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The Canadian Missionary Link

CANADA.

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

INDIA.

Vol. 11, No. 6] "The Gentiles shall come to Thy light, and kings to the brightness of Thy rising."—Is. lx. 3.

[FEB., 1889.

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Mrs A. C. DRYDEN, Greenbank, Ont., will act as Director of Whitby and Lindsay Association.

THOSE who heard Mrs. Barker recite the beautiful poem, at the Annual Meeting, "Bear the Message Onward," will be pleased to have another from the same pen.

Mrs CORA EWING, of Cobourg, will act as Director of the Peterboro' and Belleville Association, until the end of the Associational Year, in place of Miss Alma Bradley, who has removed to Big Rapids, Mich.

We would call the attention of such of our readers as have access to the *Canadian Baptist*, to the excellent series of articles on "Missionary Methods," by Rev. John McLaurin, now in course of publication. He writes from long experience and his opinions are worthy of consideration by all who are interested in this matter.

Shall We Pay as We Go, or Go in Debt? Which?

By a close observation, having discovered that sometimes Missionary Societies came out at the end of the year in debt, the prudent women who were called to serve on the Board, when the Society was first started in Ontario, concluded to go on a strictly cash basis, not only to have no debts, but with a careful forelooking to be always ready to meet obligations. If sometimes in avoiding Scylla, they have sailed too far over towards Charybdis, why, it was but too far on the right side, instead of too far on the wrong. As a sad consequence they have incurred the charge of a "rich corporation," of "hoarding money when souls were perishing." Now we beg leave to reiterate what our competent, wise Treasurer said at the last Annual Meeting, that, however it may seem to others, the money sent in from the Circles and donated by individuals is sent on its errand of mercy with a constant forelooking promptness. Last year when the three missionaries were appointed, careful estimates were made of costs, of probable receipts and of obligations, to the end of the year. Finding that \$800 could be spared it was promptly appropriated to the Samulcoota Seminary, and when the young ladies were ready to go, the money was ready. Then at the Annual Meeting there was reported a large sum of

money in the treasury, which was simply a wise reserve for heavy payments of the next two months. The Annual Meeting came too soon. If held on the first of January there could have been reported the most satisfactory "empty treasury." Now what is the result of this careful management, or rather of the misjudgment concerning the management? Just this, that for the last three months the income of the Society has fallen off *one half*; \$639.20 less than in the same time last year. Truly, this is a very poor outlook for our increased expenses, and hopeless for increased work. Now, here is what confronts us over against this startlingly decreasing income, i. e., decreasing interest. Besides previous obligations, there are three more missionaries to be cared for. The needs of Samulcoota Seminary increasing, (and what more important work than educating native teachers and preachers?) The call of Mr. Laffamme for a young man to help him, whom our Board would gladly send; with Miss Frith longing to go back, if health will permit, and if not, then surely some one else, man or woman, is needed. With the appealing cry of abject, heathen womanhood to "Send the Gospel faster, faster," coming louder and louder every day! What shall be done? Shall we go backward or forward in this year of 1889? If forward, shall it be on a cash or debt basis? Which?

M. A. CASTLE.

Toronto, Jan. 20th, 1889.

Opportunity.

BY THE REV. J. CLARK, NIAGARA, N. S.

Right beside you work is waiting,
Claiming instant aid from you;
While you idly stand debating,
Glory-scenes recede from view.
Duty calls for prompt decision;
Need admits of no delay;
Pay no heed to man's derision,
Bravely bear your part to-day.

Rest not on a past endeavor;
Fresh demands come hour by hour;
Let your cry be, "Onward ever!"
Faith in God will give you power.
Hardest hearts are reached by kindness;
Truth goes forth with conquering might;
Lingering shades of mental blindness
Flee before approaching light.

Wait not till some grand position
 Opens up for you to fill ;
 In your present known condition,
 Toil with all your strength and will.
 Fired with love to God and neighbor,
 Strive to do the things you should ;
 And, in paths of helpful labor,
 Learn the joy of doing good.

Though applause may be withholden,
 Cease not in your work of love ;
 Many a noble deed and golden
 Gains no praise except above.
 Do life's various evils grieve you ?
 Grace on grace will yet be given ;
 Every duty done will leave you
 So much nearer God and heaven.

THE silver is mine, and the gold is mine, saith the L
 of Hosts. Hag. ii : 8. nd
UNTO whomsoever much is given, of him shall be much re-
 quired. * Luke xii : 48.

VOW, and pay unto the Lord your God. Psa. lxxvi : 11.

WHOso hath this world's good, and seeth his brother have
 need, and shutteth up his bowels of compassion from him,
 how dwelleth the love of God in him ? 1 John iii : 17.

XCERT your righteousness shall exceed the righteousness
 of the Scribes and Pharisees, ye shall in no case enter into the
 kingdom of heaven. Matt v : 20.

YE know the grace of our Lord Jesus Christ, that though
 he was rich, yet for your sakes he became poor, that ye
 through his poverty might be rich. 2 Cor. viii : 9.

ZEALOUS of good works. Titus. ii : 15.—*Mission Rooms.*

The Giving Alphabet.

Let those who don't believe in missions read the follow-
 ing alphabetically arranged passages from the Bible.—

ALL things come of Thee, and of Thine own have we given
 thee. 1 Chron. xix : 14

BRING ye all the tithes into the storehouse, that there
 may be meat in mine house, and prove me now herewith,
 saith the Lord of Hosts, if I will not open you the windows
 of heaven, and pour you out a blessing, that there shall not
 be room enough to receive it. Mal. iii : 10.

CHARGE them that are rich in this world, . . . that they do
 good, that they be rich in good works, ready to distribute,
 willing to communicate. 1 Tim. vi : 17, 18.

DO good unto all men, especially unto them who are of the
 household of faith. Gal vi, 10.

EVERY man according as he purposeth in heart, so let him
 give, not grudgingly or of necessity. 2 Cor. ix : 7

FREELY ye have received, freely give. Matt. x 8.

God loveth a cheerful giver. 2 Cor ix : 7.

HONOR the Lord with thy substance, and with the first
 fruits of all thine increase. Prov iii : 9.

If there be first a willing mind, it is accepted according to
 that a man hath, and not according to that he hath not.
 2 Cor. viii : 12

JESUS said, It is more blessed to give than to receive.
 Acts xx : 35.

KNOWING that whatsoever good thing any man doeth, the
 same shall he receive of the Lord, whether he be bond or
 free. Eph. vi 8.

LAY not up for yourselves treasurers upon earth where
 moth and rust doth corrupt, and where thieves break
 through and steal ; but lay up for yourselves treasurers in
 heaven, where neither moth nor rust doth corrupt, and where
 thieves do not break through nor steal. Matt. vi : 19, 20.

My little children, let us not love in word, neither in
 tongue, but in deed and in truth. 1 John iii : 18

NOW concerning the collection for the saints. . . . upon
 the first day of the week let every one of you lay by him in
 store, as God hath prospered him. 1 Cor. xvi : 1, 2.

Of all that thou shalt give me I will surely give the tenth
 unto Thee. Gen. xviii : 22.

PROVIDE yourselves bags which wax not old, a treasure
 in the heavens which faileth not, where no thief ap-
 proacheth, neither moth corrupteth. Luke xii : 33.

QUEEN not the Spirit. 1 Thess. v : 19.

RENDER unto . . . God the things that are God's.
 Matt. xxii : 21.

SEE that ye abound in this grace also. 2 Cor. viii : 7.

Open Wide.

"Behold, I have set before thee an open door, and no
 man can shut it."

Again we stand at the open door of another year,—a
 door which God has opened before us, and which no man
 can shut. Twenty-one years ago a door into foreign
 mission work was opened before the Christian women in the
 Congregational churches in the United States. In
 much weakness, with many misgivings, yet in faith and
 prayer and fully believing in the Divine call, they entered it,
 little knowing where it would lead. Since then, year
 by year, new doors of which the early work gave no sign,
 have been opened and entered. What special ones are
 before us in 1889 we cannot tell. Of this we may be
 sure,—some doors will be open before every Christian
 woman in our churches, and she cannot shut them. She
 may decide to enter or not to enter, but they can be
 closed only by our God himself. To enter them in the
 best way needs some preparation in ourselves.

