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The Canadian Missionary Link

CANADA

INDIA

The Gentiles Shall Come To Thy Light

And Kings To The Brightness Of Thy Rising

MARCH, 1893.

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The Canadian Missionary Link

VOL. XV.

TORONTO, MARCH, 1898.

No. 7

MITE BOXES FREE.—Enquiries have been made from time to time as to where mite boxes can be had. We are glad to announce that they have been provided by the *Foreign Mission Board of Ontario and Quebec*, and will be supplied *free* of cost to any Pastor, Sunday School Superintendent, President of Circle or Band, who will use them in the interest of Foreign Missions. These boxes are something new and attractive: the "*Bell tower*," or "*Folding Pyramid Mite Chest*," with printing suited to our Society.

In distributing the boxes it will be necessary to keep an account of those given out, and to whom, so that the gathering in may be successful. The boxes are done up in packages of 100 or 50 and will be sent on application to *Miss Stark, 64 Bloor Street East, or to Baptist Book room, 9 Richmond Street West, Toronto.*

AN URGENT appeal comes from Mr. Brown to the Woman's Society of Eastern Ontario and Quebec, to send a lady missionary, for his field. We publish his letter with an earnest word from the President, Mrs. Claxton, urging a speedy response to this appeal.

Miss Hatch, in a card just received, says that at the January Conference our Missionaries decided to ask that "at least *three single ladies* be sent out to India *this year*. They also ask for a *boat* for the lady or ladies on the Akidu field." As it is our Society's rule never to go into debt, and the funds are very low, what shall we do with these requests? Remember that there are 250,000 women and girls in our own field who have never yet even had the *opportunity* of hearing of Jesus Christ and who never can hear of Him unless we tell them, and this we cannot do unless a great deal more money is sent to our Treasurer than is now being sent. Speaking of the boat Miss Hatch says, "how nice it would be for one lady to give that boat." The cost of a boat is about \$600.

REPORT OF THE ONTARIO BOARD MEETING.—A special meeting of the Board was held in the Board room at 2 p.m. on Thursday, February 23rd. Fourteen members were present, also Miss Stovel of the Manitoba Woman's Foreign Mission Board, who attended by invitation. The meeting was informed that the Manitoba Women's Board had undertaken to provide \$560.00 yearly for salary, and munshi money, for a lady missionary, if the Ontario Board would assume

all travelling expenses in connection with her settlement on the field. An application was then read from Miss Ellen Priest, of Toronto, a lady well known to several members of the Board, as an earnest and successful Christian worker. Miss Priest was introduced to the meeting, and, in a few words told of her long cherished desire, to go to India, and of how the Lord had at last made it possible for her to devote her life to His work. A resolution was unanimously passed appointing Miss Priest a missionary on our field subject to the approval of the General Board and satisfactory certificate of health. Miss Priest would be prepared to leave for India during the coming summer. The increased responsibility thus assumed by the Board, will make additional effort necessary on the part of the Circles, but it was undertaken in full confidence that, the Lord having provided one willing and ready to go, such effort would be gladly put forth. A communication was received from Miss May McDonald, stating that she had reluctantly decided, that the state of her health made it advisable for her to sever her connection with the Board as our prospective missionary, and therefore tendering her resignation. As Miss McDonald has twice been unable to take her examinations, on account of a failure in health, it was considered necessary that the resignation should be accepted. The Board has been assured that the money advanced, in this case, for medical education, will be refunded.

E. DAVIES,

Recording Secretary.

(Mrs. McLaurin sends us the following clippings from an Indian paper.)

A CORRESPONDENT writes:—"I have it on good authority that there is a movement on foot amongst certain educated Hindu gentlemen of Madras to ameliorate the condition of Hindu girls by applying to the Government to legislate that betrothals may take place at any age, but that the same be by law revoked by the death of the intended husband in which event the girl is not to be considered a widow. I trust the movement will meet with the support it deserves, and the whole Hindu community will combine in this commendable object."

THE CONDITION of the unfortunate Pariahs in India continues, says the *Daily News*, to occupy the attention of philanthropic persons. Apart from a series of careful investigations undertaken by the missionaries, Mr. Tremeneere, the Collector of Chingleput, has been personally enquiring into the subject, and he has embodied

the result in a report to the Government. While the missionaries, however, have been met with a peremptory official denial of their allegations, Mr. Tremenheere has been severely rebuked by the Government, who pronounces his statements "sensational," and declares his proposals to be "utterly impracticable." Yet those who have a personal knowledge of the unhappy victims of caste prejudice declare that they are oppressed by a system which can only be described as slavery. The Pariah, it is said, finds it difficult, if not impossible, however hard he may struggle for an independent existence, to hold a plot of land, and even the humble cot which shelters him is no longer his own if it should unfortunately happen to take the fancy of some covetous and scornful village "mirasīdar."

W. B. M. U.

MOTTO FOR THE YEAR.—*As My Father hath sent Me into the World, even so send I you.*"

PRAYER TOPIC FOR MARCH.—That the Lord will make His people willing in the day of His power, that they may give to the work of Missions this quarter as never before.

PERSONAL RESPONSIBILITY.

On King's Square, St. John, is a monument erected to the memory of a young man who lost his life in a fruitless effort to save a lad from drowning. One end of a line was attached to the young man's life-preserver; the other end was entrusted to one of the shore, who in some unaccountable way let it go. The storm was too great, and after a long heroic struggle the young man sank. The story thrills us with pain, but what of the more terrible thought of our own responsibility and neglected duty? Souls are struggling in the waters of sin and death, and we, safe on the shore, are holding the life-lines. *What if we let go?* To each of us a soul is looking for help. As surely as God has been merciful to save us, so surely does He hold us responsible in a degree for the salvation of others. Let us beware, lest we let go the lines and souls that might have been saved, go down to eternal death. Never let go the life-line!

ST. JOHN, N. B.

I. B.

NEWS FROM THE GREAT HARVEST FIELD.

The Harvest truly is plenteous, "Pray ye the Lord of the harvest that He will send forth labourers into His harvest."

THE "HIGHLAND LADDIE" COT.

The first cot ever supported in the Central Amritsar Hospital, on the Punjab, is called the "Highland Laddie" cot. A very touching story is connected with it. A little lad was laid aside by sickness, and, in his own time of suffering, thought of the diseased, and helpless, and perishing, in other lands. He worked for them, thought of them, interested others in them. His young friends joined him as he worked.

The proceeds of that work-party were sent to soothe the sorrows and relieve the pains of suffering ones in the Punjab: and so to many far away, through the

weakness and pain of that little lad, health and relief came.

God called him home, but the work goes on. The comfort to his father and mother is to carry on what their lad began. The friends who worked with him work still, and now the Secretary of the Children's Medical Mission says the ambition of these friends in Birnam is to raise £200, and therewith to endow the bed in the Amritsar Hospital, that, come what may, the "Highland Laddie" cot may remain, a worthy and blessed memorial of the loving-hearted medical missionary lad, who in Scotland worked and prayed for the Punjab, and whose works do follow him, though now he is at rest.

THE BIBLE IN BRITTANY.

Le Tremelois, the organ of the Breton Evangelical Mission, states:—They write to us from the neighbourhood of Huelgoat (Central Brittany) as follows:—

"We went the other day to a fair not far from here, and as we spoke from our Bible carriage of the love of God to poor sinners, a young man of seventeen asked us if the words we had spoken were in the Bible? We answered yes. With joy and thankfulness he took a copy of the Book and ran across to the other side of the fair, where an hour and a-half afterwards, on passing we found him lying on the ground, blood coming from his mouth and nose. He had been beaten by a woman, who, tigress-like, was enraged against him.

"I begged this woman to stop beating him. Immediately she seized me by the throat, but the poor youth was able to get up and separate us. Two days afterwards, on his mother (for it was his mother who beat him thus for getting a Bible) leaving the house the youth sent for me. I found him laid on a bed of agony, and he died in my arms crying out, 'Peace! peace! God has pardoned all my sins! Thus he left the world a martyr to his love for the Bible.'"

Dr. Paton says of the New Hebrides: "Since I entered the field thirty four years ago, by God's blessing on the united labours of our missionaries He has given us about 14,000 converts, and about 200 of them are engaged as native teachers. There are in Micronesia after scarcely a quarter of a century of work 46 self-supporting churches, with over 4300 church members.

A missionary in China affirms that in this very month more money will be spent in propitiating evil spirits that have no existence than all the churches in the United States give in one year to missions.—*Missionary Review*.

On the plains of Brazil there are one million wild Indians ignored by the Christians.

JAPAN.

