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The Canadian Missionary Link

CANADA.

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

INDIA.

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OUR subscribers in the United States need not hesitate to send us U. S. postage stamps in payment of subscriptions, as we can use a considerable number of them without inconvenience.

REPORT OF THE W. B. M. UNION.—We have received the Fourth Annual Report of the W. B. M. Union of the Maritime Provinces printed in a neat pamphlet. The main facts of the Report have already been laid before our readers. The Union is one of our most vigorous and aggressive bodies, and the report contains abundant reason for thankfulness.

THE INTERCOLLEGIATE MISSIONARY ALLIANCE. The recent meeting of this body held in Cobourg is said to have surpassed in interest any of its predecessors. McMaster Hall and Woodstock College were both represented, the former by Rev. D. G. McDonald and Mr. J. L. Gillmour. Mr. Gillmour read an essay which was very highly spoken of and which will appear in our columns next month. It was decided to invite the ladies' colleges to co-operate, and it is expected that they will send delegates to the next annual meeting which is to be held in Toronto.

THE MISSIONARY REVIEW OF THE WORLD.—Several of our subscribers have written to inquire whether we will continue to receive subscriptions for this valuable publication. We would say that our arrangement with the publisher continues, and we shall be glad to receive either renewals or new subscriptions to the *Review* at \$1.75. We should be glad to see a copy of it in every Circle, and every pastor should have it. We would suggest that a year's subscriptions to the *Review* would be a most useful present to any pastor who does not take it.

WOMAN'S MEDICAL WORK.—A copy of a most interesting little book on this subject has been sent us for review. It is entitled, "Medical Work of the Woman's Foreign Missionary Society, Methodist Episcopal Church," by Mrs. J. T. Gracey. Mrs. Gracey is herself a returned missionary, and is not only in thorough sympathy with the work, but has had much practical experience in it. The "sketch claims to be no more than a simple record of the rise and development of the most important part of woman's work in connection with the W. F. M. S. Many of these medical women are warm personal friends of the author, and she has watched

their work from its incipency to the present time with more than ordinary interest, solicitude and sympathy." The author has drawn freely from published materials on the subject, and the work is one which we take pleasure in commending to our readers. The price is, in cloth, 50c., and in paper, 40c. It can be had of the above-mentioned Society, whose address is Boston, MASS.

Molly McVane, or "Beginning at Jerusalem."

BY MISS J. J. BAKER.

My heart was uncommonly sore
With burdens too heavy to bear;
I sat in the old kitchen door,
Just ready to sink in despair.

'Twas work from the morning till night
With never a moment for rest;
And if the sun ever rose bright
'Twas covered with clouds in the west.

The darkness seemed darker that night,
The crooked road harder to tread;
For love had all gone out of sight,
What use to do right? and I said

"O what are you, Molly McVane?
Just good for the scrub and the brush;
The world little cares for their pain
Who plod all their lives in the slush."

That moment there stood at my side,
The woman I've served for three years;
She spoke to me gently and smiled,
Her tender eyes shining with tears.

"O Molly, I'm troubled, she cried,
To know if your sins are forgiven
By Him who in pity has died,
To give you a place in His heav'n."

I've prayed, Molly, year after year,
That Jesus would make you His own;
His loving heart holds you as dear
As princes who sit on a throne."

I said not a word and the tears
Ran down from my eyes like the rain;
A lady like her all these years
Been praying for Molly McVane!

If all of the stars in the skies
Had fallen straight down to the sea
'Twould not have been more a surprise,
So strange seemed her story to me

It started me thinking : If she
Can love me so truly and pray
Each day for my soul, it may be
That God, too, will love me some day

I'll go even now to His feet,
And tell all my sorrow and pain :
I hear His voice, tender and sweet,
"Come unto Me, Molly McVane."

A Crusade for Missions.

The time seems to me to have fully come for some new movement, which I can call by no other name, and for that crusade I solemnly appeal to my brethren in the pastorate to set themselves apart.

The evangelization of the world is a problem so grave and so great that it demands men, in a peculiar, if not an exclusive sense, devoted to it. The church needs to be aroused, quickened, stimulated, to new endeavor, prayer, consecration, giving, if we are to overtake the present generation with the gospel: To do this work of arousing the church, information must be gathered, facts collated and marshalled in effective array, and then presented with readiness of memory and of utterance, with the unique power and force that come from a mind and heart on fire with intelligent zeal and holy enthusiasm. For this work who are naturally fitted as are the devoted pastors of the churches? They are the leaders of church life and church work; their contact with the people is constant, and their touch is sympathetic; they are in the very position to take up such work with every advantage and hope of success.

Of course such a work demands a special training. There are certain lines of study and research, personal acquaintance with missionaries and mission-fields, providential contact with the work at a hundred points of approach, and the habit of advocating missions, which are requisite for the fullest measure of preparation to carry on such a crusade; but no man has the chance of such university training in the school of missions so available to him as the pastor. He whose yearnings and leanings are in this direction will unconsciously develop power in the work.

Nothing is more imperatively needed at this precise emergency, the crisis of missions, than a generation of such pastoral crusaders. There is no need of abandoning the pulpit and parish to enter upon such a crusade. The churches need not even be neglected, left unshepherded, unsheltered, like a scattered flock, in order that a pastor may go about, like Peter the Hermit, on missionary tours. The pastor must care for the flock, of course. But there is a larger, broader work for Christ than any individual church presents and every minister of Christ owes somewhat to the church at large. He ought to feel and recognize the call to ministerial service to the whole body of Christ, and seek training for that larger service.

I am persuaded that in most cases a man is more effective as a preacher for missions who is making such appeals to only one branch of a general work for Christ and His church. We need to remember that the pastoral office is the first and highest, in the church. Its forms of activity are so manifold and multifarious, that it cultivates every part of the man; every faculty finds employment. To do the work of preacher and pastor, instead of making a man narrow, broadens him. His very appeals for special causes, such as Home Missions, Foreign Missions, City Evangelization, are rendered only more effective by his not becoming a mere specialist, absorbed in one particular subject or object. The tendency of doing only one thing is to be short-sighted, and see only one interest, and so unduly magnify that one object. A specialist

in benevolence is apt to lose breadth of view, width of sympathy, and he cannot make up for such lack by mere length of tongue. The two great qualities, "audibility and volubility," may be enough for some men, but they do not prove sufficient for holding and rousing the people.

I would not have pastors abandon their flocks and folds to enter the new crusade for Missions. How-often have we observed that a pastor who is a powerful advocate of some one or all of the benevolent agencies for the church degenerates as soon as he becomes a secretary of a board or an agent. He gets formal, official, a mere functionary. And because he is expected to magnify his office, and exaggerate the relative importance of the cause he represents, he loses power with the people.

Hence, in order to be more useful in pleading for missions, it may be well for a man to keep out of all official relations with a board or a society in all ordinary cases. It takes a really extraordinary man to keep out of the trammels of a perfunctory routine. For myself, I have sedulously avoided all such complications, preferring to be first of all a preacher and a pastor, and, as such, whenever God gives opportunity, and as he gives ability, lift up my voice for every true, noble and effective form of church beneficence, with no fetters on my tongue or my independence. To do the best work in missions, it is best for me, and probably for most men, to remain pastors; and their words will have all the more spontaneity, enthusiasm and real power when they speak not as agents or secretaries but as pastors.

At the same time, I cordially recommend my fellow pastors to avail themselves, especially when they are abroad, of opportunities to gather information by personal visits and contact in the mission fields themselves. Nothing so vividly impresses the mind as the sight of the eye, and nothing so fit for vivid, graphic, telling description and reproduction. If a pastor is going to take a vacation abroad, why not for the sake of his own church and the church at large, take his vacation where recreation and investigation may be combined? Dr. Gordon and myself went to Paris together to visit and investigate the McAll Missions. We spoke twice a day in the various *salles*, through an interpreter, and saw the work for ourselves. But the help of M. Saillens, Dr. McAll's main helper in his work, enabled us to see Paris in the meanwhile as we could not have done it alone. I had written much and spoken often on the McAll Mission work, but never had I such a conception of its simplicity and effectiveness. He who would be a powerful pleader for Missions would do well to avail himself of every chance to come into personal, vital contact with mission fields and mission workers. In fact many a church might well send a pastor abroad to carry cheer to missionaries on the field, and gather a store of facts, and best of all a new enthusiasm. The time so spent would not be lost to the church at home. A true pastor may well desire to visit fields and conduct a personal investigation of the work, in order to fit himself better to do the work of a pastor. The more many-sided a man is, the better-informed he is, the more intelligent his zeal in the wider work of God the more keenly alive to the wants of the world-field, the better is he fitted to guide the flock at home, especially if his church chance to be a large and leading one among the churches.