In the first place, we need open eyes,—upon the
 needs of women without the gospel. Strange as it may
 seem, there are many Christian women whose eyes have
 never been open to these needs, but that does not prove
 that they do not exist.

This story is told in missionary magazines by the score
 in books of travel by the hundred ; in secular magazines
 in the public press ; all over the land. Let us open our
 eyes and read it ; not as an idle tale or a fiction, that
 makes us shudder and grow sick at heart for nothing
 but let us see in it the lives of women like ourselves.
 Then let us look at our own surroundings and learn the
 lessons from the contrast.

Above all, let us have our eyes open to see the finger
 of God pointing to these women in other lands, as those
 to whom the women of this country are to give the Bread
 of Life. Let us see His hand in all the providences that
 have placed these women by our side ; the wonders of
 modern invention, that have brought the nations of the
 earth within speaking distance, and at the same time
 thrown weaving, and spinning, and sewing upon machines,
 giving us leisure for outside work ; that placed our great
 weapon, the Word of God, in such convenient shape,
 that some portion of it may find its way into the houses
 of every land, however humble they may be. There are
 those whose eyes are wide open to all these leadings, but
 there are others whose eyes are not more than half open,
 and others are entirely closed. Let those whose eyes are
 wide open do what they can this year to open others ;
 and let not her whose eyes are shut think for a moment
 that these things do not exist, because she does not see
 them.

Secondly, we need open hearts,—open wide enough to take in fifty million of women and children, and this foreign missionary work in all its phases. Duty, with its spur and goad, may drive some to efficient effort, but the highest service comes from the heart, spontaneous, untiring, undiscourageable. We need hearts open to every call,—those who only under the direst necessity will respond, “I pray thee have me excused,” but whose answer will be, “Here am I; send me.”

We need hearts open in fullest sympathy with our missionaries, rejoicing in their triumphs, their joys, and their successes, sorrowing over their trials and discouragements. We need hearts open toward the native Christian women, struggling into the light in the midst of hindrances, persecutions, and untoward surroundings, and open, also, to the mass of their country women, whom the gospel has never reached. Let us always remember that they are women like ourselves, with bodies that suffer, cheeks that burn at insults, eyes that weep, and hearts that ache like ours. We need hearts open wide enough to share with them the innumerable blessings of our lives that come from Christianity; not a passive sharing, merely, but one that will do its utmost to send them to the distant corners of the earth. The door of heaven is open as wide to the most degraded of those women, if she repents and believes, as to any one of us. But how can she enter in if she does not know the way?

Thirdly, we need open hands. There are many kinds of women's hands,—the strong, the skillful, industrious, the gentle, tender, idle, weak and helpless, and many others. In every case, however, their usefulness depends on whether they are open or closed,—whether they are so tightly clasped over care for self and worldly goods, or so constantly folded as to allow no entrance to the many things to be done in this great undertaking, or free to do with their might what they find to do. We are not responsible for the original power and skill in our hands. It is our part to make them willing, open, ready to be filled with the work our great Leader places in them. We may be sure He will never put in them anything too heavy for them to carry; we may be sure also that they will grow strong by use, and able to grapple with obstacles and lift them out of the path. Let us never be afraid to use them in this way in our auxiliaries, as many an apparently insurmountable difficulty when grasped courageously, firmly, and kindly melts quickly away. An exchange tells a story of a farmer who “ploughed around a rock in one of his fields for five years, breaking a mowing-machine knife, losing the use of his ground, etc., all because he supposed it was such a large rock it would take too much time and labor to remove it. But one day, thinking he might break his cultivator, the farmer took a crowbar, intending to dig around it to find its size; and what do you think he says? ‘It was one of the surprises of my life, to find that it was little more than two feet deep, and so light I could lift it into the wagon without help.’” Have we not all of us encountered rocks in our auxiliary or branch work, or in some other department, that seemed immovable? Have we not ploughed around it, some of us, for more than five years, and left it still an obstacle to the best work? Now, can we not this coming year open our hands wide, shaking from them any lingering impediment that may have lodged in them, and seize the crowbar of courage, or faith, or prayer, whichever may be most necessary, grasp it firmly, dig up the rock, lift it into some wagon, and let it be carried far out of our sight? We may find it much more easily removed than we think; but if not, let us try to remove it just the same,—it will give us all the more

satisfaction when it is gone. Finally, let us never forget that we may always place our hands, however weak, in those of the All-powerful One, sure of His ready help in every time of need.

Fourthly, we need open purses. They need not necessarily be full, nor long purses, provided they are open. In the shorter, scantier ones the money is not pressed down so hard, is nearer the top, and often comes out much more easily than in those that are long and crowded. There are a sufficient number of purses in our churches, and they are well enough filled, to take care of this foreign missionary work and all other causes, if they were only open to the hand of our Lord for Him to take out only that which is His own. So many, however, are so nearly, or so entirely shut, that the mission treasures are scantily filled.

May we not all enter upon the new year with open eyes and hearts, open hands and purses, ready for any open door that may lie before us. — *Light and Life.*

Incidents of the Work in Japan.

BY A RESIDENT MISSIONARY.

A Japanese Christian, named Tsuda Son, has written a tract against the use of strong drink, which is having a considerable circulation and influence. On the title page is a picture illustrating (in the style of the Japanese) the evils of which he treats. He represents one family in poverty and wretchedness as the result of using the ordinary native liquor called “sake.” In contrast with this is another family where temperance prevails, and they are enjoying every comfort.

One of those tracts came into the possession of a wealthy and influential man named Nakayama, living in the town of Fujioka, in the province of Joshua. He was much addicted to the use of “sake,” and was, in fact, a real drunkard. When under the influence of liquor he was very cross to his family, and it quite destroyed the peace and comfort of his home. The reading of the tract made a deep impression upon his mind, and he resolved to reform. The result was such a happy change in himself and the condition of those around him that he wrote to Mr. Tsuda to express his obligations for what he had learned, and to tell of the great benefit that had accrued to himself and his family by abstaining from the use of intoxicating liquor. Mr. Tsuda wrote to him in reply that unless he believed in the God who made and keeps us all, and trusted in Him for strength, he might not be able to resist the cravings of his depraved appetite, and continue as he had begun. Mr. Tsuda also told him about Christianity, and urged him to accept its teachings.

After some months Mr. Tsuda went to Fujioka on business and called upon Mr. Nakayama, who received him very cordially. Then Mr. Tsuda told him more particularly about the true God, and Christ the only Saviour from the guilt and power of sin. Mr. Nakayama is a man of good education and intellectual abilities, and quite readily understood and fully accepted all that he heard.

From that time he began to attend the Christian services together with his family; and his faith and love have been increasing ever since. Such has been the influence of the Gospel upon his heart that he has become, in truth, a new creature, and the change is apparent to all. As an illustration of the power of religion in his daily life, his wife had been somewhat careless about a quantity of silkworm eggs, and they were partially destroyed. The loss involved was a considerable sum, and

she trembled in fear that he would become violently enraged, as was common heretofore, and would punish her severely. But to her great astonishment, when he found out what had happened he remained perfectly calm, and did not reproach her at all. After a little thought he said, "We can distribute them among our poor and unfortunate neighbors, and so they can secure a larger crop the coming season. Thus it will perhaps be better than if we had sold them and taken all the money ourselves."

This conduct on the part of the husband astonished and impressed his wife that she said, "This must be due to the power of this Christian religion and the help of God. If this is the result of Christianity, then I want to become a Christian also." From that time she became an earnest seeker after the blessing of God's saving presence, and now she and all the family are rejoicing in a Christian's hope and a Christian's peace.

The great change for the better that has come to Mr. Nakayama's home has been seen and felt by his neighbors. In this way many have been led to a conviction of the benefits that result from following the teachings of Christ, and have thus become seekers after the same blessing. Some time ago one of the missionaries visited that town, and found ten persons who were awaiting baptism. A good Christian church is now growing up in that place.