The brave service rendered by some of the missionary ladies in Japan, who have, because of the lack of ordained men, undertaken the charge of stations is matched by the service rendered by two women at Esidumbini, in the Zulu Mission. The station is forty miles distant, by wagon, from any other station of the mission, and seven miles from any white person and the post office. There is no native pastor but these women are assisted at the Sunday services, at which as many as four hundred persons are often present, by two Christian men. They have also a large Sunday School under their charge. In view of the work in

which they are engaged, these Christian women write, "We have not minded being alone as much as we expected to."—*Missionary Herald*.

CONTRASTS IN INDIA.

BY DR. PAULINE ROOT.

Can you see it—the tiny mud hut, the ragged thatched roof, the narrow low doorway, and beyond it, darkness? Can you see the soft mire and filth about this hut, and the gaunt, ugly, black pigs and starved pariah dogs rooting about in it? Can you picture the dirty, unkempt babies, with their nakedness clothed only in the same filth that coats the dogs and pigs? Can you see the larger boy of eight or ten, with perhaps not even a rag about his body, and already in his mind all that is vile and coarse? Can you see here the little pile of stones, the only fireplace, and over it the brass or earthen pot with the evening meal smoking in it? and can you now see the husband and father sitting by himself or with his little son, and waited upon by his tired, sad, and degraded wife?

I can see it all just as plainly now as I can see the faces of those dear to me. For to houses like these have I gone when the broken-spirited mother had needed me to help into the world one who seemed to me as to her—poor thing!—to be little needed. I have seen (for the poor woman could not be secluded) her rise and go about her daily cares, and have known cruel blows to fall because she faltered.

This is but a feeble picture of what I see as I look off into an outcast home among those who might be called heathen in Southern India. And heathen they are—if knowing no true God, and bowing before stone images for help "in times of hopeless trouble," make them heathen. The question to me is, How far would you rise if this was *your* lot?

But another picture—I can see it; can you? Another mud house, a little larger—say twelve feet square, and out of that a tiny room; the roof thatched—yes, but higher. The doorway you can see is so high that one need not go in bent double—and there is a door! See the windows, too,—not plate glass, and large,—no; but though tiny and wooden-shuttered, they do let in light and fresh air. Come inside—the light comes with you. The happy-faced, smiling housewife will meet you, and clean, bright-faced babies in gay calico jackets will come up to nestle against your knee as you sit down in perhaps the only chair the house affords. I can see that the walls are whitened, and that there are bright pictures; Bible pictures, photographs of missionary, or of native Christian friends, the Christian Calendar, and text cards are pinned upon the walls. There will be, also, a little writing table, with pencil, papers, pens and ink, and perhaps a cheap kerosene lamp instead of the open, smoking native lamps. Look again and you will notice a cheap hanging bookshelf, and on it good books in English and Tamil—and a cheap American nickel-plated clock or a Waterbury watch. You see the dear home mother ill, and you see her lovingly, though not demonstratively, cared for by her husband, and while she is ill he does not think it beneath him to cook, and to keep his children clean and neat. The tiny new baby is not in this "outcast" home laid by itself to die or live, as it happens, on the foul mud floor, and with no covering for its poor, shivering little body. No; this baby is snuggled and warmed, and is given a little calico jacket (think of your new baby in a calico

jacket!), and is put in a tiny patchwork quilt (our girls at home help them there); and when the tired mother is all nice and ready to rest, she gathers to her the wee baby—glad, even though it is a girl, quite contented if a "man child is born into the world."

Once more we look on the other picture, and we see the poor outcast or low-caste woman, with the grains crushed and made into food. She goes out with her baby into the fields or to the builder, and the little baby is swung in its cloth hammock, and the mother works all day long carrying bricks or pounding mortar. Weary at night, having earned five cents by the hard day's labor, she goes home, and in all probability is beaten by her "master" as she prepares his evening meal. And now see our Christian girl of the same social status. She too must work, and sometimes in the field, but she goes about her work with songs on her lips. She makes her home neat, and she finds time to read and pray with her children. If she has but her own housework to do, she gets her little children and those from heathen homes together and she teaches them to read, and sing, and sew. And always she tells them something of Jesus. When the mealtime comes we see a home, the mother and children eating with the master,—still the master, but also a dearly loved father and husband. I look back to-night, and a strange picture is very plain to me,—a loved father going with me on a three weeks tour, bidding good-bye to his family. He did not (before me) kiss his wife, but tenderly as any American father he kissed each one of his grown children as we said good-bye. You could see, you could not help seeing, in Southern India to-day hundreds of such homes as these we have just looked into; and to the glory of God be it said, that the Christian homes of this sort are now so many that there is probably not a place of any size where one such home does not exist, a testimony known and read of all men. And what is true of this class is equally true of our middle, good-caste people. These people still are clannish; they marry not into the class below them, nor do they eat with those of other ranks. But they are growing Christians, and taking the bread and wine together they are coming to be more like Jesus,—more catholic in their love through him for his little ones.

And their young women come to our schools, and they learn not only to read and write, so that many hold English Government certificates as teachers,—they learn self-reliance; they learn how to preside at meetings; and there is no difficulty in finding those who will "lead in prayer." These girls, erect, beautiful, and graceful, sometimes grow away from the drudgery of home; but they are taught to work, and we find that though they have in a mild degree the independence of American women, they need but to go into their own new homes, and to have responsibility thrust upon them, to show of what fine stuff they are made. As leaders, as teachers, as wives and mothers of heathen communities, we are proud of them.

And for our high caste and our Brahmin women what has been wrought? Many shut in crowded zenanas are sincere worshipers of Jesus. They read His word, they do not bow to idols, and they teach their children of Him. Ridicule and abuse many endure for His Name's sake; some are locked up, others starved; but through it all God is glorified, and his followers increase till they stand a multitude, known only in the Lamb's Book.

Both pictures are true to-day, but once the dark picture had no rays of light,—all was somber; to-day,

to our girls who are educated, who have earned through their Christian training genuine respect and admiration, comes a new light,—the light which is found to be the only light that can illumine the lives of those sunk in ignorance, superstition, immorality, and hopelessness. "The sunlight of the knowledge of God in Christ Jesus" casts into strong relief the heavy shadows of heathenism; but, oh! how it illumines and attracts.—*Life and Light.*

BUSINESS PRINCIPLES IN MISSIONARY WORK.

BY MRS. CAROLINE P. HATCH.

Selected and adapted from *Life and Light.*

It is the purpose of this paper to call your attention to some well-known principles of business, universally acknowledged to be necessary to its success, and then to raise the question whether these same principles are being applied to our missionary work; and if not, whether we may expect equal success. Should an enterprise like ours, extending into the whole world, seeking to influence men and women of every station, dealing with the great problems of the day, and which has to meet the competition and opposition of heathen Christians as well as heathen pagans,—can the affairs of such an undertaking be managed with less brains or less fidelity than those of an ordinary commercial house?

The days are past when a man can set up shop in his native town, or quietly step into his father's shoes, and expect a steady line of old friends to drop in and supply themselves with what he has, or wait for what he has not, and when the goods of his original stock are as saleable at the end of twenty years as they were at first. No; to-day a rival has started at the other end of the town, ready to supplant him if he is not wide awake. The manufacturer competes with other manufacturers, the inventor with other inventors; the runners of one firm meet the runners of another in the field; every business is influenced by fluctuations of produce and politics at home and abroad, and it takes a long head and absorbed attention to keep shoulder to shoulder in the race. Neither can the Church in any of its departments allow itself to neglect the means which have been proved essential to modern mercantile success.

There are three principles of business which I shall mention, leaving those who follow me to suggest others. First, and at the foundation lies Method. If "time is money," method is time. There is no worse extravagance than lack of system. A business firm cannot afford to be remiss in this direction. There must be method in finance, method in stock, and method in discipline. In finance note how every transaction is entered in the books, every letter and bill filed, each date carefully noted, and every cent accounted for. Imagine a business house with entries made on scraps of paper, to be lost or not, as it happened, with bills uncollected, notes unpaid, no record kept of money due, no notice taken of failing custom, and the bookkeeper working independently of his superior. The supposition is almost too ridiculous to imagine, and yet look at some of our auxiliaries. Have you not seen treasurers who could never tell you how the finances of the society stood; who had no record of when membership fees were due; who never collected money which had been promised them; who did not know the proper time to send their remittances to headquarters; and, in fact,

took what happened to come in, and even then perhaps forgot to set it down? Do you wonder that such a society falls behind in its donations, and does not get reported at the annual meeting and would not have its name down in the annual report of the Woman's Board were it not for the easy good nature of the Branch officers, who fail to erase it?