Brothers of the ministry, much as we need missionaries on the foreign field, we need, even more, missionary pastors on the home field. We need men who shall make a business to keep themselves thoroughly informed as to the progress of the Lord's work and the great missionary campaign. Such men inspire a whole church, lift it to a higher level, quicken intelligence, and arouse zeal. They are the true and powerful pleaders for missions. Give us more of such men - men who can make a monthly concert an inspiring occasion, men who not only take an annual missionary collection or preach an annual missionary sermon, but whose every prayer and discourse and pastoral visit is fragrant with the spirit of missions. Then we shall have a true missionary revival, and the pulse of a sluggish church shall beat with new life, and a new missionary era shall dawn. — A. T. Pierson, D. D., *Miss. Review*.

How Can the Co-operation of all the Sisters in the Church be Secured for Missions.*

In the life of our dear Lord, we have many examples of the value He set upon His time for teaching and preaching the Gospel, during His sojourn upon earth. At the early age of twelve, He was found in the temple surrounded by many learned doctors, both hearing them and asking questions, and when He was informed of the sorrow of His mother and Joseph, caused by His detention He regarded it as nothing, in comparison with the great work of His Father, God. "Know ye not I must be about My Father's business?" To His disciples He showed that every opportunity for doing good must be improved. "I must work the works of Him that sent Me while it is day, for the night cometh when no man can work." When He sent out the twelve, He gave them power against unclean spirits, etc., telling them to preach, saying "the kingdom is at hand." In like manner He sent out the seventy, assuring them that "he that heareth you, heareth Me, and he that despiseth you despiseth Me." Did our Saviour not confer great honor upon His disciples when He entrusted them with the message of divine truth? They were not to issue the proclamation of peace, they must go and preach the Gospel to every creature. It is now given to their successors, the ministers and teachers of the Gospel, whose prerogative it is to declare the truth from age to age to the end of time. The sisters who were so active in carrying the news of the resurrection to the disciples filled an important part and it appears as if others were specially qualified for Christian work on the day of Pentecost. From that time to the present there have been Christian women telling the same Gospel story and thousands have received Christ as the hope of glory. Yet in examining our church record we find that only about one quarter of our female membership is identified in the work of Christian Missions. How can this deplorable state be overcome? How can we secure the co-operation of all. First, we believe by our seeking and living a more spiritual life, and is not this the great desire of every Christian woman? There are many tendencies all around to quench our zeal, and keep our work on the dead level, so many little anxieties and burdens. We almost forget to cast our care upon Him who careth for us, and that there is a sufficiency of grace for every time of need, thus allowing our spiritual life to suffer thereby. When Martha came to Jesus cumbered by her domestic cares, thinking Mary should be partaker in the burdens instead of sitting at the Master's feet; he said, "Martha, Mary hath chosen the good part which shall not be taken from her." Whilst we may at times serve the Lord as acceptably by giving a cup of cold water to one of His little ones, as if the service were greater; we must not remain contented by only giving the cup of cold water. The newly born soul is seldom asleep in Christian work. Every impulse of the heart is drawn out in gratitude to God for his redeeming love. He is all alive with zeal, and the early question is, "Lord, what wilt thou have me to do?" He can speak to any one about God's love for the lost. He can testify to God's saving and keeping, whenever an opportunity is presented, and he can make an opportunity mostly any time. But, let the first barrier come in between the soul and God, non-activity immediately ensues. Burdensome crosses appear, excuses frame themselves in the most attractive forms, and step by step, ere we know it, indifference to

God's cause is manifest. One step from God is a serious draw back to Christian work. Paul says, "whether one member of the body suffereth, all the members suffer with it," or "one member rejoiceth all the members rejoice with it." By our living in daily communion with God, we abide in Him and if we abide in Him and He in us, we shall ask in accordance to His will. We shall bear much fruit, for he says "He that abideth in Me and I in him the same beareth much fruit. * * * Herein is My Father glorified that ye bear much fruit."

Secondly, by a knowledge of the work: The field for Christian work is the world and yet some are unwilling to move in this large field. Many are uninterested in missions simply because they have no conception of the needy condition of those sitting in spiritual darkness, whether it is in our own country or in distant countries. To get a fair view of such a state, read what Paul says in Romans I: 18-32: "For the wrath of God is revealed from heaven against all unrighteousness of men who hold the truth in unrighteousness, etc., etc." Those uninterested in the needy, may be tender, affectionate parents, whose sympathy could be easily moved if they were to hear of the distress of a neighbor, or if a family in a certain district were suffering for the common necessities of life. They are full of sympathy and charity when the cases are brought before their eyes, but to seek those cases never enters their minds. Whilst they with their families around them enjoying the comforts and blessings of a Christian home, they never think of their needy neighbors in India, China, Japan, Africa and elsewhere, suffering for the Bread of Life, living their dark lives of degradation with no knowledge of the happiness of a Christian, or the joys of the home beyond. Let us look beyond the limits of our own homes; let us go out into the byways and search for the needy; let us read about the ignorance of the inhabitants of those countries, bound by the chains of idolatry. Let us become familiar with their manners and customs, remembering too, that they have immortal souls, either to be saved or lost, and how can they hear the Gospel without a preacher, and how can they preach except they be sent. Then when we pray, "Thy kingdom come, Thy will be done on earth as it is done in heaven," let us mingle works with faith and do our part faithfully, knowing God will do His.

Perhaps there is no way we can get a better knowledge of the work of Foreign Missions, than by reading. It is necessary to have missionary literature in every home, in our Sabbath schools, and in our missionary societies. Let us provide juvenile missionary papers for our children. Tell them missionary stories, not only teaching them of the needy heathen children, but also of the true heroism of our missionaries, and the self-sacrifices they make. Thus we can enlist their young sympathy in this work; then when the grace of God renews their hearts, they are ready to take hold of the work.

Another means of dispelling the lethargy and indifference to the cause of Missions is, by united effort, "Union is strength." Smiles says, "Though only the generals' names may be remembered, in the history of any campaign, it has been in a great measure, through the individual valor and heroism of privates that victories have been won."

In the organization of the W. M. A. S., we want every woman in the church to come forward, and with her individual valor, and a heart full of love, do her part in advancing the Saviour's claims. Too frequently this is left for the pastor's wife, with two or three others to hold up her hands. We don't wish to take from any sister the satisfaction there is in doing what she can, whether it is

* Read before the Annual Meeting at Wolfville, N.S., August, 1888, by Mrs. Martell.

little or much. There may be sisters who are not engaged in the work of our Aids, on account of the membership fee, \$1.00 per year. This may be a barrier to some, but are not the instances few? If there is a sister in the church who has not the dollar to give, the Lord does not require it of her, but let her presence be with us; let us have her prayers and sympathy. An old proverb says, "Where there is a will there is a way." A more modern saying might be made, "A woman having a will, for the most part can find a way." If we all could adopt a systematic plan for giving, giving to the Lord would not be such an insurmountable difficulty. We may here suggest that each sister be provided with a mite box, and also be requested to lay aside two cents per week, at least, and occasionally as the Lord prospers her, make a thank-offering for Home Missions. This being carried out, let all the boxes be brought or sent in to the last meeting of the quarter; the treasurer would soon find each sister has contributed twenty-five cents or more to Foreign Missions and made a gift to Home Missions. If this is repeated every quarter, the total amount will far exceed anything ever done before, and this plan will also facilitate the work of the treasurer, not to mention the satisfaction there is in the punctuality.