One of the worst things that is met with in this heathen land is the selling of their daughters by the parents to lives of sin and shame. It is a custom that has been long established and is so common that it is done without shame, and no particular disgrace is attached to the parents on account of such sinful and cruel practices. It was formerly sanctioned by the Government, and even while the laws have been modified the public sentiment is so corrupt and the morals of the people so utterly vile that but little change has been effected. The life of such poor girls is often one of untold bitterness. Many are the cases in Tokyo where they have become desperate and gone and thrown themselves into the river in order to get "anywhere, anywhere, out of the world."

One of the great and blessed results of Christianity is the elevation of the morals and the creation of a better public sentiment in regard to the treatment of women. The result of Buddhistic teachings makes woman a mere appendage to man, and her only use to minister to his comforts.

Some years ago a bright and pretty girl, who had become a Christian and was attending one of the mission schools, was informed that her parents were unable to meet all their pecuniary obligations and she had been sold in order to satisfy their creditors. She was very happy in the school, and the tidings was to her like the sentence of death. Such were the customs of her people that she felt there was no hope. But when her teacher, Mrs. John Ballagh, heard what had happened she went to the girl's home, and found her there in a state of the most perfect wretchedness. Mrs. Ballagh employed every means that she could to get the girl released, but no arguments or entreaties would move the hearts of the cruel creditors; and, in fact, the parents looked upon it as an act of filial piety on the part of a daughter to thus sacrifice herself for their benefit. Mrs. Ballagh tried to move the hearts of the parents with pity for the poor and helpless child; she told them of the great sin which they were committing against God, and that such acts would surely bring His judgment upon them; but it was all in vain. The reply was simply, "It has been done, and there is no help for it."

Mrs. Ballagh then turned to the girl, who sat weeping,

and said, "Follow me." Both then rose and passed out of the room and into the street, and thence to Mrs. Ballagh's home. There followed a demand that the girl should be given up, but Mrs. Ballagh refused to do so. It was finally arranged that Mrs. Ballagh should pay the sum of \$20 and the girl would be released.

The girl then resumed her studies at the school, and at the completion of her course was married to one of the native officials. She has now a pleasant home and continues a faithful member of the church.

In one of the recent papers is an account of a poor girl who had been sold in a similar manner and had no one to procure her release. One day she happened to hear the preaching of the Gospel and was convinced of her sin and need. She was also truly penitent, but was in great trouble, as she saw no way to escape from her present sinful and sad condition. Her only way to get free was to pay the price for which she had been sold, and for some time she remained as she was, but in great sorrow and trying to devise some means to escape. At last she resolved to sell all she had, even her clothing, and thus purchase her release. When she was set free she came to the preacher and announced her faith in God and her purpose to do His will. After she had given satisfactory evidence of her change of heart she was received into the church and is now a consistent and happy follower of Christ. - *Missionary Review*.

Some Absurdities of Heathenism.

The powerful hold which superstition has upon men, and the very foolish things which they will do when they withdraw themselves from God and indulge in idolatry are remarkably illustrated by some recent events in China. There is a large yellow log outside one of the gates of Peking where it has been, it is said, ever since the fall of the Ming dynasty (A. D. 1643). As it is still in a good condition, it commands the respect of all classes of the Chinese. Many of them believe that some god has become embodied in it, and so they annually worship it. (On the 1st of October last the emperor commanded the board of ceremonies to appoint a few officials to pay respect to the deified log.)

From this dedication of a log we pass to the enshrining of a hog, and worshipping of it by reverential throngs of people. Miss Adele M. Fielde, so widely known for her long and faithful labors among the girls and women of Swatow, China in a recent letter says:—

"Last year, a villager living about thirty miles from here went to a neighboring hamlet and bought a porker that he intended to kill. Having paid the money for it, he tied a rope around its body behind the shoulders, and undertook to drive it home. It made objection, after the manner of its kind, to being either driven or led, and when just in front of a temple, in the outskirts of a hamlet, it slipped the noose, plunged into the building, and took refuge under the altar. No exertion of its owner succeeded in getting it out of the fane; and when it finally crouched before the god and refused to stir, the assembled crowd began to look upon it as a devotee, and to fear to interrupt its petitions. Some of the bystanders, belonging to the hamlet in which the animal was reared, made up a purse which repaid the buyer for his outlay, and the contributors then became the owners of the hog whose fame for piety and prescience soon spread throughout the hamlet. A new shrine was prepared, and the hog was enticed into it, while awe-stricken throngs came to do him reverence. The whitest of rice was offered for his delectation, and so fastidious did he become as to reject many of the dainties lavishly brought to him by his worshippers.

"One day two men simultaneously gave him eggs to eat, and when he partook of the one offering and rejected the other, the keeper explained that the god dwelling in him saw

that the latter offering had not been made with a pure heart. The offerer thereupon confessed that just before his leaving home his youngest child had cried for one of the eggs brought to the god, and that he had struck the child for crying. This story was spread abroad, and helped to increase the number and the voracity of the worshippers.

"The hog had gold earrings put in his ears, a handsome bed to lie in, and strings of coins hung around his neck. When the strings of coins became numerous and heavy, they were quietly removed by the shrine-keepers. Some of the pilgrims to this shrine were marvellously cured of disease, and then the filth of the sty began to be in demand as a remedy for all ailments. Persons came a day's journey to buy it for sick friends, and the sale of it kept the shrine exquisitely clean. By the last report, this sale was still carried on, and the porcine idol was so fattened on the cakes brought to him, that his eyes had become invisible."

As the reader is doubtless aware, all classes of the heathen Chinese believe that eclipses of the sun and moon are caused by the endeavors of a huge dragon to devour these luminaries, and so at each recurrence of the eclipse the people try to frighten away the dragon by beating on gongs, tin pans and other things, while others use fire-crackers and guns for making a noise. They are encouraged, and indeed enjoined to do this by proclamations issued a few days previously by the Mandarins.

At a very recent eclipse the monstrous Krupp guns imported from Germany, and placed upon the forts and war vessels, were used for this purpose, and great is the joy of the heathen Chinese that they now have such very effective implements for frightening away the dragon, and preventing sun and moon from being eaten! *Spirit of Missions.*

Forsaking all for Christ.

Mr. Wilcox, after his return from Mongwe to Makod wein, wrote as follows, January 2

"Most of those who are now with us at this station have given up tobacco, hemp, drink, and ornaments, and say they have left forever their heathen friends with all their customs, and want to build houses on our principles, and learn and practise the customs of God's people. Should you be in one of our meetings and hear them pray and testify, you might think we have had a Day of Pentecost. But you should know the whole truth. Converts here have just as much of the earthly element clinging to them as anywhere, and among the few chosen ones there are doubtless the many who were merely called and who may only endure for a time, as is the case everywhere in the world. Among them all I do not see yet much poignant conviction of sin. But we have certainly great reason for encouragement in the fact that they show a disposition to obey the truth as fast as they receive it.

"One instance of this will be enough to show what I mean. At our meeting at Mongwe I had been preaching about how the early Christians brought all their wealth and laid it down at the apostles' feet. They— that is, our people here—had professed to have given up tobacco, beer, etc., but that was not enough; they must consecrate all to the Lord and not keep back anything. Now what had they left that they would not give up? With scarcely a moment's forethought as to what I was going to do, but observing their foolish ornaments of iron and brass on their ankles and wrists and dangling from their ears and around their necks, I asked who was willing to lay them down, hardly supposing that one would consent upon the spot. But immediately they began to strip them off.

"Some of these ornaments were grown into their bodies in such a way that we had to send for instruments to cut them off. There were charms of snake skins and

bones, to part with which, most natives think, is next to parting with their lives. But, excepting the girls, not one of those who professed Christ went out of that house wearing any kind of ornament. Other instances might be given of this spirit of willingness to put the truth in practice at once. But what they all now need most is not sudden outbursts of self-denial, but steady instruction and discipline in almost everything that goes to make up Christian manhood. It seems to me, as they now are, they are as impossible as the clay in the potter's hand."