It is largely the haphazard financing of our auxiliaries that cause the present stress in the Board. The gain made by the formation of new societies, and the extra giving of others, is so offset by the negligence of those who do not keep up their sources of income, that labor is thrown away as far as the real progress is concerned.

Method in Finance, then method in Stock. We may follow our business house in its example here. How often do we take account of Stock? Would it not be a good idea for officers to meet once a year for such a purpose, to look through the society membership to note the losses, and through the church register to see what material could be secured for replenishment. Our ranks will be depleted unless constant attention be given to this. We also need to keep up our stock of good material for the programmes of our meetings, that it, too, does not deteriorate. We often speak of our "stock of information," a phrase borrowed from commercial language. How shall we hope to keep it up unless we renew it by reading, as well as by listening to those who can instruct us. That this point is neglected is proven by the subscription list of THE LINK, which tallies poorly with the list of members in our auxiliaries.

Method is also necessary in the arrangement of our materials. Let us not resemble the country store which has tried our patience, where the clerk hunts on the shelf, in the show case, and under the counter, hoping for good luck to find the article called for; but rather let us have out information at hand, to use before the occasion passes.

For one thing let us have the back copies of missionary magazines filed for easy reference. Keep up your stock for the sake of using it. If it lies idle it will be too much like a man I knew who replied when the customer said she would take the goods asked for, that really he preferred not to sell, for this was the last piece, and as he always aimed to keep a full line of goods, he should not like to part with it. (The Bureau of Missionary Information, kept by Miss Stark, 64 Bloor street east, Toronto, always has on hand a good variety of leaflets, excellent readings for meetings; list published from time to time in THE LINK.—ED.)

Method in Finance, Method in Stock, and, once more, Method in Discipline. A large business requires a large force to carry it on, and this force must be under the strictest discipline if any work is to be accomplished. Those at the head must make the rules for the house, and decide its policy, and the plans laid out must be executed down to the cash boy and janitor, if they are to guide the business. When an order is given it is expected that it will be carried out as far as ability and circumstances will allow, and only the impossible may excuse the employee from its execution.

Here, I feel that our Board is not perfect by any means, and in saying it I am glad that I need not reflect on our faithful and overworked officers. Because our service is voluntary, it is none the less binding. The President of the United States is promoted to his position by the voluntary will of the people, but when he is there they expect to obey him. If they do not

like his management they are at liberty to elect some one else, but while he rules they are to be guided by his judgment. The officers of the Woman's Board are in their place to manage its affairs, and if we do not think them capable of doing it, if we do not think they have more experience and know more about it than we do, why do we vote for them? Now when these officers, after prayerful thought and consultation, form a plan, it is our business to carry it out unless hindered by insurmountable obstacles. There is need of a deeper feeling of loyalty to those who are bearing these heavy burdens for us. If it is hard for us to do all they ask, do you not think it much harder for them to ask it, knowing that they must make the best of whatever the response may be?

Delicacy may prevent them from referring to the subject, and want to speak for them, as I am sure they must often want to speak for themselves. Can you not imagine their feelings, when the funds are low and the missionaries and their work suffering, and they decide to try some wise method for meeting the demand? They send out their proposal to the Branches, and explain the plan in THE LINK, and then what? The president of an auxiliary takes up her magazine and exclaims: another call for money. Why, we have just had a fair and sent off a barrel, and there is no use in even mentioning this to the ladies. They will simply refuse to do a thing, and will consider me such a bore! (O how often we are all influenced by that last reason!) I guess enough other societies will take it up for the needed amount to be raised."

In the meantime the officers wait and wait,—and end by waiting, if they hope to see the results they might reasonably have expected. How must they feel? Disheartened enough to unfit them for work for a month; and if I were they, I think I might be reduced to the only refuge of woman in extremities she is helpless to overcome, and have a "good cry." I see that you have been chairmen of fairs and suppers, where the ladies have flocked around and promised to do anything you asked if you would only lead them, and at the last minute you have worn yourself out on stepladders and over the stove, and in clearing up the day after, with only the few old standbys to assist,—and God bless these standbys,—I see that you know just how our officers must feel.

We have thus emphasized the need of Method in Finance, in Stock, and in Discipline, and may pass on to the second underlying principle of business—Shrewdness. This word has an unfortunate application to the shrewdness that is used to overreach one's fellows, but it is, in its good sense, a necessary characteristic of a successful business man. A man needs more than the steady-going qualities which carry on a business in the everyday order of things. He must have in addition a power to see into the future, to grasp the situation, and to act with instant affect. It is this foresight that enriches the Wall Street broker. The ability to meet a crisis with good judgement is something to be envied.

If we stand in Chicago to-day,—a fit location for the World's Fair,—it is hard to imagine that twenty years ago the city was nearly wiped out of existence. When the business men saw their property in ashes and the friends who might have helped them as poor as themselves, and thought of the strides of rival cities during their crippled condition, it was a time for despair, and they might naturally have gone elsewhere to make a living. But the wisest among them built the new offices upon the smoking ruins of the old warehouse, and it

was not long before a resurrected city, more beautiful in form almost made you forget the terror and dismay of the great catastrophe. The secret of this energy was the fact that these business men of Chicago believed in their city and believed in their business and had the courage to go forward in that belief. In applying this principle, we have need to ask ourselves if we really believe in our work, and then to cultivate the shrewdness that can meet any demand for immediate or difficult action.

I read in the Annual Report from Japan as follows: "In the northeast of our wide field we have Fuku, the scene of Dr. Griffis' labors twenty years ago. This is a city where we have lost our opportunity by not being able to comply with the repeated requests of our Japanese collaborators for the opening of a full station. That we have been able to do so little in these needy fields, scarcely touching them, is the most disappointing phase of the evangelistic work for the last year." Where is the Christian shrewdness that should have occupied that field? We were told of the immediate opportunities in Japan seven or eight years ago, and have lent a tardy and insufficient aid to the missionaries who made the appeals, and even now the political changes there have made the introduction of Christianity much more difficult than it was. If our enterprise and ordinary common sense are worth anything, we should keep the treasury of the Board so well supplied that any demand for entering a new field can be immediately met, and the door not be shut just as our slow steps have brought us to the threshold. A shrewd man will be ready for any emergency, and will strike while the iron is hot. And there is another thing he will do: he will make everything and person contribute to his undertaking. His tact will turn every circumstance to his account and make everybody serve him. He is a student of character especially, and can get the most out of each party with whom he deals. He suits his actions to the disposition of his man, and bends him to his will. This kind of shrewdness can be put to the most practical test in missionary work. Does anything require greater tact than to draw support from the various elements that constitute the women of a church? They must be managed with the skill of a politician, and no two in the same way. If argument fails we must try coaxing; if direct means frighten we must turn indirect.

The North American Indians once had a unique method of fashioning their arrowhead. They were made of flints of such hardness that it was for years a mystery how they could have been made without modern machinery. An Archæologist set himself the task of discovering the method. He tried to place himself in the position of the early inhabitant of this country, with nothing but the tools of nature at hand. He hammered the flint with stones, and pried between hard edges, and used all the power he could gather from his limited mechanical means, but only succeeded in breaking the flint into coarse surfaces. At last he happened to lean on it with the point of a bone, and to his surprise a small piece of the flint flew off. He experimented, and found that by steady pressure in one spot after another, the fragments yielded bit by bit, and the process of manufacture was discovered.

It is an example of the method of working with many a stubborn woman. We may pound, and pry, and use very forcible language, vainly expecting results, but the constant exertion of oft-repeated pressure will make her yield, bit by bit, till she is a shapely weapon for future warfare. Woman is noted for her shrewdness in driving

a bargain. It is not a bad quality to possess, but it should not fail her when her Christian work has need of it. "Be ye wise as serpents."

We have now spoken of the necessity of method and shrewdness, and are prepared to speak of the third principle,—Advertising. Here come in all the allurements of beauty, all the promptings of curiosity, and the fascination of following the crowd. To show people what is truly beautiful, to arouse their interest in what is beyond, and to tempt them to follow the fashion, is the object of the show window, the glaring advertisement, and the fashion magazine. It is the province of advertisement to point out the best places to invest money, and the shops which succeed in convincing you of their superiority in this respect get your trade.

Here lies a special field for woman in her benevolent work. Here her inherited instinct and personal experience in the attractions of society come to the front to influence the people she wishes to attract. To make her missionary society attractive is a duty as well as a pleasure. Just think of the novelties invented to keep up the gaiety of society! If a young lady gives a lunch, or her mother gives a reception, the house is adorned, and the entertainment of the guests provided for with time and care. The same time and care devoted to the preparation of a missionary meeting would make those who attended once wish to come again. Where auxiliaries are combining the social element with their religious work, they are reporting success invariably. It is a legitimate method of advertisement,—of attracting the people you want to the things you want them to invest in.