The Apostle James teaches us that works must accompany faith, or our faith will be dead. "What doth it profit my brethren, if a man say he hath faith and hath not works? Can that faith save him. If a brother or sister be naked or lack daily food, and one of you say, 'go in peace, be ye warmed and filled,' and yet ye give them not the things needful to the body, what doth it profit. Even so faith, if it hath not works is dead in itself."

Giving is not a sinking fund. Some one has said, "There is nothing made for itself, nothing whose powers and influences are entirely circumscribed to self." What ever a creature receives it gives out, with the modification and increase of its own force. The clouds borrow water of the ocean, but they pour it forth again in refreshing showers upon the thirsty hills, which in their turn send them amongst the valleys. Planets borrow light of their centres and forthwith fling their light upon dark regions of space through which they roll. The tree borrows from every part of the world in order to build up itself, but it gives out in return, beauty and fragrance and fruit. Thus all things give what they appropriate. The material is but the emblem of the spiritual, and thus all nature typifies man's distributive function. Truly, he who appropriates and gives not, is an anomaly in the universe. A miser is a monster that no heart can love. Thus we see, in giving to others we help ourselves. Benevolence is a characteristic of every true Christian. "Is there a Christianity that is not Christ-like? No more than a sun that sheds no rays, a fire that gives out no heat; a rose that breathes out no perfume. They are mere painting life like but dead."

Then again, there are sisters whose names are on our books, with their membership fee paid, but their presence is never seen at a meeting. This is not united effort. Is there not such a thing as our being too much cumbered by the things of the world? Do we not sometimes spend time unnecessarily in our domestic affairs? We admire culture, taste, order, but is there not a danger of our over-estimating these things and neglecting Christian duties and privileges. We are pleased to have those names on our membership column, we welcome the dollars, but more welcome is the sister who personally brings her gift to the altar of prayer and consecration.

There are exceptional cases, however. The wearied

mother may not be able to meet with us; her work must be done in her own home, but at the appointed hour her prayer is ascending on high in behalf of her sisters. Others again, may be detained by ill-health, but in spirit they are in the work. To these sisters we tender our sympathy, and we shall reap the benefit out of their service.

To be co-workers with Christ we must be filled with His spirit, possessing a knowledge of His work, and by the united efforts of—not the quarter of the number of our sisters—but of the entire number, great things shall be accomplished for our Lord and Master.

Mission Bands.

At one time when Greece had met with misfortune in war, the enemy demanded boys as hostages. The Grecian General replied, "No, we will give them *men*, but we will not give the hope of our nation—the boys." He recognized the grand possibilities in the boys. A Themistocles to plan their campaigns; a Socrates to lead them in the paths of wisdom; a Demosthenes to fire them with the enthusiasm of his oratory. The Judsons, the Careys, the Moffatts, and the Timpanys, are among the children of the Mission Band! God has put the work of preparing them for His field of labor into our hands. Can there be in the various departments of Christian service a more important or a more responsible and withal a more delightful work than this among the children? Shall they grow as the tall poplar tree, sending its roots deep into the soil, absorbing all the richness of the earth, sending its branches straight up, to be sure, but hugging the tree trunk, as if saying—"All I want is to grow as near heaven as I can myself, I cannot stop on my way to spread my branches for shade and shelter, I am sorry if I absorb all the richness from the land, but I must live anyway." Or like the Banyan tree which, not content with spreading its branches far and wide, the outermost ones reach down until they touch the earth again and a new tree springs up; and again it sends its seedlets by the birds and breezes to neighboring lands, and thus it spreads and increases. To a great extent it rests with us whether these children shall grow up absorbed with self, or with hearts big enough to take in India, Africa, China, Japan, and the islands of the sea.

It is not necessary for me to stop here to speak of the need of Mission Band work, we all acknowledge that. Not long since I called on a mother whose little daughter had recently come to our band. In speaking of it the mother said, "Why when Sary Jane came home she was a tell me that they said to the meeting that there was widows in Injir not more'n three or four years old, an I couldn't believe it!" On being assured that it was only too true she exclaimed, "Well now ain't that dreadful! strange I never heard of it afore, and I went to Sunday School when I was a girl, but I guess they didn't have no Mission Bands then." After each Band meeting that little girl went home to tell her mother many things about the foreign field that the mother "hadn't had no chance to learn when she was a girl," and before long the mother became so much interested that she joined the Circle so that she might hear for herself.

As I said before, it is not necessary here, to speak of the need of the work; to speak of some of the discouragements, some helps toward the accomplishment of the work, some ways of working, and a word of cheer to the worker, is the object of this paper. Perhaps the plans suggested will be familiar to some of you, there may not

be anything very new to anyone, but if a single "daughter of the King," whose feet have become a little weary, or whose heart has grown heavy, shall be encouraged to begin again with more willing feet and lighter heart, this precious work, I shall be satisfied.

One of the first questions is, who shall the President be? It is difficult to find one person possessed of all the good qualities which seem requisite. But do not choose one who is subject to fits; fits of being absent, fits of being late, fits of being uninteresting, or the Band members will be fitful in attendance, fitful in attention, and fitful in interest. Like leader like followers. Love for the children and ever so much tact in managing them, bright interesting ways, large enthusiasm and consecrated love for the Master's work - one who is willing to do anything for the "Love of Christ," and "In His Name." Let this one be president.

In the work itself let us remember first that there will be discouragements. Forewarned is forearmed:

There will be some who do not share your zeal, nor believe in the value of the work you are doing, nor even the necessity of it; and what is more, they do not hesitate to tell you so, probably too, at the time when you are most in need of an encouraging word.

But the most disheartening of all is when you go for counsel to some real good Christian brother or sister, but who isn't actively enthused as you are, and when you opened your darling new plan before him, he looks at it all with solemn gravity, and then wrapping it around with his cold, wet blanket, of experience (he calls it), would consign it to the grave at once, by saying, "Yes it would be very good no doubt if you could carry it out, but I am afraid you would fail, indeed the more I think of it the more sure I am that it would not be a success. I would not advise you to try it." When all it requires is the push which you feel so strong to give it, you go away with drooped head to continue the everlasting search for something new to keep up the interest." If there are

I don't suppose it possible - but if there are any sisters here who have a supply of wet blankets, I trust the warmth and enthusiasm of this meeting will thoroughly dry and warm them.

Sometimes (I trust seldom) the pastor is not in sympathy, this is sad, for the pastor should be first consulted about ways and means, in church work. The only remedy I know for these ills is continued and persistent, prayerful working on.

Then there is the short memory of the children, they forget about the meeting till it is too late, or they forget to prepare the exercises assigned to them. The cure for this is to frequently remind them; make it a point to see them the Sunday before Band day at Sunday School, or if you meet them on the street drop a word.

This work is something that you cannot leave to take care of itself for a month or two, if you wish to have a prosperous Band you must be always at it, if you relax your efforts in the least it shows, and when everything is most prosperous be more vigilant than ever.

Next - Some ways of working. "Let everything be done decently and in order." The Band is a good place to emphasize this. The children will enjoy it much more and have more respect for the organization, if the business is carried on in a systematic manner. It will help in maintaining order during the programme as well. A little girl went home from the Band the day the officers had been appointed and with great glee told her papa that "Mary had moved and John had seconded, that she should be treasurer, and when the president had asked all who were in favor of this, all had voted for her, and she was the

really truly treasurer." Her father asked her if she had put up her hand too, the reply came most indignantly "No! Do you think I don't know any better than that!"

Let the children do their own business, at least, let them think they are doing it. Of course they will follow out your suggestions, which by the exercise of a little tact, they will make their own.

Might it not be well to have a regulation to the effect that the officers, except the president, should change each year, thus giving more the opportunity of service. Make it an unvarying rule to keep the meetings one hour only; and do not begin a half hour after three, if three is the hour; Have plenty of bright, cheerful music. It is somewhat difficult to find enough avowedly missionary hymns to make variety, but many familiar hymns breathe the missionary spirit, which the children will quickly recognize, with your help.

The children will be more likely to give definite information if you have a special topic for each meeting. Have a map to give an idea of the extent of the country you study, and an interesting talk, full of information, preceded or followed by the part of the programme given by the children themselves.

