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Canadian Missionary Link.

CANADA.

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

INDIA.

Vol. 8, No. 4.] "*The Gentiles shall come to Thy light, and kings to the brightness of Thy rising.*"—Is. lx. 3. [Dec., 1886.

Missionary Reading for Circles.

At the Board Meeting in St. Catharines, a question was asked as to the best means of supplying the Circles with reading matter for their meetings. It was decided that the Board should supply each Circle, with a copy of some good missionary periodical besides the LINK, and that the Circles so supplied, should be asked to send an amount sufficient to cover the expense. The committee appointed to select a suitable paper, have decided in favor of the *Gospel in all Lands*, a large and profusely illustrated monthly. The usual price of this paper is \$2 per year, but arrangements have been made with the publishers to furnish it to our Circles at \$1. The paper will be sent to all Circles, and each is requested to raise \$1 by a special collection, and to forward it to the editor of the LINK. It is hoped that this arrangement will prove satisfactory to the Circles, and be a means of adding interest to their meetings. For Home Mission reading, the Circles are referred to the *Canadian Baptist*, in whose columns interesting matter will be found almost every week.

Our Question Box.

This, as well as the other parts of our programme for the annual meeting, was successful, and would have been more so had there been more time. A number of questions were given in, more than there was time to answer. We hope to see it tried again when there shall be time for us to get much from each other in solving difficulties. We have some questions sent to us this month.

1st. "Who took charge of the boarding school in Canada, after Mrs. Timpany left?" Mr. and Mrs. McLaurin suspended the Seminary work at Samulcottia, and went to Cocanada to take charge until August. Since that time, Miss Gibson has had charge of the school until Mr. and Mrs. Craig arrived October 1st. Mrs. Craig will now have charge, with the assistance of Miss Frith.

2nd. "Who was Mrs. John Craig, and where did she live?" Mrs. Craig was Miss Ada Sumner, and her home was Beamsville, Ont., though for some time she was teaching in Picton. We met Mrs. Craig in Toronto, just before they sailed, and were very much pleased with her. Our readers will become better acquainted with her be-

fore long, as she promised to write something for our young people about the boys and girls of India.

A question which continually presents itself to us is, how shall we reach the uninterested, and how shall we get those who are interested to become more so. We all believe that this could be accomplished to a great degree if we could get the sisters to read more missionary matter. We wish to direct the attention of our readers, to suggestions given in Mrs. Gray's Monday evenings, and believe that very much may be accomplished by carrying out this plan. How many sisters will try it?

Our new missionary, Mr. Auvache, was ordained in Stratford, on Tuesday, Nov. 10th. The meeting for ordination was very inspiring and interesting. He will have sailed before this paper reaches you. We understand that he will spend about two months in England, where he expects to be married before going to India.

We have two excellent original poems which must be left out for lack of room.

LORD DUFFERIN, one of the late governors-general of Canada, is now Viceroy of British India. Our readers may remember that sometime since a petition was sent to Queen Victoria from some zenana women in India by a missionary, that she would consider the woes they were enduring for want of medical aid, and send them women physicians. Lady Dufferin, in accordance with the advice of the Queen, has engaged in the promotion of this very benevolent object, and has recently organized a "National Association for Supplying Female Medical Aid to the women of India," of which she was made Lady President, and Lord Dufferin Patron. Says the *India Witness*: "The Queen has graciously telegraphed her willingness to be the Royal Patron of the Association. An elaborate prospectus was adopted, and the organization is to be completed by the establishment of branch associations in the various provinces. A public meeting will be held in Calcutta during the next cold season, when the whole scheme will be put fully before the public. In the meantime liberal subscriptions to the "Countess of Dufferin's Fund" are coming in, and steps have already been taken to induce medical ladies in England and America to turn their attention toward India. The whole movement is of the most praiseworthy character, and is being pushed forward with an energy which gives promise of great success."—*The Missionary Helper*.

The Promise and the Word.

I.

The Lord, the Holy One of Israel,
 He who inhabiteth eternity,
 Hath sworn a promise in His righteousness.
 And tho' the hills and mountains pass away,
 The earth, the seas and islands of the seas,
 The heavens and all that is therein, one jot
 Or tittle of that promise shall not fail.
 Awake, O Zion, captive daughter, wake,
 Awake and sing, thy impuring days shall cease,
 For th' glory of the Lord on thee shall dawn.
 The solitary places shall be glad;
 The deserts bud and blossom as the rose,
 Abundantly shall blossom and rejoice
 With joy and singing. Say to them that fear,
 Fear not, be strong, behold your God shall come.
 With vengeance, even with a recompense,
 Yea, He will come and save you. Then the eyes
 Of all the blind shall be unsealed for aye,
 The ears of all the deaf shall be unstopped;
 The dumb shall sing; the lame shall leap for joy.
 The springs shall issue from the thirsty land,
 The dry and parched ground become a pool.
 And in the place of dragons where each lay,
 The grass shall grow with rushes and with reeds.
 And where the briar flourished shall be seen
 The myrtle tree, and in the place of thorns
 The fir tree shall come up; and o'er the way
 (That shall be called the way of holiness)
 A thing unclean shall never, never pass.
 The wolf shall dwell together with the lamb,
 The leopard and the kid lie side by side.
 The knowledge of the Lord shall fill the earth
 As waters o'er the sea; and ev'ry vale
 Shall be exalted, ev'ry hill made low.
 The crooked shall be straight, the rough be plain;
 The small one shall become a nation strong,
 The little one a thousand. Lo! the prince
 Shall come from Egypt, Ethiopia
 Shall stretch her hands unto the living God.
 The heathen shall be His inheritance,
 The utmost parts of earth shall He possess.
 All flesh shall see the glory of the Lord.
 The floods shall clap their hands, the sea shall roar,
 The hill and vale and mountain sing for joy.
 Then shall the ransomed of the Lord return
 And come with songs and everlasting joy,
 And sorrowing and sighing flee away.

II.

The church of Christ in longings accents sing
 "We wait so long the promise of the King,
 When shall we see His holy arm made bare!"
 O ye who mourn a dying world's despair,
 Why robe ye with the sackcloth of your woe?
 Arise, put on your strength, do ye not know
 That He who gave the promise gave command,
 "Go ye and preach good news to ev'ry land!"
 How shall He keep the covenant He made
 Till His commands are faithfully obeyed?
 How shall He bring the world to Christ and heaven
 Until His Christ unto the world is given?
 How shall this earthly wilderness rejoice
 Till ev'ry ear has heard the still, small voice
 Calling so softly thro' the world's dark night:
 "Come unto Me, lost one, I am thy Light."
 We look above us longingly and say,
 O that His promise were fulfilled to-day,
 And that the myriads of the world were won.—
 While God waits only till our part is done.

