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# The Canadian Missionary Link

CANADA

INDIA

And Gentiles Shall Come To Thy Light

And Kings To The Brightness Of Thy Rising

APRIL, 1899.

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# Canadian Missionary Link.

VOL. XXI. |

TORONTO, APRIL, 1899.

| No. 8

## Editorial.

### CONVENTION NOTICES.

The Convention of the Woman's Baptist Home and Foreign Missionary Societies of Ontario (west) will be held in the Baptist Church, Ingersoll, May 17th and 18th.

The twenty-third annual meeting of the Foreign Society will be held on the 18th.

#### DELEGATES.

Each Circle is entitled to two delegates for a membership of twenty or less; for each additional twenty, one delegate. These delegates must be full members of the Society, that is, either life-members or contributors of at least one dollar a year to the Woman's Foreign Mission Society.

#### CERTIFICATES.

Railway certificates can be obtained from agents at starting points, on purchasing a first-class, full rate (one-way) ticket. If delegates travel over two lines it will be necessary to purchase tickets and obtain certificates from each railway. These certificates must be surrendered to ticket agents at place of meeting ten minutes before train time when return tickets will be issued at one-third fare. The certificates are only good for use three days after the meetings close and if the delegates go and return on the same line.

#### BOARD MEETINGS.

A meeting of the Foreign Mission Board will be held in the Baptist Church, Ingersoll, Tuesday the 16th, at 9 p.m. Cards will be sent members of the Board.

A. MOYLE, *Rec. Sec.*

**BILLETING.**—The Church at Ingersoll is looking forward with interest to the coming Convention and are praying that God's richest blessing may be with us.

We extend a very hearty invitation to each Circle to send their full number of delegates, and billets will be sent. The Billeting Committee at Ingersoll ask that all Circles will send in the names of their delegates as soon as possible to Miss Jessie Reader, Ingersoll; please be very particular to ascertain whether or not the delegates appointed can come, before sending their names, as it will help the Local Committee very much. If possible, state what day the delegates will arrive. All delegates are

asked upon arrival to go at once to the Church, where they will register and be directed to their billets.

JESSIE READER, *Sec'y.*

**SUGGESTIONS TO DELEGATES.**—Do not wait till just a few days before the Convention to send in your names. After you receive your billet, if you find you can not go, notify the Committee at once. It will also be well to send a card to your hostess, stating what time she may expect you.

SOME time ago Miss Kate Fisher, of Wingham, sent us for publication a Mission Band lesson on temperance. The lesson seemed to be typewritten, and we supposed she had written it, and gave her credit. Miss Fisher now writes that she is not the author, and does not know who wrote it.

### EXECUTIVE BOARD MEETING.

The Second Quarterly Meeting of the Executive Board of the Woman's Baptist Foreign Missionary Society of Eastern Ontario and Quebec was held in the parlor of the First Church, Montreal, on Friday afternoon, March 3th. In the absence of Miss Green, our President, who was detained at home by illness, Mrs. D. Grant, one of our Vice-Presidents, took the chair. After devotional exercises, we proceeded to the business of our meeting. On looking around I saw sixteen of our representative women from all our churches. I feel assured that the Board have the interest of our Foreign Missions at heart. While we are a small number compared with your Western Society, we love the work which calls us together, and we are deeply interested in this our Telugu Mission and all its laborers, past and present. We watch the development of new fields, and the success which attends our consecrated missionaries. We love them and claim for them an interest in your prayers and your support. We were glad to welcome back Miss Tester, our Recording Secretary, who had suffered from typhoid fever. The business part of our meeting was satisfactory. Mrs. J. McKergow was made a life-member. We wish more of our sisters would follow and become life-members and in this way benefit themselves and increase our income. Mrs. Grant read two interesting letters from Miss McLaurin, regarding her work

on the Vuyuru field, asking our prayers on behalf of a new Bible woman whom she has engaged and intends to pay her a salary this year. Joy is her name. May we not hope that Joy, who is a fresh acquisition as helper to Miss McLaurin's work in Vuyuru, may be a faithful worker, unfolding the message of God's word and upholding the cross of our Lord and Saviour Jesus Christ to the perishing multitude. Let all who read this pray that Joy may have strength for her work. We had some discussion regarding the Ecumenical Conference of Women to be held in New York in April, 1900. This gathering should be an inspiration to workers and a benefit to this world.

I have been asked why my name never appears in the LINK, so I venture to write this report to the sisters of Eastern Ontario and Quebec. Strike out and work more earnestly than ever before, and when we meet in Convention at Ottawa, come with us and receive a blessing and a stimulus that will help you to interest others in your Circles and churches. and win souls to Christ.

Yours in work for Jesus,

JANE CLAXTON.

### A ROSARY IN RHYME.

BY PASTOR J. CLARK.

Goodness is its own credential;  
Kindly words are healing balm;  
Blend with forces most potential,  
Breath of prayer and holy psalm;  
Toils and trials seem less bitter  
When the heart is brave and calm.

God's own grace alone can give  
Food on which the soul must live;  
God's own eye alone can see  
What the future hath for thee;  
Trust in God! whate'er arise;  
All His ways are just and wise.

The name of Christ—and only this—  
Can pass us through the gates of bliss.

Heaven is not so distant  
As it sometimes seems;  
Just beyond this earth-line  
All its glory gleams.  
Pearly gates of entrance,  
Keen-eyed faith can see,  
Opened by the Saviour,  
Near to you and me.

Though tempests rage and billows foam,  
The ships of God shall all come home.

Wentchester Station, Nova Scotia.

### FAITH FOR GIVING.

The ideas of Christian people in regard to giving have been greatly enlarged during recent years. The privilege of giving has been brought into clear light, and to those who appreciate the riches of grace in Christ Jesus, the privilege of rendering in return that which will honor God, must always appeal with peculiar force. In the same way the duty of giving has come into notice. The plain words of the commission, and the equally plain commands in other Scriptures, have given force to the unquestioning duty devolving upon Christians, because of the claims of obedience. Beyond these, however, there is a third aspect of our giving. It is that faith must both urge us on, and be the stay of our giving.

Christian giving, such as is commensurate with the great and growing enterprises of the kingdom of Christ, makes a tremendous drain on the resources of the people of God. We leave out the great masses of indifferent non-participants, and speak of that remnant who are to-day supporting our church and missionary work. When we get down to individuals, we shall find that their giving is out of their necessities. Few, if any, are giving from an excess fund which separates the amounts set apart for the Lord from a relation to our daily living, or our business projects. This relationship is usually a very real and positive one. Many a man is giving from poverty, and sees in his gift a part of his very life go away from him. So business men are yielding the Lord capital they could well employ in their business, and not seldom do they borrow money to use for their gifts. They send forth this money out of their poverty, and away from useful enterprises.

Now, all this demands faith, and that of no little power. Unless men believe in the providence of God, and in the supernatural revelation of His grace in salvation, they would not and could not make such gifts. The appeals from privileges and from duty, would be but idle appeals, were it not for such faith as this. This faith also goes after the gift and believes in the useful things it is to accomplish through the grace of God. If men did not believe this, they would not give. Coming closer home, and facing the individual giver, we shall, in nearly every case, find an exercise of faith essential to the persuasion put upon him to give.

Why, then, should we not oftener appeal to this in urging gifts? If Christians are really to give, they will need faith, for a lack of faith will never, through long years, keep up the flow of contributions. A rousing speech or sermon may put a glow of romance over the privilege, and give attractiveness and power to the duty. But this is temporary. Only the energy and lasting power of true faith can give permanent force to duty, or abiding reality to obedience. We must, therefore, urge definitely that faith in God must be consciously a part of our gifts.