I know of one president who purchased a doll and each month dressed it in the costume of the country which was their study for the day, and whenever she could, she gave each child some product of the country to carry home. When they studied about Japan each took home a few leaves of tea, because the president had told them, how it grew and was gathered. When China was the theme they had some rice and chop sticks. When they went to Mexico, each child took home a cochineal insect, and while traversing the South Sea, they pick up pieces of coral.

When you have a programme on the "Childhood of the Chinese," take a strip of cotton about two inches wide and ten feet long, and bind it on a little one's foot as their Chinese sister's have their's bound.

Raising money. Have you none in the Band who will lead in prayer? Ask each one to think of some one thing they want of God for the next meeting, when you have begun, let each follow with their request, I am sure it will be a help and strength to you and to them.

This all means thought and preparation, but would you offer half hearted service to the Master?

I saw the other day a branch of a tree in which a knot had been tied when it was a tender twig, now it had grown strong and large, and the knot which might so easily have been untied when it was a twig, could not now be straightened out, nor could the straight branch be twisted into a knot.

We, to-day, have in our hands, the shaping of these tender twigs. The trunk we cannot alter, but the twigs, these young lives, shall we prepare them to enter those doors which the Lord has so miraculously opened? "Why stand ye here idle, go labor in my vineyard," the rewards are manifold, ye numberless.

What the child gets from the Band is his for a life-time, and its influence increases and widens and touches how many lives! Can we measure it! "According to thy faith be it unto thee!" The limit to our faith need not be the limit of God's power. Is it the whole world for Christ! "Every place that the sole of your foot shall tread upon, that have I given unto you." This much, no more, no less! If we do not possess it for Christ the Mormons, the Mohammedans, Roman Catholicism, Atheism and hosts of evil will possess it for Satan.

"The King's business requires haste."

MISS CLARA GOBLEN.

Gobles, Oct. 2nd, 1886.

THE WORK ABROAD.

Students on Tour.

It is part of the Seminary programme that the senior students go out on tour at the October vacation, a period of about ten days.

The vacation is supposed to begin about the 1st of the month, so that the tour is well over before the rains set in which they usually do about the 15th. But there is an element of uncertainty about rains in India as well as elsewhere, and being caught in them, as we were two years ago, is by no means a pleasant experience. Accordingly we anticipated matters a little and started on our tour 26th September.

We divided the students into 3 companies to meet the exigencies of the work, and sent one company under Jagannaikalu to visit the Gokaram region, another under S. Venkata Swami, a preacher, to tour over the Geddannapilli villages, while the third company was sent Tuniwad.

We started a day in advance of the students, saw Gokaram, met two companies at Jaggampett joined them, preached in the town, baptized four converts, parted from one company which went Gokaram way, and accompanied the other as far as Geddannapilli.

Here we parted from the second company and turned Tuni-way, hoping to take another, Jaggampilli, in our way, but owing to a hitch in the arrangement, the palanquin turned up at Sanulcotta 17 miles away, instead of Kattipudi, so that we passed on reaching Tuni late Saturday night where we joined the Tuni company. Sunday and Monday passed, Sunday with the usual services, and Monday with meeting the workers of the field.

Not having time to go north of Tuni, we sent the company forward under Abel, and after seeing a few villages near Tuni turned homeward.

We all arrived at home on Saturday night, except the Tuni contingent which came in the following Tuesday.

At the usual Wednesday evening prayer meeting we were all assembled in full force, and ready to compare notes.

23 students had gone on tour, 99 villages were visited, 16 converts were baptized, every one was rested, inspired and ready for another term's work at which we are at present.

Sanulcotta, Oct. 11, 1888.

J. R. S.

THE WORK AT HOME.

Members of W. B. M. U. of Maritime Provinces, Attention.

You will remember that at our annual meeting in August, the business in connection with our Home Mission work for the ensuing year put into the hands of an "advisory committee." That committee met on the first Tuesday in November, and it was on motion resolved, "that in those societies where the mite boxes are being used, that the members be asked to devote all in those boxes over the one dollar, to Home Missions, and that in Societies where these mite boxes have not been used, the committee recommend that they be procured, and used for Home Missions."

Some of our Societies are already doing this. Others are working for Home Missions by special collections, and

others again, by a payment of ten cents per member each quarter.

Other ways will suggest themselves, as the different minds take up the subject, and in earnest prayer commune with the Master in reference to it.

Remember that our payments must be prompt. Keep self waiting if need be, but not the Master.

How many of our sisters will this year give *four cents* a week to the King? Two for His foreign field; two for His home field. Four cents a week, and He gave His life!

A. E. J.

The quarterly meeting of the W. M. A. Societies of Halifax and Dartmouth met in November with the Dartmouth Church. The usual devotional services were engaged in, and interesting letters read from our missionaries. We could not but regret the tone of sadness in these letters and pray that the God of all comfort, the God of hope may be with His servants. For the stricken hearts in Bobbili, our own hearts ache, and for Sister Archibald whose failing health has necessitated her absence from the work for a season, we do sympathize and earnestly plead that loving submission and renewed health may be granted.

Sisters at home beseege the Throne of Grace.

The Treasurer's statement for the quarter showed amounts received.

From Nova Scotia . . .	\$117 37
" New Brunswick . . .	46 12
" Prince Edward Island . . .	13 00
Donations	25 00
	\$201 49

A. E. J.

News from the Circles.

FREDERICTON, N. B. - On the 22nd of September I met Mrs. March at Mangerville, where we held a very interesting Women's meeting, in the afternoon, at the close of which an Aid Society was formed, of eleven members and the following ladies as officers. Mrs. Treadwell, *Pres.*; Mrs. Dykeman, *1st Vice-Pres.*; Mrs. John Miles, *2nd Vice-Pres.*; Miss Amy Bailie, *Treas.*; Miss Thomas, *Sec.*; Rev. Thomas, *Auditor.* Mrs. (Rev.) T. A. Blackadar was present and afforded valuable aid. The quarterly meeting of York and Lunenburg counties was in session there at the time, and we greatly enjoyed attending the meetings. The brethren very courteously invited the sisters present to seats in the Quarterly Meeting. At the missionary meeting held on Saturday evening, Mrs. March responded to an invitation to speak by giving a very interesting address; one result of which was a donation from a gentleman in the audience, to a newly formed Society. On the 24th inst. Mrs. March and I drove to Nashwoak a village ten miles distant from Fredericton where by appointment, we held a meeting in the church. About twenty seven sisters were present and the meeting was deeply interesting. An Aid Society was formed with a membership of thirteen and with the following officers. Mrs. S. Manger, *Pres.*; Mrs. L. Goodspeed, *Vice Pres.*; Miss Manger, *Sec.*; Mrs. Campbell, *Treas.*; Mrs. Peterson, *Auditor.* Gratitude for the Master's presence and encouragement was expressed by all joining in singing the Doxology at the close of the meeting. Both of these societies, I believe, possess the elements of growth and strength, and we expect to hear of them holding on faithfully to the work. Let us pray for them, remembering

that from among their membership the Lord may have chosen one or more to work in the foreign field. I hope to have the pleasure, during the present Convention year, of reporting the formation of additional societies throughout York County. I believe in some places all that is necessary is to have the matter brought before the sisters. May the Master show us all our work and help us to do it.

R. A. B. PHILLIPS, *County Sec.*

DORCHESTER, N. B.—Have just received a report, somewhat delayed through accident, from Mrs. J. S. Kompton, that faithful worker, and she has two more societies for Albert County, organized in October. I know these little churches will be as the sisters gather together in their little meetings, we know the dear Jesus will give courage and strength, and life will be brightened in the service. On Oct. 10th, Mrs. K— held a meeting at Caledonia and formed a Society of twelve members. Again on the 12th, at Prosser Brook, a Society was organized with fifteen members, called the "W. M. A. S. 2nd Elgin Church." I am so surprised that Mrs. K— could take those long drives in such unfavorable weather

A. R. EMMERSON

UNBRIDGE.—We organized our Mission Band Sept. 27th, 1888. We have had three meetings, at the first the following officers were elected: Miss Miller, *Pres.*; Miss Vanborn, *Vice-Pres.*; Sibyl Miller, *Sec.*; Hamilton Dothan, *Treas.* Fee for membership is three cents a month, and besides free-will offerings, which the givers are supposed to earn. We meet every two weeks. Our motto is "Feed My Lambs," the name of our Band is "Royal Messengers for the King." We send all our Sunday School papers, after we have read them, to other schools who have none. We are also going to organize a choir for our Band. Our Band consists of twenty-four members and hope by the grace of our dear Saviour, that we may increase in numbers and in strength.