The Lord will give the increase, but our hand
 Must sow the seed and cultivate the land.
 Around us there are wastes of briar and weed
 Where never has been sown the precious seed,
 And fields fast ripening as the cycle rolls
 Await the reapers of immortal souls.
 And there are broader fields beyond the seas,
 The white grain bending in the Eastern breeze,
 And oh! the boundless stretches lying there
 Untilled, unclaimed, all desolate and bare.
 O ye who sit at ease in Zion, rise!
 Go forth to labor ere the daylight flies.
 Fear not, for ye shall doubtless come again
 Rejoicing with your sheaves of ripened grain,
 Go for Christ's sake and on His word depend—
 "Lo! I am with you even to the end."
 Christ at our side, tho' rough or smooth the way!
 Christ at our side, tho' dark or bright the day!
 To stay our hands, to cheer the heart oppressed,
 To give the desolate and burdened rest.
 O weary children, tolling all the day,
 What tho' the storm-cloud overcast the way!
 Tho' none your heart's true faith may ever know!
 Tho' none may ever hear the strains that flow
 In love and adoration as ye sing
 In feeble effort to exalt your King!
 Tho' fallen man, enlarged in petty pride,
 Presume to judge the brother at his side,
 Tho' many voices clamoring in strife
 Rehearse the seeming failures of your life!
 Tho' love and solace ever be denied,
 Brave souls toil on, for God is at your side.
 The poorest piece of work your hands have wrought,
 The Lord beholdeth and "upbraideth not."
 Yea, He, the infinitely pure and just,
 Looks kindly on His creatures of the dust,
 And where we lack (O, wonderful the thought)
 He freely giveth and "upbraideth not."
 Near us are lives whose light is never dim,
 Tho' shining long and constantly for Him,
 The Light of all the world. O, that our light
 Before a darkened world may shine so bright
 That all may see and glorify our God
 Whom men redeemed and hosts of heaven laud.
 E'en yet a little while be true, be strong,
 So short is time, eternity so long,
 That when our work is finished we shall spend
 Unnumbered years in rest that has no end.
 Yea, in the rest of God shall we repose,
 When o'er our lives the evening shadows close.

III.

Break into joy waste places of the earth!
 O sing together in a song of mirth!
 The glimmer of the daydawning from on high
 Grows bright and brighter, over all the sky
 Its glory is reflected, and the light
 Illumines into day a world of night.
 Far o'er the Western wilds the soft-wind blows
 The fragrance of the lily and the rose.
 From out the parched ground beneath our feet
 Spring founts of living water, cool and sweet.
 And in the East, where once the dragon lay,
 The rushes and the reeds are seen to-day.
 E'en on barren fields of Burmah, Hindoestan,
 And wastes of Afric, China and Japan,
 Now bud and blossom where the willing hands
 Have faithfully obeyed the King's commands.
 O sons and daughters of the kingdom sing!
 Lo! in the distance cometh now the King:
 And soon a world rejoicing shall proclaim:
 The Lord is God, Hosanna to His name!

Qualifications of Missionaries.

[The following statement issued by the American Baptist Women's Board is just as applicable to our own need.—Ed.]

"That it would not be desirable for a woman to commence work on the foreign field after she was thirty-five or thirty-six years old.

And that one might expect to be able to give her life to the work, with rest at intervals of seven or ten years.

QUESTIONS TO CANDIDATE.

1. What are your age, health, and physical strength?
2. Are your parents living, and what are your family ties?
3. What is and what has been your employment?
4. How long have you been engaged in it?
5. What schools have you attended, and for how long time?
6. Have you studied since leaving school? What have you read?
7. Give some account of your conversion and Christian experience.
8. Why do you wish to become a missionary, and what has led you to think of doing so?
9. Have you been engaged in Christian service; of what kind, and with what results?
10. Do you think the Holy Spirit has moved you to mission work?
11. Do you intend to make it a life work?
12. If some pleasant, remunerative employment should offer itself to you in this country, would you still prefer mission work?
13. What do you consider the leading truths of Christianity? Give an outline of them.
14. Do you acquire a foreign language easily?
15. Have you taught? what kind of schools? with what success?
16. Do you sing and play church music?
17. Can you adapt yourself to circumstances in the comforts or discomforts of daily life?

TO PASTOR.

1. How long have you known Miss —?
2. What is your estimate of her Christian character?
3. Of her knowledge of the Bible?
4. Of her views of Bible doctrine?
5. Do you think she has genuine love for souls, leading to earnest efforts for their salvation?
6. Do you think she has sound judgment and practical common sense?
7. Do you think that she has ability to learn?
8. Aptness to teach?
9. A patient, painstaking nature?
10. Energy and executive ability?
11. Do you think she can lead others of her kind, as circumstances may make it best and right?
12. Has she average good health and physical strength?
13. Has she done Christian work, and of what kind?
14. For how long a time, and with what success?
15. Kindly give any particulars in which you think her specially qualified for missionary work, or, on the other hand, disqualified for it.—*The Helping Hand.*

THE missionary work of the world now includes one hundred societies—fifty American and fifty European—which report an income of \$9,723,850, of which \$4,420,613 came from America, and \$6,203,237 from Europe.

Monday Evenings at Mrs. Gray's.

"I've been thinking," said Mrs. Gray to her daughter Clara—and her listener well knew that such a prelude was always followed by some new plan for work—"I've been thinking how little most of the ladies in our church read. Will you believe it? one of them confessed to me, the other day that she thought a 'zenana' was a person and was surprised to hear me speak of it as a place.

"Many of our ladies have good excuses for not reading. Some have families of little children, who take every moment of the mother's time, from sunrise to sunset. Others have not the means to buy books and papers, and some have not the desire to read, though having the books and time; and there are others still who take both books and papers, have plenty of means and, it would seem, abundance of time, but they belong to that busy, busy class, whose social or active church duties pre-empt every minute outside of regular family care, leaving no leisure moments for enjoying 'a nook and a book.' I have so many of these little fifteen-minute readings, so many nice leaflets full of precious truth and very interesting, that I want to share them with others. And now comes the result of my thinking.

"To-morrow I am going to write five or six notes to as many ladies whom I am not likely to see, inviting them to come here next Monday evening at seven o'clock and bring their work, and I will read to them an hour."

"But, mamma, that involves so much work and care for you," said Clara. "Why not put this nice little leaflet or letter which you wish them to read in an envelope, as you did once that letter from China, putting the names of those you wish to have read it on the outside, ask each to read the enclosed, send it to the lady whose name comes next in order, the last on the list to return it to you? That was a very good way, and much less trouble to you."

"Yes, dear; but that one letter was three months going its round, and then I was obliged to hunt it up myself."

"Well, mamma, Monday evening is a bad time. Mondays are busy days in every household. The ladies will all be tired, and will not want to go out."

"Yes, Clara, I've thought that all over; but what evening is better? Tuesday evening is teachers' meeting. Wednesday evening is a sort of public evening, chosen by lecturers, concert givers and party goers. Thursday is prayer-meeting night. Friday is more often used for school societies, club meetings, etc. Saturday evening is not to be thought of for such a purpose. Monday evening is the only one left. I think I will try it."

"But why not read these leaflets at the regular monthly missionary meeting?"

"Why, dear child, how many years do you think it would take me to read them all in that way? We meet in that capacity Sunday afternoon once in each month for ten months in the year, and for just one hour because some of the ladies *must* be at their tea-tables precisely at four o'clock. In these ten hours we must learn all we can about the missionary for whose support we contribute our money; we must hear the latest from all our mission fields; we must have a missionary now and then to tell us of her own experience; we must have time in each meeting for prayer and praise,—and how much time is left for reading? Now I can see no harm that can come in the trial of my little plan, though I am quite ready to hear all the objections you have to offer; with the understanding that if I make the attempt you are to throw no cold water, but help me in every way you can."

And Clara replied, "You can surely depend upon me

for that." For indeed the dear young girl was as much in earnest to spend and be spent in Christian service as the mother, and the story of her self-denying labors among the young is a pleasant one to read.

So the notes were written and sent out on Saturday. On Sunday, after the morning service, Mrs. Gray, as was her wont, stopped to shake hands with and give a friendly greeting to one and another, and while doing so whispered in the ear of each one, "Take your fancy work or stocking-mending and come down and sit with me to-morrow evening, from seven to nine. I am going to read for an hour to a few of my friends."

Monday afternoon Clara and her mother swept and put in nice order the cosy sitting-room at No. 75, made a cheery fire in the grate, arranged flowers on the mantle, brought together all the nice comfortable chairs the house afforded, and disposed everything as attractively as possible.