Modern Missionary Marvels.

In an address delivered by Dr. Guinness, son of Rev. H. G. Guinness, of London, at a missionary gathering recently held in Manchester, Eng., he narrated the following, which may well bear the above title: for instead of such things being brought about in a few days, it would have taken years to accomplish in days gone by.

They had decided to start a new mission in Africa among the ten millions of the Bololo nation, all of whom speak one language, but none of whom have yet heard of Christ.

Dr. Guinness said: "We prayed over this matter, and one morning a London friend who knew of the proposal, asked how much it would cost to start the Mission. We said about £800, and the gentleman in question said: 'I should like to give that ball a kick.' He followed up that remark by giving us a check for the money. A short time afterwards I asked the sympathy of another in the matter, and he approved the proposal heartily, and a fortnight later sent a check for £200 for the Congo Bololo Mission. A third friend has given £100, and so it seems it is God's will that this Mission should be started.

"I have just returned from the North of Ireland, where there are people who are all on fire for Africa. One said, 'You will want a steamer to go up those rivers with— rivers which traverse for hundreds of miles a country covered with populous towns and villages.' How much will it cost? I replied, 'About £500.' The rejoinder was, 'The Belfast Y. M. C. A. will raise £500.' At the meeting at which that promise was made a Church of England clergyman, who was in the chair, put his name down for £100, and the money is flowing in in earnest for work in Central Africa.

"Better still, Mr. David Hamilton, one of the brightest and best of the young men in Belfast, said, 'I want to give my life for Africa,' and the Y. M. C. A. said, 'We will support you, and you shall go out as our agent.' Let me commend that Y. M. C. A.; I wish all such associations had their representatives in the mission field. I also saw a bright, sunshiny young fellow, named Boyd, to whom I said, 'I believe you are going to be a man for Central Africa.' He replied, 'No,' as he thought he had his work in Cork. But at the end of the week he came to me with a candidate for the field, and said, 'I could not sleep a single wink last night after that missionary meeting, and I am willing, and now offer, to give my life for Central Africa, if Jesus will have it.' The other candidate was named Day, a friend of Boyd's. I believe Cork is going to support both of them.

"That has all taken place within the past few weeks. We no sooner thought of establishing the Mission than the way was opened. In other words, we had no sooner thought of getting into God's lines than God's hands opened and supplied our every desire."—*Med. Mis. Record.*

The *Missionary Herald*, Boston, calls for thirty-two missionary families and twenty-nine women immediately.

It is said that just now the most popular book in Japan, translated from the English, is Bunyan's *Pilgrim's Progress*.

THE WORK ABROAD.

Samulcotta.

December.—I suppose you have cold, ice, sleet, snow, crisp and invigorating weather, while we have the thermometer flitting up and down the seventies. But even this seems cold to us after months of high tension under heat, and would be delightful were it not permeated by feverish chilliness.

Christmas.—In about three weeks we shall have Christmas, and shall doubtless find a more real Christmas in imaginative coupling up what the Home Christmas is like, than in a real Telugu one. It is already too late to send greetings, still we shall imagine we are sending them all the same.

Entertaining.—A short time back we had M. Jagannaikalu Garu and his wife in to dinner, Jagannaikalu came in advance, suggesting that his fair partner sit on the mat and dine—but we (as I have used "we" before, allow me to explain that the "we" stands for Mr. Lafamme and Mr. Stillwell, Mrs. Stillwell being in Cocanada) saw her properly seated and served to all the viands our cook could put before us: 1st Course, soup. 2nd Course, chicken, vegetables, etc. 3rd Course, rice and curry. 4th Course, pudding. 5th Course, fruit. Mrs. Jagannaikalu, when seated and brought face to a plate of soup, looked somewhat perplexed, as to the mode of procedure, a spoon looking rather formidable, yet she summoned up her womanly courage, and did fair justice to both soup and spoon. The first course over, the rest of the dinner was found not so formidable, so that we all managed to appropriate our respective shares. Time one hour and fifteen minutes. Conversation, Telugu.

Building.—After a good many hopes and some fears it has been decided upon building school rooms in Samulcotta. For this purpose the Board has passed the estimate \$1300. We have now broken ground, Mr. Lafamme turning the first sod, and hope to have the building ready for occupation in July next. The plan comprises four class rooms and chapel, the chapel to serve for an additional class room.

Philip.—Some of you may know Nitta Philip, but for those who do not, he is, or was, one of the boys in our theological class. He was a good student, but had a nature that would not brook restraint. We had occasion to punish him for a fault, whereupon he tried to raise insubordination among the others. He had partly succeeded when we discovered what was going on, and it became necessary to show disapproval of such conduct in a way that would not be misunderstood. He and three others forfeited all their merit marks, were deprived of the privilege of leading any meetings and were given three hours work on a Saturday morning. They did the work, but Philip could not submit to the rest, and we allowed him to go out from us. He was doing good class work, and we were sorry to lose him, but keeping him meant harm to the others and we chose the less of two undesirable things.

Samulcotta.—In Samulcotta we have at work among the people Jacobu, a preacher, Ranaaswami a teacher, and Chinnamma and Minnie their wives, who work as Bible women. We also send down a company of students every evening in the week, while we all go in a band on Sunday evenings. There are about 12000 people here, and we are most anxious to do something for them. On Sunday we baptized three candidates and reclaimed one who had gone back.

Seminary.—Mr. Lafamme has been with us since the first week in October, teaching two classes daily. He reads very often at chapel service, and the "boys" say he reads like a Brahman. He remains with us until the New Year, when Miss Hatch comes to take up her classes.

Samulcotta, Dec. 6th, 1888.

J. R. S.

Akidu.

DEAR LINK.—Our friends, your readers, will rejoice with us over the safe and exceedingly pleasant and profitable journey.

The weather has been better than even the most sanguine could have hoped for, with scarcely an occasional squall to mar its beauty. We are filled with gratitude to Him who rules the seas for His wonderful loving kindness toward us, and also to our friends both in the home land and in this land, who have so constantly borne us up before Him in prayer. Please pray now that we may speedily be fitted for the work which He has put into our hands to do. We have been drinking in the delicious sea breezes and feeding upon the Word until we have increased in stature both in body and soul.

We reached our destination in the early morning of October 26th, and could not have been more heartily welcomed by our brothers and sisters in Cocanada had we been members of the family for years, and the joy of feeling that we had really reached our home after having spent two months on the way was almost inexpressible.

Miss Hatch had been at no small amount of trouble and inconvenience in order to make things comfortable for us, which she succeeded in doing most admirably. Miss Baskerville, Miss Stovel and I occupied one room for the time being, and the cots which were temporary were apportioned us according to fitness; Miss Stovel, of course, getting the substantial one; the short one was given to me, Miss Baskerville coming in for what remained, and after occupying a tiny cabin together, from London to Madras, we felt that we had even room to spare here. Mr. and Mrs. Craig very kindly invited me to accompany them to Akidu, which invitation I gladly accepted after a suitable "Munshi" had been secured. On Monday the 29th, we began the study of Telugu, and with the exception of the two days spent on the mission boat T. S. Shelton, on our way to Akidu, where the quarters were rather too close for study, I have been able to continue without interruption.

It has been my privilege on two consecutive Sunday evenings to accompany Joseph, one of the native preachers, and several of the school girls into the near Mala Pillies. Joseph preaches, the girls sing, and although I am dumb in Telugu as yet, still I am not altogether a nonentity, for the people come in crowds just to look at me, and so hear the truth as it is proclaimed. As we are the only English people in the vicinity we are a great curiosity and the people frequently come to the door and ask if they may just look at us, but more frequently they come and look without asking. The harvest is now being gathered, and men, women and children are busy reaping in the large fields of rice. We are very grateful for the harvest, but paired that it should be reaped on the Lord's day, our rest day, of which, as yet, these people know nothing. Oh, that the time may soon come when this day shall be known and loved by them because it is the Lord's day.

Yours in Him,

S. SIMPSON.

Village Schools.

[We copy the following from a letter of Mr. Craig to his father, which gives a full description of our schools.—Ed.]

