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# The Canadian Missionary Link

CANADA

INDIA

The Gentiles Shall Come To Thy Light

And Kings To The Brightness Of Thy Rising

IX-3

OCTOBER, 1898.

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69 THE MISSIONARY LINK

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# Canadian Missionary Link.

VOL. XXI. |

TORONTO, OCTOBER, 1898.

| No. 2

THE ATTENTION of the Circles of Western Ontario is again called to the resolution passed by the Foreign Board at the annual meeting, asking the women of the churches to unite in earnest prayer that the regular income of the society may so increase as to keep pace with the work in India.

God speedily and wonderfully granted the prayer for the special needs, but, as yet, the treasurer reports no increase in the regular income; indeed a falling behind, as compared with the corresponding quarter of last year. Let us therefore "continue in prayer, and watch in the same with thanksgiving."

Now that the Autumn has come let us see what can be done by way of reaching the uninterested women of our denomination. Let us work as well as pray for this. There is no better way of getting such an one interested than by getting her to read *THE LINK*. A worker and lover of the cause says that during the summer she met a woman who had no interest whatever in Foreign Missions. She got her to read one of our missionaries' recent letters in *THE LINK* with the result that she became interested at once and said she wanted to take the paper. Dear reader, try some such experiment and see if you can not get another interested.

A MEMBER of the Chicago Fortnightly Club says that no woman can keep herself informed about current events without making a thorough study of missionary literature.

**WOMAN'S MISSION CIRCLES — NOTICE OF THANK-OFFERING.** It is with a sense of special gratitude that the Woman's Home and Foreign Missionary Societies of Ontario issue their annual call to the Circles to hold their autumn Thank-Offering service. So markedly has God answered prayer during the past year that it is meet for us to return thanks from full hearts. Many of our Circles have until now failed to respond to this call, but it is hoped that in view of God's great mercies, many Circles will this year set apart the November meeting (or October if more convenient) for a service of praise and gifts to Him "who hath given us all things richly to enjoy."

Let these meetings, scattered though they be, be one

in prayer and praise, and let us give of our abundance or our penury with sincere and honest hearts. As this call is issued jointly by the two Societies, it is expected that the offerings will be divided between Home and Foreign Missions.

J. T. BOOKER, *Pres. Foreign Miss. Soc'y.*

CARRIE H. HOLMAN, *Pres. Home Miss. Soc'y.*

**THE SPECIAL FUND FOR NATIVE PREACHERS.**—After the estimates for the work in India had been pared down closely, it was found that the full amount called for could not be appropriated in the regular way. It was accordingly decided to make an appeal for special contributions to the amount of \$1,500 for the native preachers' fund. The object of this fund is to supplement (as in our Home Mission work), what the native Christians are able to raise for the support of their pastors, and to provide for the support of native evangelists among the heathen. The value of this work cannot be over-estimated. This fund supplementing what is raised on the field, provides for about seventy Telugu preachers. About half the required amount has been subscribed, but only about one-third of that subscribed is yet on hand. Mrs. Newman very kindly allows me to make this statement in *THE LINK*, and to appeal to its readers for co-operation in raising this special fund: As no other provision is made, if the amount is not thus specially contributed, the dismissal of some of these workers will be inevitable. But we believe better things of the Baptists of these provinces than that they will permit such a calamity to souls in India to ensue. Will you please send on your thank-offering, larger or smaller, for this work to the Treasurer.

A. P. McDIARMID, *Treas.*

P. O. Box 454, Toronto.

**MITE BOXES.**—The Foreign Mission Board of Ontario and Quebec have secured a fresh supply of the pyramid mite boxes. They may be had by applying to Baptist Book room, 9 Richmond St. West, Toronto. These boxes are for Foreign Mission purposes exclusively.

The quarterly meeting of the W. B. F. M. Society was held in the Board Room, Sept. 7th. There was a very small attendance, only fifteen being present. Mrs. Booker, Miss Simpson and Miss Walton coming in specially to attend the meeting.