As the hour approached, Mrs. Gray found herself often looking up for guidance to Him who had bidden her "sow beside all waters," asking Him to point out the path so plainly that she might not err. Notwithstanding she had thought over this matter long and carefully, it was with a start of somewhat surprised pleasure that she heard the door-bell announce the first comer, quickly, followed by another and another, and by the time the hour for meeting arrived thirteen were present.

After a little social conversation each one settled down to her work and seemed ready to listen. Mrs. Gray gave a few words of welcome and the reading began. I cannot describe to you what a pleasant audience it was. With fingers actively employed, ears were open to words of wisdom and good cheer, and minds free to receive new thoughts and impulses.

Mrs. Gray read first "The Packing of the Barrel," which is full of suggestion to those who have but little to give yet possess the willing heart. "Go thou and do likewise," seemed to ring from every sentence.

Then followed a little chat over what had been read, and some curiosities sent from Japan were brought out and examined. Attention was then given to the reading of "Eleven Reasons for not Going to the Missionary Meeting." Not one who listened could fail to see how weak and futile were the excuses she herself had often given for remaining at home. Many new resolves were made, and we shall be surprised if the meetings are not more fully attended in the future than in the past.

Mrs. Gray had quite a gallery of missionaries' pictures; these she passed about, telling little incidents concerning each person represented, in the endeavor to enlist personal interest in each one.

Reading was then resumed, and now it was "By the Wayside," a leaflet full of practical thought.

By this time it was 9 o'clock, and the ladies dispersed to their homes. The tired young mother leaves with an elastic step, a restful look in her eyes and an encouraged feeling in her heart. For has she not passed a pleasant evening away from the routine of family care, has she not made all the buttonholes in Helen's apron with scarce a thought of her tired fingers; and besides all has heard more reading than she would have been able to do for herself in a month!

Miss Fanny Vernon has done a full two hours of uninterrupted work on the table-spread she was making for her sister's Christmas present. Nervous Mrs. Linsey, whom thoughtful Mrs. Gray had in mind when she placed that large, easy-chair in a retired corner of the room, has not been so quietly at ease for two hours in many a day. And thus, in spite of Clara Gray's forebodings, this little

social and literary gathering, even on a Monday evening, was a success. Indeed, so sure of this was Mrs. Gray herself that with tears of joy and gratitude she thanked her heavenly Father for the thought that came to her in the still hours of the night.

And Clara too, when she saw what pleasure it gave her mother, said, "After this, mother dear, I will never try to discourage the plans that come of your thinking."

But this was not the last of it. On eight following alternate Monday evenings a group of interested listeners gathered in Mrs. Gray's cheery sitting-room and library. One evening, when the snow had been falling fast since four o'clock, Clara said to her mother, as she was putting the finishing touches to her preparations, "Mamma, why bring so many chairs and do so many extra things this stormy evening? I can think of but three who would dream of braving such a storm as this, and I shall be surprised if even they come."

"Oh, Clara, this is just the time to take most pains. They who come must find it so pleasant they will be heartily glad they did not mind the snow. I'm going to read just the newest, most entertaining and instructive story I have to-night."

Stamping on the front doostep and a quick pull at the bell announced an arrival. Joyous voices outside revealed the coming of more than one, and in at the open door came five, among them one who for years had been marked as an invalid. Amid the cordial greetings were words of surprise to see Miss Hilton, wrapped to her very eyes in mufflers.

"And you here too this stormy night?"

"Oh yes; I could not stay away. This friend was visiting me, and I did want her to come to one of these readings, so here we are."

And before the hour for reading arrived a merry party of fourteen had gathered, and the hour was delightfully spent listening to the sweet story of innocent Miss Toosey, who builded better than she knew when in her eagerness to do something for her Master she sought advice of young Mr. John Rossier. "She did what she could," unwittingly planting a tiny seed which sprang up and brought forth fruit an hundredfold.

In the words of the author, "It was a very contemptible barley loaf which she had to offer, compared with your fine white wheat cake of youth and riches and strength and learning, but remember she offered her best freely, willingly, faithfully; and when once a thing is offered it is no longer the little barely loaf in the lady's hand, but the miraculous, satisfying bread of heaven in the hand of the Lord of the harvest, more than sufficient for the hungry multitude."

On another Monday evening Mrs. Snow brought with her a young lady from New York. The stranger listened with intense interest, and when she left expressed much more than the usual pleasure in the enjoyment of the hour. Next time Mrs. Snow met Mrs. Gray she said, "I want to tell you how much my friend enjoyed the Monday evening at your house. She writes it has shown her a way in which she can do something to help others, and she is going to have Monday evening readings at her home, to which she will invite her young lady friends."

The journal letter of Mrs. Robert Logan, written on her way to Micronesia, furnished the reading for one evening. Mrs. Gray had procured duplicate copies of the *Missionary Herald, Life and Light and Gospel in All Lands*, in which were pictures of Micronesian natives, homes and scenery. These she cut out carefully and mounted on a cardboard, furnishing thus, at trifling expense and trouble, illustrations for a little talk on the

manners and customs of the heathen people among whom Mrs. Logan was for the second time to make her home.

Another evening an original paper was read on the hopeful "signs of the times," giving short sketches of some of the organizations for Christian work in our large cities—the Newsboys' Home in Brooklyn, the Young Woman's Christian Association, and the Loyal Legion of New York—industrial schools and kindred benevolences, beside some account of the results of individual work.

Another evening thought was entered on the Flower, Easter Card and Christmas Letter Missions. At one time the story of the "Shut-In" Society was given, and some of the beautiful cards read—"The four anchors," "Perfect through suffering," and "I shall be well again." Each one had a card given her, and nearly every one at once thought of some "shut-in" friend to whom one of these cards would be a messenger of peace and love in homes of pain and suffering. The address of the publisher was taken, and thus a new fountain of blessing was opened.

"Happy Nancy's secret," "You lovely man," "They went and told Jesus," that touching story of light dawning in a home missionary's dwelling; Miss Eddy's "The beginning of it," Miss Child's "Legend of Maizeen," "Aunt Mehitabel at the annual meeting," the "Story of Mrs. Van Silver" and "Aunt Martha's giving," "Thanksgiving Ann," "A grain of mustard seed," Miss Gilman's "Am I needed?" and "The first prayer at the new parsonage," were some of the things that were read and talked over in those nine Monday evenings. Who shall say those hours were spent in vain?

Dear reader, is it not possible your sitting-room might be made as attractive as "little Mrs. Gray's"?—*Woman's Work for Woman.*

Women and Missions.

[The following is from Dr. R. S. Storrs' great address entitled "Seventy-five Years of Missionary Progress," delivered at the recent meeting of the American Board in Boston.]

We must have again the early enthusiasm, only exalted and intensified in us, if we would do the Christian work for which our times commandingly call. We must rise to the point of rejoicing consecration which our fathers reached; of which our missionaries give inspiring example; which some of the Middle Age conspicuously showed; of which the Apostles gave supreme illustration. We must have again the vision of him upon whose head are many crowns, and in devotion to whom is the splendor of life. It is largely the function, I cannot but think, of Christian women to inspire and sustain such an enthusiasm in the service of One to whom their sex has owed so much. Woman represents, and largely is, the conscience and the heart of Christendom. Conviction in her has spiritual efficacy. Love kindles judgment, and high purpose is sublimated in passion. More than man she beat down slavery in this country. More than man she is to mold the future of the world.