Their object.—Most of our converts have come from the Malas and Madigas, among whom it is rare to find a person that can read. When any of these people become Christians, they ask at once for a teacher. If we have a man or woman whom we can send to them, we do so gladly, because the new converts need some one to read the Bible to them and instruct them in the Christian life. This is an important part of the work to be done by the village school teacher. But the education of the children of these converts is only second in importance to the more spiritual work. Not only the children but also some of the converts themselves, learn to read; and all children in the hamlet are invited to the school. As a rule, the teaching in these schools is most elementary. In our teaching we conform more or less to the standards ordered by the educational department of the Government. (Here follows a list of the subjects taught in the different grades.) I should be glad if our village schools taught the above standards efficiently; but it cannot be said that they do so as a rule. Still they are much better than nothing, because many boys and girls learn to read well enough to use the Bible for themselves, and most of those who have entered the seminary since it was opened in 1882, have been boys and men who received their first instruction in village schools. Some of the girls also in our boarding-schools at Cocanada and Akidu had learnt a little in their own villages before coming as boarders.

Difficulties.—Although the people usually ask for a school, they are often careless about sending the children regularly, when one is started. Boys tend cattle and so earn their own living, and this is a good reason for not sending them. Girls cannot earn money in this way, so they might be sent; but what is the use? Girls are only girls, and not even Brahmins educate their girls.

I pay the teachers very little, but if that little must come from the mission in every case, a large sum will be needed for village schools. Take the Akidu field. At the end of June I reported about thirty schools. If I give only three rupees a month (about a dollar at the present rate of exchange), I shall need \$11.00 a year for each school. In the season for transplanting rice there is vacation for a month, when teachers are not paid. Say thirty schools at \$11.00; this makes \$330.00 a year. The annual appropriation is \$300.00, some of which has to be used to help in building school houses, besides there are many villages where we have Christians, but no school. As I have resolved not to ask for more than \$300.00, the support of the teachers in part at least must come from some other source. In a word, the pupils or their parents must pay for their education. For years I have been trying to induce the people to help in supporting their teachers. In a few places this is done, but in many places there is no school just because the people would not give one anna toward the teacher's support. This is a great difficulty. I am trying to meet it by a new plan. Our schools were re-opened in September, after the annual vacation. I announced that I would pay no salaries to teachers unless the following conditions were complied with. 1st. There must be at least ten pupils in regular attendance. 2nd. The pupils must pay fees; the rates being half an anna a month for those learning their letters, one anna for those reading the first book, and so on up to those reading the third book.

These are mission books. The third book would be used in the second standard. The teacher is not to receive his pay for any month until the pupils have paid their fees for that month. In the course of time we may hope for one rupee a month from these fees even in small schools. Fees have been paid by the pupils in a number of schools, and I have reason to hope that this plan will be a success.

Without Gunnedapudi, we had twenty-nine schools, with two hundred and sixteen boys and forty-three girls; with Gunnedapudi, thirty schools, having two hundred and forty-seven boys and fifty-nine girls. Total number of pupils, three hundred and six. These figures show that the education of girls is not appreciated even by our converts.

Work accomplished in the past.—Soon after the conversion of Peter's brother, Samuel, who was the first fruits of Gabriel's work, a school was started by him (Samuel). Some of those who studied there are now at work as preachers. Many others have taught village schools near Gunnedapudi and Asaram. Others again have gone to the seminary to continue their studies. Probably most of our workers made a beginning in some village school. Many of our converts can read a little, which they owe to the same source.

GIRLS' BOARDING SCHOOLS.

The only school of this kind that has been kept up regularly for any length of time is the one at Cocanada. It was begun years ago by Mr. and Mrs. McLaurin. Most of the girls were from the region now known as the Akidu field. It was difficult at that time to induce the parents to send their daughters. Now as a rule there is no trouble in this respect. Only the children of Christians are received, and usually most of the girls are members themselves.

The object of the school is to give girls a better education and training than they could obtain in their own villages, and thus fit them to be the wives of preachers; or if their lot should fall otherwise, that they might be teachers of village schools or Bible women, and in every case that they might set an example of neatness and piety for the other women of their village to follow.

We receive girls from as many villages as possible and do not care to have many from any one village. When they come, they bring their own clothes, I mean such as they may have. Afterwards they are supplied with clothes, books, food, bedding and everything they need except the dish they eat out of, which must be their own.

There are at present 25 girls in the school at Cocanada. We have 15 in our school at Akidu, some of whom studied at Cocanada for a few years. These numbers refer to the boarders only. Other pupils, both boys and girls, attend the Cocanada school as day scholars, so that the teachers have a good sized school to care for. They teach up to the 5th standard. The school is under government inspection, and receives a grant in proportion to the success of the pupils at the annual examination.

Miss Begg teaches the girls sewing, and gives instruction in the Bible. They make their own jackets and repair their clothes from time to time. They do all the house-work usually done by women in this country. We buy paddy, that is, unhusked rice, which they pound with pestles to remove the husk. They mix their own curry-powder, do their own cooking, and carry water for all purposes, including bathing.

Many girls educated in this school are now wives of preachers or teachers, and many are teaching schools themselves or else working as Bible women. The good

done has been great; but it will be greater still when a young lady from home takes charge, and impresses the girls with her own Christian character and earnest zeal. Miss Bakerville has come for that work, I believe, but she must learn Telugu before she assumes the burden.

JOHN CRAIG.

Chicacole.

MY DEAR LINK.—The thought that I should write to you is and has been upon my mind, as many unperformed duties are apt to be. If it is postponed till Chicacole is reached, I may think other things more important. So this rainy day, the last of our stay in this place, I will, with your permission, begin by inquiring where you are keeping yourself all these days? Your September issue has not yet come to me, and I have about concluded that you enjoyed your last trip to the dead letter office so well that you are now repeating it. However, time may bring you to your proper destination, so we will wait and see.

I do not remember when I wrote you last, and feel so far away from almost every place that I do not know what to tell you. Possibly some people think you hear and communicate too much. What a wise provision it is that all the members of this vast, human family do not see exactly alike on the same questions. Yet unity is greatly to be desired, particularly if it is unity in the truth.

But I must tell you where I have been, as we may start for Chicacole with this unfinished.

In May some of us went to a hill almost in the centre of the Chicacole field, hoping that by avoiding the great heat, we might remain at our work the remainder of the year. We came down just before we expected the monsoon, but that did not come, and the heat continued. Then an evil spirit came among us and did many things, which I do not think the heat and ordinary work would have done. One result of it all was, I had to flee away to some cooler climate, and, as I could not well come alone, Mr. A. came also, expecting to leave me settled somewhere and return. But owing to fever which he brought with him from the Chicacole field, to dentistry, and some other causes, he is still here, and if all is well, we will return to Madras to-morrow, and sail for Bimlipatam on the 7th inst. We have both improved, in appearance at least; I so much more than he, that for sometime past he has been regarded by many as the invalid for whose sake we left our work.

We came first to Bangalore, which has an elevation of only 3,000 feet; then on to Coonoor, which is about 5,000 feet high; and finally went to Ootacamund, which is about 7,500, and in our estimation, a very excellent sanitarium. We rented rooms, kept house, and did our own marketing. The ordinary residents did not have fires, but we felt the cold so much more than they, that we were obliged to keep one a large part of the time, and Mr. A. took a part of his exercise in splitting wood. We had delicious bread and butter, good vegetables of almost every kind, fair meat and quite an assortment of fruit. I fear, when back at Chicacole, we will sigh for the good things of Ootacamund, which cost little, if any, more than poor ones do there.

Nature gives to Ootacamund lavishly of almost everything, except snow and our Canadian autumnal tints. Countless varieties of flowers and ferns grow as if they could not help it, and as if they were rejoicing in their own luxuriance. Brooks and rills rippled and glided about, while on their banks dandelions and daisies nodded in the genial sunshine and drank in the showers. Never

in my life was I in an enjoyment of this kind crowded into one month. Probably my appreciation was helped by being long without it.

