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The Canadian Missionary Link

CANADA.

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

INDIA.

Vol. 11, No. 1.] "The Gentiles shall come to Thy light, and kings to the brightness of Thy rising."—Is. lz. 3. [SEPT., 1888.

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THE CENTENIAL of Dr. Judson's birth was recently celebrated in a very impressive way in Walden, Mass.

THE MISSIONARY REVIEW.—This great magazine continues to grow in interest. We are still able to offer it to our readers at the reduced price of \$1.75.

MR. AND MRS. CHURCHILL, of Bobbili, India, will have the hearty sympathy of the readers of the LINK in this their time of sorrow over the death of their beloved son.

REV. JOHN McLAURIN has returned from his trip to England, considerably improved in health. His interesting account of the Missionary Conference many of our readers have seen in the *Canadian Baptist*.

THE GREAT MISSIONARY CONFERENCE.—We have seen a number of excellent reports of the great meeting in London. That of Dr. Pierson, one of the Editors of the *Missionary Review of the World*, seemed, on the whole, best adapted to the purposes of the LINK. We have copied his first letter in full from that excellent periodical, from which also we have extracted the "Missionary Items," which we publish this month.

ARREARAGES.—It is very unpleasant to be continually calling attention to arrearages; but we believe that it is better for all concerned that the paper be conducted in a strictly business-like way. The names of subscribers opposite which stand the dates Jan., Feb., and March, '88 (being six months or more in arrears), must be struck off if the subscriptions are not in hand by the close of the month.

REV. J. HUDSON TAYLOR.—This noted mission worker has had a hearty reception in Toronto, and has no doubt awakened a profound interest in mission work in China, especially in the China Inland Mission. Many of our readers know something about the vast work that is being done by this Society of which Mr. Taylor was the founder, and has been the chief promoter. The services held in the Bloor St. and Jarvis St. Baptist churches, and in the Y. M. C. A. Hall, were occasions never to be forgotten by those whose privilege it was to be present. Mr. Taylor impressed his audiences as a man of extraordinary faith and spiritual power. We trust that his visit to Canada and the United States will be the means of giving a new impulse to mission work on this Continent.

FAREWELL MEETING TO MISSIONARIES.—Misses Stovel, Simpson and Baskerville have departed for their new home in India. The time of their departure from Toronto was rather an unfortunate one, as many of the leading missionary workers were absent from the city; but a goodly number of our best people assembled at Miss Buchan's residence on the evening of Aug. 27, to bid them farewell. The meeting was an informal one, and offered an excellent opportunity to the friends assembled for social intercourse, and for becoming better acquainted with the sisters who are going hence to the Gentiles. After an hour or two of social converse, Rev. James Grant, Secretary of the General Board, called the meeting to order. Rev. John Alexander led the meeting in prayer; Rev. Elmore Harris read some appropriate passages of Scripture; the Chairman delivered a fitting address to the missionaries, and Professor Newman led in a closing prayer. After refreshments had been served, the friends dispersed, feeling that the meeting had been one well worth attending.

THE ANNUAL MEETING OF THE ONTARIO SOCIETY.—The time of the Annual Meeting has not yet been definitely fixed. It will probably be about the last week in October. The place will be Toronto, and the meetings will be held in the Bloor Street Church. As a member of the Bloor Street Church, the Editor can assure the friends of a hearty welcome, and we are sure that the sisters of the other churches in the city will co-operate with the Bloor St. sisters in making all necessary arrangements for the entertainment of the delegates. We trust that the meeting will be an unusually large one, and that nothing will be left undone that would tend to promote its success. Full and accurate reports should be in the hands of the Associational Directors in time for them to compile the statistics. Delegates should be appointed *who will agree to go*, and they should prepare themselves, as far as possible, to contribute to the interest of the meeting. If we all do our part we may be sure the Lord will supplement our efforts with His blessing.

Bearing the Yoke.

Matt. xi. 29.

BY MRS. J. J. BAKER.

How easy Thy yoke! let me bear it forever;
 Forbid that earth's joys or its sorrows should sever
 My soul from its bondage to Thee.
 How easy Thy yoke! not alone do I bear it,
 For Thou art beside me, blest Saviour, to share it,
 The yoke is on Thee and on me.

Beneath Thy yoke, Lord, I find peace that abideth
And passeth all knowledge; find strength in which hideth
The soul from the touch of life's bane.
Beneath Thy yoke, Lord, I find joy full of glory,
Exceeding, eternal; find rest calm and holy—
Sweet rest for the weary soul's pain.

Beneath Thy yoke, Lord, I find light all-resplendent,
That shineth more bright until growing transcendent
It ends in full glory above.
Beneath Thy yoke, Lord, I find love without measure—
A perfect, a free, inexhaustible treasure—
Thy wonderful, wonderful love.

Missionary Items

The Indian census shows that the native Christians are increasing fifteen times as fast as the general population.

The Maharajah of Darbhanga, of Bengal, has given \$25,000 for a hospital and dispensary in connection with Lady Dufferin's medical work. His gifts for benevolent purposes the last eight years reach fully \$1,700,000.

At the Conference on Foreign Missions in London, Sir W. W. Hunter said that while the ordinary increase of the population of India had been 10½ per cent., the increase of Christians had been 64 per cent. in the last ten years.

The money given by the women of the Presbyterian Church in the United States during the past sixteen years amounts to \$2,150,000, representing the entire support of more than 200 women missionaries, 200 native Bible readers, and more than 150 schools.

In this (Italy) stronghold of Roman Catholicism the work of the British and Foreign Bible Society has met with marked success during the past year, the distribution being 33,349 copies in advance of the year preceding. The figures are: Bibles, 7,322; Testaments, 18,885, and portions, 102,821; total, 129,028.

During the six years, 1881-7, the Northern Baptists expended for Home Mission work, as shown by the receipts of the "American Baptist Home Missionary Society," \$2,258,656. For the same period they expended for Foreign Missions, as shown by the receipts of the "Baptist Missionary Union," \$2,327,239. The Southern Baptists, during the same six years, contributed for Home Missions \$455,399, and for Foreign, \$472,411.

The Women's Foreign Missionary Society of the Presbyterian Church in Canada reports \$10,058 as the amount of last year's receipts. Its foreign work is thus summarized: three schools for our own Indians in the Northwest, one girl's school in Formosa, six schools under the care of our ladies in Central India, six native teachers assisting in these schools, two Bible women, general missionary work in the hospitals, villages and zenanas, three missionary teachers, one medical missionary, one lady ready for the work, one lady in Canada receiving medical education, donation for Trinidad.

The Hindus are not disposed to allow Christianity to win a victory in India without a struggle. Publications in defence of Brahminism are scattered widely over the country. Just now we hear of Hindu Tract Society started in Madras, which is issuing large editions of hand-

bills monthly, in which the Christian religion is furiously attacked. The English missionaries report that all this is working for good, and that "the Tamil country is being stirred as never before." These conflicts are rousing men from their indifference, and will lead to decision either for Christ or against him.

A Parsee girl in India named Sorabji has become quite distinguished for her intellectual ability. In her University course she has gained scholarships each year, and has kept at the head of the list of competitors in English. She has recently graduated in the first class. Only six students in all, of whom the remaining five were men, succeeded in obtaining this degree. Miss Sorabji is the only "girl graduate" in the Bombay Presidency. Best of all, she is a Christian, and the child of Christian parents, one of seven sisters, all of whom have been well educated and are doing good service as educationists. Her mother has established a successful high school in Poona.

Rev. James Johnston, in his *Century of Christian Missions*, puts the population of the world at about 1,470,000,000; Protestants, 135,000,000; Greeks, 85,000,000; Papists, 195,000,000; Jews, 8,000,000; Mohammedans, 173,000,000; heathen, 874,000,000; altogether about 1,473,000,000 as the world's population at present. The Mohammedans and the heathen together make 1,047,000,000, besides about 11,000,000 of Jews. These 1,058,000,000 are unevangelized. Besides, there are millions of Greek Catholics and Roman Catholics as destitute of the Bible as are the Mohammedans and the heathen.

A Japanese correspondent writes to the *Christian Union*:—"Sunday, March 26, was another red-letter day in Kyoto. Twenty-five young men and eight young ladies, students in our *Doshisha* schools, publicly confessed Christ as their Saviour. This, with six young ladies baptized in January, and forty-three young men baptized in December, makes eighty-two accessions from the school during the current school year. Ten were received into one of the city churches on the same day. One of the young men joining from the school is a son of one of the most famous men in Japan. The Osaka church will dedicate a very large and commodious church April 5."