It is no mere figure of speech which presents the church as the Bride of Christ; and which shows the Women, seen in heaven, arrayed with the sun, and upon her head a crown of twelve stars. Now, more than ever before, the earth of the prophecy helps the woman, and gives to her immense opportunity. The shining and stimulating fervor of spirit in matrons and maidens, to whom was revealed the heavenly Lord, has been to this Board a

beauty and a power from the beginning; never more than in the late years. Their delicate hands hold at this hour, I firmly believe, the levers which must lift the moral and Christian civilization of the world. It is theirs to set in swifter motion the wheels of beryl, vivid with life, which are under the throne. It is theirs to open for tribes and peoples the gates of light. With that intense and exhilarating temper of which we already have felt the blessing, universal among them, and subtly diffused through homes and congregations, the appearing brightness will be as the appearance of the bow in the cloud in the day of rain, for the one thing wanting to the church of our day will at last be supplied—its desire will equal its power, its zeal will match its mighty occasions.

Then nothing can check its triumphant advance. Then the vast progress of Christendom in the past, since the text was uttered, will be to us full of energetic incentive. Then the majestic movement of Providence, as evident around us as ever in history, will be as the mystic supernal column which marched before Israel, lucid by night as well as by day, never arrested by crest or chasm consecrating the path along which it guided. Then we shall enter an unspeakable fellowship, unknown before in its sovereign fullness, with Him whom we victoriously serve, whose death has been the life of the world, whose cross its diadem; in whose Ascension, for us as for apostles, the heavens bloom, and who, as surely as night and day succeed each other, will bring the work which he still watches from unseen heights, to its majestic consummation.

For this, then, let us labor and pray—that we may be ended with the power from on high which God can supply, which spirits, whose life was hid in him, have exultingly felt. May this very city, of the Puritan's love and of our pride, be the Jerusalem in which the supreme energy shall be felt; this meeting the Pentecost from which hearts inspired and interpreting tongue shall go afresh to all the earth. And unto Him who arose from the world, blessing it as he went, whom its arts and kingdoms have always to serve, and who is surely to come again for universal dominion in it, be now and ever all the praise! Amen.

THE WORK ABROAD.

Among the Telugus again.

By the blessing of God Mrs. Craig and I arrived here safely on the 1st of this month, and Mr. and Mrs. Stillwell arrived to-day, after a week or ten days in Madras. At present this house contains our whole force of missionaries, Mr. Currie having been here for some time, and Mr. and Mrs. McLaurin having come from Samulcotta this morning to see the new arrivals and attend a welcome meeting to be held this evening.

Those to whom everything here is new have one advantage. They do not feel the shadow that falls on us who look in vain for our beloved fellow workers of former days. Perhaps by-and-by I shall become used to his absence.

Another loss has fallen on our Mission in the death of Isaac of Gunnanapudi. I was looking forward with pleasure to an early meeting with him and Peter, but a few days ago a letter came to say that he died on the 1st, the very day that Mrs. Craig and I landed here. He was one of the finest young men in the Mission; in fact there were few equal to him. If he had lived he would have been ordained soon. All these losses here are a call for more



MISSIONARY ENCAMPMENT IN INDIA.

consecration on the part of those left in the work, and also a call to the men at home, to come to the help of the Lord against the mighty. It cheers us to think of some fine young men who intend to come to this work when their studies are finished, but it would cheer us still more to see a few, who are ready, offer themselves now.

The Girls' School seems to be flourishing in spite of the changes in management that have occurred during the past few months. The burden is now upon Mrs. Craig and myself, and must be largely on Mrs. Craig when I am out touring. Of course Miss Frith will lend a helping hand.

I might write much more, but I forbear. I hope to go to Akidu next week, and spend a few weeks on that field. We desire a continual interest in your prayers. I forgot to say that the Seminary re-opened yesterday.

COCANADA, 9th, Oct, 1885.

JOHN CRAIG.

From Cocanada.

Touring Notes.—On the evening of the 16th inst, I left Cocanada, with bandies, tent, etc., to spend a few days in travelling over the northern part of the field. The first night's march took us to Juggempet, about twenty miles from the station. We put up for the day in a bungalow belonging to the Department of Public Works. Preached during the morning in Juggempet. In the afternoon visited a village four miles distant, occupied as an out-station by one of our native preachers. In the evening resuming our journey, we travelled in a westerly direction as far as Rajanagarum, arriving there about 3 A.M. Found shelter until the following afternoon in another D. P. W. bungalow. Two students of the Seminary and a colporteur were with me. We preached during the morning to a large gathering, in Rajanagarum, and in a neighboring village. In the afternoon, about 5 o'clock, started on again, taking a road going north. After travelling three or four miles, we halted for tea at a village by the road-side. While the cook was making preparations we went into the village, and attracting the attention of the people by singing a hymn, we spent some time in preaching to them. While we were halting at this village, word came to us that a young man was bitten by a snake. We went to his house, and found that his friends had taken the precaution to bandage his leg above the bitten part; but had done nothing else for him, except saying incantations over him. His foot in the region of the bite was badly swollen, and was causing him intense suffering. The pain was gradually extending upward, and an almost irresistible drowsiness was coming on. We gave him at short intervals doses of ammonia—a few drops in a larger quantity of water; and had the leg rubbed down with pain-killer. This treatment seemed to have the desired effect in both keeping up the pulse, and localizing the pain. We remained with him until he was considerably relieved, and appeared to be past danger. Then went on our way. It was satisfactory to learn, on our return three or four days later, that he had survived, and was recovering from the effects of the bite.

On the morning of Saturday, 19th inst. we passed through Gokarum, and turning westward, went on two miles further to Tuntly Kondah, one of our out-stations. There we pitched the tent, and remained until the following Monday. At Tuntly Kondah we met B. David, the native preacher located there, and many of the Christians living there and in the neighboring villages. On Saturday afternoon a meeting was held in the tent, at which six persons applied for baptism. On examination four were accepted. In the evening a service inten-

ded to be evangelistic, was commenced in front of the house of Kondiah—the leading man among the Christians of that region; but was interrupted by the rain. On Sunday morning a well-attended preaching service for the Christians was held in Kondiah's house. In the afternoon another candidate was examined, and received for baptism. At about 6 p.m., at or near the spot where Bro. Timpany baptized fourteen candidates three years ago, five converts were buried in baptism; and later in the evening, at a meeting in the tent, the hand of fellowship was given to the newly-baptized, and the Lord's Supper administered. At this meeting twenty-two people, not including our own party, participated in the Supper; twenty-six being the whole number of native Christians now in that region, connected with the Cocanada church. During Sunday night, the rain fell long and heavily; but the tent afforded good protection.

On Monday we began the return journey. Halted at Gokarum for a few hours. Visited some of the native Christians there, and preached at the weekly fair, which happened to be in progress there at that time. At night resumed our journey, arriving in the morning at Rajanagarum. Travelled thence eastward the following night to Gadanapalli, where we pitched and remained for two days. This is another out-station connected with Cocanada, and an interesting centre of Christian work. It has been occupied for some time by two of our native assistants, one of whom is a student of the Seminary. One candidate was baptized, and much evangelistic work was done here and in neighboring villages. On Thursday night we went to Chrundruti. Spent most of the following day there: and came thence back to Cocanada, stopping at Chabole and Samulcotta on the way.

The ground traversed during this journey was, for the most part, new to me: and on this account the tour was one of special interest. Much personal knowledge was gained in reference to the native Christians and the district visited, which ought to be helpful in directing our work in that section; and we may hope some direct good was done, both to Christians and to others who heard the Word.

On arriving at the station, we were glad to find Mr. and Mrs. McLaurin back from Bangalore, and feeling much improved in health as the result of their visit at that place.

G. F. C.

Cocanada, Sept. 26.

THE WORK AT HOME.

Officers and Members of the Central Board of the W. B. F. M. Society of Ont. for '85-6.