SIBYL MILLER, *Sec.*

WILKESPORT.—Our Circle has just closed another year's work. We look over this year with some misgivings, for we have done very little more than last year. It seems very hard to keep some of our members interested in the work, while others take a deep interest in every detail. A disappointment and regret has been felt by the members, on account of our usual anniversary entertainments being neglected. But we sincerely hope that in the coming year all the members will be more united and more earnest in working together for the cause of missions. Our present membership is twelve, the average attendance six, and the amount raised during the year \$34, of which, \$17 was sent to Foreign Missions and \$17 to Home Missions. It cheers us to read of the work done in other Circles, and we trust at the close of this year we shall be able to give a better report.

MARY R. B. SELMAN, *Sec.*

BEAMSVILLE.—A very pleasant time was spent on the occasion of the annual meeting of the W. M. C. of the Beamsville Baptist Church. The Circle met for business at three o'clock. The principal features were the resolving the Circle into a Home and Foreign Mission Circle, and the election of officers for the ensuing year. The officers chosen are as follows: Mrs. H. C. Speller, *President*; Mrs. W. Sumner, *Vice-President*; Miss C. E. Zimmerman, *Secretary*; Mrs. Elison, *Assistant*; Mrs. C. E. Riggins, *Treasurer*; Mrs. Sumner, Miss R. Ruth, and Miss Zimmerman, *Solicitors*. At six o'clock tea was

provided for the ladies of the church and congregation and friends from a distance. Notwithstanding the unpleasant weather a large company assembled and enjoyed the good things provided most thoroughly, which partook of the nature of a "feast of reason and a flow of soul," for, before leaving the tables, short addresses were given by some of the ladies of the congregation and one or two from a distance. The public gathering at eight o'clock was presented over by the newly elected President. An excellent programme had been prepared, which was fully carried out. A very agreeable surprise was experienced in the unexpected presence of Miss Frith, lately returned from India. Where all was of such high order distinctions would be invidious. An excellent report was read by the retiring Secretary. Mr. Duck, of Listowel, overflowed with good humor. Mrs. J. C. Yule was full of earnestness in "Woman's Work for Woman;" still we must make special mention of Rev. J. McLaurin, the returned missionary from among the Telugus. His burning words on the Women of India, their degradation, their joyless marriage, their worse state of slavery, will not soon be forgotten. All this, with some of our choir's choicest selections, made up an evening that many are hoping may soon have a repetition.

New Circles.

ST. MARYS.—Mission Band organized Nov. 3rd, name "Little Gleamers." Officers as follows: *President*, Mrs. W. Richards; *Vice-President*, Mrs. C. Smith; *Secretary*, Bertha Perrin; *Treasurer*, Ada Smith. Twenty-four members

GREENOCK.—Foreign Mission Circle organized Nov. 15th, by Teeswater Circle. *President*, Miss K. A. McKinnon; *Vice-President*, Miss B. McKinnon; *Treasurer*, Miss L. Petteplan; *Secretary*, Miss Mary McKinnon. Number of members, four. Though small we hope our little may be blessed as the widow's mite

Reports of Associations.

MIDDLESEX AND LAMBTON ASSOCIATION. Little progress has been made during the year in the Middlesex and Lambton Association. Two Circles reported last year have joined another Association. One Home Mission Circle has ceased to exist, and two have failed to report. Two new Circles and one Band have been organized. There has been an increase of \$100 for the year ending May, 1888, over the previous year. I have not the amount raised for the year ending September, 1887, so have compared the Associational reports of 1887 and 1888. There are still seven churches in this Association with no Circles. With two exceptions their membership is small, one, Middlesex, has but seven members. I see by their report that they have averaged nearly four dollars per member for Home and Foreign Mission. Of course, this is an exception to the other churches with no Circles. Their reports show that very little is contributed to the general fund by them.

How are we to raise the women in these churches from their lethargy? Did I say the women? I believe that in nine cases out of ten the ministers in charge are responsible for the lack of interest.

How can we show the poor souls that they will be no poorer if through their influence their churches give to the Lord for missions? Perhaps some successful Circle

organizer can give some suggestions that will be helpful to us. Had I the time during the summer I would have visited these churches and see if personal contact would not accomplish what letter writing has failed to do.

Total contributions for Foreign Missions, \$542.37; Home Mission, \$304.15; Mission Bands, \$132.40; amount reported for Grand Ligne Missions, \$2.40 Total for Middlesex and Lambton Association, \$931.38.

MIDLAND COUNTIES ASSOCIATION. Last year we reported eleven Home and Foreign Circles and eight Mission Bands. Since then a Circle, doing home and foreign work has been organized at Erin, and a Mission Band at Freeton. Edmonton Circle has held no meeting since April, and although a small sum has been collected it is still in the hands of the Treasurer, and so not included in our report. We hope the sisters here may find a way by which they may meet together and also keep up their contributions. The amount raised during the year is, for Foreign Missions, \$171.33; Home Missions, \$178.66 Seven Mission Bands, \$45.09. Total, \$395.07. There is a falling off in the contributions to Foreign Missions from all the Circles but Acton, Hillsburg and Brampton, there is a slight increase from these. About \$12 less is contributed to foreign work this year than last. All the Circles but Cheltenham, Georgetown and Fullarton show an increase in their contributions to Home Missions. About \$7.00 more is contributed to Home Missions this year than last. Last year eight Mission Bands contributed \$100, this year, seven Bands, \$45-\$55 less than last year. The Circles and Bands of our Association are about \$60 behind last year. We cannot help asking our selves the question Have we been faithful in our work? Have we been faithful in giving and collecting the Lord's money for Him? Let us remember that the increase belongs to God. He does not measure us according to our success, but according to our faithfulness. We are to sow and labor beside all waters, amid all discouragements, and God will give the increase.

MARGIE McKECHNIE

ELGIN ASSOCIATION. There are in this Association twelve Circles with about 860 women in the church and only 268 contributors. As a rule the small churches have more contributors in proportion than the larger ones. Out of a small church of 70 women 21 belong to the Circle, while in a large church of 270 women only 60 are contributors.

Ten Circles contribute to Home and Foreign Missions. 1st Houghton and the Bazaar to Foreign only.

Two Circles and two Bands have been organized during the year. There are 144 MISSIONARY LINKS taken.

St. Thomas Circle, in addition to \$75 raised for Home and \$77 for Foreign Missions, sent \$15 to Grand Ligne Missions. They made two life members, one in the Home and one in the Foreign. An extra effort is being made in all the Circles in behalf of Grand Ligne Mission in addition to what they are now doing. Great progress is being made in this Association, and if the work increases in the next four years, as it has in the last four, there will be a Circle in every church. Nine Circles contributed for Home Missions, \$213.43; Foreign Missions, \$275.83; 5 Mission Bands, \$95.10.

PETROBORO AND BELLEVILLE ASSOCIATION. There are eleven Circles in this Association. The average membership is not quite half of the church membership. There are four Circles that have sent in no report, viz. Stirling, Campbellford, Warsaw and Cranaba. Some of these

may not have received the blank forms sent them, as your Associational Director had no addresses except as she obtained them from the Year Book and some of these were very indefinite. The amount raised by the seven Circles that have reported is \$228.66. This is an average of \$9.04 per member and an average of \$32.66 per Circle.

The MISSIONARY LINK is taken by nearly $\frac{1}{2}$ of the members.

A number of Circles report not so great an interest as they wish for. The Peterboro Band has raised during the year \$20.50 for Foreign Missions, and a Band has recently been organized in the Smith Church.

ALMA BRADLEY.

NORFOLK ASSOCIATION. There are in this Association 26 churches, in 8 of these Circles have been organized leaving 18 churches with no Circles. Only Boston reported a Mission Band. Bloomsburg Circle organized last June, 7 of these Circles are doing foreign work while only 4 reported home work. Hagersville doing no foreign work and Villa Nova did not report where their money was sent. The amount raised through the Circles during the past year, for Home Missions, \$63.28; for Foreign Missions, \$96.00. Boston Mission Band, \$51.00; by Villa Nova Circle, \$26.00; making a total of \$226.28.