The Treasurer's quarterly report showed a decrease in the regular funds. Miss Morrow (missionary elect) was appointed to convey the greetings from the Society of Ontario (West) to the Eastern Convention which meets in Montreal in October. Very interesting letters were read from Misses Hatch, Baskerville and Stovel, giving encouraging reports of the work at present and opportunities for the future. Miss Hatch has opened a girls' school at Ramachandrapuram. Miss Stovel had been touring on Miss McLaurin's field.

A. MOYLE, *Rec. Sec.*

### CONVENTION NOTICES.

The Convention of the Woman's Baptist Home and Foreign Missionary Societies of Eastern Ontario and Quebec will be held in the Olivet Baptist Church (cor. Mountain and Osborne Sts.), Montreal, October the 4th and 5th.

The twenty-second annual meeting of the Foreign Society will be held on Tuesday, the 4th.

### 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 Missionary Society.

It is hoped that all the Circles will send delegates to the Convention, and, if unable to do so, a greeting in response to the Roll Call.

The programme has been carefully prepared, so that all who come may be strengthened and encouraged.

### BILLETING.

Delegates desiring entertainment will kindly apply to Miss Tester, 1140 Dorchester St., Montreal.

On account of the numerous trains arriving in Montreal, it will be impossible for a committee to meet the delegates at the stations. Billets will be sent to delegates, before they leave their homes, with the addresses of the homes where they are to be entertained, and, as far as possible, directions how to get there.

Delegates arriving on Tuesday, or coming directly to the church, will be met by a committee, who will furnish them with any information desired.

ETHEL CLAXTON AYER, *Cor. Sec.*

MISS ALICE STEER, formerly of Wallaceburg, Ont., has spent some time in the Chicago Missionary Training School, and is now engaged in the Emahapa Academy for the Seminole Indians, Emahapa, Indian Territory.



MR. AND MRS. ROUTLEDGE.

REINFORCEMENTS FOR THE BOLIVIAN MISSION. — O September 21, Rev. Robert Routledge, B.A., B.Th., and Mrs. Routledge, left Toronto for their far-away home in Bolivia. They will find at least one friend to welcome them on their arrival. Mr. Reekie has been on the field for some months, and must be beginning to feel quite at home among the people to whom he has devoted his life. Many of our readers have had an opportunity to see and hear Mr. Routledge, as he has visited associations and churches in different parts of the country. All who have come in contact with him must have been deeply impressed with his earnestness and zeal, as well as with his ability to speak effectively of the matters that lie upon his heart.

Mr. Routledge was born in the county of Bruce, July 6, 1870, prepared for the University at the Walkerton Collegiate, and was graduated in Arts and Theology, from McMaster University. In the University he gained a high reputation for scholarship and elevation of character, and his University friends expect great things of him. He was married a short time ago to Miss Sarah McCannel, of Walkerton, who goes forth cheerfully to share with him the hardships and the triumphs of missionary life.

Yesterday is yours no longer; to-morrow may never be yours; but to-day is yours, the living present yours, and in the living present you may stretch forward to the things that are before.—*Farrar.*