Just at this time our people will more than ever need this. If our boards get out of debt and our pastors are all paid, with the bad financial conditions prevailing, there will have to be the exercise of faith in God. It is blessed so to give, and our faith need not falter before present conditions.—*The Christian Index.*

## THE DOUKHOBORTSL

It is difficult to formulate the creed of the sect, it being to some extent negative. They never have definite churches, nor do they worship images. They keep no fasts (a great offence in Russian eyes), and they take no part in the recreations of worldly people. They have no fixed Holy Day (for all days are holy), and meetings are held in each other's houses. Should the owner be poor, he provides what he can, and the others bring the rest, for the eating of a frugal supper is part of their service. On entering, the men greet the men, the women the women, by clasping hands, bowing and kissing. By this they signify love and kindly feeling, the rejection of pride and the cleansing of the body, as well as reverence for each other, inasmuch as they are the "Temple of the Holy Spirit." During the meeting, the men and women recite such prayers as they know; they sing psalms, and explain the Word of God to each other. The virtue most esteemed amongst them is mutual love; they respect and show hospitality; they are compassionate to animals (rarely killing anything), insist on strict obedience from children to parents, and observe scrupulous cleanliness and order in domestic matters. For the rest, they have no written rules, and punishments are unknown amongst them. Reverence for the dead is shown, they say, by good works; in fact, they do not speak of the death of a Christian, but merely that "our brother has changed." Simple in their mode of life, and steadfast in their faith, with a background of hideous, cruel suffering, as the result of their heroic determination, the figures of these emigrants stand out with startling clearness; and one can but hope that their lot may now fall in pleasanter places; while all who are interested in spiritual matters will watch with eager eyes those "Warriors of the Spirit," who are about to begin again the battle of life in their new found land.—*The Scotsman*.

## WHAT IS A CHRISTIAN ?

Christ did not come to cramp any one's manhood. He came to broaden it. He did not come to destroy our manhood; he came to fulfil it. A thorough-going Christian is a man with a stronger reason, kinder heart, firmer will, and richer imagination than his fellows—one who has attained to his height in Christ. A bigot, or a prig, or a weakling is a half-developed Christian, one not yet arrived at full age.

What ought a Christian to read? Every book which feeds the intellect. Where ought he to go? Every place where the moral atmosphere is pure and bracing. What ought he to do? Everything that will make character. Religion is not negative, a giving up this or that, but positive, a getting and a possessing. If a man will be content with nothing but the best thought, best work, best friends, best environment, he need not trouble about avoiding the worst. The good drives out the bad. There are two ways of lighting a dark room, one is to attack the darkness with candles; the other is to open the shutters and let in the light. When light comes darkness goes. There are two ways of forming character, one is to conquer our sins, the other is to cultivate the opposite virtues. The latter plan is best because it is surest—the virtue replaces the sin.

Christianity is not a drill; it is life, full, free, radiant,

and rejoicing. What a young man should do is not to vex himself about his imperfections, but to fix his mind on the bright image of Perfection; not to weary his soul with rules, but to live with Christ as one liveth with a friend. There is one way to complete manhood, and that is fellowship with Jesus Christ.—IAN MACLAREN, in *Ladies' Home Journal*.

*The Message and Deaconess Advocate, of Bombay, says* "One of the most Christ-like missions in India is Pundita Ramabai's school for high-caste widows at Poona. After visiting this school we went to Kedgaum, which is thirty miles in the country. Here she has over three hundred widows, who are learning industries such as farming, weaving, laundry work, housekeeping and embroidery. On this farm of 120 acres she has 5000 fruit trees. The women raise all the vegetables they need. Their own buffaloes supply the milk. . . . Ramabai has here an organized church of over two hundred members. Miss Abrams, a deaconess, has charge of the evangelistic work. At meals we sat on square boards on a mud floor and ate with our fingers in primitive style. The food consisted of vegetables and rice. They never have bread, meat, or butter.

"More simple trust it has never been my lot to see. The erection of the buildings here, involving great financial responsibility, has steadily gone on with only the bank of faith to draw upon. God bless these heroic, hopeful hearts who are claiming the Father's promises for great things."

## THE MOTHERS' PRAYING BAND.

Some of the members of one of the foreign missionary societies in Nashville, Tenn., have formed a Mothers' Praying Band, believing that the best work of the Church is to get hold of the children; to preempt the soil for the seeds of eternal truth.

The object of this Band is to secure the sympathy and co-operation of other mothers who are trying to train their children in the "nurture and admonition of the Lord."

These mothers pledge themselves to pray daily for each other, and for each other's children, that God will give wisdom, patience, gentleness, every needed grace, and enable them to discharge faithfully the duties devolving upon them as parents; that God's spirit may rest upon the little ones from their earliest infancy; that the earliest thing they learn may be that God loves them, and that this knowledge may awaken in their little hearts love for Him, leading their little feet into the "straight and narrow way," never to leave it; that to do those things that please Jesus may become the ruling motive of life.

These mothers believe that it is as easy for God to prevent sin as to pardon sin, and with His help will train their children in the way they should go, believing if they do their part God will surely do His. In this way they hope to retain all this young life for God to become useful Christian men and women, and they be saved the grief of seeing their sons and daughters straying into forbidden paths, where they will be without God and without hope in the world. How many parents are weeping over such sons and daughters in their homes to-day? May God save the members of this Praying

Band and all the mothers in our Woman's Missionary Society from the unwisdom, the utter folly of educating their children for the world—in cultivating a taste for those things that lead into temptation and away from God. They that sow thus shall reap in tears. Alas! that all the mothers do not see the full significance and the blessed benefits of such a union of mothers. Some grandmothers have asked to join this Band, that they may unite with the mothers in prayer for unconverted children. No one is excluded. If every Christian mother in our Church would become fully imbued with this spirit, missionary work at home and abroad would receive an impetus that would result in the extension of work in every direction, and in the salvation of many, many souls.

### THE DIVINE FORCE IN MISSIONS.

By REV. ALEXANDER MCKENZIE, D.D.

[The following brief extracts are taken from a volume of Lowell Lectures first issued by Lamson, Wolfe & Co., Boston, entitled *The Divine Force in the Life of the World*. The lectures were delivered by Dr. McKenzie before the Lowell Institute in one of its regular courses, and attracted great attention at the time. In book form they will constitute a notable contribution to the defense of Christianity. The fact that there is a divine force in the life of the world, and that it is Christianity that the world must look if it is to find help through religion, is most strikingly presented. Had we space we should gladly give larger quotations. But we select here a few passages bearing directly upon foreign missions, taken from the chapter on "The Cause of Christ in the Hands of Men."]

Can we estimate the Christian forces? Every Christian is a force in the service of Christ. It is the condition of discipleship. By him others are to be won, and every man who is won is a new soldier of the Cross. It means this to be a Christian, as Christ bestows the name. The order is this: the Creator; the Son of Man with new life for men; multitudes of Christians in life and under the sway of the Holy Spirit to give life to the world. There are certain organizations of Christ's men which are to be regarded. There are churches, colleges, libraries, hospitals, brotherhoods, charities, in almost endless variety. The work for the world goes on, sometimes with observation and sometimes in secret. The hope which rules is unabated. It cannot be removed until faith vanishes away. After years in the wilderness the churches have found themselves, and have regained the meaning of their life. Figures easily slip from the mind, but I use them to give some impression of the forces now engaged in this part of the service of Christ. The statistics are recent, but no longer exact. There are eleven thousand six hundred and fifty-nine men and women who are by special appointment teaching the good news of God in countries which are not their own. There are sixty-four thousand two hundred and ninety-nine who are reported as native laborers, that is, persons who have themselves been taught, and are, in their turn, teaching their countrymen. The annual income of the voluntary associations which direct this enterprise is nearly thirteen million dollars.

Let it be remarked that this money is cheerfully given without thought of return, and to those who have never been seen by the givers; to people of strange lands, whose history and ways of life are separate from ours; as the free will offering of faith in Christ and his teaching, in the glad obedience of his command; and that those who have given their lives to this service, becoming exiles from country and home, and the things we

value most, have done it in their devotion to him, their knowledge of his truth, their experience of his love, their longing to have his name and grace made a blessing in all the earth. It is a splendid testimony to the reality of the Christian life.

The roll of our thirty-six hundred American missionaries is a list of noblemen. They are college men, select men, who could fill the places here quite as well as those who stay at home. With them are women of high attainment, of beautiful culture, of serene courage. They are good men and women, and good natured; able to work, and able to work with others; with a conception of their enterprise which is a constant inspiration. No civil service rules are so strict as those under which these Christians pass. It is not to learn their belief more than their health, and disposition, and desire. It must be clear that they understand themselves, and are fitted to carry out the purpose of those who send them and support them. It is a serious matter to send missionaries abroad, to sustain them while they learn a strange language, and to invest a large hope in them, and those who do this have a right to know whom they are taking into partnership. The entire management of this enterprise is in the hands of strong men, men of business, lawyers, clergymen, and of women, wise to plan, skillful to discern, patient and brave; who bring all their wisdom to bear upon the religious, social, and financial questions which press upon them. The dignity of the work is in keeping with its importance. It is impossible to give results with an approach to fullness; they are of inferior moment while the work is steadily going on. But I find that the Protestant societies count up four thousand six hundred and ninety-four mission stations with fifteen thousand two hundred outstations, over a million communicants, and nearly a million persons under instruction. What is sought is that every person in the world shall know Christ and receive his help; shall learn of him to know God, to do his will, to live in his favor, to have eternal life which can readily be extended to the world that comes next. The design is broad. It is not to seize a savage and snatch him from endless death; but to find the savage, or the sage, and tell him, what no man knows till he is told, at home or abroad, that the love of God is in the earth seeking its own, that it may give them a right spirit and persuade them into eternal life, which is the gift of love.