TORONTO ASSOCIATION. Number of churches in Association, 37; Circles, 19; Circles reported, 13; Women in the churches reported, 1,074; Contributors in churches reported, 603; LINKS in churches reported, 133. A Circle was formed in Ossington Avenue in May, and one in Barrie in June. College Street formed a Home Mission Circle in September. As all the Circles did not report it is difficult to make a true statement. A greater interest has been shown in the smaller Circles throughout the Association. There is a decidedly growing interest in both home and foreign work.

F. B. WELLS.

WESTERN ASSOCIATION. Since last October three new Circles have been formed, one at Harrow, one at Chatham and one at Blytheswood, and two Bands, one at Leamington, and one at Blytheswood, making twelve Circles and six Bands. The amount of money raised during the year for Foreign Missions, \$49.11; for Home Missions, \$49.61; two Bands, Woodslee and Essex Centre, \$24.53. This is from seven churches and two Bands, five churches I have not heard from, and four Bands. I sincerely hope we may be able to do more another year.

M. E. LOVE.

OWEN SOUND ASSOCIATION. This Association numbers twenty-three churches. We have Home and Foreign Mission Circles in seven. I posted blanks to seven and only four were returned filled. Reported whole amount collected \$122.73. As regards Mission work the whole field, looks like one vast prairie with a few furrows turned up in only seven places. The field calls loudly for some one to break up the fallow ground.

AMANDA McNEILL, Director.

NIAGARA ASSOCIATION. This Association reports one new Circle for Home and Foreign Missions. A Home Mission Circle at Beamsville. Number of Circles, eight; Bands, five. Amount raised by Circles, \$328.61; by Bands, \$109.50.

MRS. WM. FORBES, Director.

Missionary Library.

There is a Free Circulating Library for the use of the Circle of the W. F. M. Society, of Ontario, in charge of Mrs. Wm. Craig, Jr., of Port Hope, and of which books may be obtained by merely sending a postal card. Fifty books have been received by Circles since January 1st, 1888. Several new books have lately been added to the Library. The following is the list as it now stands.

1. Pagoda Shadows; or Studies from Life in China, by Adele M. Fields.
2. Missionary Sketches, a concise history of the work of the American Baptist Missionary Union, by S. F. Smith, D. D.
3. Rambles in Mission Fields, by S. F. Smith, D. D.
4. From Darkness to Light; the Story of a Telugu Convert, by Rev. J. E. Clough, Ongole, India.
5. Our Gold Mine; the story of American Baptist Missions, in India, by Mrs. Ada C. Chaplin.
6. Heroines of the Mission Field, by Mrs. Emma Raymond Pitman.
7. Day Dawn in Dark Places, by Rev. John MacKenzie.
8. Alfred Saker, Missionary to Africa, E. B. Underhill, LL.D.
9. Around the world; Tour of Christian Missions, by W. F. Bainbridge.
10. Mission Life in Greece and Palestine, by Mrs. E. R. Pitman.
11. Work on the Congo River.
12. Our Eastern Sisters, and their Missionary Helpers, by Harriet Warner Ellis.
13. Self Giving; a story of Christian Missions, by Wm. F. Bainbridge.
14. Prize Essay on Missions: The Heathen World; its need of the Gospel, and the Church's Obligation to support it, by Rev. George Patterson, D. D.
15. Every Day Life in India.
21. Decennial Missionary Conference
22. Hindu Women
23. Fortune's Wheel.
25. The Crisis of Missions, by Rev. Arthur T. Pierson, D. D.
26. Days of Blessing in Inland China, with an Introduction by J. Hudson Taylor.
27. Telugu Mission Scrap Book, by Thomas S. Shelton, Brantford, Ont.

YOUNG PEOPLE'S DEPARTMENT.

Mission Band Report ending Oct. 26th, 1888.

As the reports of the different Associations have already been given, it is unnecessary that details should be entered into now as formerly. A correct report of the whole amount cannot be given this year, as no reports from the Directors of four Associations have been sent in, viz., Grand River, Toronto, East Ontario and Owen Sound. This, of course, causes a great deficit in the totals of the number in attendance and the amount of money raised. The number of children in attendance last year was 1,688, and the amount contributed \$1,001.04, while this year the total in attendance is only 1,227, and \$671.50 the amount raised. This no doubt falls far short of the actual number and amount, as there have been 23 new Bands organized since our last meeting. Every year shows a slight increase over the previous other years, but this year the increase has been greater, eight more being organized this year than last. Perhaps this ought to be

cause for encouragement, but when it is considered that the Circles are multiplying in far greater proportion, is it not time for those who admit that this branch of work is not of less importance, if it be not of greater, pause and consider their duty towards it. If there are greater obstacles in the way, if it is more difficult to create and sustain the interest of the children, is there not the greater need for energy, for thought, for discussion, for action upon the part of our women? But are there greater obstacles to surmount? Is the task more difficult? It may require more patience and tact, but the obstacles, the difficulties lie in the apathy, the indifference of the parents and those who should be interested. I have been informed that during the ladies' meetings of the Eastern Convention recently held, that the Mission Band was not even mentioned. How can they prosper under such circumstances? But there are a few who object to the Mission Band on principle. They say that the children meet together, give little recitations and sing and have more fun than profit. In a measure, in some cases, there may be more amusement than instruction, and the children may attend more for fun than the benefit they may derive. That is but childlike and natural. While it is to be regretted that instruction is not always given, and when given, not always made as attractive as it might be. It is to be remembered that these recitations are not hurtful, they generally breathe the true missionary spirit, and are calculated to awaken the sympathies. They also contain a certain amount of instruction and food for thought.

I have never heard of, or known of injury resulting from Mission Bands, while I have been repeatedly told of good being accomplished. Some time since I received a letter addressed, "To the dear missionaries," written by a little girl of eight. She said she and her little sister of six had been told of the poor little heathen girls who had never heard of Jesus, and they felt very sorry for them, and so had been praying for them, and saving up their money, and now send (I think it was \$4) to help to pay the missionaries for teaching them about Jesus. And in Port Arthur a poor little half-breed girl, almost a heathen herself, came to the Mission Band, heard the story and shortly after went to see the leader and gave her one cent for the heathen. This meant a great deal to a poor little girl who seldom saw money. And when in our treasurer's report the Daisy Blackall Mission Fund was mentioned, you no doubt wondered what that could mean. A few years ago there lived in Winnipeg a little girl named Daisy Blackall. She was an earnest little Christian, and was largely the means of her father's conversion. She was so interested in Missions that her weekly allowance of 25c. for spending money always found its way into her mission box. When she was dying (for God took her to Himself) she called her father and asked him if he would not always keep her mission box, and each week put in her 25c., and send it for missions. Her father promised that he would always do so if possible. These facts I received in a letter from her father, stating that he had then on hand \$25 of Daisy's money, and that he would like to devote it to some special object. I replied that I thought no way could be more appropriate than the education of a little Telugu girl, and gave him Ruth, of the Cocanada boarding school to support, and so Daisy's work is still going on. "Being dead she yet speaketh." Any Band, Circle, or person wishing to support a student, or Cocanada boarding-school girl, or information concerning Mission Bands, or the address of a child's missionary paper, please address the Secretary, J. E. DAWSON.

The following are the names of the girls and young men now being supported, and those supporting them:

New List of Girls Published in the LINK, July, 1888.