## MISSIONARY OUTLOOK OF THE WAR.

The present war is part, no doubt, of God's providential plan so rapidly maturing in these last days to prepare the world for the coming of the Lord Jesus, and especially to open it for the last message of the Gospel. Among the closed doors of the world the Spanish islands of the West Indies and the Philippines Islands of the East are among the most important. Under Spanish domination the entrance of the Gospel is almost precluded. The priesthood acquires the controlling influence in all the colonial possessions, which effectually closes the door for any Protestant voice. The issue of the present war will, inevitably, be the expulsion of Spain from the West India Islands and the establishment of a free Government in these islands. This will open a population of nearly two million to the Gospel, and we hope that within the next six months or a year the Lord will prepare a band of, at least, a score to go forth and occupy the open doors of Cuba and Porto Rico. Still more important is the great field covering the Philippine and Caroline Islands. The attitude of Spain toward Protestant missions in the Caroline Islands has been sufficiently indicated by the destruction by the Spanish authorities of the American mission on the Island of Ponape. The Carolines lie several hundred miles to the east of the Philippines, and are a comparatively smaller group compared with this greater archipelago. The Philippine Islands stretch along a tract of the Pacific Ocean as long as from the north of England to the south of Italy. This will give a vivid conception of their immense extent. There are a thousand islands altogether. They lie in the most delightful region of the globe. The climate is as perfect as anything in the tropics can be. The islands are mostly mountainous, reaching in many cases over eight thousand feet. Their natural wealth is boundless. Their commerce has been sufficient to build up the city of Manila with a population of three hundred thousand. The population of the islands is about six million. There is not a single Protestant missionary in any one of them.—*Selected.*

## WOMAN'S PLACE IN A NEW TESTAMENT CHURCH.

BY MRS. E. L. HILL, OF QUELPH.

In the history of the Christian Church we find that the place accorded to woman varies as much as do the different church systems, which exist in what we call Christendom. For example, we have here in Canada, at the head of the Salvation Army, whose power for good no one questions, and whose ranks include both men and women, a woman, and a very young woman at that. On the other hand, in some more conservative denomi-

nations, it is considered a shame to allow women to speak or pray in church meetings.

It is not very many years ago (and I can vouch for the truth of the story) that a minister, wishing to attend a meeting of a Woman's Missionary Society (a meeting, by the way, very much like the present one), asked permission of the President, and was refused, so firmly was she convinced of the wrong of women speaking in mixed assemblies. When the minister, pleading that he and others were ignorant of the mission work, and wished to become enlightened, she replied, thinking her argument unanswerable, "Let them ask their wives at home."

We might multiply instances of custom and prejudice in the matter, but if we really wish to ascertain woman's rightful place in a church organized on the New Testament plan, we must throw aside all preconceived notions, and turn to the Book as our guide. Nor must we confine our study to single portions of the New Testament. We must consider whether what is laid down as rules is fully borne out by the practice of the Church in Apostolic times. We must avoid hanging the whole case on a single text. Were we to take the texts singly, we should find rather an astonishing array of seeming contradictions. Each text must be taken with its context, and its meaning in the original must be considered.

In the first place, then, we shall find that women were disciples of Christ. All other religions had but degraded woman. Many of them had denied to her even the possession of a soul. In heathen countries she was, and is to-day, treated much worse than an animal. Even the Jewish religion assigned to her in the temple worship an outer court. It remained for Christianity to place her, whether as sinner, suppliant, or saint, on the same footing as man, before God. It is impossible to separate the teachings of Jesus, and say, "This is for man, and that for woman." That would mutilate the whole Testament. The Gospel of Redemption from sin knows no divisions of sex. Hence we find Jesus preaching a wonderful sermon to a sinful woman at Jacob's well, and using that woman as a missionary to the people of Samaria. And so all through the public life of Christ, we find women amongst His followers. They listened to His teaching, they received bodily healing, and also spiritual cleansing from Him. We cannot here begin even to enumerate the cases recorded. It is enough to know that there were women among His disciples.

As His disciples, Christ demanded of them two things—faith and confession—precisely the same things which He demanded of men. His blessings were given in answer to their faith. Witness the case of the Syro-Phœnician woman whose faith He first tested, and then exhibited to those who were with Him. But heart-belief was not the only thing He asked of them. He

demanding confession as well. Did you ever realize the lesson He wished to give to women of all time, when He caused the woman who touched the hem of His garment, to declare before all the people how she had been healed? Was it not His will that women should confess His power? Nor was the confession made privately before one or two disciples. Luke tells us that there was a multitude thronging around Jesus. In the light of this incident we cannot believe that Paul's statement, "with the mouth confession is made unto salvation," was meant for man alone.