The mission work among the 11,000,000 Jews of the world has been developed with especial rapidity since 1881. An investigation made then showed that there were engaged in it 20 societies, employing 270 missionaries. Statistics recently published report the existence of 47 societies, with 377 missionaries. The increase in contributions has not been proportionally large, being only about \$96,000. Of the \$432,000 which constituted last year's income, \$363,163 were given in the British Isles. The missionaries make their headquarters at those cities where the Jews chiefly congregate. Fifty-eight work in London; 14 in Buda-Pesth; 33 in Constantinople, and 28 in Jerusalem. A proportionally smaller number of workers are stationed at the less important cities.

Dr. Warneck, who also is a leading authority on mission matters, has compiled some statistics on the number of converts reported from Catholic and from Protestant societies. His summary is that the former reports 268,700 converts in Africa, 2,000,000 in Asia, 55,000 in Oceania, and 330,000 in America, or a

total of 2,053,700. Protestant societies report 577,000 in Africa, 700,000 in Asia, 280,000 in Oceania, and 688,000 in America, or a total of 2,245,700. Dr. Warnock remarks:—"I must confess that these figures surprised me. Considering the grand and imposing organization of the Catholic Church, the larger number of its missionaries, their rapid method of receiving into church communion larger numbers, and the great advantage enjoyed by the fact that they have been at the work many centuries before our work began, I had thought that numerically their mission success would vastly exceed that of the Protestants. Leaving out of consideration Asia, where chiefly those who are descendants of converts of earlier centuries in China and India swell the number in the Roman Catholic reports, it must be seen that everywhere else the mission work of the Evangelical Church is far in advance of that of the Roman Catholic."

The World's Missionary Conference.

LETTER FROM REV. A. T. PIERSON, D.D.

LONDON, June 11, 1888.

MY DEAR DR. SHERWOOD:—Saturday, at five o'clock p.m., the great World's Conference on Missions assembled in Exeter Hall. Great as were the expectations that had gathered around the occasion, they were all surpassed by the reality. It had been the thought of the committee that, before entering formally upon the business of the convention, a reception should be given to the delegates, affording an opportunity for free, familiar and social intercourse and acquaintance. Tables were set at the opposite ends of the great hall, capable of accommodating hundreds of persons, and after supper a few words of welcome were to be spoken, and a short prayer and praise service was to conclude this first general meeting.

But all these arrangements proved inadequate, they were divinely displaced by the unexpected throng that crowded Exeter Hall and made locomotion almost impossible. Where *thousands* had gathered *hundreds* found but little room for freedom of movement; and so we all rejoiced to have the well-planned arrangements give way to the necessity of readjustment, and we conformed to circumstances. We were glad to stand where we hoped to sit, to fast where we expected to feed, and to be held as in a vise where we meant to go about and shake many loved hands.

As I stood on the upper platform and looked over that august assembly, I said to myself, This is indeed the grandest ecumenical council ever assembled since the first council in Jerusalem! What a fitting commemoration with which to mark the completion of the first century of modern missions; what a fitting inauguration with which to introduce a new century of evangelism!

The promise of our Lord is: "Where two or three are gathered together in my name, there am I in the midst of them." Such a promise and such a gathering must challenge the faith even of a very weak disciple. For when were the conditions of the promised presence more amply fulfilled! If there be such a thing as meeting "in His name," surely it is to be found here. From the East and the West, from the North and the South, from every continent and the isles of the sea, representing every Christian denomination, missionary field and missionary agency or organization, delegates have gathered. The veteran missionary secretaries are here, the war-scarred soldiers who have fought for fifty years the battles of the Lord. They come as the maimed and scarred

martyrs gathered at the council of Nicea, over 1,500 years ago. The authors of great books on missions, the editors of missionary magazines which chronicle the progress of the campaign of the ages, the eloquent pleaders by tongue and pen for the speedy evangelization of the world, the translators of Scripture into the many languages and dialects, missionaries from all lands, and natives who have been converted and transformed into evangelists, pastors and teachers—these are here. Godly women, representing the legion of women's boards and auxiliary societies which have come to the front and kept at the front in the march of modern missions, are also here. Again we say, and deliberately, there never before was such a gathering "in His name." Christ has waited nearly 2,000 years since he gave His last command, before He has seen His whole Church gathering by chosen representatives to plan a world-wide campaign for His gospel; forgetting all minor differences or divisions in rallying about the one ark of the covenant, and in obedience to providential and gracious signals, sounding the trumpet for a new onward, forward march!

It was obvious from the first that the Master of assemblies was in the midst. After a season of mutual introduction the Earl of Aberdeen—a very courteous, noble, simple, unpretending Christian man, yet in comparative youth—took the chair and called the great assembly to order and announced the opening psalm:

"All people that on earth do dwell"

Those who would set an operatic quartette upon the stilts of high art to "perform God's praise" should have heard two thousand people sing *Old Hundred* then! And those who have been known to admire eloquent prayers addressed to the audience should have heard the beloved Webb Peepoe, as he led the vast audience in prayer that took hold of the very horns of the altar in importunate and earnest pleading for such a blessing as should surpass exceeding abundantly all we ask or think. It was a marvelous prayer, because it was so self-oblivious. He prayed in the Holy Ghost, and in praying with him we all draw near to the mercy-seat where God is enthroned. The blessing he asked had already come.

After a few graceful words of greeting from the Earl of Aberdeen, the Rev. Dr. Underhill, the veteran Secretary, now retired from active supervision, gave a *resumé* of the various steps and stages by which, since the first comparatively private conference in 1854, in New York City, with Dr. Duff, the thought and plan of a world conference had grown in scope and in realization. Ten years ago a conference similar to this had been held at Mildmay, but it had no such cosmopolitan character, and was but a herald preparing the way for this colossal gathering. To give any adequate idea of this masterly address we should be compelled to reproduce it entire, and even then the aroma of a flower is not more elusive, as to the printed page that may represent the form and even hues of a blossom, than is the ethereal atmosphere that invests such an address from such a man! Rev. Mr. Wigram of the Church Missionary Society then spoke, followed by the Rev. Dr. A. C. Thompson, the beloved representative of the American Board, who in a singularly graceful speech in behalf of the American delegations, left absolutely nothing to be added by the rest of us. Remarks were made by representatives of the German and French Societies, and by the Secretary, Rev. James Johnston. Hudson Taylor of the China Inland Mission led in prayer and the assembly adjourned. It was difficult to part. Handshakings innumerable followed, until slowly the great crowd separated, reluctant to leave a place manifestly filled with the Holy Ghost.

It was quite remarkable that in a land where aristocratic institutions prevail, there was no parading of great names, either at this opening meeting or on the programme. We saw no man save Jesus only. As the Secretary justly said, it is a compliment and tribute to many of the men whose names are on the programme that they are not well and widely known. It is because in a self-oblivious spirit they have buried themselves among the heathen, and from these living sepulchres they have been called by the voice of this Conference to tell of what they have seen and heard amid the dark places of the earth, full of the habitations of cruelty, and to bear witness to the gospel, which, to the highest and lowest alike, is still the power of God unto salvation.

No meetings of the Conference, as such, were held on Sunday, but the delegates, scattered throughout the city, either occupied the pulpits or sat as worshippers in the churches. Neither Spurgeon nor Canon Liddon were well, and many were disappointed in not hearing them. There is on the part of the best people in London a conscientious objection to the use of the horse-cars and steam-cars on Sunday, and meetings at Exeter Hall were opposed because they would necessitate such needless travel on the Lord's day.

But Monday's meetings opened with a prayer-meeting at 9:45 in the large parlor adjoining the assembly rooms, which meeting was itself one of the richest and most Pentecostal feasts we ever attended. God poured out a spirit of grace and of supplication, which became for the whole day a fragrant anointing, and filled the entire house with its odor and atmosphere.

It is now definitely ascertained that 150 delegates are present from the United States, representing 51 societies; 27 from Canada, representing 6; 22 from the Continent of Europe, representing 13; and 1,060 members, representing 52 societies in England, Scotland and Ireland. There is thus a total constituency in members and delegates of 1,259, representing 122 societies.