OFFICERS:—*President*: Mrs. J. H. Castle, 401 Sherbourne Street, Toronto; *Vice-Presidents*: Mrs. Thompson, Guelph; Mrs. J. C. Yule, Ingersoll; *Secretaries*: Cor.—Mrs. H. J. Rose, 11 Gerrard Street West, Toronto; *for Mission Bands*—Mrs. E. W. Dadson, 128 Yorkville Avenue, Toronto; *Recording Sec.*—Miss V. Elliott, 29 Pembroke Street; *Treasurer*: Mrs. W. H. Elliott, 267 Sherbourne Street.

MEMBERS:—Mrs. Evans, Mrs. M. A. Newman, Mrs. H. H. Humphrey, Mrs. C. A. Cook, Miss J. Buchan, Mrs. Dyke, Toronto; Mrs. Brachten, Hamilton; Mrs. Charles Raymond, Guelph; Mrs. Porter, Mrs. Carrière, London; Mrs. J. G. Goble, Goble Corners; Miss Randall, Paris; Mrs. Wm. Craig Jr., Port Hope; Mrs. Hill, Brantford; Mrs. Holmes, Orillia; Mrs. J. J. Baker, Belleville; Mrs. J. Dryden, Brooklyn; Mrs. Barker, Whitby; Mrs. Timpany, Mrs. J. I. Bates, Woodstock.

Extracts from Corresponding Secretary's Foreign Report.

We turn now to the work in which our Woman's Society is specially interested: this is four-fold, and consists of boarding schools for girls, village schools, Bible women's work, and house visitation among the lower classes, and zenana work, or the visitation and home instruction of the secluded women of the higher castes. There are as yet only two of these schools for girls one at Akidu, and the other in Cocanada, the former was closed on Mr. Craig's departure for Canada, and has not yet been re-opened, the girls having been sent to Cocanada school. The village schools are numerous, and are established, when possible, in every village where there are Christians, and are attended by both boys and girls. The schools are partially self-supporting, and are said by the Missionaries to be, next to the direct preaching of the Word, one of the mightiest powers for good in the mission work.

There are six Bible women employed. They go about reading and preaching to women as opportunity offers. As Miss Frith, our own special lady missionary, has sent us a full account of the zenana work, it will be unnecessary to mention it in detail. There are in all about 56 homes in the City of Cocanada open to this devoted worker and her assistants. Shall we not remember them in our prayers, and ask for them especially that they may receive all the wisdom, and love and grace that they need in carrying the Gospel into these benighted homes, and that the Holy Spirit Himself may apply the message, and bless the good seed sown, so that it may bring forth abundantly, to the honor and praise and glory of God. The Lord has indeed entrusted His word to us, and we desire to day to offer unto Him thanksgiving and praise for the work He has permitted us to do in the past, while at the same time, we need to pray humbly for grace to serve Him better in the future. "From the prison-like zenanas, from the lowly heathen kraals, may we not hear the voices of our sisters—

Women just like you and me,
They are calling, sadly calling,
Sister, they are calling thee.
No, not they—'tis Christ the Master
Calling to thee in their stead.
Answer, and this benediction,
Shall rest sweetly on thy head!

"Inasmuch as thou hast done it
To My sisters o'er the sea,
To the least of My beloved,
Thou hast done it unto Me."

C. F. ROSE.

Toronto, Oct 8th, 1885.

Cor. Secretary.

The Matron's Home.

[At the Board Meeting of our Women's F. M. Society held at St. Catharines a short time ago, the question was asked, why the Matron's Home had not been built in Cocanada, as a grant of \$400 had been sent to India some months before for this purpose; also an allowance of \$100 for the salary of a Matron. Mrs. Timpany gives us the following very satisfactory explanation.—*Sec.*]

"The money was received by us in the rainy season just about a year ago. Of course building cannot be done then. Immediately after the rains, that is during November, December and January touring must be done on the field; and if Mr. Timpany had had only his own field

to work, he might have done that and superintended the erection of the building too, but with all the touring he had to do, it was out of the question till he could be a few weeks in the station. Nothing would have given him greater pleasure than to put up that building. We often talked of it, and he was so grateful to you for the money. We felt its need as no one else did, and I would have come away feeling much better satisfied, if it had been erected. It was one of my regrets that amid all his labors he had not been permitted to accomplish that. Among the last, if not the very last entries in his book were some for material for that house. As soon as we returned from the Conference in January he said to me "My first work shall be to put up the Matron's house." He went so far as to order the sand and make a contract for the bricks, and what material he paid for was on the ground before I left India: so that it was the last work he did for the Telugus he loved so dearly.

In giving over the accounts to Mr. McLaurin, I strongly urged the erection of that house as soon as possible especially as the money was on hand to do it, and it was so much needed. But he, as you know, was very poorly and we feared nothing could be done till Mr. Craig's arrival. We expected to secure the services of Miss Dessa as Matron, but she was not able to come to us on account of the severe illness of her parents. We had another in view however and were arranging if she came for her to occupy one room of the Mission House till the Matron's house would be ready. The walls would have been up in a few weeks had the unselfish life of my devoted husband been spared; but the Lord had other plans for His wearied and worn out servant. He knows all about the work, and we must not complain if it is not all done as we think best."

Cocanada Girls' School.

[Since Mrs. Timpany's departure from India in the month of April, Mrs. McLaurin has had charge of this school. She writes under date of August 22nd.—*Sec.*]

"There are just now 51 boarders—of these, 15 are from Akidu, and 3 from Tuni. The former will remain I presume, till Mr. Craig returns to that station a year hence—those from Tuni, and all who may come from that field till Mrs. Currie returns. Eyra Keller who is at the head of the school is giving very good satisfaction as a teacher. In his own family, which has lately joined him from Ongole, are two grown up daughters. They are advanced scholars, and very nice Christian girls, and valuable additions to our number. There are six in the first class, one more year's successful study, will entitle them to teacher's certificates. At the end of that time, some will be married, (in nearly every case to helpers), and some will probably assist Miss Frith in zenana work. Even now she takes some of the older girls out in visiting with her occasionally, much to their delight. They have been pleasantly received in the caste houses, and Miss Frith has liked very much the way they have spoken to the women, and conducted themselves generally. Five of the younger girls asked baptism lately. One only was received, she by her walk as well as her words, gave evidence of a change of heart. The others though well-meaning, did not, we thought, realize as they should do, the significance of the step they proposed taking. The health of the school has been good on the whole, though a good many demands have been made on their behalf, on the medicine closet, for ailments that have generally been trifling.

The girl's weekly prayer-meeting has been divided in-

to two parts; so was a large number to handle in a meeting of that kind, and the diversity of age and attainment was so great, that the same kind of teaching did not come closely home to all. So to the Monday meeting only the three more advanced classes come, and on Wednesdays the two lower classes have their meeting separately. I have given the latter meeting to the senior girls to conduct in turn. I think it will do the girls good, to have this meeting to prepare for and conduct. They have been studying the Bible for years—are exceedingly well instructed in its truths; now they must learn to give them to others. I of course am always present, and supplement, correct, or help as it is necessary. The girls are very free and prompt about taking part in their own meetings, and even in the general prayer meeting, the voices of the older ones are sometimes heard. A matron has not yet been secured, or a suitable person even found, although we have not ceased to inquire. A middle-aged, single or widow woman would be best. She must of course be a Christian, and must know Telugu. As it is now decided that the Craigs, as well as the Stillwells and Miss Frith will be in the Mission House for the next year, it is out of the question, that another could be received under its roof. There is no other place in the compound where the matron could live till her own rooms are built. So I think the school must be managed for some time yet in that way. It will, I suppose, be under the care of the Craigs, while they remain in Cocanada.

Miss Frith's time is so fully taken up with study and Zenana work, that she could not possibly take that without slighting some of the important work already on her hands. A nice Christian widow, an Ayah, lives with the girls, and is helpful to them in many ways, is especially useful in cases of sickness among them. On our leaving Cocanada to come to this place, Miss Gibson, whose name you know, came to stay at the Mission House, and has charge of the girls till our return."