In the second place, you will observe that with discipleship came also the responsibilities of discipleship. Acceptance of Christ and the open confession of His Name, once for all, do not end these responsibilities. Christ's commission to His disciples said, "Go preach—teaching."

In this work of proclaiming the Gospel, had the women any share? Did Jesus leave them any work to do, or were they to sit idly down, receiving all the benefits which the Gospel brought them, doing nothing whatever to advance it?

I think you will agree with me in saying that the women mentioned in the New Testament had nearly all the same part in the proclaiming of the good tidings, and that we should follow their example. If you scan their work more closely, you will find, first, that we are to do the same sort of work that women did for Christ when He was on the earth. True, the man Christ Jesus is no longer here with all His human needs to be ministered unto; but in His place are many who need the loving ministrations that mothers or sisters alone can give. Our children need the Saviour's blessing just as much as did those little ones who felt the actual touch of the Master's hand.

Let us beware how we cast upon the Sunday School, the church, and the pastor the responsibility of caring for the spiritual welfare of those in our homes. If the children do not learn from the mother concerning the things of the Kingdom, they are likely to go untaught.

Then there is the work in which Dorcas set us such a brilliant example—the work of reaching out helping hands to those just outside our homes, a work for which we shall receive the reward of the Master's "Inasmuch."

But in the second place, women aided as well in the active proclamation of the Gospel. No dwelling can be a healthful one, unless the atmosphere surrounding it be pure. So, too, if our homes are to be spiritually healthful, the spiritual atmosphere surrounding them must be as pure as we can have it. And, as the Gospel is the only remedy for social ills, so hand-in-hand with the mother's care inside the home must go the proclaiming of the Gospel outside the home, and she must aid in that proclamation. "What!" you say, "Are women to be preachers?" They certainly are, and have been, pro-

claimers of the Gospel. Read in the Revised Version the eleventh verse of the sixty-eighth Psalm, "The Lord giveth the word; the women that publish the tidings are a great host." Even if there were no examples in Holy Writ to encourage women in the work of spreading the story of deliverance from the bondage of sin, should not the very fact that Christianity has raised woman from degradation, and given her moral, intellectual and spiritual life, be sufficient reason why she should undertake this work? Because it has done so much for us should be a great lever in moving us to give the Gospel to others.

The Holy Spirit has not left us, however, without the incentive of many examples of women who engaged in spreading the tidings of Jesus' love. The woman of Samaria was not the only one who carried the news of the Messiah to her friends and neighbors. When Jesus was but a child, Anna "spoke of Him to all them that were looking for the redemption of Israel." "Mary Magdalene and the other Mary" were the first to carry the news of His resurrection—indeed, the command was laid upon them to tell the disciples the joyful story. On the day of Pentecost the women were present, and from Luke's account, we must believe that they too received the Holy Ghost, and spake "As the Spirit gave them utterance." If not, why should Peter quote Joel as saying, "I will pour forth of my spirit upon all flesh; and your sons and your daughters shall prophesy and your young men shall see visions, and your old men shall dream dreams, yea, and on my servants and on my handmaidens in those days will I pour forth of my spirit and they shall prophesy."

Again, as Saul persecuted both men and women after the death of Stephen, we must suppose that among those that were "scattered abroad" were women, and consequently that women were among those that went about preaching the Gospel.

Paul tells us later of various women who laboured with him in the Gospel. He commends Phoebe to the church at Rome, for her faithful work, he sends messages to Priscilla, to Mary, to Persis, to the mother of Rufus, to Julia and to the sister of Nereus. He rejoices over the unfeigned faith that dwelt in Timothy's grandmother Lois, and his mother Eunice.