In attempting to describe or chronicle these great gatherings, the like of which the world has never seen, we labor under two embarrassments: first, an embarrassment of riches, for thus far we have heard not one poor paper or weak speech; and, secondly, an embarrassment of limitation, for not being ubiquitous, we find it impossible to be in two places at one and the same time, and hence cannot attend all the sectional meetings held simultaneously. At 10:30 on Monday two meetings were held for members only, at one of which Missionary Methods were discussed, especially as to the selection and training of missionaries; and at the other, Medical Missions. At three p.m. again there were three meetings, one for discussion of Missionary Modes of Working; another, an open meeting, on the Increase of Islam, and a third, in the great hall, on China. Similarly in the evening, two meetings, one on the Jews, and the other in the large hall on the Condition of India, China, Africa, and the world at large.

This will afford a general notion of the *modus operandi*, and make repetition needless. And as the best way to promote brevity and interest in these editorial communications, I will henceforth simply touch on great salient features of the Conference, and refer in particular to the addresses and papers, which, for originality of suggestion or practical value, seem to demand individual recognition.

Without invidious distinction, we may select the remarkable paper of Henry Grattan Guinness, the well-known evangelist and missionary trainer, as a representative of the papers read in the morning. Clear, practical, pungent and powerful, it captivated the assembly.

And we have secured it for the pages of this *Review*, and it may be expected entire in the next issue.

The general drift of the morning discussion was in the direction of a thorough qualification, both intellectually and spiritually, for the work of missions. It was insisted that it will not do to send abroad inferior men and women; that the strain and drain upon the faculties and resources are such as demand the best equipped and most thoroughly furnished men and workers. But we were glad to hear emphasized the pre-eminent need of spiritual anointing. The man who is not ready to preach anywhere is fit to preach nowhere. Love for souls is the highest genius—inventive, versatile, omnipotent, sagacious. During a course of training there must be constant contact with souls, to keep up vital warmth and prevent a cold intellectuality, a scholarship that is unspiritual and un consecrated. The whole day was a feast of fat things. But the great meeting of the evening was the crown of the whole. The Earl of Aberdeen took the chair, with the Countess at his side. The address of Prebendary Edmonds on the Condition of India was one of the brightest, keenest, sharpest and most brilliant we ever heard. It was a two-edged sword, and its edge was not keener than its point was piercing. For example, he made the Tabernacle in the wilderness a type of our duty. There were some things behind the veil which were still obscure; but before the veil were three others quite plain: the table of shew-bread, the candelabra and the altar of incense. God means that, in order to personal and national prosperity, there shall be three requisites—first, bread on the table; second, light in the house; and third, an altar of prayer. And wherever one or more of these is lacking, we are to seek to supply it.

Again, he said that the "Light of Asia" was the light of Oxford and Oxford Street; that it was Oxford thought read into Oriental systems. Again, he remarked that in India the great lack was the lack of a sense of individuality and of personality, and told a story of two learned Brahmins discussing as to whether God has or has not personal attributes. Both contestants received a prize for the *conclusiveness of their respective arguments!* He beautifully spoke of the 119th Psalm as stamped with the most impressive personality in the conception both of God and of man. It contains the pronoun "I" 140 times, "thine" 108 times, "me" 100 times.

Rev. J. Hudson Taylor, of the China Inland Mission, then briefly, but with great power, outlined the history of missions in China, and the present condition of the people. He referred to the numbers of the Chinese, their intelligence and industry, perseverance and resolution; succinctly referred to the great resources of the country, instancing the colossal coal deposits, capable of supplying fuel to the world for 2,000 years. Then he rapidly, by a few strokes, sketched the history of Chinese missions—Apostolic, Nestorian, Roman Catholic, Jesuit, the defect of all which was that they gave the people *no Bible*. Then came Robert Morrison whose first work was to translate the Scriptures. Mr. Taylor arraigned the opium traffic as the sum of all wrongs and villainies, and affirmed that when the first British ships bore to the land that fatal drug, an injury was inflicted that in one day works still more harm than the gospel can offset in a year. He calmly said, with deep emotion, that the opium habit works more damage than drink, slavery and the social evil combined.

It fell to the writer to make the closing address, a general survey. At that late hour all that could be done was rapidly and in outline to sketch the Present Position and Condition of Christian Missions. Amid all our congratu-

lations we must not forget our humiliation, for while completing the first century of modern missions, it is *only the first*. Christ has patiently waited for nearly 1900 years to see of the travail of His soul. The evangelistic activity of the first centuries gave place to secularism and selfishness. A thousand years of the dark ages succeeded, during which Christianity scarcely survived. The Lutheran Reformation revived apostolic doctrine, but did not revive apostolistic activity and evangelism. The church had to wait three centuries more before she recognized her duty and debt to a lost world. And even now the bulk of Christian disciples do not feel their *individual responsibility* for the lost. We do work by *proxy*. We erect great societies and boards, and by them girdle the world with a network of missionary organizations, and content ourselves with trifling gifts and sending forth some 5,000 or 6,000 men and women, while the converts from heathenism furnish five or six times as many workers as all Christendom! We give ten millions of dollars a year to foreign missions, while in London alone enough wealth is buried in ornaments, jewelry and silver plate, to carry the gospel round the world in ten years. During the nineteen centuries that have passed away, not less than *fifty* entire generations have perished, and these have included not less than an aggregate 30,000,000,000 souls, or twenty times the present population of the globe.

The question is, Can the problem be solved, of reaching with the gospel the unsaved millions of the race? Of course it must be solvable; for our Lord never would commit to His people an impossible task. If we study the gospels we shall find God's way of solving the problem outlined. It embraces some important factors, which we have comparatively failed to emphasize. Two of them I desire to make very prominent: first, *individual* call to direct labor for the unsaved; and secondly, the *supernatural power of God*. Had these been as prominent in the life of the church as they should be, the work of the evangelization might already have overtaken the population of our globe.

In my address at Exeter Hall I dwelt upon these two necessary requisites to the successful prosecution of mission work. We must return to the primitive conception—*every believer a herald*. In the 13th chapter of Matthew, our Lord gives us two parables of the kingdom. In the first He teaches us that *the seed is the Word of God*; in the second that the *good seed are the children of the kingdom*. Only as we take both together do we get the whole truth. If we would sow the world-field, we must scatter side by side with the seed of the Word the seed of Christian lives, the Word made flesh and dwelling among men, as the Master did. The world will never be brought to the knowledge of Christ by the Bible alone—but the Bible with the man and woman beside it. We must send forth colonies of disciples to plant Christian homes amid the dark places of the earth.

And, secondly, we must have hearty confidence in the *supernatural* factor in missions. We have had a book on "Natural Law in the Spiritual World;" let us have another on Supernatural Law in the Natural World. In these days of naturalism we are in danger of practically denying the direct Divine hand in history. Nothing more attracted me to the study and advocacy of missions than the manifest interpositions of superhuman, supernatural power. Nothing short of God's own hand ever opened within one generation the door of all these kingdoms, shut and sealed a century ago. The children of Israel, led by the pillar of cloud, had no plainer proof of God's presence than the ordinary missionary band. The parting of the Red Sea and the Jordan, the route of Amalek,

and the falling of Jericho's walls, were not more conspicuous signs of God's power than the marvels wrought in modern missions.

The Conference ought to yield two permanent results. First, it ought to revive in our hearts *the sense of the supernatural, and drive us to importunate prayer*. All our machinery, our organizations and agencies, even the multiplication of money and men and means, can accomplish nothing without the providence and Spirit of God. This we must not only acknowledge, but realize and feel. The greatest lack in modern missions is, after all, the lack of *believing prayer*. All great results for the kingdom have been and will continue to be wrought in answer to the prayer of faith.

The other result should be energetic and enterprising *action*. We should forget that in which we differ and emphasize that in which we agree. Our tribal standards should be set up about the Ark of God, and we should move together about that ark. The King's business requireth haste. A soldier of Queen Victoria, being asked how long it would take for the army and navy to carry a proclamation round the world and publish it everywhere, answered, "I think we could do it in about eighteen months." In the days of Esther, the decree of Ahasuerus was translated into every language spoken in the empire, and borne through the whole hundred and twenty-seven provinces, from the Bosphorus and Nile to the Indus and Ganges, in less than nine months! What might we not do with the help of the printing-press, steam navigation, the telegraph, and all the appliances of modern invention, if the church would but give herself to the glorious work! We might publish the gospel to all living peoples before the end of the present century!