This Christian enterprise recognizes whatever good it finds, whatever of truth and faith, and making the most of this, in an economical spirit, adds to it more truth, higher truth, the Truth. These men have not consecrated themselves to a wearisome failure, and they intend to deserve the success for which they strive.

They know what they believe, and they believe it is worth any man's knowing. They work rationally and disinterestedly. It is not proposed to transplant our Western system of thought and of life, and our institutions as they have been made for ourselves; but, in their own language, to present the Son of Man, and to persuade them to acknowledge Him as Master and Lord; and to make their own philosophy and set up their own organizations, and to order their affairs after their own judgment. New England Christians are very well here. But we cannot expect the Chinaman to become a New Englander. Let him retain his Oriental habit of mind and hold it in allegiance to the one Teacher. The design is to build up a kingdom on the earth, including all nations and peoples, where the will of God shall be done as it is in heaven.

It is not proposed that all this shall be accomplished by missionaries. Their work is to begin; to teach what they have learned, and to let this do its own work. They are to raise up in every country men of the land who shall minister to their own people. They are to make Christians of the New Testament order, in which every man who learned was to pass on the truth to his neighbor. Let me remark again, it is literally the method of the heaven and the seed. There is a natural limit, therefore, to the undertaking, and one which need not be far away.

We may not overlook the variety of the benefits which these men confer. They are by no means confined to things unseen and eternal. They are students and teachers. Geography, ethnology, history, sociology, philology, every department of knowledge is indebted to them. They represent their country, and with honor. Their service to the people whom they seek, given in their daily life, is manifold and inestimable. . . . I do not know of better reading than the memoirs of our missionaries for those who would see a really divine, Christ-like manhood in its grandeur. They give life and give it abundantly. They count nothing dear unto themselves if they can help others with it. They carry the wealth of the richest lands into those which are poorest. They create manhood! They teach law and liberty, good order and safety.

They make homes, elevate women, gladden children, save life and make it worth saving. They carry medicine and surgery, and all the useful arts. The African chief who exulted when he saw a plough, because it would save him five wives, offers a gross type of a man who felt better off. Imagine the advantage to the Dark Continent of having one David Livingstone within it! We need not inquire too carefully for the consequences. Duty does not depend upon that. But in any case no one can doubt the worth to a land of having the men and women whom we call missionaries live in it, with no other design than to do the people good.

Great things have been done. But let me repeat, much more has been done in taking up the work, getting it in hand, learning how to do it, getting established on the ground. The day of experiments is over. Investments are made, in men, in buildings, in churches and schools, in methods, in brave lives which have remembrance. It was the thoughtful statement of one of the scholarly leaders in this movement, called early for the work which needed him, and which he needed, that "Christianity has now become naturalized everywhere among the most diverse nations," and "everywhere demonstrates its character as the one religion for the human race."—*Missionary Herald*.

## INDIA AND OUR VILLAGE SCHOOLS.

BY MISS FRANCOIS B. WELLS.

What's the use?

Is it really worth while to send our missionaries way over to India to teach those little Brownies? Come, let us look into the matter. There are two or three questions which we ought to have answered before we expend very much effort. What is the trouble over there, anyway? What do they need to help them out? What is being done for them now? Can we really accomplish anything if we try? There are four questions. Let us stop and get these answered.

First, what is the trouble over in India? They are little Brownies, certainly, with that dark, rich skin; but are they not wide awake, beautiful Brownies, with those lustrous eyes? What should we find, were we to visit them in their homes? In many cases, perhaps, we should be much more likely to visit them outside of their homes than within, they are so abominably hot, close and unclean! But before we did any visiting, we should want to arm ourselves with umbrellas and some of their ugly stiff pith hats, for it is exceedingly hot, and the reflected glare of that sun is almost unbearable. The animals along the roadside are fairly panting in the sun, and certainly there is very little life or activity anywhere in the middle of the day. But to us who have cherished little palms in the parlor windows it is interesting indeed to see that luxuriant cocoonant palm, with its abundant growth—those great leaves spreading themselves out, some of them just unfolding, and one broken off.

Yes, we are in a tropical clime, and to us city people, that rice field is refreshing. Who would not be interested in those thorn acacia trees, or the wide-spreading banians. Or, in another district, it would be quite fascinating to watch the crowds of women in those wide cotton fields, filling their baskets with the white fleecy pods and carrying them home on their heads.

Yes, it seems more pleasant outside. The large part of the people in India are so poor! Villages of mud houses thatched with straw—doors or no doors—holes but no windows. Think of the rainy season—mud becomes water-soaked, slips from under the roof, and "sits down" on the ground. Think of having your house leak so badly that the water rushed in a small torrent and swept over your feet while you gathered up your skirts and held up an umbrella over the stones to keep your fire from being put out while you were trying to get supper! Think of having to go to bed without any supper because you could not make the fire at all!

But what is the real trouble over there? We do not send our missionaries because of the poverty. Their salaries are not enough to be of much help in that way. Why is that woman kneeling down right in the edge of the path? What is that stone all painted red, right in front of her? Oh, that is an idol! And is that the nearest she can get to God? That one woman has told us the whole story in a moment. They do not know God. They worship images of thousands of gods, but they are afraid of them all, and have never heard that "God is love." They have three chief gods: Brahma, the Creator, has very ugly red images, each having four heads, four arms and four hands. Then the images of Vishnu, the Preserver, are black and still more ugly. But the most hideous images of all are those of Siva, the Destroyer. These are represented with five heads, a necklace of bones and skulls, and serpents twined about his body! Think of worshipping such creatures! It is not strange that they are afraid of their gods, and make presents to them constantly to prevent their hurting them. And they think they can please their gods by saying their names over and over, often hundreds of times a day! How meaningless it seems to us who just kneel quietly by ourselves and pray, "Our Father, knowing that He can hear and loves to listen to us when we talk with Him in prayer or in praise.

They have a feeling too that they have done wrong, and must have their sins washed away. What do they do? A strange, strange thought again—for it cannot help them nor bring them lasting comfort. They go on

long pilgrimages to the Ganges, if they can afford it, or some other holy river that is nearer, when they have not money enough to go farther. But they save up for years sometimes to get money enough to travel to the Ganges River that they may try to wash away their sins in that water, which they think is the holiest of India. Thousands of these people die before they can get back. Some think the gods will like it better if they suffer on the way, so they go barefoot and get the feet all out with stoues of the road. Some have thought they gained especial merit if they measured their length, so they throw themselves full length on the ground, made a mark in the ground with their fingers over their heads, rose, stepped to the mark, and again fell prostrate on the ground from that point; and so on for the whole distance to the river—if they lived to the end! And after all this they do not feel satisfied, but are afraid there is some holier place of the river somewhere else. So, after all their money is gone, and they are sick and worn out they are still afraid their sins are not forgiven.

Boys and girls, there are two verses that would send light and sunshine into the lives of millions of sad, sorrowful people in India, if we could send missionaries enough over there to get them down into their hearts—"God is love," and "The blood of Jesus Christ His Son cleanseth us from all sin."

Perhaps the thing that would surprise us most in visiting India would be to see that the mass of the boys and girls are wicked. They do not pretend to tell the truth, and they use shocking language! They do things that you would not dream of doing. With these sights before us it would not be hard to answer our second question, "What help do they need?"

What help do they need? They need preachers, teachers, friends. They need good people. They need the Bible. Mrs. Capron, one of our grand missionaries, used to talk so much of teaching them the Word of God. Perhaps they could not learn but one verse at a time. They are so poor and work so hard that it is not easy to get hold of them to teach. She used to sit under a tree near the well where the beautiful young girls came to draw water. Then she would get them to stand still by the well and tell them the meaning of a little verse. And what was the verse which she would often select, do you think? "God is love,"—and a strange new thought it was to them, and in a few moments they would lift their water pots gracefully on their heads and move away thinking, "God is love. And she says, God loves me! He really loves me!" How could they ever learn of God without our preachers? How could they learn to read their Bibles without our teachers? How could they ever believe in God's love and hold onto the truth without the friends? And how can they follow God's plan without the Bible to tell of His words. Yes, they need our missionaries, and need a hundred times as many as they have. They say, too, that the missionaries' little boys and girls are a great help over there. The little Indian boys and girls can tell the truth better and use pure language more easily when they have seen American boys and girls who are true and pure.