How careful the women of society is with her personal "duty," as it is termed. If she wishes to invite a stranger to her reception, she calls first. Do we precede our invitations to the monthly meetings by as much courtesy? If she belongs to a club she keeps that afternoon sacred to it. If a friend calls or comes to spend the day, she either excuses herself, or takes her with her. Do we do the same by our regular meeting? If she is absent from a company, she sends her regrets. Would it not be a courtesy and encouragement to our officers, after their trouble in preparing a programme, if we explained a necessary absence from the meeting? These are all ways of showing people where we consider we get our money's worth, and of setting the fashion for them to follow.

There is another modern way of advertising which I would mention in passing. Did you have a free sample of soda or silver polish left at your door the other day? You tried it, found it good, and then bought some at the grocery afterward. The manufacturer was shrewd; he knew you would like it if you once gave it a trial, and considered it money well invested in giving you a free package. Suppose you try sending THE LINK to some friend next year on the same principle. Business men are not afraid to spend their money to get more back. The next time you want a reply to your invitation to give, put in a postage stamp to make sure of it.

Here comes the mail, and nothing but a circular, which you read, perhaps, for lack of something better—a new invention, a new hotel for the World's Fair. It counts for little till you glance at the testimonials and see the name of some noted person, or perhaps a friend. Possibly you are using a soap to-day because Adelina Patti recommends it. These testimonials have weight with you; how much are you influenced by those of great men and women who have believed in missions

to the cost of life itself? Do you believe Adelina Patti, and not Mrs. Capron? Will you give your money to what one recommends, and not to the other? The fact is we take advice because we want to, and not because it is good. Let us be consistent in our religion as in our business, advertise what is good, and believe reliable advertisements in return.

This completes our third point. Method in Finance, Stock, and Discipline; Shrewdness in Enterprise and Adaption; and Advertisement in illegitimate appeals to sense and intellect. If you believe with me that these are essentials of mercantile business, why not apply them to the great business we have in hand to-day?

PATERSON, N. J., Oct. 26, 1892.

"TELL ME HIS NAME AGAIN."

BY MRS. J. P. GRACEY.

HERE is the experience of one woman in India; it represents the experience of thousands in that country who are weary and sin-burdened, but have never heard the Name which is above all other names,—the only Name under heaven given among men whereby we may be saved. The woman visits the medical missionary, and while applying for medicine she finds a listening ear, a sympathetic heart; and she is strangely drawn to tell all her sorrows. Her daughters had married and left her, her sons were dead, she had no one to help or care for her; but why dwell on the past? The present was bad enough.

"A swarm of locusts ate up all the grain, fever had unceasingly distressed the little orphan grandchildren, and increasing age, with its attendant coughs, colds, rheumatism, failing eyesight, as well as other complaints, made *Mari Nandi* the most sorrowful old lady in the whole village."

"Yes," said the missionary, "this is a sad world, but there is a better land beyond;" and she gets the attention of the woman, who listens attentively to the old story. Putting her finger to her deeply lined forehead, she says, "Do you see, it is all written here,—grinding, cooking, spinning, tired head, weary feet, live and die like a beast, all because we women have committed sin in former life!" Pathetic story!

"But," says the missionary, "Satan brought sin, and sin brought sorrow; but God loved us, and sent His Son Jesus Christ to save us."

"Ah yes, you know this, for you read all day; but what can we women understand?"

"Yes; you can understand this; there is no one too ignorant for the Lord Jesus to save."

"Well give me my medicine and let me go home."

She gets it, starts, comes back, and says, "Tell me His name again!" Next day she returns, asks for more medicine, and while it is being prepared she says, "Tell me His name again!" For a while she is silent, then opens her heart again and tells her troubles to the sympathizing listener; and as she gets up to go away, says, "Tell me His name again before I leave;" and so she goes out into the darkness of heathenism repeating that Name,—the "sweetest sound to mortals given."—*Heathen Woman's Friend*.

Only one-seventh of the people of India have received any education. There are more than 246,000,000 of the people who can neither read nor write.

Work Abroad.

COTE ST. ANTOINE, Feb. 18th, 1893.

My Dear Mrs. Newman.—The following urgent letter has been received by our corresponding secretary Miss Green, who has been laid aside by illness, and your President would earnestly desire that the Baptist Sisters of Eastern Ontario and Quebec would read and be prepared to act upon this appeal of Mr. Brown, by giving of your means and prayers.

The Churches and the Circles in the East do nobly. We should be glad to have increased means so that this request may be fulfilled without delay. A speedy response would bring joy to many hearts.

Is there no one from among us who will answer "here am I! Send me! Send me!"

J. CLAXTON.

VOYYURU, Kestria District, India, Dec. 24, 1892.

Dear Miss Green.—It is scarcely necessary for me to repeat that the need of this field is a crying one. The efforts of the male missionary must be mainly towards the men. Often and often in villages his only hearers are men. Occasionally a few women listen behind walls, in doorways or at street corners, but frequently even when there, the glance of the missionary in their direction is sufficient to make them flee away. The women too, need the gospel most. The reasons are many:—(1) They are much more ignorant than the men. (2) They are despised, abused and down-trodden. (3) Their influence in the training of the children is paramount. The work on this field, I am sure would receive a mighty impetus, if a young lady worker with half a dozen competent Bible-women were constantly at work. The vast majority of those baptized are men. This ought not so to be, and would not be so, if the same work were done among the women as is done among the men. During the month of November alone over sixty were baptized, and on every hand the work is greatly increasing. I have two good Bible-women at work and there is another woman, the wife of one of my Brahmin converts, a well educated, cultured, fine young woman, who has been training for the Zenana work. A well educated Brahmin widow is believing and longs for baptism, who might make a very good Bible-woman. I feel that what we need now, to complete our staff is just such a young lady as you could send us. Pray do keep the matter ever before the sisters. Now that 1892 has about gone by, let not 1893 fail to witness the sending out of a young lady to represent your board. The Christian teachers and preachers keep asking for news about the young lady. Please let me have the joy of telling them soon, that "our young lady" has been found and is soon to be sent. Remember that a year or more will be spent in acquiring the language, so that the sooner she is sent, the sooner she will be ready for service.

Mrs Brown does not enjoy good health in India. She is quite feeble, her head gives her much trouble, and her whole system seems extremely weak. I often fear that we shall have to return to Canada which the Lord in His great mercy forbid! Having to leave India with all her loneliness, weariness and care would be the saddest trial of my life. My work is so hopeful and so interesting that one forgets the great burdens which he has daily to bear, in seeing scores turning from dumb

idols unto the loving God and offering incense of true worship to Jehovah. Won't you ladies of the East send us a helper in this great work? Won't you remember the poor down-trodden women of the Vuyuru field and send a messenger of life to them? May God move all hearts! There is nothing like increase of endeavour to develop a deepening interest. "Forward" must ever be our watch-word in this great work. "Attempt great things for God" and we may also expect great things from God.⁶

Hoping to hear from you soon, I remain,
Ever faithfully yours,

J. G. BROWN.

BANGALORE, Jan. 4th, 1893.

If dear LINK, you love me *still*, you must have been gratified with my record for the past year. I have not forgotten, nor have I been indifferent, but you have been well supplied with what was good and timely, while "many things" have come between your pages and my purpose to write.

But we have been to conference,—let me give you a few notes. We met in Ramapatam; that name has a familiar sound, has it not? and recalls memories of first things in connection with our Foreign Mission. Here A. V. T. began his work, here was our first home, here Dr. Boggs now carries on the Seminary with its scores of students. We saw graduated a class of 16 on the first day of our gathering. In visiting needy fields within the bonds of this mission await ten times that number of such trained workmen.

There was a grand rally of missionaries, 46 in all were present; and of these mostly young people, a choice and goodly band. The Baptists of America have sent this Mission a re-enforcement of 20 during the past year. What grand things, by God's grace, these may accomplish for His glory and for the Tuluvas.