I have met more English Christian friends on this trip than in the other nine and a half years I have spent in this country, that is apart from missionaries.

At Coonoor we made the acquaintance of Mrs. Addie, who once lived for some years in the family of Dr. Judson in Burmah. She is now about eighty years old and a very remarkable woman.

A detachment of the Salvation Army was at Ootacamund, and, as we had not seen anything in that line before, were much interested. Two young women had the work in charge; we attended some of their meetings, called upon them, and had them to breakfast with us. We had a long talk with them regarding their non-observance of the ordinances and other matters. While we were convinced that these two were earnest, devoted women, we felt, that in many respects, we could not do and teach as they do. In one of the meetings we attended, the Captain said, "The roots of sin are taken out of my heart; I know I have a clean heart; I know I am like Jesus." I looked at her with a bit of a shiver, and thought of the words of a certain good man, that are recorded in an old book. He anticipated the time when he would be like Christ, but in these days of progress, we have people who calmly and bravely assert that they are like Him now.

Miss Wright has done well at Chicacole; once or twice a week her letters come telling us how they all are, and what they are doing. Mr. A. has kept in correspondence with the preachers, teachers and colporteurs, so they have not been particularly burdensome to her. Though this is the case, the fact of our being away adds a good deal to her care and responsibility. She is not very large, but size does not have much to do with being a good missionary.

One lovely Sunday morning at Ootacamund, a telegram came to us from her telling us of the baptism of a young man of Bagavanu, at Akalestanpore. He is one of the men from Palcondah, who has been long hesitating over the question of baptism. He solved it at last by going twenty miles, putting himself before the native church, and submitting to the ordinance as did Jesus. David is a fine fellow, helping on every hand. May the Lord richly bless him.

Subraidu and Cassie are in Tekkali, as well as a colporteur and his wife. But they are living in our own house now, which was finally secured at a cost of Rs.400. We have great hope that this work will be largely blessed.

Tumiah and his wife have been sent to Calingapatam, a seaport town about seventeen miles from Chicacole, where we recently purchased another property worth Rs.114. Mr. Gibson did the buying for the mission, and it was secured much more easily through him than Mr. A. could have done it. He is a very worthy man and an appreciated friend.

We are thinking of buying another place in Himedi, and a gentleman, whose acquaintance we formed at Ootacamund, says he will give half the price if we can raise the other half.

The money for these out-stations is generally raised on the field; at least, we do not ask our Society to contribute towards them.

Mr. A. has received a letter from a young man at Chicacole making known his desire to join the Christians, while Miss Wright informs us that he appears to be in earnest. May the Lord bring him and many others.

Bangalore is just now greatly stirred by the coming out

of a young Sudra girl, who is some seventeen or eighteen years of age. She left her home and came to the house of one of the Wesleyan missionaries about eleven o'clock one night. She has since been received into the church, and all the efforts of her friends to induce her to return have failed. Her mother has been to see her and her husband's friends; it is said that her husband is an imbecile. Mass meetings are being held by the natives, and last evening one of the judges of the Mysore High Court presided at one. A suit has been filed in court against the missionaries who have had to do with the girl, and money is being collected to prosecute it as far as may be required. They will dispute the age of the girl, and as there is no horoscope, nor any written paper of any description, my heart trembles for the result.

If the native would stop with the truth it would be all right, but it matters very little to a native to what he attests. The girl is a Telugu, and I am going to see her to-day, if the rain does not make it impossible for me to get there. It is said she understands that language better than Tamil or Canarese.

We are returning to Chicacole refreshed physically and spiritually, and with very glad hearts that we are permitted to go back. But probably hard days are before us, for famine has really begun in that part of the country. Information of rioting and robbing comes from various quarters, and the poorer classes are already feeling the pressure very much. At present it appears as if a food and water famine would be combined, and man and beast must inevitably suffer. Government is now preparing to begin some relief works, but if no more rain falls there, the distress will be widespread and dreadful.

The rain has fallen heavily here for hours, and no train is in from Madras yet; a break on the line is feared, and we are very anxious lest something occurs to prevent our getting away to-morrow.

C. H. ARCHIBALD

Bangalore, India, Nov. 1st, 1888.

P. S.—The heavy rain above referred to destroyed about half a mile of the line, but we walked around, and all freight was carried, so reached Madras as we hoped, though several hours late.

Four weeks ago to-day we arrived at Chicacole, and found everybody well and everybody happy, while we were as happy as the happiest. If you doubt this, come among the Telugus; love them, leave them and return to them, then you will know.

Now we are all busy at work again. Mr. Archibald is in the field, and having a pretty good time. Five were baptized at Aukalatore a few days ago.

This morning I received a card from Cassie at Tekkali, telling us that two people there were anxious to join the Christians; also lamenting that "Missine" and I were not going up this time. These young people, when put out in the villages, want "to see our faces," as Subraido says, pretty often. I cannot tell you how we feel about our boys and girls, who are really young men and women whom we love so dearly, and who need such careful guiding that in the highest sense, they may become strong, healthy Christians. I expect they think we are pretty hard on them sometimes, but by and by they may see that we only sought their best good, and the honor of their Master and ours.

Mr. A. will be at Tekkali in a day or two, and have a cheery time with them all. Subraido has a great deal of fever, and wants me to send him some medicine "that will keep the fever away forever."

The rain dispelled the fear of famine, but there will be

scarcity for months to come, which the poorer classes will feel considerably.

It is, to us, very cold here now; at daylight out-doors this morning the mercury was down to 52°. We may not have it any colder, and this will not long continue, though it will be cool for sometime.

Extending to the readers of the LINK a happy Christmas greeting. Yours sincerely,

C. H. ARCHIBALD.

Chicacole, Dec. 11th, 1888.

Ten years ago yesterday I arrived at Bimlipatam.

THE WORK AT HOME.

DARTMOUTH, N. S.—A letter from one of our county secretaries this week speaks well for the work at home.

She says that though unable to visit her societies this winter, yet she has written to each, and received encouraging replies. The mite boxes had been sent, and the sisters had decided to use them for the Home Mission work.

The Secretary of one of these societies wrote, that they had one member who walked *four miles*, and sometimes more, to attend their meetings, seldom missing a meeting and she had a large family at home to attend to. No wonder that County Secretary adds, "Would that we all had corresponding zeal, what a work we would do for Christ."

Another society held a public meeting on 14th December, which must have been enjoyable. The night was stormy, but a collection of four dollars was taken. At the regular monthly meeting, one of the leaflets on mite boxes was read, and the decision to send to Halifax for two dozen at once acted upon.

We hope that in time these boxes will be used by all our sisters. Many a cent goes into these silent little preachers for the heathen which used to be spent for self and besides the owners are brought into closer fellowship with the Master, if the boxes are used in the way Mrs. Carpenter tells of.

Our County Secretary adds, "we are hoping during this year to hold a meeting at some central place, and have as many members as possible gather from the different societies, and thus endeavor to help each other by interchange of thoughts and ideas respecting our work and by mingling our prayers together, bring down God's blessing upon the work and workers. If we do this with God's glory as our objects, we know the blessing will be ours, and He will fit us for better work for Him."

This meeting is what is needed in all our countries. Will not our other County Secretaries think the matter over, and see if with a little extra exertion the work cannot be done? It will pay.

Let us hear from others on the subject A. E. J.

News from the Circles.

BROCKVILLE.—A Girls' Mission Band was organized about a year ago with eleven members, which has since increased to forty-three. Meetings held fortnightly, and well attended. The Band is managed by the Circle, the President and Vice-President being chosen from the Circle. The children took great interest in preparing a box to be sent as a Christmas present to the family of one of our Home Missionaries. We celebrated our first anniversary by meeting to pack the box, after which we had tea together. We intend supporting a girl in India.

F. A. W.

THE CANADIAN MISSIONARY LINK.