Sounding the imperial clarion of advance along the whole line of battle, moving as one host, let us pierce the very centre of the adversary, turn his staggering wings, and unfurl the flag of the Cross upon the parapet of every stronghold of the Devil.

THE WORK ABROAD.

Bobbili.

The May number of the LINK has just come, with my last letter in it telling of our Christmas enjoyments, etc. Now, it seems to me we have had another Christmas of late, in the middle of the year this time, instead of at the end of it. If a happy time, and a number of presents from dear friends, can make a Christmas, then we have had one since the arrival of that "wonderful" box from our dear N. S. sisters. I wonder if they expected to make us so happy as they did. Happy, not only in the receipt of so many useful, beautiful articles, to delight the eye, the palate, and the mind, but happy in the assurance of love, which each article brought with it. May the Lord abundantly bless each who had a hand in getting up said box, and if any one of these good people, whose eye falls on this, has not heard from me directly, just here, I will write my sincerest thanks for what she sent. Everything was appreciated and enjoyed, and we shall go on enjoying till the last tin is opened, and the last dried fruit eaten. Even then our enjoyment will not cease, for many things sent will continue to give pleasure for years to come, and the remembrance of the pleasure given us by our dear sisters will last longer, giving enjoyment in the retrospect.

George and I took a trip to Bimlipatam, to get our share of the contents of the box, and to spend a couple of weeks by the sea, so I have had a little unexpected holiday, and enjoyed it very much, with our friends at Bimlipatam. We have had an uncommonly hot season, and the sea air was a

great treat to us. Quite set us up, but we feel the heat even more since we returned. Our hot season commenced this year the first of February, and is continuing up to the end of June. True, we have had a few showings, but no change in the heat, as soon as the rain ceases.

I never saw Mr. Churchill so used up; tired out all the time, as he is this year, except when he was really sick.

But you will say this letter is all about ourselves, and nothing about our work. Perhaps a few instances of how people sometimes listen, and why they listen well to our message of salvation, may suffice for this time.

No. I.—A fine looking, well-dressed man, with a very sad face, was an almost daily visitor, a few months ago. We would frequently find him on the veranda, and when talked to about his soul would listen well, and I began to hope that he was really in earnest about the matter, but did not like to confess it. Still he came and came; would often ask for a flower, as an excuse for his coming. But just as my hopes of him were burning brightly, they quickly became dim, as I found out he was a jeweller, and hanging round the place, tempting our one Christian woman to purchase expensive jewelry instead of paying her debts, and his coming to our house was only a blind.

No. II.—In talking to a number of women and girls one day in town, one young woman seemed especially impressed, took in all we said joyfully, and followed us to our carriage as we came away. Next morning I was glad to see her come to the house, hoping she had received a blessing, but my hopes were suddenly chilled when she said she was going to visit some of her relations, and came to ask me to give her a new quoka.

No. III.—On another occasion, a woman listened so well, and asked so many earnest and intelligent questions that she gave cause to hope she might not be far from the kingdom. Enquiring afterwards who she was, I was told that she was the chief woman in Bobbili, employed in buying up little girls, giving them food and clothes, and training them for a life of sin and shame.

No. IV.—One evening at dusk, as we were paying coolies and masons, for work on the helper's house, now in course of erection, four young Brahmins came on to the veranda and silently waited till all were gone.

It was an unusual time for such to visit us, so we asked why they came.

They replied, "to talk and enquire about your religion." Mr. Churchill invited them in, took the Bible and from it showed them the nature and requirements of the Christian religion. They seemed much pleased, saying again and again what a good religion, its precept holy, and they believed it to be the true religion, and would be glad to enter it. Mr. C. showed them the way. But before they became Christians they wanted to ask one question. Liberty to ask was given. "We want to know what inducements you will hold out to us? We shall lose our own homes, friends, money, everything if we become Christians, what can you promise us if we come to you?"

"Pardon, joy and peace in your souls, and an opportunity of earning an honourable living by your own exertions in this world, and in the world to come, joy unspeakable, life everlasting."

Doubtless, the inducements were not large enough, or too large for them to appreciate, as they took leave of us, and have never returned.

June 26th, 1888.

M. F. CHURCHILL.

A Ride from Cocanada to Tuni.

After the sun had set and Europeans might go abroad in safety, good-byes being said, we start for Samulcotta in our pony carriage. The road runs along the canal bank where palmyra palms grow tall and stately, casting their long shadows below them in the water. The moon nearly at the full is well up in the sky; coolies pass us, their day's work done; old trees shadow the road, the canal waters shine like

a silver thread, bordered on either side by rice fields. This is sowing time and the seed is now waiting for the rain. The waters of the canal are also used for irrigating purposes.

Suddenly the horseman who till now has been walking behind, steps forward and lays his hand upon the pony's bridle; looking up at the same moment, two great dark shadows are seen coming noiselessly towards us, swinging their immense trunks in stately style; they are the Government elephants, bringing home the collector's baggage to his house in Cocanada; upon the head of one sits his keeper, and as we near them they leave the road and walk by the water's edge. Noiselessly they have come, and gone without a sound.

After eight miles we turn to our left and are in Samulcotta, an Indian town with narrow streets, mud huts and strong odor of burning; driving through we reach the open plain once more, where cold and still in the moonlight stands the Seminary and home of one of our missionaries.

Before the sun had left his bed we are again on our way in the early morning. Five coolies to draw our carriage, with the day growing brighter, the road running through a very pretty country, with the distant hills drawing nearer and the air cool, our run to Pitapoor of six miles is certainly delightful; entering the town and its narrow turning streets the coolies seem to become inspired as their journey nears its end, so with a shout from those who push behind to those who pull in front they run wildly past the mud huts, down the narrow way that turns as it descends, round a sharp corner till an upset seems pending, but as we near the farther end of the town they go more slowly, and at last stop where, by the roadside, stands our pony all ready for the next stage. He had been sent on in the night.

While paying our coolies and harnessing "Jack," an elephant crosses the road in front, the Rajah's elephant. The Rajah of Pitapoor is thought something of in these parts owning as he does, buffalo, horses, elephants rupees and wives.

But it is late and we must drive fast or the day will be hot before we reach Catapody, ten miles away. Yes, it is warm and now it gets warmer, so we rest the pony under a wide spreading banyan tree; not far off the women with water pots upon their heads can be seen coming and going from the well, where they loiter and talk a good deal; with a palmyra palm leaf caught neatly together to form a cup and tied to a long rope made of cocanuta fibre, they draw the water from a depth of some thirty feet; it leaks terribly, so that by the time it is pulled up there is sometimes nothing in it; thus the process of filling a good sized jar is sometimes a long one, but the women do not mind.

Well, it is time to drive on, and not till the drive is become quite wearisome do we reach our stopping place for the day, a travellers' bungalow; two rooms, veranda all round, mud floor, old dusty punkah, ready for use, three chairs and a table. Here we find our possessions, which had preceded us in ox baddies, all safely arrived, the oxen lying upon the ground, our cook preparing breakfast in a shed close by. Here we spend the day; and let it be said now, that, for ingenuity these eastern servants are remarkable at times, for out of that old shed came three well cooked, well served meals, indeed, in this respect, travelling in India is no hardship.

At sundown we must leave our resting place, so after vigorous talking and gesticulating, partly in one language and partly in another, we get these sleepy drivers to yoke their sleepy oxen to the baddies and start, as they have still a long way to go. With the warm after-glow of the sunset tinging the sky and hills on our left, and the silvery light of the moon on our right, we drive out into the night, through an avenue of banyan trees, whose branches meet overhead; now and then a jnokal crosses the road, slowly turning to see what the disturbance means. The hills are close now and run along our left, the horseman points to them and says, "jungle," "tigers there." Suddenly rising from the darkness a man with long staff in hand "salaams," he is the coolie that was sent on with a letter to the Moonis of

Anavarn, asking for coolies to draw us over the last stage of our journey; so paying this man and hurrying on, we after some eight miles, enter the village where the Moonasil steps out into the road to meet us. We have evidently arrived sooner than he expected, for he is attired very simply—a red turban and loin cloth. He disappears, and after a while, farther up the road, six coolies are ready for work, a well-dressed man with large white turban, red shoulder cloth and white loin cloth, is directing them; why, it is the Moonasil! Leaving poor "Jack" to follow at his leisure we now speed along with our fresh horses, six of them, five in harness and one as relief. It is slightly uphill now, at times the foliage is so close, and the moonbeams are few that can press through to shine across our path, then the way is clear, the level country stretching unbroken to our right. But as the hours speed by we leave all these scenes behind and travel into another land, where the shadows are not so dark, wherein the moonbeams' light fairy forms dance, and where the faces of old friends seem to look upon ours once more and their voices sound again in our ears. But what is the matter? "Wake up, wake up, here we are," and the carriage turns into the Mission Compound.