Papers and discussions were the order of the day. The former were pronounced able and orthodox, the latter lacked neither vigor nor point, neither did they lack abundant good feeling and pleasantry. "Shall we accept Government aid in our school work," was decided in the negative with but one opposing vote. The devotional services were, above all, delightful. Eagerly and warmly we greeted each other, more eagerly every heart responded to the call to prayer and praise, and the Master, surely, was "in the midst." On Sunday besides the English services Dr. Narayanaswamy, a Tuluva professor in the Madrass Medical College, and also pastor of a small independent Baptist Church in that city preached, eloquently on John iii: 16. A large congregation of natives "feasted" as they said, on his words. The services of this man to the Christian interests in Madrass are of course, of one of a volunteer and unremunerated. Pandian, another native Baptist of Madrass, was listened to with much interest on his schemes to wring from a deluded Government justice for the lowest classes of his countrymen. His effort is attracting attention and substantial sympathy. A gentleman has offered to send him to England to lay his protest and appeal before Parliament. Pandian feels that the time for that has hardly come. It made the cheek hot with indignation to hear how the pariahs are stripped of every shred of justice by their tyrannical high cast countrymen. The older missionaries abundantly confirmed the words. Dr. Boggs told how he knew of the Christians on his fields being mobbed,

savagely treated and their teeth violently drawn by the village blacksmith, simply because in time of cholera they, by cleanliness and prayer, escaped the scourge while their heathen neighbors were falling all around them. The Christians were accused of using incantations to a strange god, so they were punished in this fashion! Till the missionary came they were utterly powerless to bring to justice the offenders or to protect themselves against a repetition of the attack, and worse than this was told, so may God give success, sure and speedy, to Pandian, the champion of the "slaves of the soil."

One evening we had a social gathering, Missionaries, Preachers, Teachers, Students and village Christians filled the large audience room of the Seminary, conversation and music, now English, now Tulugu, filled the hour. Smiling faces, and pretty dresses lighted up the room. The trained white silk was worn with such a simple, kindly manner that the coarsest quanka in the room was not abashed. It is the spirit that tells, salvationists and their bare feet to the contrary notwithstanding. These children of nature are quick to read the heart. "For an Englishman in the garb of his own country the natives have a place in their minds, and for a Hindu in his proper dress, but an Englishman in a Hindu's costume only confuses and makes them suspicious."

A pleasant thing for all was Mrs. Gates' genial presence. The LINK will know her as the ex-secretary of the W. F. M. S. of the east, and as a speaker at our annual meeting in London years ago. She is now making the world's tour of Baptist Missions. She spoke impressively to the native congregations, telling them of her joy in seeing them face to face, that if she knew their language she would never go home, but that soon she and they would meet again where they would be able to praise together their common Saviour with a common language. A marked feature in the reports was the testimony concerning the Sudras. More than one told of remarkable movement among this solid middle class towards the Light. They now invite in some places, instruction even from the (formerly) low-caste preacher. This is cheering. To us it was most interesting to revisit the scenes of our first experiences in India, and to meet the very first Tulugus we ever saw. How often the name of A. V. T. was spoken. "He took me into the school." "He baptized me." "He gave me this name." "He cured me when I was sick." Thus they spoke with tearful eyes. Let none say the Tulugu is ungrateful, or a mere time server. It is false. This thing struck me. Our brother did with his might what his hand found to do. If he builded, he was satisfied with nothing but the most durable and well finished work. On his large garden he lavished strength and money. After 20 years—what? The marble like surface of pillar and wall are seamed and scarred and hidden under common white-wash. The beautiful garden lies a deserted waste. Some things that he did so well have been as thoroughly undone by his successors, but the hearts in which he enkindled pure and holy purposes and prospects, are gleaming still with love to him, and love to God, and the end is not yet.

So we came home glad and thankful for our conference. We got just what we wanted, a better knowledge of the work on this field, a heart-drawing towards our fellow missionaries, a sense of feeling in touch with our new environments generally. We thank God

that these environments are so congenial, and the near future so rich in promises of good.

M. B. McLAURIN.

COCANADA, India, Jan. 17, 1893.

Dear Mrs. Newman:—There is much to write about, but not much time for writing. After meeting very many at Bombay, we started for home, and spent a few days at Akidu. Then set out for here and arrived on Saturday about noon. Yesterday (Monday) we held our own Conference, and to-day several have arrived from the North, and we are to begin the larger conference at 2 p.m. All of our missionaries are present except Mr. and Mrs. Lafamme and Mrs. Brown. More next week.

Yours,

J. CRAIG.

THE COCANADA TOTAL ABSTINANCE SOCIETY.

[This Society held its Seventeenth Anniversary meeting in the Baptist Chapel on Tuesday, 27th September, commencing at 7 p.m. It is interesting to note the various methods of work employed by our missionaries in India. The work in connection with this Society is with the English speaking population of Cocanada. We give the programme of their Anniversary meeting.—E.]

PRAYER.

CHAIRMAN.

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| Hymn | Onward Christian Soldiers. | All. |
| 1 | Glee | Temperance glee |
| 2 | Solo | "Rocked in the cradle of the deep" |
| | | Mr. Philip. |
| 3 | Action Song | "Work for us all" |
| | | Timpany School. |
| 4 | Song | "Busy little mothers" |
| | | Ten little girls. |
| 5 | Reading | "A Physician's Story" |
| | | Mr. White. |
| 6 | Solo | "Message from the king" |
| | | Miss Brown. |
| 7 | Song | "Love at Home" |
| | | Junior members. |
| 8 | Recitation | "The Washed Embroidery" |
| | | Ethel Powlesland. |
| 9 | Quartette | "Look to Jesus" |
| | | Mrs. Barrow, Miss Baskerville, Messrs. Barrow and Philip. |
| 10 | Chairman's Remarks. | |
| 11 | Action Song | "Birdies' Ball" |
| | | Timpany School. |
| 12 | Solo | "The Beautiful city" |
| | | Mr. Barrow. |
| 13 | Recitation | "If" |
| | | Lottie Gill. |
| 14 | Pianoforte Solo | "Zampa" |
| | | Mr. Barrow. |
| 15 | Action Song | "The Cobbler" |
| | | Timpany School. |
| 16 | Reading | "After Hoods Lady's Dream" |
| | | Miss Brown. |
| 17 | Duett | "I am the Way" |
| | | Mr. Barrow, Miss Baskerville. |
| 18 | Recitation | "The last Hymn" |
| | | Miss Baskerville. |
| 19 | Quartette | Arise ye Soldiers. |
| | | Hymn No. 329 Songs and Solos. |
| 20 | | God Save the Queen. |

The children of the Timpany Memorial School, were as usual well to the front and contributed in no small measure to the success of the evening. "The Washed Embroidery" and "If" were well recited by Ethel Powlesland and Lottie Gill. Where every exercise was so well done it would be difficult to make any distinction, but Miss Baskerville's recitation of the "Last Hymn" deserves special mention. This was impressively rendered and highly appreciated. Mrs. Barrow ably pre-

sided at the piano. At the close of the meeting in the response to the Chairman's invitation, eight signed the pledge, one of these was a little fellow 6 years old who at that early age determined to cast his lot with us, and three of them were Hindu gentlemen, the only three non-Christian Members of the Society, whose example is commendable and whose co-operation we heartily welcome.

Work at Home.

NEWS FROM THE CIRCLES.

OLIVET CHURCH, MONTREAL.—We have had excellent meetings in the Olivet Women's Foreign Missionary Circle. Mrs. T. B. Brown is the President. Each month has brought us fresh letters from Africa, India, and at our last meeting we listened to a very interesting letter from our late pastor's wife, Mrs. Upham, which was really an address on Missions to the Jews or the lack of interest that Christians take in their conversion to the Lord Jesus Christ. This winter we have thus far had no pastor but the supply has been very good and we hope soon to welcome our new pastor Mr. Hinson, from Moncton, N. B., who has accepted the call to Olivet Baptist Church, Montreal, and we look for showers of blessing.—JANE CLAXTON.

ST. CATHERINES QUEEN ST. Circle held its January meeting, the special subject of the meeting being Foreign Missions. The different stations were taken up and papers were read and talks given upon them. This proved very interesting. The time was not sufficient for more than half the statements to be brought up, so the programme will be continued in February. The Circle is looking forward to better things and hoping to increase the interest this year. To this end they have subscribed for extra copies of the LINK to be sent each month for distribution among those uninterested.

2ND ONONDAGA BAPTIST CHURCH.—The ladies of the Mission Circle held an open meeting on the evening of January 17th, the object being, mainly for the purpose of getting others more interested in Mission work. Before 8 o'clock a fair number had gathered and the meeting was opened, the President, Miss Maggie Calder, in the chair. All joined in singing "All hail the power of Jesus' name" and after reading of Scriptures by the President, our pastor Rev. C. H. Emerson led in prayer. After singing another hymn, Miss Marian Jones read "God's tenth," then followed a recitation by Miss Minnie Howden, "Ten cents a week and a prayer." The secretary then read "Ezra and me and the boards." The chief feature of the meeting was the excellent paper read by Mrs. Emerson, who organized our circle a year and a half ago, and who has been untiring in her efforts to make the meetings interesting. A very interesting paper was then read by the President on the subject of "giving." It was listened to with much attention. An offering was taken amounting to \$8.00 to be equally divided between home and foreign missions. The Treasurer read a short report on the work done since our organization. An invitation was extended to the ladies present to attend the meetings of the society. The meetings have greatly increased the interest in mission work, especially in foreign missions, and though our Circle is not old, we have our meetings regularly and the members are almost always present.