PORT ARTHUR.—The Women's Mission Circle held their third open meeting on Nov. 27th. It was a grand success in every sense of the word. The church was literally packed by an appreciative and attentive audience. The most interesting feature of the programme was a stirring and eloquent address on "Missions," by Rev. Mr. Pringle. The other exercises were varied, and pleasing. The quartettes, solos and choruses were well rendered. We find a great difficulty in getting suitable missionary music, and would be glad if any one would kindly suggest, through the LINK, any music of this class, which we could obtain. Among the readings were: "As Others See Us," "The Preacher's Vacation," "Temple Builders," "The Cypress Tree of Cylon," and a few others. The ladies took their part well in the dialogues; namely: "The Inheritance of the Heathen," and "Sowing Light." The latter was given in costume, with great effect. The collection taken up at the close amounted to over \$30. Many are asking when we intend having the next. It will be held in the town hall. There is now about \$70 in the treasury. We have bought about twenty-five books as the nucleus for a Mission Library. There were seven new members received at our meeting this week. The average attendance for the last quarter was thirty-nine. The subject considered this month was, "The Indians of the North-West, their Claims and Needs."

L. L. K.

New Circles.

TIMPANY MEMORIAL HALL,
Cocanada, India.

I feel sure your readers will be pleased to hear of a little band styled "Little Helpers in Heathen Lands" formed in Cocanada.

The first meeting of this little band was held on the 27th Oct., 1888, in the Timpany Memorial Hall. The members elected for the committee were Miss E. Gibson as President, Miss A. Ensell, Vice-President, and Miss Eaton as Sec.-Treasurer.

The number of members on the roll was 7 children, and 3 visitors were present. At this meeting it was proposed that the children should be given texts to learn for the next meeting, unless they choose to find their own text.

The first regular meeting of the "Little Helpers" was held on the 24th Nov., 1888. It was opened with a hymn, entitled "Come to the Saviour make no delay," then followed a prayer and after that the texts were repeated by the children and then commenced the programme of readings and recitations by the little ones, who did their best to make the meeting interesting. The meeting was closed with the hymn, "When He cometh." There were 5 additional members enrolled, making in all 12 members, besides 3 visitors.

We hope that all the dear readers of the LINK will pray for our little band, that we may be a power for much good in this heathen land, where so much ignorance and superstition prevails and that we may in the true sense of the word be "Little Helpers," and do much towards helping our fellowmen, and in furthering the cause of Christianity.

ELEANOR EATON,
Secretary.

15th December, 1888.

A new Society was formed on New Year's day at North-west, about three miles from Mahone Bay, Lunenburg Co., with twelve members. A good way in which to begin the year.

WOODSTOCK, N. B.—W. M. Association Society, organized in Albert st. church, Nov. 16th. Officers: Mrs. T. Todd, Pres.; E. J. Grant, Vice-Pres.; Mrs. W. S. Saunders, 2nd Vice-Pres.; Miss Sadie Leighton, Rec.-Sec.; Mrs. W. F. Hay, Cor.-Sec.; Miss Annie J. Fisher, Treas. Eighteen members.

GRAVENHURST.—Mission Circle organized Jan. 6th, by Mrs. Bingham, Mrs. Langworthy, Pres.; Mrs. Saunders, Vice-Pres.; Mrs. Grant, Sec.; Mrs. Thomas, Treas.;

YOUNG PEOPLE'S DEPARTMENT.

Work for the Little Ones.

There is no little child too small
To work for God;
There is a mission for us all
From Christ the Lord.

'Tis not enough for us to give
Our wealth alone;
We must entirely for Him live,
And be His own.

Though poverty our portion be,
Christ will not alight
The lowest little one, so he
With God be right.

Father, oh give us grace to see
A place for us;
Where, in Thy vineyard, we for Thee
May labor thus.

—Presbyterian Record.

More About China.

If we could visit some of the missionaries to China that Hudson Taylor tells us about their stories of that far-off land it would give us plenty to think about. As we can not go to-night, let me tell you a few stories Mr. Taylor tells of his workers. (Remember, as yet there is only one missionary in China to each half-million of Chinese). One young man tells of the trouble he had in renting part of a house for his meetings in a new town. Nobody wanted the "foreigner"! At last, one man, who wanted money to buy opium, consented. The pictures in some Chinese geographies are made to show a foreigner to be half man and half beast. This landlord seemed to have some fear that the missionary would resemble these pictures. He was quite relieved to see his error, and after talking a little while said, "He speaks our words just as we do." Then the people from the city began to come in to see the strange man, and the missionary had many opportunities to speak of Christ. The visitors were from all classes, the wealthy banker dressed in long silk robes, as well as the poor beggar. Some of the questions they asked would sound silly to us, but they were all kind to the stranger, and God helped him to begin a good work there. Another missionary tells of many Chinese who seek to obtain forgiveness of sins by self-denial. One man told him, "I am most righteous now, for I have stopped eating onions, garlic, eggs, meat, or using tobacco." But he was not happy until he learned of Jesus and the true way of salvation. Another tells of a Chinese beggar, a leper, almost as destitute as Lazarus, and like him, full of sores. He would stay day and night at the mission gate

asking for help. Yet, in his wretchedness, he craved "a little opium to smoke" more than the food offered him. Does it not seem sad to think of China's millions so given up to this bad habit? Still another missionary tells us of the want of rain in his part of China, and how the wealthiest of the people took a journey on foot to several idols begging for rain, promising to have a three days' play in the theatre for the benefit of the temple if the idols would only send rain. How little these blocks of wood and stone heeded their requests! Another sad story was of a little baby laid on the roadside to die because its parents had no food for it. The missionary found it wrapped up in a little bundle, frozen to death. The two tiny brown feet were not covered, and all shrivelled up with the cold. No one heard its cries, no one cared whether it lived or died, but God, who notices even the fall of a sparrow, made room in His heaven for the soul of that little frozen baby.

One Chinese convert brought an old lady, over seventy years old, to the missionary, saying, "Do tell her all about Jesus for she must die soon," and even at that age she became as a little child, and entered heaven through faith in Jesus, who died for her. One man, who had smoked opium for many years, was truly converted and gave up his opium with his idols, saying, "If the Lord Jesus can forgive my sins, He can set me free from this habit, too." His faith was rewarded, and Jesus did set him free. One lady missionary tells of an elderly man coming to the cart in which she was riding, asking for medicine for his old mother who was too old and stiff to walk. The missionary could not stop then, but promised to come again. But the man ran home, took his old mother on his back, and carried her after the missionary. When he got near the cart the driver stopped and he sat the old lady down in the middle of the road until she should be helped by the missionary. As she gave the needed-for-medicine, she tried to point both mother and son to Jesus, the Great Physician, who could cure their sick souls.

A great many Chinese converts suffer cruel persecutions because they will not deny Christ. One man had been beaten sorely and threatened with death if he did not return to his idols. He said, "You may take my life, but my soul is more important than my body; I cannot give up my Saviour." Other Christian homes were entered by bands of robbers, and stripped of their contents, even tearing down cooking-stoves. Then the robbers said, "We will give all your things back, and much more, also, if you will give up this Jesus and His religion." But the converts said: "No, we can spare all we have sooner than lose the Saviour who died to save us." One poor old woman, who had only heard the Gospel four times, was severely beaten, yet rejoiced to bear these stripes for Him who had borne so much for her. After prayer in a missionary's home for one poor woman, who had made great sacrifices for Christ, thanking the Saviour for dying for the world, she said so fervently, "Thank you, thank you, Jesus."

I will try and write soon again about these fruits of mission labor. Let us pray much for God's blessing on China, as well as for our own missions in India.

674 McLaren Street, Ottawa.

SISTER BELLE

The Golden Penny.

COLLOQUY FOR MITE-BOX SOCIABLES.

[Several boys standing around a table on which are a number of pennies. They carelessly toss them up and down. GUY speaks, taking up a new one.]

GUY—I suppose there are a great many smart men engaged in making money, and they have all sorts of machines; but not one of them all can make this copper penny (tossing one up) into a brass one. But Brother—(insert the name of pastor here) says that little thing which lies back of all we do—the motive—can change it into anything we wish, lead, iron, or silver, and even gold.

CHARLIE—Well, I'd like to know how!

FRED—Tell us how, Guy. Change this into lead, please.