2. Sundramma—Ingersoll Band.
4. Krupavati—Guelph Band.
6. G. Martha—Brockville Band.
8. P. Subbamma—Mr. J. A. Cameron, Ottawa.
9. Deborah—Mrs. Porter's friend, London.
10. P. Mary—Peterboro Band.
11. A. Mary—Warsaw Band.
12. P. Ruth—Adelaide St., London.
13. S. Leah—Claremont Band.
14. B. Lydia—College St. Band, Toronto.
15. R. Sarah—Glamis Circle.
16. D. Lydia—Mrs. Upham's S.S. Class, Montreal.
18. S. Ratnavati—Sharpe Family, Winnipeg.
19. A. Ruth—Daisy Blackall's Mission Fund.
21. V. Miriam—Brockville Band.
23. T. Darnavati—Bloor St. Band, Toronto.
24. K. Anna—Sackville St. Band, Toronto.
26. P. Annelia—Mrs. Dr. Edwards.
27. N. Anna—Beamsville Band.
28. G. Esthor—Thurso Band.
30. G. Mary—Mrs. Craig's Picton friends.
31. D. Peramma—Teeswater Band
32. M. Chinnia Cassie—Owen Sound Band.
Lizzie, the Teacher—Cheltenham Band.
Y. Miriam, the Teacher—Scotland Circle
N. Martha—Harrison Sunday School.

New List of Boys Published in the LINK, Oct., 1888

3. Pantakam Samuel, of V Class and Sr. Bible Class—Ormond
1. Nakka David, of IV Class and Sr. Bible Class—Denfield Circle
2. Morta Cornelius, of IV Class and Sr. Bible Class—Perth.
3. Mangam Samuel, of IV Class and Sr. Bible Class—Aylmer
4. Bellam Lazarus, of IV Class and Sr. Bible Class—Coaticoke.
5. Bellam Thomas, of IV Class and Sr. Bible Class—St. Thomas
1. Palipé Ramaswami, of III. Class and Middle Bible Class—Paisley
2. Kommuguri Peter, of III. Class and Middle Bible Class—Talbot St. London Band.
4. Burapalli Samuel, of III. Class and Middle Bible Class—Boston Band.
1. Tulukuri Isaac, of II. Class and Jr. Bible Class—Peterboro.
5. Dukka Amrutalal, of V. Class and Jr. Theological Class—West Winchester
6. Ramakuri Noah, of IV. Class and Sr. Bible Class—Delhi.
8. Palaku, a Guananandam, of IV. Class and Sr. Bible Class—Orillia Band.
7. Nitta Moses, of III. Class and Middle Bible Class—Mrs. H. Weld, London South.
13. Pama David, of II. Class and Jr. Bible Class—London South Circle.

God's Word at Work in China.

The other day Mr. Chao (native evangelist) and I were sitting by the west gate of this city, talking to some people, when an old man came up the hill, dragging a donkey behind him, with sacks on his back. As he passed he said, "Ah, I knocked at your door some days ago and could not get in. I thought you had gone away."

We caught up with him a little outside the gate, as he was stopping to pick some leaves to stick on his face near the eyes. He said his eyes were inflamed, and the leaves would cool them.

The poor old man was over sixty years of age, and had come to the city from a village ten miles away to sell some grain. His eyes were very bad, and he seemed very tired. Dirt of course must be taken for granted. I don't suppose his two coarse cotton garments had been washed since they were new, and it is very unlikely that the old man had ever had a bath; for, as the people often say quite innocently, "We have no such custom as bathing in Shansi." Judging by outward appearance our old friend was not a very promising subject; but we walked three miles with him, at a snail's pace, and felt heartily sorry to part when we reached the village where we intended to preach.

After the usual civilities, and some ordinary talk about the crops, &c., the old man said quite abruptly, "Who was that John?"

"What John?" I asked in surprise.

"Why, Jordan John."

"Oh! I see you have been reading some of our books," said I.

"Yes, I've been reading Mark, and there are some strange things in that book. John wore clothes made of camel's hair, and fed on locusts and wild honey. Why did he do that?"

We tried to explain; but before we could get very far, the old man broke in again with—"That book is a record of the sayings and doings of a man called Jesus. The book says he was the son of God. I suppose that means he was so good that God loved him as a son."

Again we tried to explain, and in the course of conversation we found out that the old man had got a copy of Mark and one or two tracts from a friend who had been to our place some months ago. The tracts he gave away to some one who wished to see them; but he himself had been puzzling over Mark ever since. He had been to our house once to try and get some explanation, but had knocked at the door in vain. He seemed to know Mark's Gospel pretty well by heart. Presently he began questioning again.

"What did that baptism mean? And what was that about the devil? They got into people, but Jesus drove them out."

"Ah," he said, "that Jesus did a lot of good, but some of the people accused Him, and one of His disciples was a devil, so they killed Him. But He came to life again. There was a big stone on the grave, and the people could not move it, but it was moved; and there was a young man in white clothes, and he said that Jesus had gone away to some place, and they could see Him if they went."

"Aye, that Jesus did some wonderful things! There was a man with dead hand, but Jesus just said something and made it well. Then there were those five cakes. He took them up and broke them, and the more He broke the more there were; and when the people had all done eating they took up several baskets full. That was something like authority! But if He had so much power, what did He let them kill Him for?"

Here we tried to preach the Gospel to the poor old man, who seemed to think it very unlikely that he should ever get to heaven. One of the last things he said was:

"Jesus told His disciples to go everywhere and teach people about Him. I suppose that's why you foreigners come out here. Ah, you will find it hard to change the customs of this country. People nowadays don't care for much besides money, and they all worship idols."

He told us he had a brother sixty-four years of age who can't read, but he likes to hear about these wonderful things. Some of the people in the village, too, come and hear him read and talk about them of an evening, but others laugh at him for trying to set himself up as a sage.

We pressed him to come and see us, and learn more about Jesus and the way of salvation. He promised to do so; but, said he, "I am very old and weak, and do not often get so far as the city." As we parted I could not help feeling that the old man had not read his book in vain. Surely he is not far from the Kingdom of Heaven!

As we walked home from the village where we preached, I could not help looking around upon this beautiful plain with deepened interest. Books have been distributed, and the Gospel has been preached in scores of these villages. Perhaps the heaven of the Gospel in working where we little expect it. The good seed may be springing up in places all unknown to us. The Lord of the harvest knows; and, thank God, some day both sowers and reapers shall rejoice together with Him in the Harvest Home.

Rev. J. J. Turner, in Baptist Missionary Herald, London.

Eyes Open.

Rachie went off to school, wondering if Aunt Amy could be right.

"I will keep my eyes open," she said to herself.

She stopped a moment to watch old Mrs. Bert, who sat inside her door blindng shoes. She was just now trying to thread a needle, but it was hard work for her dim eyes.

"Why, if here isn't work for me!" exclaimed Rachie. "I never should have thought of it if it hadn't been for Aunt Amy. Stop, Mrs. Bert, let me do that for you."

"Thank you, my little lassie. My poor old eyes are worn out, you see. I can get along with the coarse work yet, but sometimes it takes me five minutes to thread my needle. And the day will come when I can't work, and then what will become of a poor old woman?"

"Mamma would say the Lord would take care of you," said Rachie very softly, for she felt that she was too little to be saying such things.

"And you can say it, too, dearie. Go on to school now. You've given me your bit of help, and your comfort, too."

But Rachie had got hold of the needle-book, and was bending over it with busy fingers.

"See," she presently said, "I've threaded six needles for you to go on with. And when I come back I'll thread some more."

"May the sunlight be bright to your eyes, little one," said the old woman, as Rachie skipped away.

"Come and play, Rachie," cried many voices as she drew near the play-ground.

"Which side will you be on?"

But there was a little girl, with a very downcast face, sitting on the porch.

"What is the matter, Jennie?" said Rachie, going to her. "I can't make these add up," said Jennie in a discouraged tone, pointing to a few smeaey figures on her slate.

"Let me see—I did that example at home last night. Oh, you forgot to carry ten—see?"

"So I did." The example was finished, and Jennie was soon at play with the others.

Rachie kept her eyes open all day, and was surprised to find how many ways there were of doing kindness, which went far towards making the day happier. Try it, girls and boys, and you will see for yourselves.

"Will ye look here, Miss Rachie?"

Bridget was sitting in the back porch looking dolefully at a bit of paper which lay on the kitchen table she had carried out there.

"It's a letter I'm after writin' to me mother, an' it's fearin' I am she'll never be able to rade it, because I can't rade it meself. Can you rade it all, Miss Rachie? It's all the afternoon I've been at it." Rachie tried with all her might to read poor Bridget's queer scrawl, but she was obliged to give it up.

"I'll write one for you some day, Bridget," she said. "I'm going over to Jennie's to play 'I spy' now."