Thus in the wonderful land of India was made the journey of forty-five miles, from Coconada to Tuni.

MAGGIE GARSIDE.

Tuni, India, June 30th, 1888.

A Letter from Miss Stovel.

S. S. Toronto, Aug. 31, 1888.

My dear Mrs. Newman,—You will see by heading that we are on the way; had a pleasant run among the Islands, down the rapids, etc., and arrived in Montreal at 6 30 p.m. on the 29th; found Mrs. Claxton and Miss Greene, of the First Baptist Church, awaiting us, and were conducted by them to the parlors of the church for tea, which we had in company with the ladies of the Montreal Circles. After tea, an open meeting, informal but pleasant, encouraging and inspiring to us, was held. We were loaded with flowers and fruit, and driven to the docks, where we boarded S. S. Toronto, and went to bed expecting to sail at daybreak, but, owing to some delay in lading, we did not get away till 9 a.m., and we had a chance to go through part of the city; got into Notre Dame and St. Patrick's. We arrived off Quebec last evening, anchored in mid-stream, and this morning the captain, who is exceedingly kind and attentive, sent us ashore with the ship's doctor, who is a Dublin man, and too funny. We saw a little of the city—Citadel, Fort, Plains, etc. We are now on the go again. We stop at Father Point to-night, and nowhere else before we reach Liverpool. We think we will all enjoy the trip very much, and were our hearts not so sore, it would all be perfect; but, oh, Mrs. Newman, the feeling of utter loneliness that came over me as father and mother faded from my sight on the wharf at Toronto, was something awful. Then it was that I realized what the promise, which is peculiarly our own, meant, "Lo, I am with you." Indeed, were it not for the manifestation of His presence, and His precious promises, I could not have borne it.

Yours truly, FANNY M. STOVEL.

To the Dear Sisters Who Read the Link.

A little more than one short week has passed since I wrote to you, and yet in less than that time, what a change has come over our Bobbili home!

Then, two little restless joyous feet made music on the mats from room to room. Two little hands were always busy at something, repairing playthings, or writing letters on his slate for mamma to copy, or building block houses and temples, or turning over the pages of reading or picture books, etc. Two little arms were often folded around my neck, while the sweet voice said: "O mamma, I love you very much." Or that sweet voice was heard

from different parts of the house in snatches of song. A little heart beat in unison with ours, in all our work, and eager questions were asked each night, concerning what lesson we taught our zonana women, or what Bible stories we told our women as we visited from street to street, what the Sunday School lesson, the Bible reading in the morning, or papa's Telugu sermon, was about.

Now, everything is silent; naught but the ticking of the clock to disturb the stillness, which death has brought to us, as I write. The little doggie lies sleeping at my feet, the tricycle, the wheelbarrow, and cart, the train of cars, the bats and bulls, blocks and marbles, are all motionless and untouched. The dollies, papers, reading and picture books all lie quietly in their places. The stillness is oppressive, yet if this were all we could bear it; but the thought that our precious boy, too, lies still, cold, and voiceless, beneath the coffin lid, and that this quiet of our home will never again be broken by his coming; those playthings never again wake or move by his touch, is almost unbearable. At times we feel as though our hearts must break, and they would, were it not for the sweet assurance: "Lo I am with you always."

Last Wednesday evening as I returned from work in the town, our darling Georgie came joyously to meet me as was his custom, climbed into the carriage, and rode home, apparently as well as he had ever been. On Thursday morning he awoke early, seemingly well. In half an hour he said he was cold, and began to shiver. I saw he was taken with a chill, and used means to break it up. The fever came on quickly and rose very high, he soon began vomiting, and in an hour and a half had a convulsion. We called the hospital dresser, an intelligent native, and when Georgie came out of the convulsion, he gave him medicine, but his mind never cleared. He slept most of the time during the day, awakening now and again, he seemed to know us, but nothing of his own sufferings, and could not speak, but would open his mouth and take whatever we gave him. Towards evening he became more delirious, and sang and slept alternately till three a.m. when he slept no more, but sang and tossed from side to side of the bed, continually, till twelve noon. Then with his face more anxious than it had been, looking from one to another of us he took slight convulsions, and at 1 30 p.m. passed quietly away from us, with his eyes fixed, intently it seemed, on something above him. Beside Willie's grave, on which he had loved to place his sweetest flowers, ever since we returned to India, another grave was dug, another little coffin was made, and the next morning, Saturday, July 7th, we placed the loved and beautiful form of our noble boy in it. At eight a.m. Mr. Churchill conducted the funeral services in our sitting room, in English, as there was one Austrian, and a few native gentlemen present, whom we hoped these services might benefit. We two sang together "Thy Will be Done." Mr. Churchill then read the 14th chapter of John, commented on it and prayed. The coffin was lifted and carried by our servants, and we two lone mourners followed it to the grave, surrounded by a great number of natives who had come from the town. Nursial prayed in Telugu and the coffin was lowered. Now all that is mortal of our two darling promising boys, rests side by side "Till Jesus Comes." Their happy freed spirits, too, are they not together before the throne? For the Lord Jesus said, "Of such is the kingdom of heaven."

One by one (bright gifts from heaven),

Joys are sent thee here below;

Take them readily when given—

Ready, too, to let them go.

Bobbli, July 10th, 1888.

M. F. CHURCHILL.

Once more at Akidu.

Just a line or two to tell the readers of the LINK that we are once more at Akidu. We left Cocanada on the 21st of June, and reached here on the 24th, being delayed by lack of water in the canal. The heat was excessive, and Mrs. Craig has not felt well since, but I trust the present cool weather will help to restore her. We had heavy rain most of last week. In fact, I do not remember seeing such rain in July before.

Cholera began in the village just about the time we arrived, and a good many have died since then. They are still dying. Two burning-places are visible, and when the wind blows from them to the house during a cremation, the smell is far from pleasant. The back of our house is toward the village, so we shut all doors and windows at such times. On Wednesday last, a procession from the village passed the house. They were escorting the goddess of cholera to the limits of the village (including the farming land connected with it) to ask her to take her departure to the next village. At the boundary a little pig was sacrificed. I am sorry to say she did not go. We thank God for taking care of us and our people.

On the 24th of June, our first day here, I baptized fourteen men and women, from two or three villages. Continue to pray for us.

Akidu, 16th July, 1888.

JOHN CRAIG.

A Card of Thanks.

The Montreal box has just arrived, with its storage of good things, for a share in which I heartily thank any and all who may have been so kind as to contribute. The arrival is very timely, as I have just now charge of the Zenana Home myself. Again, many thanks.

Cocanada, July 17, 1888.

S. I. HATCH.

THE WORK AT HOME.

DEAR LINK.—The Annual Meeting of the Women's Missionary Union of these Maritime Provinces, which is meeting in this month of August, 1888, in Wolfville, Nova Scotia, will for several reasons, long be held in remembrance; foremost among these reasons is the fact that our college in this year celebrating her "Jubilee."

Fifty years Acadia has been educating her sons and daughters, and sending them forth thoroughly furnished to tell "the old, old story," until now the very names, "Wolfville," "Acadia," have an inspiring sound to all missionary workers. Besides we have this year accomplished the great work of so altering our constitution, as to unite the "Home Mission work with the Foreign. It has been thought that these two branches of our work could not be carried on under one organization, but the sisters of our Union mean to prove to the contrary. The meetings have been all held in the church, the Convention holding its session this year in the college.

The work of the Union seems to increase with every year, and we have now spent two and a half days on it. The business meeting on Saturday afternoon was a large and enthusiastic one. A synopsis of the report of the Corresponding Secretary was read, the whole being reserved for the jubilee meeting on Monday.