DARTMOUTH, N. S.—*Dear Link*.—There never seem^d very much work to report, at the close of the first quarter of our missionary year. I suppose it takes us all some time to settle into regular work after the meetings are over.

About a year ago, the sisters in connection with the W. M. A. Societies of Halifax and Dartmouth, resolved to hold a united meeting once a quarter, each church taking the meeting in turn. This has been found to be a move in the right direction. This month, the meeting was held in the Dartmouth Church, and therefore presided over by the President of the Dartmouth Society. Most of the time was spent in devotional exercises; and very earnest were the thanksgivings that the health of our missionary—Miss Wright—is so far recovered that she is again able to resume her studies, and while still obliged to be very careful, is yet hopeful that He who has led all the way hitherto, and answered the many prayers in her behalf, will yet give her many years of labor for Him in that Eastern land. The letters read from all our missionaries, spoke of the reaping time as apparently near, all the news was of an encouraging nature. Sisters! we who are at home must strain every nerve, put forth more effort, if we would join the reaping. Let us work this year, that we too may have some precious sheaves when the Lord of the harvest comes.

Perhaps in other places these quarterly meetings would be found to be, as with us, healthful and stimulating. In St. John, N. B., the society in connection with Brussels St. Church, have just held an anniversary meet-

ing. The pastor occupied the chair, and gave an interesting account of the history of the Foreign Missionary Board since its formation. Two papers were read, the "Spiritual Temple," by Mrs. Brown, and "The Star of Eternity," by Mrs. Wm. Allwood. Then followed appropriate music and addresses, with a collection amounting to \$9.31.

The Secretary's report while it showed good work done, yet had the universal moan to make of sisters, willing enough to pay the \$1, but not to come to the monthly meetings. We sympathize deeply with that sister secretary; we know just how she must have felt, as month by month she jotted down, "5 sisters present," "3 sisters present"!! Shame! Shame! that it should be so. If it were only in one society, but *all* make the same complaint.

Sisters, let us remember that in paying our money, we are only obeying half the command. When the Master says "give," He also says "pray." Nay, He does more. He commands it, "pray ye." Dare we disobey? Are we willing that the two or three shall reap the harvest which will be given in answer to earnest prayer? Are we willing to be left out, when the "Well done" is spoken? A. E. J.

New Circles.

OIL CITY, ONT. A Home and Foreign Mission Circle was organized, in connection with the Baptist Church of Oil City, on the evening of Friday Nov. 13th. The number of members forming the Circle is twelve. The fee for Home Missions was placed at 2c. per week, that of Foreign 1c. per week. The officers for the ensuing year are as follows; Mrs. Stokes, *President*; Mrs. Cummins *Vice-Pres.*; Miss Janie Millard, *Secretary*; Miss E. Stokes, *Treasurer*; and Misses M. Stokes and M. Millard, *Collectors*. The church with which this circle is connected is a weak and struggling one, but the members feel that giving does not impoverish, nor withholding enrich. May the blessing of God rest upon them, that they may be enabled to labor with an eye single to His glory. E. P.

[This is the right principle, and if it were acted upon generally the number of Circles would be greatly increased. This little Circle sends us a goodly number of subscribers. — ED.]

DUNIAS, ONT.—The ladies of the Baptist Church and congregation, Dundas, Ont., met at the parsonage, on the evening of the 22nd of October, for the purpose of organizing a Mission Circle. The Circle will combine Home and Foreign work. The following officers were elected: *President*, Mrs. M. Munro; *Vice-President*, Miss C. S. Palmer; *Treasurer*, Miss A. E. Baskerville; *Secretary*, Ella L. Durant. The meeting was well attended, and several were enrolled as members.

ELLA L. DURANT, *Sec.*

[This little Circle has already sent in eighteen subscribers for the LINK.—EJ.]

News from Circles.

CLARENCE, ANNAPOLIS CO., N. S.—*Dear Link*: We read with pleasure in your valuable paper, the doings of W. M. A. Societies in the other Provinces, and we thought a few lines in reference to our society would not be uninteresting to your readers. We, comprising one section of the Wilmot Church, were organized into a so-

ciety Jan. 11, 1873, by the then pastor, Rev. A. Cohoon, with a membership of 23. From that date to the present, we have lost by death 2, and by removals 17. We now number 37. During this period we have forwarded to the Treasurer of the W. F. B. the sum of \$358. Our meetings are well attended, interesting, and profitable. While we have thus striven to do something towards sending the glad news of salvation, to our perishing heathen sisters, our own souls have been abundantly watered and blessed, and we have many times realized that truly "it is more blessed to give than to receive." At first we experienced the difficulty alluded to in the Oct. number of the LINK—lack of praying ones—but now we are a noble band of earnest praying sisters. Our meetings are made interesting, by reading missionary intelligence, original essays, prayers, and music. May the good work go on until our sisters everywhere, are united in this glorious work, doing all we can to hasten the day when those who are now in sin, shall be led to know Christ and him crucified.

COUNTY AGENT.

COATICOOK, QUE.—*Dear Mrs. Newman.*—If it is not too late, I should like to tell the young readers of the LINK, something about the working of the "Mission Bands" in Coaticook, Que. During the winter we met only once each month; these meetings of about one hour, were spent in devotion and missionary reading; and were often very interesting, and we hope profitable, to those who attended. In May we began some work, such as little hands can do, also found work plenty for the older ones, who gave us much encouragement by their presence and industry. From this time we met semi-monthly, the first hour being spent in devotional exercises, and study of the Sabbath School lesson; the remaining two hours with our work; in this the boys were not left out, we found work for them; and what is better still, found them willing to do it; consequently at our closing sale, we had some card board work that we might not have had, only for the willingness of the boys to do "What they could." The young ladies were untiring in their efforts; and their happy faces and busy fingers, showed us that their hearts were in their work, and often brought forth congratulatory remarks, from those who chanced to see them thus engaged. Circumstances compelled us to close our missionary year one month earlier than usual. We closed with a concert by the children, and sale of articles they had made during the summer, this with the contents of their "Mission Boxes," gave our Band nineteen dollars, thirty-seven cents, to send for the support of Bellum Lazarus in the Samulcotta Seminary. In connection with our Band we have two boxes at Dixville, one at Magog. We are glad to state that recently there has been a Mission Band organized at Dixville, which opens with great promise. We have learned the value of mission boxes among children. Last year from Barnston, Freddie and Ernie sent us \$3 from their box; this year, \$2.50, and Frankie \$1, Charlie from Eaton, 35 cts. These contributions go by themselves to Mr. McLaurin for a special purpose, not to Lazarus. I mention this to prove the value of mission boxes among the children; full results may not be known here; but they will tell in eternity. Six years ago one little box began its work with a pair of hands to help it, first year gathered only \$1.25; for four years those little hands have been silent and cold, but the little box is working still, and is now supporting Nitter Philip in "The Seminary." One thing pleasing and worthy of notice is, the cheerfulness manifested by both old and young, in our Missionary work during the past year; and I trust we

have realized as never before, the blessedness of working for the Master.
E.

PINE GROVE, N. S.—It is some time since we have given any account of ourselves, to our old friend the LINK, whose monthly visits meet a cordial welcome in our houses.

The institution of the church known as Pine Grove Missionary Aid Society, still has an existence. Regular monthly meetings are sustained, yet we deeply regret the lack of true missionary zeal among us. We were cheered and encouraged by a visit from our brother and sister Churchill, in August last. Oh that some of the spirit of deep devotion for the sake of those perishing ones, may rest upon us. A Society was formed at Brooklyn, another section of this church, a year ago is working successfully. Money raised by the P. G. Mis. S. \$36.