Thirdly, What is being done now? You may wonder why we have our schools in the villages. Why do we not work in the cities? But ninety out of every hundred people live in the villages of India. That means pretty brisk village work for some one. Let us see what is being done by our circles now. There is one territory, Madura, in which we can find plenty to do. It in-

cludes over four thousand villages! And in sixty-nine of these we have little schools. Well, it is something to preempt a corner, if we do no more.

And now what do you think is the difficulty of keeping the children at school? It is not that the children do not want to go, but that the parents can hardly be persuaded to keep them there. The little children are so helpful. Sometimes the boys are wanted to tend the cattle, or to help about the farming. Then as there are no fences to protect the crops, if anyone's animal wanders off grazing on another field, it is liable to be captured and carried off and a fine asked for it. So thousands of boys, and of girls too, are kept from school to watch these animals. One goat is often enough to keep a child from school. Then it is hard to get the little girls, because so early there is the marriage ceremony, and then they must go to live with their mother-in-law and learn housework and bring in the water. So the teacher has great difficulty in holding on to her children.

Want to look into a village school of ours over in India? You could easily guess what is being taught—reading, writing, arithmetic, a little geography, singing, and—Christian manhood and Christian womanhood—beginning with how to be a womanly Christian girl and a manly Christian boy. Then they graduate into the boarding schools for girls, and high schools for boys, and then—but that is our great big closing thought.

Now for our very own schools. Let us take folding chairs though, for there are none at all in some of our schools. Hem! this is not our best one, but as we are here, let us stop. Just a long shed, isn't it, with high mud wall. Curious roof thatched with cotton stalks and coarse straw, and so many places where the roof-ridge is bare. Oh! the white ants and the wind have made these holes. But it is our school. We cannot doubt that as we hear that deafening shout of "Salaam Ammal," for a greeting. There is one group of our boys, half naked, sitting on the ground in a row, repeating the letters after one boy in a loud singing tone! There is another group learning the multiplication table after the same fashion, only each has a palmyra leaf with the lesson scratched on it. How can they learn with all that screaming? But they must as they bear examinations well. Now let us close with the singing. Thirty-seven boys, each on a different key, and each making more noise than the others! A unique performance! The missionary in writing about it said, "The boys are happy when they are singing, and we are happy when they stop!"

Can we help? we ask, last of all. If we should provide for more than our sixty-nine little village schools there are over four thousand villages left in that one district of Madura! No danger of running out of work for awhile. And no difficulty in sending the right kind of help. If we get the money ready, there are missionaries ready to give up their homes here and go out to India for us. How to get the money ready is the question. Some of us can save three times as much as we do. Some of us can have more to give for this work from the father and mother. But how to earn it. I should like to send a crisp dollar bill to the boy or girl who will send me at the Mission Rooms, 59 Dearborn St., Room 603—the greatest number of sensible, practical ways in which a boy or girl from seven to fourteen years old can earn foreign missionary money.

We opened with the question, "What's the use?"



What does it amount to anyway?" It amounts to this: We get those little brown people, who are full of wicked degraded ways and thoughts. We are God's helpers in turning them into manly Christian boys and womanly Christian girls like ourselves. They start in our village schools and then are ready for the boarding schools and the high schools, and then become the teachers and the preachers for India! What do you say. Is it worth while?—*Mission Studies.*

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## Work Abroad.

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### EXTRACTS FROM LETTERS.

Miss Simpson writes from Cocanada, January 30th:—"I feel more and more like having day schools, wherever I can crowd them in. The fruit of the little schools in the town is appearing already. I wish we had more of them. The children from my madiga petta are asking for baptism.

"This afternoon I have been looking for a room in which to have a school, in a part of the town that has grown up altogether since I left for home, less than two years ago. I hope that the children who used to attend the old kelpapella school will attend these, too, as they seem very anxious to have their school started again.

"Then there is a place in Jugganaickpuram, at the house of a Christian, where I think a daughter of the family, who has passed her primary examination, could carry on a school, and I would like her to try and see what she can do. There are lots of little girls there who at least ought to be in school, and I would like to give them a chance to come."

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## Work at Home.

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### NEWS FROM CIRCLES.

WEST LORNE, ONT.—A Circle composed of eleven members, was organized by Mrs. M. P. Campbell, in the Baptist Church here, on Tuesday, Feb. 14th. Its officers are:—President, Mrs. M. P. Campbell; Vice-President, Mrs. Knight; Secretary, Mrs. John Kiefer; Treasurer, Mrs. John Cole; Agent for LINK, Mrs. Henderson. We hope to do a good work for the Master in West Lorne.

TORONTO.—The Mission Circle of Parliament Street Baptist Church.—During the first two months of this year, the Lord of the vineyard has come very close to us and taken two of the old and tried members of our little company to higher service. On Jan. 4th, our aged sister, Mrs. Caroline Ward, was called home. We shall miss her; she had been a member with us for some twelve

years. On Feb. 12th, at the midnight hour, a sudden messenger came for our beloved President.

Mrs. C. H. Waterman has been President of our Circle for seven years. Her faithful attendance was a constant example to the members. Her earnest prayers, when, realizing her own weakness, she laid hold on His Almighty power, will not soon be forgotten. May the Master grant to us like faith and faithfulness, and, in the place of our sisters who have gone before, raise up those who shall also find His service a *labor of love*. "Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, for their works follow with them."

ST. THOMAS.—Though late, perhaps it is not too late, to report a very successful Thank-Offering meeting of Centre St. Circle, held Nov. 18. After devotional exercises and a few remarks from a visiting sister, the President called on Mrs. (Rev.) Hartley to give an address. She took for her subject, "Women's Work," which all felt to be most inspiring. The envelopes were then collected, the ladies responding liberally. One sister (Mrs. Lewis), as a Thank-Offering made herself a Home Life member. The collection amounted to \$50. Mrs. Crutted led in prayer for God's blessing on the offering. We felt constrained to sing, "Praise God from whom all blessings flow." Tea was then served to a large number of friends and members.

At eight o'clock a public meeting was held. The President occupied the chair. Rev. Mr. Hartley gave a talk on "Missions," which was highly appreciated. Suitable music was furnished by the choir. The total amount of the Thank-offering was \$80.

In January a quarterly tea was held at the home of the President, Mrs. Graham. There was a large attendance and a good programme presented, an interesting item was the presentation of two Foreign Life-membership certificates, Mrs. Hales made by the Circle and Mrs. Graham making herself one.

Our meetings are well attended, and the interest in the work is increasing. We are looking forward to a year of greater success in true work, which we as women are permitted to engage in.

(Miss) R. McCOLL, Sec.

PINE GROVE.—The Ladies' Mission Circle held their annual Thanksgiving Dinner on Thursday Nov. 24th. A very good programme was given, the pastor, Rev. T. Bingham, occupied the chair and gave a good address; at the close the pastor asked those who had anything special to be thankful for to tell it. A large number responded and all present felt blessed and encouraged. The offering amounted to \$4, which has been divided between Home and Foreign Missions.

We are glad to say the Mission Band is doing well; we are sending \$8.50 for the support of a girl at Ocanada, also \$4 for Home Missions. S. B.

LACHUTE.—An oyster social was given by the Ladies' Circle of Lachute Baptist Church on January 27th. A good time was enjoyed by all. A good programme of singing, readings and addresses, was rendered. \$24 was realized, and divided between Church, Home and Foreign Missions, and the Circle feel much encouraged thereby.

S. MCGIBBON, Sec.

CHARLOTTEVILLE CENTRE.—Our Mission Band is going on and trying to instruct the young boys and girls in missions, and we know our labor will not be in vain. We are sending \$8.50 toward the support of a little girl in the Ocanada School. The Pine Grove Band have joined us in this good work, as neither was able to support one alone. May God strengthen and bless our missionaries is the prayer of our Bands.

Yours in the Master's work,

MRS. BINGHAM.

CHART AND MAP-MAKING EASY.

There is really very little difficulty in the making of charts and maps with which to illustrate the various subjects and places discussed in the missionary meetings of the League. And we may add at the same time, that there is no way in which we can make the meeting more interesting or leave a more lasting impression.