GUY—Well, perhaps, if you ask the boy who gave this penny why he gave it, he cannot tell you. Maybe because his mother told him to put it in his mite-box; perhaps because he knew the rest of the boys were going to bring pennies. If we ask him about the heathen, he will stare at us, as much as to say, What does that funny word mean, anyhow? What he hears at the missionary meeting goes in at one ear and out at the other. He cannot even tell you what becomes of the money after he puts it into the mite-box. It would be all the same to him if it went to feed the tiger at Barnum's; so I call this penny lead.

WILLIE—Well, what is this one?

GUY—I guess this is a tin penny. This penny was put in for fun, just for a little passport to the mite-box sociable. You see ten of them would be a ticket to let him in, and every one of them tin. He never thought of the map of the world, with its little dots of sunshine, and its great patches of black! He didn't think this penny might buy a tract, to teach a little African boy to get a white heart, if he couldn't get a white face.

CHARLIE—What do you call this, Guy?

GUY—This! We'll call this an iron penny. The girl who gave this wanted to spend it for candy. If it had not been for the looks of things, her mite-box would have been empty; but we have very few iron pennies in our collection.

FRED—If any one wants an assortment of missionary coins, he ought to have a brass penny. Is this one (twirling one in his hand)?

GUY—I don't believe we have a contributor of brass pennies among the whole of us.

FRED—Well, what do you call a brass penny, anyhow?

GUY—(One that is given from a feeling of pride and a desire to attract attention. And here is a silver penny; see how it shines!)

CHARLIE—What makes it?

GUY—Pity—pity for the poor heathen; just such a feeling as made Cousin Belle give all her money the other day to buy a poor little bird some bad boys were tormenting.

CHARLIE—Any more pennies in your collection?

GUY—Yes, one; the queen of coins, the pattern of all, the golden penny.

CHARLIE—What can turn copper into gold?

GUY—I'll not charge you a penny for the secret, although all the old philosophers hunted for it in vain. It is love for Christ; the wishing to do something, even a little thing for Him. It is the golden pennies that are the seeds which will sprout into churches full of Christians in the jungles of Africa and the cities of India. It is the golden pennies that weigh heavy. Mother says one way

Twenty-six missionary vessels were reported recently in the *Missionary Magazine* as sailing in different seas, bearing the messengers of the Gospel to and from their fields of labor. They represent 13 different Societies.

you can tell a golden penny is by its having been earned; another way, it is a regular contribution. You can depend on the boys and girls who give the golden pennies; they are going to give them as long as they live. And the third way is, that they are given and followed by prayer.

FRED (*shuffling them up together*)—Now they are all mixed up. We cannot tell which is the golden, the silver, the brass, the tin, and the lead; but God knows.

CHARLIE—Say, boys, do you suppose that any tin, or lead, or brass dollars get into the church collection for missions?

GUY—Why, yes. Uncle Jim—you know he lives in China—says that is the reason the world isn't converted before now. It takes the gold pennies and dollars to do that.

CHARLIE—Pity everybody doesn't remember that verse in the Bible, "He which soweth sparingly shall reap also sparingly, and he which soweth bountifully shall reap also bountifully"; and, "The Lord loveth a cheerful giver." *Heathen Woman's Friend.*

Liberality.

A blind girl brought to her minister thirty shillings for the Missionary Society. The clergyman, surprised, said to her: "You are a poor, blind girl; you cannot afford to give this sum!"

"I am, indeed, sir," said she, "a blind girl, but not so poor as you suppose; and I am sure I can better afford to give these thirty shillings than those girls can who have eyes."

"Well," replied the clergyman, "I should be glad to know how you make that out."

"Sir," she answered, "I am a basket-maker, and, being blind, I can make baskets in the dark as well as in the light. Now I am sure, in the last dark winter, it must have cost those girls that have eyes more than thirty shillings to buy candles to see to make baskets; so I think I have proved that I can afford this money; and now I hope you will take it all for the missionaries."

WOMAN'S BAPTIST FOREIGN MISSIONARY SOCIETY OF ONTARIO

Receipts from Dec. 1st, 1888, to Jan. 24th, 1889.

Miss Hatch, India (a thank-offering), \$25; 2nd Markham M.C., \$8; Bracebridge M.C., \$1; Perth M.B. (for the support of Morta Cornelius), \$17; Georgetown M.C., \$1.45; Peterboro' M.B., \$3.10; 1st Church, Onondaga M.B., \$5; Forest M.C., \$3; Belleville M.C., \$3.50; Sarnia M.C., \$7.09; London, Talbot St. M.C., \$13.85; A member of do. (for the support of Deborah in Cocanada School), \$12; Mrs. Friend, Talbot St. Circle (for the support of Koununguri Peter), \$20; Mrs. C. W. Jones, Talbot St. Circle (for the support of a student), \$25; College St. Girls' M.B. (for the support of Lydia at Cocanada School), \$2.06; Port Perry M.C., \$4; Westover M.C., \$4; Woodstock M.B., \$10; Owen Sound M.C., \$8; Barch M.C., \$10; Grimsby M.C., \$5; Jubilee Church M.C., \$8.50; Mrs. Alex. Cameron, \$1; Ingersoll M.B. (for the support of T. Sandrama in Cocanada School), \$8; Mount Forest M.C., \$10.45; College St. M.C., \$3.60; Port Arthur M.C. (\$25 of this to make Mrs. Kennedy a life member), \$29; Toronto, Dovercourt Road M.C., \$9; Hillsburg M.C., \$5; Beachville M.C., \$0.35 (\$2.55 of this collected

after Miss Frith's address); Wingham M.C., \$1.70; Blytheswood M.C., \$4.58 (86c. of this from the children); Vancouver M.C., \$3.65; Mrs. H. Weld (for the support of Nita Moses in Samulcotta Seminary), \$20; London South M.C., \$8; A Friend, par Miss Frith, \$5; Edmonton M.C. and M.B., \$6; Eden M.C., \$3.30; Mount Salem M.C., \$8; Brooke M.C., \$4.88 (\$3.60 of this collected at Annual Meeting); Theford M.C., \$2.60; A Friend (to make Mrs. Mary Wade, of Park hill, a life member), \$25; Bloor St. M.C., \$23.68; Bloor St. special, \$15; Hamilton M.C., \$24.65; Teawater M.C. (towards the support of Rhoda, a Bible woman), \$7.50; do., M.B. (towards the support of D. Peramma in Cocanada), \$6.50; Attwood M.C., \$3; London, Grosvenor St. M.C., \$1.93; Boston M.C. (towards the salary of a Bible woman); \$10 of this to complete Mrs. Wallace Secord's life membership, \$16; Tiverton M.C., \$3; Wilkesport M.C., \$2; Glanmia M.C. (towards the support of V. Mary), \$3.25; Ingersoll M.B. (towards the support of Sandrama), \$9; Peterboro' M.C., \$15.01; Owen Sound M.B. (for the support of M. China Cassio), \$25; Waterford M.C., \$16; Mrs. M. W. Smith, Uxbridge, \$1; Bloor St. M.C., \$8.64; Erin M.C., \$3; Greenock M.C., \$3; Blenheim M.C., \$3; College St. M.C., \$9.45; New Sarum M.C., \$3.85; Wyoming M.B., \$5; Ailsa Craig M.C., \$12.75; Guelph M.C., \$10; Goble's Corners M.C., \$21.45; 2nd King M.C., \$3.04; Burgoyne M.C., \$3; Alexander St. M.C., \$23.55; Oshawa M.C., \$1; St. Thomas M.C., \$13 Total, \$672.49

MRS. JESSIE L. ELLIOTT, *Treas.*

231 Wellesley Street, Toronto.

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

Receipts from Dec. 24th, 1888, to Jan. 24th, 1889.

Delta, \$5; Brookville, \$3; West Winchester, \$6; Phillipsville \$5; Olivet, Montreal, \$20; First Baptist, Montreal (including Mrs. Rsdford's concert, profits therefrom), \$7; Farmersville, \$2; Rockland, \$8. Perth, \$14; Ottawa Mission Band, \$17. Total, \$92.

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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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