Now, I do not mean to say that these women stood in the pulpits and delivered set discourses or sermons, or that they were pastors of churches, but I do believe that they, by their lives, by their conversation, by their testimony in church meetings and outside of them, by their faith and by their prayers, aided in a large measure the advance of the Gospel. Were they here now they would be the very ones to urge us to be much more diligently about our Father's business.

But you tell me that Paul said in his first letter to the Corinthians, "Let the women keep silence in the

churches, for it is not permitted to them to speak," and how can she proclaim or testify, and at the same time keep silence. Many have used this text as a sweeping rule, forbidding women to speak or pray in a church meeting. I do not know if they have been so consistent as also to forbid women to sing in the assembly of the saints. To many women, indeed, who have longed to speak from the fulness of their hearts of the love and mercy of God towards themselves, this text has come as a rebuke, whilst others more timid, have sheltered themselves behind it, and so put out of their lives all the work of testifying which it seems to prohibit.

What, then, is the meaning of this text? Previous to the writing of this letter, the Holy Spirit had used women's voices in spreading the Gospel. Does the passage mean that the Holy Spirit now prohibits any further use of such means? If so, I ask why has God's blessing come, since then, in many remarkable ways upon the testimony of women in the churches? Again, in this very letter Paul had previously spoken of women praying and prophesying in the Corinthian church, and he gave explicit directions as to their manner in doing so. If the Spirit, through Paul, intended to prohibit this, why give directions as to the manner in which it should be done? Are we not justified in believing that the Holy Spirit would not thus needlessly contradict His own teaching? When we turn to the Greek, we find that the word used for speaking was not the word for prayer or testimony, but a word used to denote idle chattering, with a sense of evil. This was a necessary command to women who had so lately been reclaimed from the evils of heathen Corinth. It is also a lesson for women of all ages, in that it enjoins quiet, womanly, reverential behaviour in the assembly of the church.

Again, is there, or should there be any difference between the atmosphere in a church meeting for prayer and praise and that in a home, which would make it immodest for a woman to pray or testify? Are not the members brothers and sisters, and shall the sisters never speak above their breath of their Lord?

Thirdly, the disciples were to teach—"Go preach—teaching." But you say that the work of proclaiming the Gospel borders upon teaching, that preaching and teaching are so near akin that it is well nigh impossible to separate them, and that Paul distinctly prohibits a woman from teaching. The teaching that he prohibited was evidently a teaching that sought to usurp authority or to have dominion over the man. If we couple with this prohibition the fact that Christ did not choose a woman to be an apostle, we may perhaps assume that Paul referred to public teaching which claimed for itself a position of authority in the church.

It could not be the same kind of teaching that Priscilla, along with Aquila, gave to Apollos at Ephesus,

when they "expounded unto him the way of God more perfectly."

It surely does not refer to the teaching which mothers owe to their sons as well as to their daughters. Nor can we believe that it would prohibit the teaching of women in heathen lands, those poor women who can only be reached by their happier sisters from Christian homes.

Nor do I think that Paul meant to prohibit the teaching that so many women have done, and successfully done, in the Sunday Schools.

In fact, as I understand it, the only difference between man's work and woman's work in the church is that to man has been reserved the public ministration of the Word in the pulpit. I know that there are some who quarrel with this reservation, but if we as women really set about the work that is waiting for us to do, we shall find no time to question any limitations the Holy Spirit has placed upon us. Hitherto we have erred in the "not doing," rather than in the "going beyond our sphere." Let us commit ourselves and our work to the Spirit's guidance. He will solve all our doubts as to what to do or leave undone. Remember that the time is short, the work is great, and the laborers are few.

#### A TALK WITH MISSIONARY VOLUNTEERS.\*

BY BISHOP J. M. THORBURN, OF INDIA.

What are some of the qualifications most necessary for every missionary?