The materials required are inexpensive and easy to procure. The only difficulty is in getting the right mixture and applying it so that the colors will not "run." After a good deal of search for the best method, the following is recommended as being both easy and satisfactory:

For material, plain cotton will do as well as anything. The bleached is best. The cotton should be of medium weight. This is better than the heavy, because the creases from folding will not be so difficult to shake out.

For the mixture,—to make one pint—take half a pint of Japan, and a quarter of a pint each of light varnish and turpentine. And for coloring, take the ordinary paint coloring\* and stir in sufficient to make a very thin paint. If the shades are too dark, use white lead to make them paler.—*The Missionary Outlook.*

THE WOMEN'S BAPTIST FOREIGN MISSIONARY SOCIETY OF ONTARIO (WEST).

Receipts from February 16, to March 16, 1899, inclusive.

FROM CIRCLES.—Mount Bridges, (\$1.15 Thank-offering), \$4.50; Guelph, First Church (\$4.05 Thank-offering), \$10.06; Port Hope, Thank-offering, \$33; Sault Ste. Marie, \$2; Toronto, Jarvis St., \$24.76; Peterboro', Murray St., \$13.07; Peterboro', Murray St., Thank-offering, \$12.82; Chatham, (\$20 for Lizzie, Akidu), \$22.80; Wolverton (\$8.40 for a girl),

\*Paint coloring matters.—Lampblack, Venetian red, yellow ochre, Venetian blue, etc.

\$11.40; Burk's Falls, \$4.50; St. Catharines, Queen St., \$9.45; Windsor, Bruce Avenue, \$5; Brantford, First Ch., for Miss MacLeod, \$60; Fort William, \$3.30; Port Arthur, \$8.50; Toronto, Bloor St., (\$17 for Selam Sarah, an extra girl), \$72.78; Toronto, Y. W. Auxiliary, \$10.30; Toronto, Walmer Road, \$8.53; Scotland, \$7.50; Windecker, \$1; Wyoming, \$7.50; Gobles, \$2; Tiverton, \$4.25; Hagersville, \$3.00; London South, \$11.50; Oshawa, \$4. Total, \$348.42.

FROM BANDS.—Bardeville, for Koyya Martha, \$10.30; St. Mary's, Girls', for Burigi Bellemma, \$10; St. George, for Thuluru Esther, \$4; Hamilton, Wentworth St., for Maddukuri Annamma, \$17; Pine Grove, for Nulli Nilavati, \$8.50; Stratford, \$2.20; Claremont, for Bonu Jennie, \$17; Total, \$69.

FROM SUNDRIES.—Union Meeting of Toronto Circle, \$7.56; Mrs. T. M. Harris, balance of special gift for Cocanada Bungalow, \$1,500. Total, \$1,507.56.

Total receipts during the month, \$1,924.98.

DISBURSEMENTS.—

For regular work in India ..... \$ 442 34  
Extra.—For Miss Morrow and Munshi ..... 43 75  
Bal. of special gift for Cocanada Bungalow ..... 1,500 00

Total to General Treasurer ..... \$1,988 09

HOME EXPENSES:—

100 post-cards for Miss Buchanan—stamped ..... \$ 1 00

Total Disbursements during the month ..... \$1,987 09

Total Receipts since May 1st, 1898 ..... \$3,625 52

Total Disbursements since May 1st, 1898 ..... \$9,528 28

SPECIAL ACCOUNT:—

Receipts since May 1st, 1898 ..... \$ 5 35

Disbursements since May 1st, 1898 ..... \$ 50 00

NOTE.—The treasurers of Circles and of Bands are requested to forward promptly any money for Foreign Missions on hand on March 31st. Funds received in April they are requested to hold until May, and to include them in the next year's account.

Individual contributions are always acceptable!

VIOLET ELLIOT, Treasurer.

109 Pembroke Street, Toronto.

THE FACES OF CHRISTIAN JAPANESE WOMEN.

I have been asked, "What is the most beautiful thing you have seen in Japan?" The grandest vision is the scenery, but the prettiest thing to be seen is a Japanese lady riding in a jinrikisha and shaded by a paper umbrella. But if I were asked, "what is the most impressive thing I have seen?" I reply, without hesitation, it is the faces of the Christian women of Japan, especially those who have trained in Christian schools. There is an expression in their faces revealing a character and a purpose in life which one misses so much in the majority of faces, and one can tell, with a fair degree of certainty, from the face alone, what Christianity has done for women through its schools, placing its seal of nobility on what is otherwise but a Vanity Fair.—REV. F. S. SODDEN.

Too many shepherds are trying harder to feed the world's lions than they are the Lord's sheep.

## W. B. M. W.

MOTTO FOR THE YEAR:—"We are labourers together with God."

PRAYER TOPIC FOR APRIL:—For the Grand Ligne Mission—For Mr. and Mrs. Grenier; that the work among the French in these provinces, may be greatly blessed in the salvation of souls.

### THY SISTER'S KEEPER.

Hark! how it rings across the sea  
From distant shores and bear to thee,  
The anguished cry, "Oh, send the light!"  
From sisters groping in the night.  
How canst thou sit with folded hands  
In slothful ease, when those far lands  
Are trodden under foot of sin,—  
Nor strive those burdened souls to win?

How wilt thou dare the Master's face,  
When ended is thy day of grace?  
Will He not say reprovingly,  
"My child—thy sister—where is she?  
For love of both I freely gave  
My only Son. He died to save  
From dark despair. His wounded brow  
And hands behold!" What sayest thou?

Doat ask: "Am I her keeper?" Aye,  
And where thy Lord by thorny way,  
Through bleak and barren wilderness,  
Doth seek his own 'mid storm and stress,  
Thou too, with outstretched hand shouldst go,  
Striving to lift from depths of woe,  
Thy sister lost in sorrow's night,  
And lead her to His savings light.

META E. B. THORNE,  
in *M. Work for Women*.

### LETTER FOR TIDINGS.

My dear Friends:—

How do you do this morning? If you are as cold as I am, you would like to go to the fire, though the mercury stands at 65° in the house. This cold snap came on three days ago, and is the only real cold weather we have had thus far this season. A few days ago we almost wanted the punkah. About a month ago, a shock of earthquake awakened us in the middle of the night, with its awesome thunder. I know of no noise to which it can be compared, but it strikes terror. And what will it be when He comes to shake mightily the earth? The shock was slight, but there is scarcely time to think.

We are fairly well here, though I have been having an unusually bad time with my head lately, the worst for a year, and I would be happy not to have another for another year. Mr. Gullison is having a long pull with fever, which we regret, but are thankful it is no worse. Mr. Hardie went to Bobbili some time ago, to assist in the care of him. It looks as if some of them would not get to Conference, which begins next week at Vizianagram.

From a secular point of view, we have had a good school year. Only two of the pupils failed to pass the examinations and that was because of the irregular attendance. Ethel's work with the small children received large praise, and there is no doubt of her adaptability for this department. I have taught daily Bible lessons, and we are much interested in the teacher as we hope the Lord will convert him. Three large boys have passed out to take up some active work. Jaggnani-kulu will have charge of the Reading Room. Papiash, a Saura boy who has been here some time from the Tekali field, has returned to that place, and Mr. Higgins will probably put him to work. Abraham is Miss Clark's boy, and she will not let him get lazy, if she can help it. Balaram is at his sewing and doing fairly well. Earns his living.

Do you remember that I wrote you about the Reading Room, and asked for papers illustrated and otherwise? Since then, barring those I have received from Miss Wright, I think I have received three packages, small ones. Friends, do you pray, that this room may be a blessing to the many, who hear the Gospel there?

Why should not a Band or S. S. subscribe for some good periodical, say the Youth's Companion, and have it sent directly to me, for this purpose? How many wealthy people there are who could do this, and be happier for the benefit conferred on others. We need religious and other instructive reading, and some illustrated papers or magazines. And oh, my dear friends, we do want you to pray, that this year may see some souls converted on this field. Ethel has started a S. S. among some of the very lowest caste children, and she has another on Mondays among the children of the Sudra caste. Miss Archibald has joined her in the first, and Miss Clark has a class of women in the second. Will you take all these things to your hearts, and pray for a blessing?

Yours in the Work,  
C. H. ARCHIBALD.

### THE LORD'S CALL.

"A FEW FACTS FROM 'THE CHRISTIAN.'"