After singing "God be with you," the meeting was closed by an earnest prayer by Mrs. Emerson, imploring God's blessing to attend our efforts.—M. M.

WHITBY.—The Mission Circle here gave an "At Home" at the residence of our President, Mrs. R. Richardson, last month, which proved a success in every way. The evening was fine and the sleighing excellent, so the drive of four miles to our sister's home was much enjoyed by the number who took advantage of it. A programme was rendered during the evening and refreshments served and a general feeling of "at home" prevailed, our President doing all in her power to strengthen that feeling. A good interest is being taken by the members in the work and we are looking forward to successful meetings during the coming months, and much work being done. When our Captain's command is "Go" why should we halt.—MARY RAY, Sec.

NEW CIRCLES AND BANDS.

PORT HOPE.—Our Mission Circle and Band of the Church held their annual "Thank-Offering" services, the first week in February, and we are glad to say that members responded heartily in both cases with their gifts. The "little ones," as well as those of "larger growth," appreciated this way of expressing their gratitude to the "Giver of all good gifts," for the countless mercies which we are constantly receiving from Him. The amount received by Circle \$20.40, Band \$8.25. We also had an evening meeting, November 4th, at which Rev. John Craig gave a farewell address and spoke in a special way of our work on the "Telugu Field." The collection taken at the close of this meeting, \$12.00, was equally divided between the Circle and Band.

WEST LORNE Mission Circle organized by Mrs. Peer January 18th. Officers, President, Mrs. Peer; Secretary, Miss D. E. Munro; Treasurer, Mrs. J. Keefer.

BRANTFORD First Church Boys' Band organized, Miss Grace Smith leader, name "The Reapers."

QUEBEC.—Our Circle is, perhaps, conducted in a slightly different way from most. Until lately we held fortnightly meetings of an hour's duration, between the months of October and April, this winter we found it advisable to hold our meetings once a month. We combine home and foreign mission work. Our membership is twenty, the average attendance for last year six. Hitherto our membership has been confined to the younger members of the congregation, we are now making an effort to induce the married ladies to join us, and we hope that an increased membership will prove helpful in many ways. At our meetings this winter we have had very interesting missionary programmes, at every second meeting we have had some sewing to occupy our fingers, and, as a result, we have a nearly completed quilt, which is to be given to the French Mission in connection with our church. The young man Prakasam, whom we have been supporting at Samulocotta Seminary during the past four years, has written us several very interesting letters which we consider very creditable specimens of his progress. Miss Hatch has also very kindly written to us several times, her letters are always more than welcome. The Children's Mission Band, called the "Willing Workers," which was organized in connection with our Circle last year, will do good work, we hope. The little "Willing Workers" are trying to show their right to the name.

We feel it is desirable to procure our funds by cheerful giving, but we have found it almost impossible to rely altogether upon what may be freely given, and are obliged to resort to other methods. On the seventh of this month, we held a public meeting. Our primary object was to create a greater interest in missions, and a very interesting programme was arranged. One of the chief features of the evening was a debate upon the advisability of abandoning all missionary work, at home and abroad. Many earnest and eloquent appeals were made on behalf of the various mission fields and the result was in favor of mission work in all lands. Our collection that evening amounted to \$7.95, and proceeds of sale of refreshment to \$15.42, \$5.52 of which belongs to the "Willing Workers" who brought homemade candy and sold it in little boxes of their own making. In spite of many discouragements, we are looking forward to the months of work before us, and are hoping and praying for an increase of interest in the work of missions both home and foreign.

NEWS FROM THE AID SOCIETIES.

CANARD, Kings Co., N.S., writes of a meeting held on H. M. Day (January 15th) with good results. The Society has done much to awaken a deeper interest in Missions, and in stirring the hearts of the workers to renewed energy in the great work of saving souls. The Roll Call is used, and adds great interest. Since the society was reorganized a year ago, fifteen members have been added. A map has been obtained and several map lessons have been of great benefit. Miss A. A. Veysey, secretary of the Aid Society at Woodstock, N. B. writes that they had given \$18.00 the first of the year for Home Missions, so on the Day of Prayer for Home Missions their collection was but \$1.50. This is however a good showing in two months.

LAWRENCE TOWN, Annapolis Co. - We feel certain that we have entered upon the most prosperous year in our Society since it was organized nearly nine years ago. The first meeting of this year was well attended and very encouraging for not only did those present manifest great earnestness in this work of missions but our ranks were strengthened by the addition of one sister and we learn that more will soon swell the number. The Secretary's report showed that the present membership is 24 and that during the past year we raised \$24.31 for Foreign Missions, and \$8.35 for Home Missions. We feel to pray that the Lord of the harvest will send forth labourers into His harvest. - J. M. NEWCOMB, Secretary.

WANT of space forbids the extended account of the Annual Meeting of the W.M.A. Societies of Halifax and Dartmouth, which was held in the Dartmouth Church the end of January, and for which we had taken notes. Suffice to say it was one of our best meetings, and it is not too much to say that we only wish it were possible to have every address given that evening printed in leaflet form for distribution. We subjoin two of the Reports regretting that the one from the North Church has not reached us.

THE 22ND ANNUAL REPORT OF THE WOMANS' MISSIONARY AID SOCIETY OF FIRST BAPTIST CHURCH, HALIFAX.—We regret that our Society has so little of interest to report this year. Our monthly meetings for prayer have been held regularly with but two exceptions

when the weather was stormy. Though these have not as a rule been largely attended the few who have faithfully met together, can truly say that they have always received a blessing by going. This being the Carey Centennial the chief thought that occupied the minds of the Society was how to raise more money for missionary purposes, and how to get a greater number of the sisters of the church to take an interest in the Society. Surely when we have such a large number of female members in the church, we should have more than 60 in our Woman's Missionary Aid Society. Did not our dear Lord say "Go out into all the world and preach the gospel to every creature?" And if we cannot go ourselves (our duty lying at home), is not the command just as binding on us? Should we not do all we can by giving as the Lord has blessed us. And meeting together to pray for those who have gone so nobly forth at the bidding of the Master far from home, friends and native land. Oh what a little, what a very little we do to hasten that glad day. "When the Kingdoms of the world shall have become the Kingdom of our Lord and His Christ." Our officers for the ensuing year are:—President Mrs. Saunders, 1st Vice President Mrs. Chute, 2nd Vice President Mrs. A. Smith, Treasurer Mrs. L. Hart, Secretary Miss F. Parker. Our Treasurer reports—Number of members in the Society, sixty; number of Links taken nineteen, Home and Foreign Missionary money \$65.00.—Secretary E. J. FRASER.

REPORT OF TABERNACLE AID SOCIETY, HALIFAX, FOR THE YEAR ENDING IN DECEMBER 1892.—Another year has passed since we sent our first greeting to our sister societies. As we look back over the battles fought and the victories won we thank God and take courage. Thank Him that some degree of success has attended our efforts in waking up an increasing interest in both Home and Foreign Missions. We take courage because His promises are sure and as broad as our needs. If we could only get the wants of our Home and Foreign Fields so interwoven into the fibre of our being that every heart throb would tally with an effort for the uplifting of our down-trodden sisters in India, and give the Gospel to the destitute at home, then would our conduct comport with our Creed of Consecration to Christ; the wilderness and solitary place would soon be made glad, and all complaint of lack of interest in the work be a thing of the past. We are much pleased with the idea of giving fifteen minutes in each meeting to Home Missions. The Sisters of our Society are in full sympathy with Home Mission work; this could not be otherwise as some of our members came from country fields that are to-day destitute of Pastoral labor and as our thoughts go back to home and friends still dear, we long to have them enjoy the privileges of the Gospel that are so dear to ourselves. At our last annual meeting, the beloved President of our Union as well as Sister Archibald were with us; since then they have each been called to enter more immediately upon the work in different spheres and our prayers go with them for successful issues. As we enter upon a new year of work, our heart's desire is that God's blessing may rest upon all our efforts and that the inspiration given to all during the centennial year just closed may not only follow us through this year, but through all coming life. During the year we have forwarded \$37.71 for Home Missions and \$26.50 for Foreign Missions, Total \$64.21. Number of MISSIONARY LINKS taken 10. Number of sisters in the society 49.—MRS. THOMPSON, Secretary.