Our Mission Band, the "Eastern Light," raises annually the sum of \$18, for the support of a little girl in Mrs. Archibald's school. How small and insignificant this seems, when we think of the Father's gift to save us from the consequences of sin, yet we know that even the little, if done from love to Him, will be accepted. In closing, we heartily respond to the words of our esteemed President in her address at Amherst, "Having been called by our Master, by our benighted sisters, and by the churches, and having put our hand to the plough, we will never look back."

YOUNG PEOPLE'S DEPARTMENT.

How Faith Made the Yesterdays Bright.

"I will take one of the missionary jugs, and I will try to mind the yesterdays, too," said little Faith Arnold, looking up in Mrs. Preston's face.

It was the afternoon for the Seaside Workers to meet at the parsonage. A goodly number of boys and girls had assembled, and among them was Faith Arnold, a little girl ten years old. For the last half-hour she had been sitting, with rosy cheeks and bright eyes, listening to the story of the yesterdays which Mrs. Preston, the minister's wife, was reading. The story told of a little girl who was so impatient and selfish that she marred the brightness of every to-day, and made all the yesterdays dark, thereby. If she had only been loving and helpful to those around her, then might the yesterdays have been radiant with light.

"One way of making the yesterdays bright," said Mrs. Preston, laying aside her book, "is by working and praying for the children across the seas who have never heard the name of Jesus. All that we do to make them happy will bring joy to our own hearts." Then, pointing to a table on which was a row of missionary jugs, she added:

"Who will take one of these, and try to fill it with pennies?"

Little Faith was the first to respond, and coming to Mrs. Preston's side, she said:

"I will take a missionary jug, and I will try to mind the yesterdays, too." The other children quickly followed Faith's example, and the jugs were soon taken.

Mr. Preston came in just at this moment and told the children he would give a handsome book to the one who gleaned the most pennies, and said that the breaking of the jugs would take place at the next meeting.

Faith Arnold walked home with her head full of missionary jugs and the yesterdays. She found no difficulty in finding friends to help her raise the desired money.

Uncle George put in a gold dollar, father and mother each gave a dollar, Aunt Lizzie slipped a two-dollar bill into the jug, when Faith was not looking, and so it went until the much-prized receptacle grew very heavy, and Faith felt almost sure of winning the promised book. Nor was she forgetful of the yesterdays. She took care of baby when mother was tired, kept back the cross words when Brother George took her new book without asking leave, and washed the dishes without fretting. Mother noticed the change in her little daughter's conduct, but wisely asked no questions.

The month soon passed away, and the afternoon for the jug-breaking came. The children had grown enthusiastic over their new work, and waited with eager faces to have their names called and jugs broken. A change had come over Faith Arnold's face. She was not happy. Looking across the room she saw Alice Somers, who had only a few pennies in her jug, and she noticed for the first time what a sad, patient face she carried. Alice would get no prize, oh, no! She was poor, and had very few friends to help her. But she had placed in her jug the few pennies she had of her own, and Faith knew this.

"She has made a great sacrifice, and I have made none," thought the little girl. "Will not her yesterdays be brighter than mine?"

"Faith Arnold," called Mr. Preston. Faith woke from her day-dream, walked to the table, and placed her jug thereon. One stroke of the hammer shattered it, and the money was counted.

"Faith Arnold has ten dollars and sixty cents," said Mr. Preston, "and has the best filled money jug. My child this volume of Bible stories is yours. You have earned it."

He held out the book, but Faith did not take it. A struggle had been going on in her heart between the good and bad spirit, and the good spirit had conquered. She whispered something in Mr. Preston's ear, and then walked to her seat.

"My children," said the pastor, "I have just learned that Alice Somers, who had only ten cents in her jug, has saved this at a great sacrifice; and like the widow of old, has brought her all. Faith feels that the book rightfully belongs to this little girl, and has asked me to award it to her. Do you think Faith has decided wisely?"

"Yes sir, yes sir," came from every child.

"Alice," said Mr. Preston, "I now gladly give this volume to you." Then, calling Faith to his side, he placed a hand on each little girl's head, and said, "You have both learned the secret of all true giving—self-sacrifice. Ever follow in the footsteps of Him who pleased not himself, even our Lord Jesus. May God bless you and your companions, who have striven, I trust, not for any earthly reward simply, but for the approval of the Good Master of the vineyard."

A smile of pleasure lighted the orphan's face as she received the gift, and it more than paid Faith for the effort it had cost her.

That night Faith dreamed of the golden streets, gates of pearl, and walls of precious stones. And One came toward her with a tender, loving face. He took her in his arms, and said, "Thou art my child, for whoever strives to make the yesterdays bright is a son or daughter of the King." The morning light from the window woke Faith. She told her mother the whole story of the conflict and the victory, and this is what the mother said:

"He who takes care of the to-days need never fear but what the yesterdays will take care of themselves."—*The Missionary Helper.*

"Can't we help"?

Archie and Rob, Jennie and Rea are all spending a month on Grandma Colfax's farm. Archie and little Rea live in one of the big cities, miles away from the quiet old farm, while Rob and Jennie have spent all their short lives in a far-off home in the West. So these little cousins have never met before; but the way in which they over everything on the farm shows that they are now firm friends. Sometimes Rob's stories of "live Indians" make quiet little Rea grow pale with fear, and she and Jennie go away by themselves and talk of less frightful things. To-day they have been talking of their dolls, and Rea is reminded of last fall when one of her prettiest pets made a journey half around the world in a big box with a great many other pretty things. She sent dolly to comfort the heart of a sorrowful little widow ten years old. Jennie is used to Rob's wonderful stories, and sometimes knows better than he does how much they have been stretched to make Archie and Rea think that Rob is really a wonderful boy; but Rea's story sounds so strangely that she loses all patience and exclaims, "Well, Rea White Brant, you ought to be ashamed to tell such a fearful story! *A Widow ten years old?*" Little Rea's eyes grow dark with anger at Jennie's making fun of her story, but after waiting a minute she can say quite pleasantly, "Jennie I'm sure it's true, for my mother told me so. She knows a lady 'way out there who knows lots of little widows." Jennie only laughs and shakes her head and says, "I am going to ask grandma."

Grandma is on the neat old-fashioned porch when the little girls find her with her knitting. She smiles at their flushed faces, and sends Jennie to call the boys to hear a about "the little widows." She then comforts Rea, who is nearly ready to cry because Jennie thinks she has told what is not true. After they are standing very still near her chair, grandma says:

"Away over in India, where it is very hot nearly all the time, live a great many poor people. The fathers and mothers of the little brown baby-girls are very sorrowful when their little daughters are born, not because they are too poor to take care of the little ones, but because they think it bad luck to have a daughter. As soon as they can, they make a bargain with the parents of some young man or boy, who has perhaps two or three more wives, to marry their little girl now, and when she is four or five years old they will send her to his mother to live with the other wives. The mother of the young man attends to everything that his wives need. She never allows them to go out alone, or to be in any part of the house except just in the rooms prepared for them. They are never to see any one they love, and she treats them just as she likes, with cruelty or kindness. They are not taught to read or work or play, but spend their time in quarrelling with each other, or in crying, or in trying to forget their troubles in sleep or in silly talk. It used to be the fashion to burn the poor widows with their husband's dead body; but England will not let them do so now, for she rules the country."

Archie and Rea looked sad but not surprised, for they had heard the cruel story before; but Jennie and Rob's faces were full of horror and anger. As grandma closed her story, Rob cried, "Good for old England!" and Jennie said, "Well, if those wicked people oughtn't to be ashamed every time they think of the verse, 'Thou God seest me.'"

"Oh, Jennie," Archie cried, "how can they think of it when they never even heard of it?"

Jennie looked in Archie's eyes until she was sure he was

telling true; at last she seemed to understand what he meant. "Don't know 'Thou God seest me'?" Why, Archie Brant! Then they don't know anything at all about God!"