Our Saviour's last command to his disciples was "Go ye into all the world, and preach the Gospel to every creature." Therefore, so long as there lives a human being who has not heard the Gospel, this command is binding on the Church, and on individual believers.

2. Jesus Christ tasted death for every one: therefore it is possible for every one to be saved.

3. Hundreds of millions of our fellow creatures in heathen lands are living and dying in ignorance of this fact—nineteen centuries after it was first made known.

4. "Whosoever shall call upon the name of the Lord shall be saved;" but "how shall they call upon Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?"

No argument is needed to prove that if our Lord's command is to be obeyed, and if the heathen are ever to hear of the love of God, some of his redeemed ones must be willing to go, and others must be equally willing to aid in sending and maintaining those who do go. Now, I would urge you, to prayerfully put to yourself

## THESE QUESTIONS :

1. Am I in my right place or not?
2. Does my Saviour want me to leave all dear to me and go forth to preach the Gospel in heathen lands?
3. Am I willing to place myself unreservedly in his hands?
4. If convinced that my place is at home, am I doing all my Lord requires of me, and all that my love toward Him should prompt me to do in aiding those who have gone forth at His command?

But if, after much waiting upon the Lord, you feel quite sure that He would have you serve Him in foreign lands, continue to wait on Him till your future path is made unmistakably clear; then go boldly forward with set purpose to overcome all obstacles, and all through life "Seek first the kingdom of God and His righteousness." You may then depend upon Him to supply all your needs and feel sure of the fulfilment of his promise, "Lo I am with you always, even unto the end of the world." I am often asked,

## WHAT QUALIFICATIONS

are required for foreign mission work.

1. **Spiritual.** Unmistakable conviction of God's call to this service. Love for souls, and proved ability in dealing with the spiritual difficulties of others. If you have never won a soul for Christ at home, it is improbable that you will do so in other lands.

2. **Mental.** Ability to learn a foreign language; to plod on patiently, undaunted by difficulties; to adapt yourself to strange surroundings, and harmonise with other workers. Self-control. Persons subject to frequent fits of depression, or of irritable temper, should stay at home till these defects have been conquered.

3. **Physical.** Soundness of body is essential; also power to endure fatigue, and extremes of heat and cold; good digestion, with absence of fastidiousness in respect of food.

4. **Educational.** I put this last, but not because it is of the least importance. Granted the other qualifications mentioned, the best educated man will make the best missionary; but there are spheres of service for many who have not had the advantage of high-class education, and many now such occupy eminent places among the missionaries. A sound English education, such as would be required by a bank or mercantile firm, will suffice, with the addition of a thorough knowledge of the Word of God. You should have definite views on Scriptural subjects, for it would be unreasonable to go out as a teacher of others, with no clear ideas of what to teach.

It would be beyond the scope of this letter to expatiate at length on this subject, but what I have said will show you that the principal qualifications for mission work in foreign lands are:—strong faith in God and His Word; love for souls; ability to learn and to teach; soundness of mind and body; courage and patience; and education sufficiently thorough to enable you further to develop all your mental powers, by subsequent study and observation.

It would commend for your prayerful study, Proverbs xxiv. 11, 12; and Ezekiel iii. 17, 18. "The Lord give you understanding in all things."

A. W. DOUTHWAITE, (of Chefoo).

11, Greenway Road, Bristol.

## THE HOME WORK.

Mrs. Parker, of River Hebert, writes: "These terrible storms have interfered with our monthly meetings for some time, and last week was no exception, but I have invited some of the Band to be present, and notwithstanding the storm, eleven put in an appearance. We had a Bible reading on Home and Foreign Missions, which proved very interesting. Whenever we can find a "Thus saith the Lord," for these things, they carry more weight. We find our meetings so helpful, and those who always attend find the most time and means to devote to Home Missions. We are hoping and praying for more to join us. Our Mission Band is doing good work, and increasing in numbers and interest. We take a collection at each meeting of both Society and Band for Home Missions.

Several members of our Band have written papers on India, China and Africa, that would have done credit to older people. We value the LINK and Tidings exceedingly, and could not do without them. They each grow better and better.

Appreciative words regarding the LINK come from Mrs. Miles, Surrey, Alberta Co., N.B., "We all like and prize the LINK, and could not do without it. It is inspiring, besides keeping us in touch with sister work."

Mrs. John Clark has accepted the office of County Secretary for Cumberland. Mrs. Christie asked to be relieved some time ago, and has been merely "holding the fort" till one could be found to take her place. While we welcome the new workers, we are sorry to part with the old. Mrs. Clark's address is Westchester Station, Cum. Co., N.S.

Mrs. J. G. Locke has accepted the same office in Shel. Co. Her address is Lockeport, Shel. Co., N.S.

A Society with a membership of 20 has had organized at Hebron, Yarmouth Co., N.S.

YARMOUTH COUNTY, N. S., NOTES.—The W. M. A. Societies by unanimous vote of the Quarterly Meeting have been given a place in this body; which, as is universally admitted, adds spirit and zest to the meetings.

At the last Quarterly Meeting at Gavelton the Societies occupied an hour. The County Secretary had charge of the meeting. The subject chosen for the hour was "Giving." Selected portions of Scripture on proportionate giving were read, and Mrs. Quick offered prayer. Then followed short verbal reports from Societies and Bands. Mrs. Quick gave the cheering news of the formation of a new Society in the Milton Church. The County Secretary showed in a short address, "We Should Give to Missions." Mrs. M. W. Brown read selections from a tract on "Facts on Missions," which showed how little is given to this work of missions compared to what is spent on self and pleasure. Mrs. N. B. Dunn read from a leaflet, "The Conversion of Aunt Polly's Pocket Book." A duet by Mrs. A. Fraser and her little boy Don, on "Giving," which was touchingly rendered, and highly appreciated by a full house. The Spirit guided the service of the hour, which led up to the organization of a M. A. Society on the 24th of Jan., by Mrs. M. W. Brown. This makes two new Societies in this County.

The Arcadia and Chebogue Bands have each made one of its members, by a special offering, a life-member.

(MRS.) P. R. FOSTER, Cor-Sec.

## "THE FIELD IS THE WORLD."

ITEMS OF INTEREST FROM MANY SOURCES.

"God also hath highly exalted Him, and given Him a name which is above every name; that at the name of Jesus every knee should bow of things in heaven, and things in earth, and things under the earth."

Ye are My witnesses saith the Lord.

The spread of Christianity in Uganda continues its remarkable progress. Bishop Tucker estimates that at least 8,000 persons put themselves under instruction during the first six months of this year.

The Wagenda purchased 2,382 New Testaments, and 5,000 portions of Scripture during the same period.

A Chinese Christian woman recently remarked: "I suppose hundreds of women in China kill themselves every day, because their life is too miserable to be borne."

It is well known that there are no races so hard to convert to the faith as those who follow Mohammed. There may be many reasons for this, but undoubtedly one of them is that the average Mohammedan is more faithful to the outward observances of his religion than the average Christian. The devotion of the former to the daily rites and prayers enjoined in the Koran and his entire indifference to the sneers and scoffs of others are in striking contrast to the absence of any visible sign of grace or habits of outward reverence and unity which frequently mark the conduct of professing Christians. Only a consistent Christian life can make an impression.

The murder of Mr. Fleming, a British missionary in China, and one of his native assistants, is another evidence of the lawlessness of those in authority, for some of them did this deed. The ruling classes are the haters of missionaries and of all change. Mr. Fleming was a good man. According to a Reuter despatch, he was a very willing helper, truly zealous in his Master's cause, in studies exceedingly persevering, always wore a smiling, happy face, and was respected by all. He has been "counted worthy" to suffer—"to suffer," and thus to open the way for others. Mandarin bigotry will not rule China always; in every Christian whom it slays it strikes a blow at itself. We note in this case that a native evangelist shared the honour of martyrdom with our countryman, and that a native teacher escaped to tell the tale. China has given some noble martyrs and confessors, and their "blood will be the seed of the Church."

Pundita Ramabai has returned to India, and intends to give herself more distinctly to religious work. Henceforth she will be a missionary, devoting herself more and more to the work of evangelization. Full of enthusiasm, gifted intellectually and spiritually for such work, she will be able to make as great a success of Gospel work as she has of teaching and organizing. Moreover, she will kindle wide-spread enthusiasm among India's converted sons and daughters for the salvation of their fellow country-men and country-women.