THE ELEVENTH ANNUAL REPORT OF THE WOMAN'S AID SOCIETY OF THE DARTMOUTH BAPTIST CHURCH.—After listening to the many papers which have preceded this you will almost be ready to say "of writing of papers there is no end and many reports are a weariness to the flesh." Nevertheless, let me ask you again to join with us in praising God for all the way in which He has led this Society during 1892. Over smooth and rough places has been our journey and many mistakes and missteps have sometimes caused us to lose sight of the watchword, "Be not weary in well doing." Strengthened however by the words of our Great Commander, "Only be thou strong and very courageous," we have in His name been able to accomplish more financially than in any previous year. Our monthly meetings have been regularly held, and fairly well attended. Sometimes dwindling to three and four and once increasing to the incredible number of forty-five, which can be accounted for in the following way: Last November by a request of our President who desired greatly to increase the interest in Mission Work, an invitation was sent to every lady member of our church and congregation, to attend an informal meeting and five o'clock tea in the vestry. Over forty responded and were very pleasantly and profitably entertained for two or three hours with Missionary intelligence and social conversation. The following month our attendance numbered six, but since then we can report an increase in interest as well as numbers which we hope will continue. Our membership at present is twenty-five, four less than last year. We raised for Foreign Missions, \$52.17; for Home Missions, \$23.74. Total amount for the year, \$75.85. An increase of over \$10.00 on last year, and more than \$70.00 on the first year's subscription. Our Mission Band known as "Willing Helpers" comprises the whole Sunday School. Collections are taken in most of the classes every Sunday but some members have their mite boxes at home and bring them at the end of the quarter. Since re-organization of the Band in 1889, (three years and a half,) we have raised \$231.16, being an average of \$16.51 per quarter. From every Woman's Aid Society all over the Maritime Provinces goes forth the cry, "Oh for some way to increase the attendance at our monthly meetings." If however every sister felt the success or failure, of the Missionary Enterprise depended upon her presence every month, would then be as many vacant seats? Our Father can carry on this work without any of us, but a great deal does depend upon the united earnest Christlike prayer of all the sisters in our churches and once a month is the only time we have the opportunity. Two visits of the death angel, sorrowfully reminded us this year of the necessity of redeeming the time, for silently in the 4th watch of the night came the message to one dear sister, "The Master has come and calleth for thee," and suddenly there was with the angels another of God's faithful servants added to the multitude of the Heavenly Hosts. Her influence rests as a benediction upon many who are left to carry on the work. Again a few months later an older sister heard the summons, and afterwards and painfully finding the turbulent river passed into the better land leaving those who remain listening to the soft sweet voice through Eden stealing, such as to angels know, Hope's cheering voice is ever thrilling, "It is better farther on." Night and day it sings the same song, softly in an under tone, Singing as if God had taught her "It is better farther on." Every tick of the clock reminds one of the brevity of time and the never ending eternity and yet we seldom realize the sweet

thought that *now* is the only opportunity given in which to work for God. There are noble women doing God's own work in heathen lands. Though we cannot join their number,—we can reach some helping hand across the ocean vast and mighty. For its depths a prayer can cross. We can pray oh yes my sisters! Women always, all *must* pray; but remember that our praying must bear fruit from day to day. Let us heed the truthful saying by a monk whom God has led "He could seldom keep long vigils." *Working* was to pray he said.

BUREAU OF MISSIONARY INFORMATION.

TO THE PRESIDENTS OF OUR MISSION CIRCLES.—The Corresponding Secretary has recently handed me for the Bureau, a number of papers written by Sisters of our Circles all over Canada, and by some of the Missionaries. These papers are very interesting and instructive, and will be of great help to you in preparing material for your Circle meetings. Good papers are often difficult to procure, they take time and study, requisites your ladies may be unable to bestow because of other urgent and legitimate claims. Then send 3c for one of the following and thereby secure a pleasant and profitable meeting.

1, Woman's Work in the Church for Foreign Missions; 2, Kesbub Chunder Sen; 3, Some Facts and Figures Concerning our Telugu Mission; 4, Madagascar; 5, The Hermansburg Mission; 6, Woman's Work in Missions; 7, The Telugu Mission; 8, Christian Activity; 9, Sketch of the W. M. A. Society of the Lower Provinces; 10, Christ's Dominion on Earth; 11, Africa; 12, Rivers of India; 13, Missionary Colloquy between Pleasure, Philanthropy, Missionary and Telugu; 14, Telugus and their Country; 15, Sketch of Telugu Mission; 16, Caste in India; 17, China and Her Mission Fields; 18, Lines on the Death of a Telugu Pastor; 19, Weighed in the Balance and Found Wanting; 20, Why We Work; 21, Lutchee's Nose Jewel; 22, Some Inmates of an Indian House; 23, A Hot Day in India; 24, Telugu Land; 25, Reasons Why We Should Make the Missionary Meeting Interesting.

These Papers will take on an average five minutes to read. Numbers 1, 4, 5, 6, 7, 9, 11 and 17, will take ten minutes. Nos. 12, 21, 22, 23, 3 minutes. No. 2 is the life of a Hindu gentleman of renown. No. 5 The history of a Mission founded and stationed in Africa, by a small German village. Nos. 8, 10, 19, 20 and 25 are *not* dry. Nos. 4, 17 and 11 are full of interesting, well condensed matter. Nos. 7, 14, 15, 16 and 24, will be read with special interest, and *all* will repay reading.

Address all orders to MISS STARK, 64 Bloor St. E., Toronto.

Russia has finally decided to permit the importation of the Bible free of duty, when printed in any other language than the Russian; but no translation of the Scriptures in that language may be circulated within the confines of the empire or its dependencies unless printed by the authority of the Holy Synod.

Missionaries often make queer mistakes in studying the languages of the people where they labor. Recently one in India startled the servants by ordering for breakfast a "boiled blind man" instead of "boiled eggs."

It is very important that I should know this so as to make no mistake in giving the same pupil to two Bands to support. So if any Mission Band leader or secretary should see the name of their pupil on this list please drop me a post card without delay telling me so that I may enter it in my book opposite the girl's name.

I have not yet received a revised list of the girls in the Tuni Boarding School, but will publish it in the LINK as soon as Mrs. Garside sends it.

Mrs. Craig writes: "It has always seemed to me that a greater interest can be kept up amongst the boys and girls at home if they are especially interested in some girl out here. Our boarding school is for Christian girls only, but others may attend the day school if they wish. It is not under Government Inspection and no help has been received of course. The reading-books used are those of the Christian Vernacular Education Society which we can use and still follow the Government Code. We have no books in the school that are objectionable. We are too anxious ourselves to root out all notions of idolatry to allow them to read anything that would foster that feeling. The name of our matron is Mrs. Smith. Her father was a soldier sent to India but soon after landing in Bombay both he and his wife died of typhoid fever, and their little girls were placed in the Lawrence Asylum at Ootacamund. It is a large school for the orphans of soldiers and is supported by Government. She is a very useful person to us and is a great help in our medical work as she has had more experience than I have." Perhaps some Christian mother who reads about this school would like to support one of these little girls. Or some sister who has had a longing to go herself to this heathen land and tell the old, old story of Jesus and His love. Your way may have been hedged in, my sister, but you might have a representative in India, supported by you, who would carry this message of life to our sisters who have never heard the joyful tidings. While we are exceedingly anxious that each of our Mission Bands should have one of these pupils under its care, we do not want to deprive older friends of a share in this work. I should be very glad to answer any letters from those interested in the work at any time. Many of our Bands have written to me since I was appointed Superintendent, but I want to hear from you all. Please tell me how much money you raised last year, and how you spent it? I mean how much of it was for Foreign Missions, how much for Home Missions, how much for Grande Ligne, or if you have any other way of doing good, as in flower or fruit missions, or visiting the sick at home. Please send me a full report of your work that I may keep a record of it in my books. Tell me your membership, how many boys, how many girls, how often you meet, and any other items that would be of interest to other Bands. I will send our editor news from the Bands which will be printed in

your own department of the LINK. My address is Mrs. Halkett, 347 MacLaren Street, Ottawa, but the boys and girls know me better as

"SISTER BELLE."

NEWS FROM MISSION BANDS.

GINSON, N. B. Jan. 28th, 1893.

Dear Miss Johnstone.—One year has passed since our little society was organized. We have had our regular meeting each month and have contributed upwards of fifty dollars to missions. A lot of things were carefully prepared and sent in the box. We feel very much encouraged and trust God will bless us in our work through another year as He has in the past. A Mission Band was organized September 14th 1892, with 29 members. The officers are, Laura Bradley, Pres., Nellie Hoben, Sec., Lizzie Cowperthwaite, Treas. We obtained a map of the Telugu field and find lessons from it very interesting.—N. HOBEN, Secy.