Reports were also read from the Provincial Secretaries: that from New Brunswick showing an increase of workers, and offerings that surely must have been encouraging.

Nova Scotia did not report quite so many societies as last year, yet progress was seen in many ways. Six life members had been added, and an increase of 173 in the number of contributors to the LINK.

Prince Edward Island showed that the interest in the cause of missions was unabated, and steady progress being made.

The Treasurer's report, always the report of the session, brought the Union once more to its feet, while the yearly thanksgiving that we had been enabled to offer willingly to the Lord, went up to heaven in the strains of "Praise God from whom all blessings flow." The amount raised during the year was shown to be \$3,967.93. Of this amount, Nova Scotia raised \$2,298.32, being an increase of \$86.67, over last year.

New Brunswick, \$1,250.44, an increase of \$192.15.

From Prince Edward Island, \$298.30, an increase of \$54.80.

For Home Missions, \$213.10 had been raised.

This with a balance on hand of \$1,738.75, made our grand total \$5,693.63.

Moncton, N. B., is the Banner Society for 1888, having contributed the largest amount \$193.75.

Brethren Cameron and Best from the North West, having asked permission to address the meeting, gave such glowing accounts of the far West, and also of the great need there is there of missionary work, that every heart was stirred and it was unanimously agreed that the collection at the mass meeting on Monday afternoon be for that Mission. On Monday morning at nine o'clock there was a meeting of county secretaries, in order to devise ways and means for carrying on the work. At this meeting, the first of the kind we had held, plans were laid for the thorough working of each county, so that in future the work of the Union will be much facilitated, and, we hope, the members of our aid societies led to more thorough consecration of themselves to the work.

At eleven o'clock on Monday morning the Union met again for business.

The report of the committee to alter the constitution so as to include Home Mission work, was read by Mrs. Sawyer, and discussed, clause by clause.

On the final adoption of the whole, the Union joined in singing the grand old Doxology.

The Union will now hope to aid, through the Home Mission Board, our missions in the Provinces, and also in the North-West, not by an organization distinct from our Foreign, but by an advisory committee, who, together with the Provincial Secretaries, will carry on the work, reporting annually to the Union.

In the afternoon, an immense audience was present. An address by welcome from the Aid Society of Wolfville, was given by Mrs. DeBlois, who said that such a gathering of women engaged in missionary work brought to mind the words of the Psalmist, "The Lord gave the word, great was the host of women." It was not too much to hope that the influence of this gathering might reach the hearts of our missionaries, cheering and strengthening them, so that they may go forth with renewed courage to their work, and then indeed would sound forth the glad note of jubilee. Wolfville Society had been highly favored in having had connection with so many missionaries. Miss Norris, the founder, was a missionary, as also Mrs. Arthur Crawley, the first President. Her address, for the outline of which we are indebted to Miss Wells, of Ontario, closed with words of loving welcome to the hearts and homes of the sisters in Wolfville.

The President replied in a few graceful words, and then gave her annual address, which was listened to with breathless attention.

Each year Mrs. Williams' message seems fraught with a fuller, richer, deeper sense of the spirit of the Master. Her words breathe such a continual abiding in Him, that her hearers cannot but be drawn closer to the Saviour of missions, and must of necessity go home to do better service than in the past.

The report of our Corresponding Secretary gave an encouraging outline of the last year's work, and a hopeful outlook for the future.

Mrs. Morrow, returned missionary from Burmah, read an intensely interesting paper on the Karens, as also Mrs.

George. Others were to have addressed the meeting, but, on account of the lateness of the hour, were prevented.

A resolution expressing our deep sympathy with Sister Churchill in the death of her little boy, was moved by Mrs. Eaton in a few earnest words.

The collection, as had been announced on Saturday, was for the North-West, and the Union had the pleasure of handing to Brother Best the sum of fifty-three dollars. May the Master use it for His own glory.

On Tuesday morning the Union again met to hear letters from our missionaries; addresses from Mrs. Martell and Mrs. Stuart, and to take up some unfinished business.

These papers we hope to have in time for the October number of the LINK.

At this meeting it was resolved that all communications for the LINK should, in future, be sent through Miss Johnstone, the correspondent for these Provinces. This is a step in the right direction.

The use of the Mite boxes was brought up, and the desirability of having one for ourselves instead of importing, was discussed and agreed upon.

The business of the Union takes up so much more time than formerly that it is hoped all the sisters who intend to take part at the next annual meeting, will, during the year, study the art of condensing. It might also be well for the Union to meet a day earlier than the Convention. This would give the sisters an opportunity to attend a little more than the closing meeting of the Convention.

This is but an imperfect account of one of the most enthusiastic sessions the Union has ever held, but the report of the Corresponding Secretary will more than make up.

Dartmouth, N. S.

A. E. J.

Women's Circles of the Peterboro' and Belleville Association.

The Circles of the Peterboro' and Belleville Association met this afternoon, June 28th, in the audience room of the Peterboro' Baptist Church. Mrs. J. F. Barker, of Whitty, occupied the chair. The meeting opened by singing "Brightly Beams our Father's Mercy," followed with prayer by the chairman, after which the usual report was read and adopted. "There are twelve Circles in this Association and three Bands. Three new Circles have been organized during the past year—at Haldimand, Morwood and Cobourg. One Circle has not been heard from. The average attendance of the Circles is generally about half of the membership, and the membership of the Circles about half the church membership. Five of the Circles contribute to both Home and Foreign Missions; two to Home Missions and four to Foreign Missions. The amount raised for Foreign Missions during the past year is \$228.42; for Home Missions, \$142.27. Making a grand total of \$370.69. The two Bands have raised \$95.39. A number of the Circles report not so great an interest manifested in the work as they could wish, but hope for greater zeal in the coming year."

After the reports were read and a paper entitled "Mission Bands," was given by a young sister, Miss Alma Bradley was unanimously appointed Director of the Association. A collection was taken up amounting to \$4.30.

In the evening a platform meeting was held, which was well attended. T. Dixon Cragg, M.P.P. of Port Hope, Rev. Alex. Grant and Mrs. Barker, each gave an address on Missions. The meeting was thoroughly entertaining and seemed to be appreciated by all. It was brought to a close with the singing of that beautiful hymn, entitled "Abide with Me."

ALMA BRADLEY, Director.

Note from Dr. Jewett.

Our readers will be interested by this note from the veteran Telugu missionary:

The writers for the LINK seem to have the knack of writing those things which interest everybody. Will you please turn to Mr. Shenston's Telugu Scrap Book, page 146. Note what he says about Miss Havergal's work, "Kept for the Master's use." Mr. Waterbury once gave me a copy of this little book as the most excellent of all Miss Havergal's excellent writings. I agree with Mr. Waterbury and Mr. Craig.

N. B.—I "guess" you have the knack to select, arrange and run the LINK, which tells greatly on its popularity.

Ever truly yours,

Needham, Mass., 7th Aug., 1888.

L. JEWETT

News from the Circles.

PALMERSTON.—A most successful meeting of the Circles of this district was held here on Tuesday afternoon, Aug. 14th. Members of the Mt. Forest, South Arthur, Farewell, Listowel and Harriston Circles were present. A cordial address of welcome was read by Mrs. Casford, President of the Palmerston Circle, which was suitably responded to by Miss Stevenson, our Associational Director. Miss Stovel, one of our missionaries-elect, was present, and gave us an earnest and interesting address. She also conducted a question drawer, which was both interesting and profitable. Miss Staples, of Harriston, read a paper upon "How to Interest Young Ladies in Missions." The paper evidenced careful preparation, and was very helpful and suggestive. "How Much to Give," was the subject of a very pointed and practical paper read by Miss Roberts, of South Arthur. A resolution expressing to Miss Stovel, who has been an active member of our Association, our interest in her, and assuring her of our sympathy and prayers in the work to which the Master is leading her, was passed. After a vote of thanks to the Palmerston friends for their hospitality, and also to Miss Stevenson, the presiding officer, the meeting closed with prayer, all present feeling that it was good to be there. The meeting was one not soon to be forgotten, one of spiritual power, the influence of which cannot fail to be felt by all the Circles represented. If meetings of this kind could be held more frequently they could not but be productive of much good.

KATE WALDON.