Speaking of the seclusion of women in Korea, Mrs. Bird Bishop says: "Daughters have been put to death by their fathers, wives by their husbands, and women have even committed suicide, according to Dallet, when strange men, whether by accident or design, have even touched their hands, and quite lately, a serving-woman gave as her reason for remissness in attempting to save her mistress, who perished in a fire, that in the confusion a man had touched the lady, making her not worth the saving."

"And yet I am far from saying that the women fret and groan under this system, or crave for the freedom which European women enjoy. Seclusion is the custom of centuries. Their idea of liberty is peril, and I quite believe that they think that they are closely guarded because they are valuable chattels. One intelligent woman when I pressed her hard to say what they thought of our customs in the matter, replied, 'We think that your husbands don't care for you very much'!"

If these women did but know of the freedom with which Christ makes His people free. But they die in their ignorance, while we are asking, "Am I my sister's keeper?"

Speaking on Missions in Korea, the same writer, after seeing some native Christians, says: "As I looked upon those lighted faces, wearing an expression strongly contrasting with the dull, dazed look of apathy which is characteristic of the Korean, it was impossible not to recognize that it was the teaching of the Apostolic doctrines of sin, judgment to come, and Divine love, which had brought about such results."

## "NOT IN DESPAIR."

2 Cor. iv. 8.

"Not in despair,"

Though long our bread be cast  
Out on the waters vast:  
Wide oceans though it traverse round,  
It will be found  
At last.

"Not in despair,"

Though sore perplexed  
On ever side, and vexed;  
This day His dying marks we bear,  
His crown we'll share  
The next.

"Not in despair,"

Though friends may prove untrue,  
And oft our work undo;  
They fail, God falleth not, nor will;  
His way we still  
Pursue.

"Not in despair,"

Though some lov'd hope no more  
For us may dawn before,  
He rules the floods which bear us home,  
Where wind and foam  
Are o'er.

"Not in despair,"

Though now we see it not,  
His purposes are wrought;  
And we shall reap from out the wrong  
The right we long  
Have sought.

## Young People's Department.

### MISSION-BAND LESSON.

#### COCANADA—FIRST PART.

*Leader.* The subject of our study to-day is our first and principal station. I suppose you all know in what part of India the Telugu country is situated, and Cocanada is a city near the coast, and about 20 miles from the great Godavari river. When Mr. McLaurin went there in 1874, there was about 44,000 people in it, now there are over 125,000. Isn't it strange that we were guided to begin work to a city so like our own name. You know that Co is a prefix with us, meaning *with*; and who can tell with the help of Canada, what has been done, or what can be done to make the people better and happier. And now let us think of Cocanada in 1867. There is another name to associate with that date, beside Confederation and Mr. Timpany's sailing for India.

*First.* Do we know anything about anyone in Cocanada that year?

*Ans.* Yes. The same time that God was speaking to Mr. Timpany and saying to him, "Go and tell the Telugus about Me," He was speaking to a Telugu gentleman, known to us as Thomas Gabriel, and calling him also to the work of preaching. Gabriel had a good position in the Government service in Cocanada, and in 1867 he was sent to Bombay. On his way he stayed some time in Madras, where he met a Baptist minister who showed him that he ought to put on the uniform of Christ and enter His service. So he was baptized, and having had his eyes opened to see Christ and heard his commission "Go preach the Gospel," his heart was filled with an ardent desire to tell others about Him. His business took him back to Cocanada, and after leaving the office he used to go into the streets and preach. After a time he gave up his position and spent his whole time in missionary work. But Gabriel soon found out what we know so well, and that is that no regular work can be done without money. He was working alone in a great heathen city, and as he won one convert after another he had to have some place to meet, so after he had gathered about 100 converts and established a few schools he found himself in debt and felt he must have some society to back him. He first asked the English Baptists, then the American Baptists, but was refused. Then someone told him there was another nation in North America besides the United States, called Canada, and that Canadian Baptists were interested in the Telugus. He went to Ongole to see Mr. McLaurin, and pleaded his cause so warmly, that Mr. McLaurin sent such an urgent appeal to the Board at home—that he

was decided at once to take up the mission at Cocanada and make it our own. Thus it was through Thomas Gabriel that God led us to our present mission field in India.

*Second.* Who was Mr. McLaurin?

*Ans.* He was our second Foreign Missionary, and left Canada in 1869, to work under the American Baptist Union, although we undertook his support. After he had learned the language he was stationed at Ongole. In 1873 he baptized over 700 converts, but when Gabriel came with what he felt was a message from God, he willingly left this great field and went to shepherd Gabriel's little flock. After Gabriel had taken Mr. McLaurin over the field and showed him the villages where his converts were, his work was done. Mr. McLaurin went to Cocanada in March, 1874, and nine months after Gabriel, having served his generation, passed away to heaven. As he held Mr. McLaurin's hand his last words were, "Jesus is precious."

*Leader.* It was fortunate for us during those first years at Cocanada that we had such clever and self-reliant men as Mr. McLaurin and Mr. Timpany to act for us. For the people in Canada had had no experience in conducting a Foreign Missionary Society, and Mr. McLaurin had to decide a great many things for himself. One was the purchase of the fine mission property we have in that city. It is about 12 acres, and has on it a good house 60 feet wide by 44 deep, and a verandah 10 feet wide all around, and this with cook house, stables, wells, roads, etc., was bought for \$4,500! The house alone had cost almost double that amount. To this house every missionary from Ontario and Quebec has gone; and it has been the home of nearly all for some time.

*Third.* What success attended Mr. McLaurin's labors?

*Ans.* They were greatly blessed. He tells us how he felt at that time. "You cannot imagine how we feel face to face with the Devil. I have trembled with eagerness, and melted into tears as I have thought of it. I have sat in the prow of my boat and scanned vast stretches of country, with a populous village every two or three miles, containing hundreds of thousands of immortal beings who have never heard intelligibly the way of life, and I have gazed with a yearning heart upon the poor wretches as I saw them pass along the canal bank, and I knew they must burn in hell forever because there was no one to tell them of Jesus. Yet, I have sat on a cot in a house that in many places in Canada would be called a poor pigsty, and allowed the tears to stream down my face unrestrained as I looked upon these redeemed ones and heard them sing of a 'Father in Heaven,' 'A Blessed Elder Brother,' 'A Home Beyond the Clouds.' Ah! at such moments I felt Heaven very near." Is it any wonder that in 1874 he baptized 133. As soon as

he arrived, at the beginning of that year, a native church was organized and Rev. Thomas Gabriel appointed the pastor. In three years the membership was 423. These were not all in the city of Cocanada, but in the villages north and south. Two years after Mr. and Mrs. Currie came to the mission house, and when they had learned the language and gone to Tunj, their place was taken by Mr. and Mrs. Craig. In 1879 Mr. and Mrs. Timpany arrived from Canada to take the superintendence of the Mission, and Mr. and Mrs. McLaurin came home for a much needed rest.

*Leader.* As we have taken the space allotted to us in glancing at the beginning of the work in Cocanada, we will continue the subject in the next LINK.

AMELIA MUIR.

Montreal, March, 1890.

### KAYARNAK.

In 1735 a few Moravian missionaries were hard at work in Greenland. Long years of loving, patient service had seemed to bring no fruit. The people of that country were selfish, and despised these men for leaving their own land. They made fun of the sermons preached, and said their own religion was good enough for them. The Eskimos pelted the missionaries with stones, broke their furniture, stole their food, trying to drive them away home again. But a change was coming, for the much dreaded smallpox appeared in its worst form. Thousands of men, women and children died from this plague. The faithful missionaries spent all their time in caring for the sick, no matter how forsaken and helpless they were, and in burying the dead bodies which the hungry dogs and foxes would otherwise have eaten. After this scourge of smallpox was conquered, the Eskimos did not treat their kind friends so badly, but still very few cared to hear of the new religion. One of the missionaries named John Beck was a wonderful man. I wish you could all read about the trials he endured patiently for Christ's sake. To his home one day came the sweetest little kind of a missionary, a baby girl. Though the Eskimos had not cared for the missionary they loved his little white daughter. As she grew old enough to play with their children, and sing sweet hymns about Jesus, the Eskimo mothers wanted her to teach their children to sing. In this way an opening was made for the Gospel to enter these heathen hearts and homes. One day, in 1738, John Beck was sitting in his hut making an Eskimo Bible from his German one. A party of Eskimos came in and wondered how he could make paper talk. So he read to them from the written pages the old, old story of Jesus Christ. One of them named Kayarnak, said so earnestly, "Read, me that over again! I want to be saved by this Jesus."