And Little Rea said gravely, "No, Jennie, they don't." "Then it's time they did!" Jennie exclaimed.

Grandma wiped her glasses and nodded saying softly, "Yes, dears, it's time they did."

There was quiet for a few moments, and then Rob said, "Can't we help, grandma?"

She answered, "Yes, indeed?" "Please tell us how," they cried in a breath.

Grandma answered, "Oh no; that would spoil it all. Let each of us think it over until to-morrow night, and and not say any more about until then, when we will meet and tell our plans for helping."—CAROL—*Children's Work for Children.*

WOMEN'S BAPTIST FOREIGN MISSIONARY SOCIETY OF ONTARIO.

Receipts from Aug. 20th to Nov. 23rd, 1886

Orillia M. C., \$5; Bailieboro' M. C., \$7.55; Cheltenham M. C., \$2; Wanstead, Calvary Church M. C., \$9.25; London, Talbot St. M. C., \$38.25, of this \$12 for the support of "Nancy" in Cocanada; London, Talbot St. M. B., \$10.84, towards the support of Jaipal Dass in Samulcotta; Aylmer M. B., \$40, of this \$17 for the support of Mangu Samuel; St. George M. C., \$5.30; Orillia M. C., \$12; Dovercourt Road, Toronto, M. C., \$7.05; Paisley M. C., \$4; Yorkville M. C., \$9.05; Sparta M. C., \$30; Whittby M. C., \$5; Uxbridge M. C., \$4.28; Uxbridge M. B., \$2.30; Brantford, 1st Church M. C., \$50; Port Hope M. B., \$5.66; Ailsa Craig M. C., \$5; Plympton M. C., \$9; Smith Township M. C., \$10, of this \$5.45 from children's missionary party; Aylmer M. B., \$6; Aylmer M. C., \$9; Port Hope M. C., \$14; 1st Lobo M. C., \$6; London, Talbot St. M. C., \$5-52; Fingal M. C., \$2.50; Fingal M. B., \$1.70; Walkerton M. C., \$3; Beamsville M. C., \$16; Baillieboro' M. B., \$2.70; Hartford M. C., \$6; Woodstock M. B., \$27, for the support of Pennalt David and his wife; Belleville M. C., \$7; Springford M. C., \$5.60; Springford M. B., \$2.60; Guelph M. C., \$28; Toronto, Beverley St. M. B., \$1.14; Lakefield M. C., \$14; St. Catharines M. C., \$10; Thedford M. C., \$1.25; Brantford, E. Ward, M. C., \$30, of this \$25 to make Mrs. W. Pegg a life member; Forest M. C., \$2.50; Paris M. B., \$21.90; Paris M. B., \$3.31; Guelph M. B., \$3; Mrs. B. J. Timpany, \$5; Mrs. B. McConnell, \$10, Mrs. A. Cahoon, \$10, for the support of the girl Lankshmi; Wyoming M. C., \$13.25, M. B., \$4c, Mission Boxes, 66c., of this \$8c. from children's H. Mission Box, 22c. from Earnest Hill's mission box, 20c. from Maggie Chalmer's mission box 24c. from Fannie and Nellie Bayley's mission box; Kincardine M. C., \$9; Timpany's Grove M. C., \$7.50; London, Adelaide St., M. C., \$23, of this \$22 proceeds of lecture by Mr. Hallam; Denfield M. C., \$32, of this \$19.75 proceeds of a garden party; Parkhill M. C., \$2; Mrs. Wade, \$1; Toronto, Parliament St., M. C., \$7.20; Maple Grove M. B., \$1; Hamilton M. C., \$27.10; Villa Nova M. C., \$20; Simcoe M. C., \$9; Toronto, Beverley St. M. C., \$6.85; Waterloo M. C., \$10; Petrolia M. C., \$2; Scotland M. C., \$6.76; St. Thomas M. C., \$30, to make Mrs. Wm. Hollis a life member; Brantford, First Church, M. C., \$35.80, to make Mrs. Crawford a life member; Boston M. C., \$10; Courtright and Bridgen M. C., \$18, M. B., \$3; London, Adelaide St., M. B., \$4.19; Boston M. B., \$24; Toronto, Colledge St., M. B., \$1.30; Sarnia M. C., \$18.60, M. B., \$6, for Cocanada Girls' School; Toronto, Alexander St., M. B., \$5.18; Woodstock M. C., \$5; Toronto, Bloor St., M. C., \$123.60, M. B., \$8.60; 2nd Markham M. C., \$4; Fullerton M. C., \$5; Collingwood M. C., \$6; Toronto, Jarvis St., \$125.37; Miss Hatch (Woodstock), \$1.80; Dutton M. C., \$5; Mrs. J. W. Lalor, \$5; Owen Sound M. C., \$6; Strathroy M. B., \$3; Etobicoke M. O., \$18; Ailsa Craig M. C., \$10;

Oshawa M. C., \$8.62; Miss Mary Wade, \$3.50. Total, \$1,132.25.

A Friend of Missions, \$6; Peterboro' M. C., \$13.70; Toronto, Colledge Street M. C., \$3.09; Brooklin M. C., \$8; Tecumseh M. C., \$8; Ailsa Craig M. C., \$10; Toronto, Colledge Street M. C., \$5; Sarnia Township M. C., \$20; Toronto, Colledge Street M. B., \$1.50. Total, \$72.89.

JESSIE I. ELLIOTT, Treas.,

267 Sherbourne Street, Toronto.

Mission Band Report.

Those who were present at our Annual Meeting in St. Catharines, and those who read Mrs. Yule's report will not have failed to note the important and successful work of Mission Bands. The money raised has already been alluded to in the Treasurer's Report so that I need not enter into details but will just say that the amount raised by the children for Foreign Missions alone was \$554.04 an increase of \$92.70 over last year, 19 new Bands have been organized making 46 in all. This money has been principally devoted to the support of Samulcotta Students and the Girls of the Boarding School, and much satisfaction has been expressed by those supporting them in having something definite to work for. In the September LINK I published a list of 49 girls needing support; of these the Eastern Convention have taken 15 and have appropriated \$200.00 for their support, and the Guelph and Toronto (Alexander Street) one each, below I will give the names of those not yet taken, for the benefit of new Bands and others who will undertake the responsibility of their support. It will be remembered that it takes \$17 a year for each, and all money should be sent to Mrs. Elliott, 267 Sherbourne Street, stating for what purpose it is sent.

For the encouragement of the children and those interested in their work, I would say that the work of the past year has been very successful.

And now what about the year upon which we have just entered. Many more Bands ought to be organized and will be if those who see what the children can do will only exert themselves, and if parents will only interest themselves in their children's welfare. I shall be glad to answer any inquiries about either the foreign field or the work at home, which comes under this department.

128 Yorkville Avenue.

J. E. DADSON.

LIST OF STUDENTS.

1st class.—1. M., Mary, 2. Y., Miriam, 5. A., Rhoda. 2nd class.—7. Y., Lizzie, 8. A., Tamal, 10. G., Martha, 3rd class.—12. B., Lydia, 13. T., Sundarama, 14. K., Rachel, 15. K., Rebecca, 16. P., Subbrama. 4th class.—18. A., Elizabeth, 19. T., Deborah, 20. P., Mary, 21. A., Mary, 22. M., Martha, 23. K., Guanantli, 25. Y., Sundarama, 26. P., Ruth. 5th class.—30. N., Shantama, 31.—, Siama, 32. S., Leah, 33. M., Leah 34. C., Kurnama, 36. D., Lydia, 37. P., Keturah, 38. A., Miriama. 6th class.—47. Sathavada, 48. Milca, 49. Bhaavathi.

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