DELTA Y. P. B. M. SOCIETY.—We organized our Society last March with six members, with Mrs. Moyle (wife of our pastor) as president. We meet monthly at the Parsonage. Our meetings are partly devoted to missionary readings and partly to devotional exercises. Since October our pastor (Mr. Moyle) has taken a course of Bible Study with us and we devote one hour to this work; all take part freely and each does his own work. A fee of 100 a month is paid and this together with the aid of the Mission Band goes to support a student (Kondareuben) in Samulcotta Seminary, India. Since March our numbers have increased to eleven and we are still hoping for more. We met at the parsonage December 30, and had a very enjoyable evening, the pastor and his wife taking part in the evening's amusements. HERBERT T. BRESKE, Treas.

ON THE evening of December 29, 1893, Rev. F. C. Moore delivered at Waterside a very interesting and instructive lecture on "The English Bible," for the benefit of Waterside-Mission Band. A few words from the Corresponding Secretary, after which refreshments were served. The proceeds of the evening, \$11.85, is to help on Mr. Morse's salary, his letters being regularly taken up at the Band Meetings.—M. F. FILLMORE.

A MISSION BAND was organized at Newcastle, N. B. in 1891 by Mrs. Archibald. Name of Band, "The Lone Star." Meetings were appointed to be held fortnightly. In January 1892 a Mission Concert was held at which \$8.59 was realized. In June \$6.00 was sent to Foreign and \$5.00 to Home Missions. After this the meetings ceased for a while but last autumn the Band was re-organized with a membership of 26. Mrs. John Clark, President, and Miss Maggie Clark, Secretary. The in-

terest and membership are both increasing. The Band has procured a map of our Telugu Missions. What every band should have.

VICTORIA, Feb. 20th, 1893.

I HAVE been intending for a long time to write and tell about our "Mission Band" work here. When the ladies of the Mission Circle asked me to take up this work, I felt it was a burden of responsibility the "flesh" would rather have done without. But I made up my mind, by God's help I would do my best to start a Mission Band in Vittoria. I made it a matter of prayer that God would bless the work and believed he would. But my most sanguine expectations were more than fully realized. We organized in June last with many girls but few boys. We prayed God to send us more boys. He did so and now we have a noble band of boys and girls, the very nicest girls and boys their President thinks in the world. So well behaved, so kind, and willing to work. My dear Mrs. Newman do you think it too much, to ask God in faith, *nothing doubting* for every soul in my Mission Band? God is able, and willing. Of this one thing I am sure: They will be better girls and boys by attending the meetings, for God's word shall not return to Him void. And now I must tell you about our Christmas festival. The barrels were opened and the money counted then, and what do you think it amounted to for six months, \$18.55! was'n't that good? The children were so joyous when it was told them how much they had raised that they shouted and clapped their hands for fully five minutes and when what the Treasury had taken in was added it was \$23.50, and do you not think we can afford to be proud of our Band! God bless them all. To Him we ascribe all the glory, for without Him we could do nothing. In Christian love,

IDA NEWTON, Pres. Vittoria Mission Band.

A BIT OF LOGIC.

RUFUS lay at full length on the sofa, and puffed a cigar, back parlor though it was; when Mr. Parker reminded him of it, he said there were no ladies present, and puffed away. Between the puffs they talked:

"There is one argument against Foreign Mission work which is unanswerable; the country cannot afford it. Two millions and a half of money taken out this year, and sent to the cannibals or somewhere else. No country can stand such a drain as that upon it, with everything else it has to do. Foreign Missions are ruinously expensive."

The two young sisters of Rufus, Kate and Nannie, stood on the piazza and laughed.

"O Rufus!" said Kate, "you won't take a prize in college for logic, I am sure."

"What do you mean little monkey? And what do

you know about logic?"

"More than you do, I should think. Just imagine the country not being able to afford two millions and a half for missions, when just a few years ago it paid over four millions for Havana cigars. Have you thought of that, Rufus?"

"And I wonder how much champagne is a bottle!" chimed in Nannie. "How much is it, Rufus? You know about ten million bottles are used every year. And O! why, Rufus, don't you know that we spend about six millions for dogs! Something besides Foreign Missions might be given up to save money, I should think."

"Where did you grow so wise? Where did you get all these absurd items?"

"We got them at the Mission Band; Kate is Secretary, and I'm Treasurer, and these figures were all in the dialogue that Dr. Stephens wrote for us to recite. If you choose to call what he said absurd, I suppose you can; but he is a graduate from a college and a theological seminary besides. I mean to tell him that you think two millions and a half for Foreign Missions will ruin the country; I want to hear him laugh." And then the two girls laughed merrily.

"You needn't tell him anything about it," said Rufus, sharply. After the girls ran away he added thoughtfully:

"How fast girls grow up. I thought these two were children, and here they are with Mission Bands, and their large words about secretaries and treasurers."

"And their embarrassing facts about money," interrupted Mr. Parker. "Those girls had the best of the argument, Rufus;" and then he, too, laughed.—*The Parry.*

CLAUD'S BIRTHDAY.

Claud was thirteen last Monday. He has been a Christian, as we trust, for more than a year. His Aunt had thought a good deal about what she would give him for his birthday present, and this was what she did. She got a little barrel with a place on the top to drop in pennies. On the side on a pink slip were the words: "Attempt great things for God." She took her purse and went downstairs. Then she called Claud away to a quiet corner where she could talk to him alone. And this is about what she said.

"You are a Christian are you not, Claud?"

"Yes," he replied.

"Then, said his Aunt, I think you will like to give a tenth of all the money you receive for the Lord's work. I wish I had known when a child how blessed it is to give a regular portion of all I received to the Lord. I have learned since, and I would not for anything be denied the privilege of giving to Him who gave all for me. Will you accept this little barrel on your birth-

day and use it to hold your tithes?"

Claud most gladly accepted it and agreed to put into it a tenth of all he received. Then his Aunt handed him a shining silver dollar, and with shining face and eyes Claud said ten cents of it should go into his barrel.

Girls and boys, how many of you will lay by a tenth of all your money for the Lord's work? If I were standing in your presence I would say, "Let me see your hands," and I am sure I would see many hands up, promising to do this. Now get you a little box or bag and begin to-day. Wouldn't I like to have your report in a year from now and add it all up and see how much it would make. Why, suppose in one town there were only ten boys and girls that did this, and each one laid by but one penny a month. In a year that would make one dollar and twenty cents. Then suppose ten girls and boys in one hundred towns did this, the sum would be one hundred and twenty dollars. And there are hundreds of boys and girls in many a town, and hundreds of towns. What a sum it would all make! The *King's Messengers* would like to hear from any of the boys and girls who are tithing their money.—ELLA MILLER, in *King's Messengers*.

SOME SUGGESTIONS.

I know of a mission band belonging to a large city church, whose organization presents some ideas worth copying. In the first place the children's band was organized by members of the "Young Ladies' Society," who naturally knew a good deal more about such things than the little folks themselves. Thinking it best not to attempt too much at first they addressed their calls for volunteers to the girls of the Sunday School. The response was so ready that an unthought-of danger threatened the new band. It seemed likely to be too big. How could so many girls of all ages and sizes go to work together? The large band was therefore divided into five sub-bands, the Pansies, the Marguerites, the Mignonettes, the Rosebuds, and the Forget-me-nots. These last were the very smallest lots of all. The president of the whole band and the leaders of each sub-band were young ladies but all the other officers were children. The badge is a new penny with a hole in it to receive a ribbon. The Pansies tie their pennies with purple, the Mignonette's ribbons are green and white, the Rosebuds' pink, the Marguerites' yellow and white, and the Forget-me-nots' blue of course. Says a little Eorget-me-not, "Our badge is the prettiest of all," but I am sure that those tall Pansies and Rosebuds will not agree with her. Each sub-band holds its own weekly or monthly meeting and chooses its own special subjects of study and work, but all contribute their money to the general fund, and meetings of the whole band are held several times a year. In June when flowers and strawberries were cheap the leaders gave the children a strawberry supper. Five tables were spread, and decked with the chosen flowers of a sub-band and surrounded by a row of bright faces. When the pastor looked in on this bright scene he said, "I have seen many lovely sights in this church parlor, but this is the most beautiful of all." But loveliest of all is the ready and eager response of these children to an invitation to work for Christ. The young ladies say now, "Why did we not think of it sooner?"—*Missionary Banner*.

ADDRESSES.

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Of Ontario: Pres. Mrs. W. D. Booker, Woodstock, Ontario; Sec. Miss Buchanan, 165 Bloor St. East, Toronto; Treas. Miss Violet Elliot, 109 Pembroke St., Toronto; Sec. for Bands, Mrs. West, 51 Huntley St., Toronto.

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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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