SARNIA.—With deep sorrow we record the death of our loved President, Mrs. A. C. Baker, which occurred suddenly on July 13th. We shall miss her faithful and efficient service, and her cheerful presence very much in our meetings and elsewhere, but we realize that our Father makes no mistakes, and that our loss is her gain, for she has gone to be with Christ, which is far better. We are grateful that we were permitted to have her with us for a time, for by her quiet devotion to our Master's service, she has stimulated us to nobler endeavor and more consecrated service. "She being dead yet speaketh." Our Circle embraces Home and Foreign mission work, and of late much interest has been manifested in Grand Ligne. Our earnest prayer is that we may always abound in the work of the Lord, knowing that our labor is not in vain in the Lord.

LIZZIE HILL, Sec.

ST. THOMAS.—A Union missionary meeting of the Bayham, Bereau, Calton, Jubilee, and Mt. Salem Circles was held at the residence of the Rev. George Mason, Calton, on Tuesday evening, August 14. A good programme was prepared. At three o'clock the Associational Director took the chair and after the usual devotional exercises gave a short address referring especially to the claims of the Grand Ligue Mission upon the sisters. Addressees were also given by Mrs. McConnell, of Calton, and Miss Bonnet. Mrs. Elisha McConnell gave an excellent reading. Music was furnished by Misses Minnie Pound, Etta and Mary Timpany and Nellie Cohoon. Mr. Mason gave a few remarks and closed the meeting with prayer. After which we were invited to the lawn, to partake of a bountiful tea, prepared by the Bayham Circle. The meeting was one long to be remembered, and we all returned to our homes feeling we had spent a most pleasant and profitable time. It is the intention of these Circles to hold these meetings yearly, and we are sure they will be a great stimulus to mission work. E. T.

PORT ARTHUR.—The work done by our Women's Mission Circle is very encouraging. The funds raised monthly continue to increase. New members are received at every meeting. The ladies are manifesting a greater desire for information on the heathen and their environments. We were very much helped and encouraged at our last meeting by the presence of Mrs. Grant, wife of our Home Missionary Superintendent. Some suggestions were made which we intend to carry out. Our Circle has been presented with a copy of the "The Telugu Scrap Book." The account of the mission is very full and concise, I am sure it will be helpful to us. At our June meeting Mrs. Slipper and Miss Wilson kindly gave us a large Bible for the use of the Circle. The average attendance at our meetings for the last quarter was 19. The sum collected by the lady solicitors during the last four months amounted, in all, to \$63.30. L. K. Cor.-Sec.

BROOK.—I thought a short report from our Mission Circle would be interesting. It was organized Oct. 1886; consisting of six members, taking up both Home and Foreign work. Our Circle since that time has developed a steady growth of interest, as our membership now numbers fourteen for the Foreign, and twelve for Home, and also has contributed to the Grand Ligue Mission. Our meetings have been very interesting, and while we have prayed for others our own hearts have been blessed. "Not unto us, O Lord, not unto us, but unto Thy name be all the praise." ELLA M. GIBBINS.

New Circles.

SHERBROOKE, P. Q.—A Mission Circle in connection with the Woman's Baptist Foreign Missionary Society was organized here, on Friday, June 29th. Mrs. Claxton, Prov. President, took charge of the meeting, and there were also present Mrs. McLaren, of Montreal and Miss Frith, from India. The election of officers resulted as follows: Mrs. Edwards, *President*; Mrs. Vanzile, *Vice-President*; Mrs. Barwash, *Secretary*; Mrs. Bryant, *Treasurer*.

PARKHILL.—Young People's Home and Foreign Missionary Society organized by Miss H. Schram, March 10th: Mr. Loudon, *President*; Mr. W. Smith, *Vice-President*; Miss H. Schram, *Treasurer*; Miss E. Loudon, *Secretary*.

BRACONSFIELD.—We organized our Band the 25th of July. Miss Hatch from Woodstock took charge of the meeting; Miss O. Goble and our pastor Mr. Fraser were present also. We had a splendid meeting. The following officers were elected: *Pres.*, Miss Robertson; *Vice Pres.*, Miss Beatrice Buckrell; *Sec.*, Nellie E. Martin; *Treas.*, Mr. Herbert Buckrell. It was resolved to hold our meetings monthly, the last Saturday afternoon in every month. To become a member each has to pay two cents a month, which each is to earn his or herself. Some of the children have begun to earn theirs already. One little boy is cutting thistles, another driving cows, and one little girl is carrying the mail to her aged grandpa and grandma.

I had nearly forgotten to tell you the name of our Band. I think we have gotten something quite new; we call ourselves "The King's Messengers." Thirteen joined at our first meeting, several more are intending to join at our next meeting. We are not working in our own strength alone, but looking to Jesus for guidance in all we do or say. NELLIE E. MARTIN, *Sec.*

MT. SALEM.—The Lord has done great things for us, whereof we are glad. On Aug. 13th, we had Mrs. E. Welter, of St. Thomas, with us and with great pleasure organized a union Home and Foreign Mission Circle of thirteen members. Mrs. Smith was elected *President*; Mrs. Baker, *Vice-President*; Mrs. J. K. Pound, *Secretary*; Mrs. Holmes, *Treasurer*; and Miss Chalk and Miss Burkeholder, *Collectors*. We also have fifteen subscribers for the LINK, all new except one. All we can say is that it is the Lord's doings and it is marvelous in our sight; and still we ask more and expect more.

MRS. JOHN K. POTND, *Secretary*.

BURGOYNE. The ladies of the Burgoyne Baptist Church met in the Chapel, June 21st, 1888, and organized a Woman's Home and Foreign Mission Circle of nine members. The officers elected were Miss Mary Darroch, *President*; Mrs. M. McLachlan and Miss Jessie Darroch, *Vice-Presidents*; Miss Kate McConnell, *Secretary-Treasurer*; Miss Kate Dalglough and Miss F. McConnell, *Solicitors*. The outlook in this field is encouraging, for the sisters seem not only willing, but anxious to work for the Master. A. McNEILL, *Director*.

EDEN. We organized a new Circle here at Eden, lately, and had our first regular meeting on Wednesday, Aug. 1st. We have started with ten members, but hope to increase it by a few more. We are taking up both Home and Foreign work. How often are the returns sent in, quarterly or yearly? And when does the fiscal year begin? please. L. M. GIBBY.

YOUNG PEOPLE'S DEPARTMENT.

Mr. Ning.

To-night I heard our dear brother, J. Hudson Taylor, of the China Inland Mission, tell a story about a gentleman in China named Mr. Ning. He was rich and well educated. One day he came to talk with a missionary about some book he could not understand. After explaining the difficulty, the missionary asked if he had ever studied the New Testament. Mr. Ning said he had looked it over, but was not even interested in it, and could not see why Christians made it of so much importance. The missionary replied that he did not wonder at this, for if

he could understand it by his own power it would not be worth the paper that it was written on. "But," he asked, "have you ever prayed for help to understand it?" Mr. Ning said, "I do not believe in prayer at all. It stands to reason that if there is such a Supreme Being as you call God, that He would not have leisure to hear anything I could say. The Emperor of China, or other high rulers in the land, would not admit me to their presence for a moment, or listen to my petition. How much less a Creator and Ruler of the world." After talking some time with him, the missionary said, "Well, Mr. Ning, if you will not pray for yourself, you cannot hinder me praying for you. When you go home to-night, take the New Testament, read it once more carefully. I will be praying for God's Spirit to guide you. Put this matter to the test, and tell me if God does not answer prayer and make His Word a new book to you." Just as Mr. Ning was preparing for bed that night, he felt strongly impelled to go to his study instead. Taking up the Bible, he said, "God, if there be a God, help me to understand as I read." Long after midnight he read the wonderful story of Jesus, and the next night, and the next. God revealed his lost state to him as a sinner, and then Jesus Christ as the only Saviour. He was saved for all eternity as an answer to the missionary's prayer for God's Spirit to guide the reading of the Bible that night. Mr. Ning at once wanted his wife to be a Christian, too, but was afraid to ask her. At last, the Lord gave him courage to tell her of his hope in Jesus, and to ask her to believe in Him for herself. To his intense surprise, she said, "This is what I have been longing for ever since the robbers came to our city. They had burned and robbed our temples even while the idols were in them. I knew if our gods could not save themselves, they could not save me, so it was no use to ask them to take care of me. So I hid in a clothes-press and prayed, 'Heavenly Grandfather, if there is one, take care of me now, and do not let the robbers enter the clothes-press.' Then, though the robbers were in our house, they did not find me." (The boys and girls will remember that *grandfather* in China has a nearer, dearer, more sacred meaning than *father* in our land. That is why Mrs. Ning used it in her prayer. Mr. Ning was full of joy to hear his wife's story, and, side by side, they knelt down and prayed God to save their children.

