quarter. The last gathering was very large, and the programme unusually interesting. Among other exercises was a very instructive missionary dialogue, written by one of the members of the Band, Mrs. J. W. Manning, entitled, "The Telugu Baptist Mission No. 2." Mr. Norman Hutching, a "Willing Worker" who has consecrated his life to the work of the Christian ministry, gave a very interesting address on "City Mission Work." The primary class sang some very pretty carols, and these, together with various dialogues and recitations, made the afternoon a very enjoyable one. A collection, amounting to \$100.00, in aid of a mission chapel near the cotton factory, was then taken.

When Mrs. Archibald was in Halifax on her return from India, her satisfactory account of David, whom we educated, and who is now a preacher, assured us that our labors in that direction have been blessed.

City mission work also receives a portion of our interest and prayers, and in this department we have met with much success. We are greatly encouraged by the large number of parents and friends who meet with us on these occasions. They stimulate us by their presence, and increase our collections. HELEN MOODY, Sec.

The W. M. A. S., of Gasperau, N.S., held a public meeting March 25th. The annual report was read by the Secretary, which showed the Society to be in a prosperous condition. Mrs. Hutchinson, returned missionary, was present, dressed in Telugu costume, and gave an account of "Miriam," one of the Bible women at Chicouco. A good programme was successfully carried out. The Society had a great surprise for the President, Mrs. M. P. Freeman (who was prevented by illness from attending the meeting), by the presentation of \$25.00 to make her a life member of the W.B.M.U. A good collection ended the fifth anniversary of the Society. "Went ye not forth with prayer? Then ye went not forth alone." A MEMBER.

THERE is no church on this continent or any other which, if the minister will put his heart into it and say, "Our sympathies must be as broad as the sympathies of Jesus Christ, our interests must be as wide as the interests of Jesus Christ," cannot be brought to give of its substance for foreign missionary work. - F. A. Noble, D. D.

The Church of Christ, elected, selected, redeemed and endowed, enjoys all her rights, possesses all her privileges, and holds all her endowments of grace for the evangelization of the world. The missionary enterprise is not a mere aspect or phase of Christianity, it is Christianity itself. - Rev. George Wilson.

A STRIKING instance of the wide reach of missionary work has just come to our knowledge, connected with the coming Micronesian Islanders from Arorai, one of the Gilbert group, to work on a coffee plantation at Tapachula, Mexico. These islanders stipulated in their contract that they should be protected in their religious worship, and that they should be allowed to observe Sunday as a day of rest, though it is a day of work among the Mexicans, and the agent promises to build for these people a house of worship. It is a notable fact that men who a few years ago were wild savages should now come among Roman Catholic Mexicans to exemplify in a much better way than do these nominal Christians the power of the Gospel of Christ and the sanctity of the Sabbath. - *Missionary Herald*.

An English missionary was recently heard to remark: "If there was more abiding in Christ there would be less abiding in Britain." The same may be said of America.

Bishop Taylor, of Africa, said recently in New York, that eight of the hardest African missionary stations were managed by women, of which the most difficult was carried on by a little Oandian. He did not give her name, but stated that she was among the wildest tribes, and doing the best work of all.

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

Of Ontario: Pres., Mrs. W. D. Booker, Hamilton; Sec., Miss Buchan, 185 Bloor St. East, Toronto; Treas., Miss Violet Elliot, 109 Pembroke St., Toronto; Sec. for Bands, Miss Hattie West, 51 Huntley St., Toronto.

Of Quebec Province: Pres., Mrs. T. J. Claxton, 461 Upper St. Urbain St., Montreal; Sec., Mrs. Bentley; Cor. Sec., and Treas., Miss Nannie E. Green, 478 St. Urbain St., Montreal; Sec. of Mission Bands, Mrs. J. C. Radford, 10 Park Ave., Montreal.

Lower Provinces. Pres., Mrs. J. W. Manning, 26 Robie St., Halifax, N. S.; Sec., Mrs. John March, St. John, N. B.; Treas., Mrs. Botsford Smith, Amherst, N. S.

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.

#### TO THE W. M. A. SOCIETIES OF THE MARITIME PROVINCES.

Please remember that all money is to be sent direct to Mrs. Botsford Smith, Amherst, N. S.; and also, that the money should be sent to her quarterly, in order that all our obligations may be fully met.

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