The fresh air and the bird songs and soft wind made it very pleasant to be out of doors after being in school all day; and her limbs fairly ached for a good run. But she turned at the gate for another look at Bridget's woe-begone face.

"I'll do it for you now, Bridget," she said, going back.

It was not an easy task, for writing was slow work with her; but she formed each letter with painstaking little fingers, and when she had finished, felt well repaid by Bridget's warm thanks and a satisfied feeling of duty well done.

"Our Master has taken His journey
To a country that's far away."

Aunt Amy heard the cheery notes floating up the stairs, telling of the approach of the little worker.

"I've been keeping my eyes open, Aunt Amy, and there's plenty and plenty to do."—*Christian Secretary.*

A Missionary Parable.

In the Pacific Ocean there were long ago many empty spaces without any land. The ocean was blue and beautiful, but there was no eye to see it. The sun shone brightly, but no flowers or trees could grow beneath its rays. The seeds that fell from other countries into the water floated by, but there was no soil where they could stop to rest. The Master saw that if there were only some islands there might be lovely homes for men and animals.

"My little builders can do this," said He.

"So He called for the coral insects, and told them to build three islands in one place, five in another, seven in another, and so on. The little workers were so taken by surprise that they popped their heads out of their windows and looked at each other in astonishment.

"We!" they exclaimed. "We are not bigger than pin-heads. We never could build one island, to say nothing of a whole oceanful."

"If the whales would only try it!" A whale's work would amount to something," said the Astra.

"But the whales have their own work to do," said the Master Builder; "and if they come down here to make islands, who will keep the North Pacific free from sea-weeds? I do not ask one of you alone to build an island. Think how many of you there are."

"But we do not know how to shape the islands: they will be all wrong!" cried the Madrepora.

"I will take care of that," said the Master, "only see that each one builds *one little cell*."

So the corals divided the work among themselves. Some began to build the middle and some the outer edge. Very busily and patiently they wrought. The islands grew higher and higher, until they came up to the top of the water. Then the waves and winds did their part by bringing sand and weeds and leaves to make soil. The nuts and seeds that had fallen into the water, and were so tired by bobbing up and down all the way from India and South America, found a nice bed to sleep in for a few days. When they felt rested they got up and grew into thorn-trees and bushes and coco-trees. Long vines began to creep across the sand, and sweet flowers blossomed; men and animals came to live there, and little children ran about and played beside the ocean. The islands were called the Friendly Islands, the Caroline Islands, and so on.

"Who would have believed we could have done it?" said the little corals, as they saw the result of their efforts. "The whales could have done no better!" "And to think it was all done by our making one cell apiece!" They felt so proud of

their islands that they put a lovely fringe of red and white and pink coral around the edge. Shall we not learn a lesson from the smallest of God's creatures, and each one work in his place, carrying forward the Master Builder's great missionary work?"—*Leaflet by Miss Pollock.*

FRESHWATER.—Our Foreign Mission Circle is now in its fourth year. At our first meeting the attendance was seven, our present membership is sixteen. Four new members have been added this month. Mrs. A. McKee is our President. We have raised for foreign missions, \$66.77. This does not seem much for three years and a half. Since June, 1888, we have been supporting Rhoda, a Bible woman on the Cocanada field. We expect in the future to give annually \$25. We have been much encouraged by letters received from our missionaries. Have had two from Mrs. Hatch, one from Mr. Craig, and one from our own Bible woman.

I think there is nothing that will interest people in mission work so much, as to receive, personally, letters from the very heart of the work and from those engaged in it. Three of our members are not residents, sister Hodgson, of Ottawa, founded our Circle. She moved from here in October, 1887, but has ever since remained a member; she writes to our Circle almost every month. Her letters are full of interest and help us much. The Misses McDonald, of Ogemaw Co., Michigan, have joined us lately. We will occasionally have letters from these sisters to help make our meetings interesting. We keep our members at a distance posted in what our Circle does, and send them the letters from India. We never have any gatherings with the object of making money. We do not seem to have much faith in such things. The only entertainment we have is our anniversary. This annual gathering is held a few evenings after our delegates return from the Association. Our principal object in these meetings is to hear a report of the Associational Meetings from our delegates, to let the brethren of the church know what we have been doing during the year, and to spend a sociable evening together. We generally leave a plate on the table so that if any wish to help us they may.

Since Oct. 1887, we have united with the Wingham Circle in quarterly union meetings. We have both been profited by the intercourse. Had a pleasant afternoon in Wingham at the September meeting. For some time the members of the Greenock church have been wanting us to go there and help them to organize. We were very glad to be of use in this way. On Thanksgiving Day three of our members went to Greenock and formed a Home and Foreign Mission Circle of four members, there are only eight sisters in the church, it is expected the other four will join the Circle. We were delighted with the earnestness of these young sisters. We expect soon to hear of their forming a Mission Band in their Sunday School. We have been the recipients of one of Mr. Shenston's "Telugu Scrap Books," and are delighted with it. Some of us for years have been anxious to connect some mission work with our foreign, the majority thought it was not advisable. At our September meeting this fall three of us formed ourselves into a Home Mission Circle. We did not see that we could do anything towards helping the Women's Society, but determined to try and save for the General Society. We undertook the care of the church, thus saving the expense of keeping a sexton. We then asked the church to ask for \$25 less from the Board. The brethren were willing. Our Mission Band is in connection with the Sunday

School. Meetings are held the last Sabbath in each quarter. Some days the teachers take for the lesson, missions, at other times we have a programme of exercises for the children. At our last meeting the offerings amounted to \$6.93. Since the first of 1888 the Band has been supporting D. Peramma, a little girl in the Cocanada boarding school. Have sent to treasurer for this purpose \$25.

Mrs. Craig sent the children a good letter full of interest. What gave most pleasure was a letter from our own little girl, she was not able to write it herself so she dictated it and got one of the older scholars to write for her in the Telugu. Mrs. Craig sent us the letter and also the translation. D. Peramma is ten years old. We expect soon to get her photo. Although matters in connection with our church are dark at present, yet our auxiliaries are all encouraging and we hope all may be kept working.

ANNIE V. BARDEN, *Cor. Sec.*

WOMAN'S BAPTIST FOREIGN MISSIONARY SOCIETY OF ONTARIO.

Receipts from Annual Meeting to date.

A friend of Missions in Woodstock, \$5; East Flamboro M. B., \$4.70; Onandaga M. C., \$4.70; Rodney M. C., \$1; Belfountain M. C., \$2; Springfield M. C., \$10.10; Wilkesport M. C., \$4; Bloomsburg M. C., \$6.38; Line Church, Smith, M. B., to support P. Mary, Cocanada School, \$5; Simcoe M. C., \$16.76; Melbourne M. C., \$1.50; Campbellford M. B., \$1; Hillsburg M. B., \$4.70; half of collection at annual meeting afternoon and evening, \$44.01; East Zora M. C., \$3; College St., Toronto, M. C., \$7.70; Plympton Township M. C., \$2; Wyoming M. C., \$3.60; J. S. Parika, Wyoming, to aid in sending out a new man, \$1; Clifton M. B., proceeds of quilt, \$8.55; 1st Houghton M. B., \$9.44; Brooklin M. C., \$6; Mrs. Eliza Burwash, Barb P. O., \$1.75; Albert Carey and Ernest James Bingham, Bracebridge (the savings of two boys aged 5 and 6), \$1. Total, \$157.88.

Mrs. JESSE L. ELLIOTT, *Treas.*

231 Wellesley Street, Toronto.

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Of Ontario: Pres. Mrs. M. A. Castle, 401 Sherbourne St., Toronto; Sec. Miss Buchan, 125 Bloor St. east, Toronto. Treas., Mrs. Jessie L. Elliott, 231 Wellesley St., Toronto; Mrs. E. W. Dadsen, Sec., for Bands, Clarendon, Ont. Of Quebec Province: Pres., Mrs. T. J. Claxton, 461 Upper St. Urbain St., Montreal; Miss Nannie E. Green, Assist. Sec., 478 St. Urbain st., Mont.; Treas., Mrs. M. A. Smith, 2 Thistle Terrace, Montreal.

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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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