Mr. Ning went through the streets of the city preaching Jesus. It is not the custom in China for rich, educated men to talk freely to the common people. The mayor of the city went to Mr. Ning to tell him he should not do so, and he began to talk to him about Jesus. The mayor went in haste to the Chancellor, or head of the education department, and said, "You had better see after your scholar, Mr. Ning. He is preaching in the streets to the poorest of our people. I went and asked him to stop, but he began at once to preach to me also. The man must be mad."

One day Mr. Ning was pleading with the people to come to his Saviour and be forgiven, saved. Behind him stood a very wicked man, known for fifty miles around as a robber and gambler. The story of Christ's love touched his heart. He said, "Mr. Ning, do you know me? Can your Saviour save such a man as I am?" and he looked straight into Mr. Ning's eyes as if he would read the very truth. Mr. Ning answered, "Yes, my friend, I know you. My Saviour can and will save you if you ask him to."

The robber answered, "Then He shall." And He did. That robber turned his home (formerly a gambling-resort for the worse people of both sexes) into a place for preaching about Jesus. Mr. Taylor has preached in that home

himself, and heard the man's story. Let us all pray earnestly for God's blessing on the China Inland Mission. I will tell you more about it some other time.

347 McLaren Street, Ottawa.

SISTER BELLE,

Our Duty to the Lost

THE LOST HEATHEN AND THE LOST CHURCH MEMBERS.

[From *The Watchman*, Feb. 2, 1888.]

While so many missionaries and ministers of the gospel are ringing out, in words unmistakably clear and sharp, the pressing responsibility resting on Christians of giving the Bible speedily to the eight hundred millions of Christless heathen, I cannot repress the desire of my heart to add a few words (in the spirit of our Master), especially to members of our churches who neither *pray* nor *pay* for the accomplishment of the work which Christ laid upon his disciples, with such *directness* and *stress*, just prior to taking His seat at the right hand of God.

This momentous responsibility of being trustees to receive and dispense the news of Christ's salvation to those who have never heard them, who are dying at the rate of fifty thousand per day, often staggers me and leads me to careful examination of myself, how I stand before God and these lost millions. Spurgeon says, in reply to the man who asked him if the heathen would be saved without the gospel, "The question is, whether you will be saved if you do not send it to them." In the light of God's Word, is not this question fairly stated? A person once came to my beloved pastor, Rev. D. D. Pratt, of Nashua, asking him if a Christian could be saved and not be baptized. The reply was, "I don't know how many of God's commands can be broken, and get into heaven." How about the great *commission*, the last command of Christ, given with "all authority in heaven and earth?" "Thus it was written that repentance and remission of sins should be preached unto all nations." Church member practically says, I have no desire to have any part in it.

"Ye shall be witnesses unto me, to the uttermost parts of the earth. Church-member says, I decline to either go myself, or assist others who will go. "Preach the gospel to the whole creation." Church-members says, It is nothing to me. "Make disciples of all the nations." Church-member says, No use, too many lives, and too much money spent already. "This gospel shall be preached in all the world as a witness to all nations." Church-member, says, I have no faith in it.

But Christ also says, "If ye love me, ye will keep my commandments." Where is the *love* in a lifelong breaking of these commands? Is not this, then, a test to discover the fact that those really exist no union and sympathy with Christ? Achan and all his house were destroyed for *one* sin. Ananias and Sapphira died for *one* sin. The church at Ephesus were commended for many good qualities, but for *one* sin the candlestick was removed, and for ages the place has been in total ruin, without a single inhabitant. The voice of the Son of God still is heard, "All the churches shall know that I am He which searcheth the reins and heart." Does it not follow that many professing Christians in our churches, who thus ignore this positive and plain command of Christ, will be found among the number at "that day" who shall say, "Lord, Lord, have we not done many wonderful works, and prophesied in Thy name?" and shall hear the fearful word, "Depart. For I was an

hungered, thirsty, a stranger, naked, sick, and in prison, and ye did not minister unto me."

May the pastors and ministers of our beloved Zion not fail to lay this momentous obligation on the churches with all its solemn issues, until tens of thousands of men and women and millions of money shall be consecrated in obedience to the last command of our risen Lord.

MIAL DAVIA.

Fitchburg, Mass., Jan. 11, 1888.

Pastors and Missions.

THE young pastor must also remember that the field is the world. We are all natural believers in the Ptolemaic system of astronomy. We smile at Uncle Jasper when he solemnly asserts that the "sun do move;" but we find it difficult to believe that the church on which we are first settled is not the ecclesiastical centre of the universe. Brother, your church and mine are not the centre: Jesus Christ is! Our churches are only single stars in the thousand constellations that with spheric music circle about the ascended and glorified Lord. Astronomers always make corrections for the position of the observer. Christian actively, will be utterly distorted if we make the little plat of ground on which we are standing the centre of the universe. My church has the bulk of my endeavor and my warm heart's love. But it is not the centre of the world, nor of my faith. I have given up trying to make the sun revolve about it, and am anxious that it, with yours, should revolve in even closer, higher, truer circles, about the central Sun.

These words, spoken by Rev. W. H. P. Faunce, at the meeting of the "Missionary Union," in 1886, if read and pondered and prayed over by the young pastors—yea, and old ones, too—would do much good. Many pastors will see them.

Speaking of what the pastor can do for missions, Mr. Faunce says:

He can preach on the subject—not annually, but all the time. In most churches the missionary sermon comes once a year; and is intended as a sort of lemon-squeezer, to extract the last reluctant dribbles from hardrinded Christians. I have known some pastors to run away on that Sunday, and put some honorable society agent in their place; as if to say, "I have squeezed these people fifty-one Sundays for my salary, and on the fifty-second you shall squeeze them for India." What we need is to preach all the year round the expansive power of Christianity.

The Religious Experience of a Japanese Shampooer.

BY MRS. EMMA BENTON ELMER.

Shampooing is very much enjoyed by the Japanese, and the shampooers, generally blind, are found everywhere. Night before last Mr. Elmer was suffering from a lame shoulder, so he called in one, an old lady who is a member of our church. She walks the streets during the day, and till eleven and twelve o'clock at night, though she is sixty-three years old, and for an hour's work she receives the enormous sum of two cents. In this way she earns from six to ten cents a day.

But I started to tell you of her religious experience. Mr. Elmer said to her, "Oba San (or grandmother), do you believe in any God but Christ?" "Of course I

don't; there isn't any other." "How long have you been a Christian?" "Since February, last year." "How did you learn about Christ?" "I heard there was such a religion, and I came and asked about it. I lived out in Yamabe (about seven miles from Matsumoto), and I came in here to the preaching place. It used to trouble me very much because I was so far from the meetings, and I prayed to God to fix it some way so I could come to church. One day my son with whom I lived, said, 'Mother, it is too far for you to walk to church, and I will pay the rent of a house for you in Matsumoto.' So I have all I can earn for buying food, charcoal, and clothes, and I am so thankful to be able to earn it. I was very sick last year, but the Lord healed me, and I am very thankful. I go along the streets praising God for His goodness, and when people employ me I thank God, for I know he sent them."

She talked a long time about her blessings and her gratitude. She is ignorant and knows little of the Bible, and the church-members say, "The old lady's faith is the old lady's faith;" but she is one of the brightest examples of faith, cheerfulness, and faithfulness that I ever met. As I said, she walks the streets till late at night, and yet she is always at the daily prayer-meeting held in our front room, at half past five in the morning. "Oh woman, great is thy faith."

MANY native churches formed among heathen nations have now foreign missionary societies of their own for spreading the Gospel among their neighbors; among these are the Basuto Mission, the Basuto Mission to the Barotzi, the Sandwich Island Mission to the Marshall, Gilbert, and Marquesas Islands, under the Hawaiian Board, and a Mission sent by the Christians of Eastern Turkey to Kurdistan. These missions should multiply, for the very nature of Christianity is to be aggressive and self-propagating: every Christian should be an ambassador for Christ.

ADDRESSES OF PRESIDENTS, SECRETARIES AND TREASURERS.

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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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