How glad John Beck was to hear this request! For long years he had prayed and watched for just such a hungry soul. The Saviour rejoiced with joy unspeakable over one more precious soul redeemed from sin. Kayarnak became an earnest Christian, and on the following Easter Day was baptized with his wife and two of his children as disciples of the Lord Jesus. He became a worker too, for after being absent a year from the mission, he came back bringing his brother and his family with him, who had become Christians through his work and prayer for them.

But God saw that Kayarnak was needed in Heaven, and sent a messenger for him. His last words were full of joy and peace. He told his family not to grieve for him, but to meet him before the throne of God. He urged them all to be faithful, and told them God would take care of them. Kayarnak fell asleep on earth to awaken in Heaven.

SISTER BELLE

### BISHOP CROWTHER.

One hundred miles from the coast of Africa, west of the Niger, is the kingdom of Yoruba, with 2,000,000 people. About 1810, a little negro boy, named Adjai, was born there. When he was 11 years old, his father was killed, and his mother and four children were taken by the slave-traders. He was sold four times, mostly for rum and tobacco. He was so unhappy, that he tried to take his life. His last master kept him for four months in a slave-stud. Then he and 185 others were stowed away in the hold of a slave-ship for Ouba.

A British man-of-war captured the ship and carried the slaves to Sierra Leone. At Sierra Leone the children were placed in school. Adjai was so anxious to learn, that at the close of the first day he begged a half-penny and bought an alphabet card for himself. He could read the New Testament well in six months. A little girl was at the school, who afterwards became his wife. Four years later he was baptized, taking the name of Samuel Crowther, an English missionary. Twenty-one years after his slave experience, he was ordained a minister. When his countrymen heard him preach in their native tongue, they were amazed and cried out, ke-oh-shek "so let it be." He headed three expeditions up the Niger, valuable discoveries were made. The first time, one-third of the people in it died. The third time, in 1857, he established the Niger mission, with three stations. In 1884, the mission had 12 native ministers and 4000 Christians. Many of his native tribes built a walled city, called Abeokuta. Slaves from 153 ruined towns gathered there. The Christians among them asked that a missionary be sent. Mr. Crowther went, and three weeks after his arrival, met his mother, after ten

ty-five years' separation. She was one of the first to be baptized, and took the name of Hannah.

He was a thorough scholar, preparing a grammar and dictionary in his native tongue, and translating the entire Bible. He visited England twice. The second time, Oxford conferred on him the degree of D.D. Soon after his return, the mission in the Delta began.

In 1886, he received the following message from the Emir of Nupe, West Africa: "It is not a long matter, it is about barasa (rum). It has ruined our country, it has ruined our people very much, it has made our people mad. We all beg that you should beg the great priests that they should beg the English Queen to prevent bringing barasa into this land."

Despite barasa and all hindrances, the work continues to grow. But Bishop Crowther no longer visits the people.

He died, December 31, 1892, at the age of 82. He was a man of marked intelligence and noble Christian character.

A. ARCHIE BLOCH,

Member of Hopeful Mission Band, Billtown, N. S.,  
aged 13 years.

#### BY MAIL.

*Continued from last month.*

"I'm so ashamed, and I'm so glad you made me understand the idea. I never thought before that I could help anybody by lying here. But I can, if I have the courage to be contented,—can't I? I'm going to try."

Two or three days later, all Amy's sisters came rushing in from school in a state of great excitement. At the post-office they had found a letter for Amy, and a big, flat, square package.

All the family gathered around while Amy read her letter. It was from Kittie Osborne, and this was what it said:

DEAR AMY:

We five girls in Miss Marion's class have adopted your family to be friends with you, if you'll let us. We think it's lovely for your father to go away so far and work so hard just because he loves to preach about the gospel. Do you like playing paper dolls? I can make them better than anything else, and I thought I would send you some. Give my love to all your sisters and your mother and your father.

Affectionately yours,

KITTIE OSBORNE.

Such gorgeous paper dolls none of the Humphrey children had ever seen. Such wonderful hats and jackets and dresses,—a whole wardrobe of them! And then there were sheets of tissue paper and strips of gold beading and paper lace besides, out of which new finery was to be fashioned. It would be impossible to say how much Amy enjoyed it all. The next day, when the sisters came back from school, she could hardly believe that the time had flown so fast.

Before a week had passed, another letter came,—for "Miss Hattie Humphrey" this time. Susie Joyce had written it, and sent along in the same mail a delightful game. And so, as the months went by, the letters and parcels kept dropping in, sometimes for one of the girls, and sometimes for another, but oftentime for Amy. There was a Chinese lily for her, which, perhaps, gave her the most pleasure of all. And there were books, and now and then a hair-ribbon or a handkerchief, and finally a picture of Miss Marion and her whole class. Sometimes there were what Kittie called "plain letters," when there were no gifts on hand; and, as these were much longer than the "gift letters," and full of items about the school life and the home life of the writers, they were eagerly welcomed in the Humphrey household, where curiosity about the outside world was great.

For my part, I think that Miss Marion was right, and that it was "a lovely society,"—don't you?

But let me tell you about the loveliest thing of all. One snowy, blustering March day, a tall gentleman, whose face was nearly hidden in a thick, high coat collar, knocked at the parsonage door.

"I am Dr. Osborne," he said to Mrs. Humphrey. "I have a letter of introduction here somewhere from my niece."

He fumbled in his pockets, and handed out a note addressed in Kittie's familiar handwriting.

"This is my Uncle Tom," it said. "Please show him Amy's feet. He is the best doctor in the world."

"Not very modest, perhaps, to show such a letter," laughed Dr. Osborne. "But you will know how to make allowances."

But Mrs. Humphrey had turned white, and was holding to the door-post, quite forgetting to ask her visitor in. So he knocked the snow off his boots, and brushed it from his coat and hat, and turned down his collar, and by that time she remembered.

An hour later, when he got up to leave, Dr. Osborne said:

"I expect to spend the next two or three months about sixty miles from here. If you will allow it, I shall run down every now and then to see my patient. And," he ended gently, laying his hand on Amy's brown head, "when the summer time comes, I think that this little woman, please God, will be playing outdoors in the sunshine, with all the other young things."

"Mother," said Amy by and by, "I'm so thankful I didn't wait till we were adopted to believe that God cared. I'd feel so sorry now if I hadn't trusted Him first, before any of it happened."

—*Sunday School Times.*

Since the war, the membership of the Anglican Church in Spain has had a wonderful increase, several priests and a large number of private citizens having left the Roman Catholic for the Protestant Church.



## THE BEST BEGINNING.

She was only one wee maiden,  
But with willing heart and hand  
She pursued her rosy lips and said,  
"I'm going to be a Band."  
Of course she asked her mother,  
As any maiden would,  
And got some help in drawing rules,  
And "seeing if she could."

Then off she started down the lane,  
This dainty missionary;  
She had to talk, and talk, and talk,  
For folks are "real contrary."  
"D'you know about those heathen girls,  
How every single one  
Is shut up in a horrid house,  
And can't have any fun,

"And nothing nice to eat at all—  
Just sour milk or tea  
Without a scrap of sugar?  
(I'm very glad 'tain't me.)  
And then they're so afraid to die;  
They don't know 'bout our Lord,  
Who came to take us all to heaven  
By trusting in his word.

"Don't you think we ought to help them  
Before we're grown up quite,  
To save these little heathen girls  
By sending them the light?"  
She didn't have to go so far,  
This little maiden wee,  
Before she found another one  
Who did with her agree.

So they 'sented Molly secretary,  
And Ethel took the chair,  
And though their minds were very hazy,  
As to what their duties were,  
That day they made an iron rule  
That each who joined must seek  
One other member; than the Band  
"Adjourned to meet next week."

And Molly brought Clarinda,  
And Ethel found out Dan,  
And him they made the president,  
Because he was a man.  
Now it wasn't very long, be sure,  
With such a stringent rule,  
Before there really was a throng—  
In fact 'twas all the school.

And they studied about the heathen,  
Prayed for their souls so sad,  
And they worked to gather pennies  
To send the tidings glad.  
They had exhibitions, concerts,  
And all such things, you know,  
For the bigger people all waked up  
By the stir going on below.

So just one little maiden,  
Who works with heart and hand,  
Is the very best beginning  
For a Missionary Band.

—Children's Work for Children.

Daily, hourly, loving and giving,  
In the poorest life makes heavenly living.

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