1. The first question to settle is the *call*. Are you called to foreign mission work? "Oh, yes!" you reply. "I have been called." That is a hopeful sign, and yet many young men and young women go to the foreign field with a great deal of enthusiasm, thinking they are called, and when they get there the call seems gone, and in a few months they cool off. They were sincere, but they did not know what they were doing. You ask to be sent to foreign lands; do you know what you ask?

I had graduated at college and stood at the head of the class, but no post of any kind was open to me till a letter came from a presiding elder, saying he could give me a place. Now I reasoned, Here is an open door; every other is closed. So I concluded I should go, and went. The remuneration would be 32s. a month; and I found I was to preach in a large circuit, and should have to keep a horse. These are the kind of things that test one's call. My colleague asked me what I would do for a horse. I said I would do without, and walk. But as we sat at dinner, the farmer with whom we were dining suddenly asked me if I had a horse. I said: "No."

"If you will break it in, I will give you one for a year," he said.

Of course I agreed, and I borrowed a saddle from him, and then a doctor gave me one.

Well, I came through the first year, and saved 830 out of my salary, and learned the great secret which God had brought me down to: keep inside your income. Trust in God in the mission field, but live within your income. don't get into debt.

\* Notes of an address given to the students of Harley College

After preaching about two months without seeing any results, I began to be disturbed as to whether I was doing right; so one day I went into the forest, and under the shade of a maple tree had a quiet season of prayer. While praying the Lord came near, and said to me: "Go, preach my gospel." He sent me. That hour was the foundation of all I have been enabled to do since. The confidence of being sent has never left me.

Brethren, has God sent you to the mission field? Has he sent you to any special country?

I had an impression at seventeen years of age, when reading a book on foreign missions, that I must give my own life to the work. I did not like the thought, and for five years kept it a secret. After preaching over a year, it came to me that I must go to India. I did not like to go there; I would rather have gone to Africa. But one day I read that the Church needed six young men for India, and I felt I was to be one. I asked God to make it clear. I reasoned, if the Church sends me, she will do it through the presiding elder, (who was my adviser), and God will open the way.

First, we must be guided by the advice of those to whom we have a right to look for guidance. Do they feel as you do about it? Secondly, does the providence of God harmonize with your impression? Thirdly, is there anything in the Word of God opposed to it?

We should all be guided by these three questions. If they concur, you have strong evidence that you are right.

I decided to speak to the elder. He came in and began to knock the snow off his boots, and said: "I saw the bishop on the train just now."

"What is he doing here?" I asked.

"Looking for missionaries for India," he replied; and then, turning to me, added: "James, how would you like to go?"

"This is very extraordinary," I said. "I came here to consult you on that subject."

"Well, do you know I have been thinking about you ever since the bishop spoke to me? I think you ought to go."

I could say little, but went upstairs, closed the door, and thought I would pray over it. I knelt by the bed, but could not utter a word. I seemed as if a great fountain of life and peace and light and joy—something I had never known before—came over me. I remained a long time silent before God. I did not understand what it meant, but it was God laying his hand upon me.

After reaching the mission field I was a whole year without seeing any results; but then, and many times in the twenty-nine years since, I have looked back to that time and felt perfectly certain I was where God would have me; he had made it absolutely plain.

That is the first question—"Is this purpose my wish, or is it God's call?"

2. *Don't be in a hurry.* Some young men, when they are called, want to go right off. They would be married within a week, in the field before a year, and probably home again before the next year is out. Some men know so much that you cannot add to their knowledge; they are too well equipped to be trained. Now, the larger the amount of your secular knowledge, the more need to have it assorted. It is the man with the sharp sword who needs to be careful how he uses it. You are not here to learn only book knowledge. That is all right, but not the main object. There are many university graduates who have an education they cannot use. Why

do you see men in the field whose subordinates know more than they do? The engineer does not know Greek or Latin, but he understands his steam engine, and is better at his post than an undergraduate would be. Every man must be trained for the work he has to do. You are here not so much to study as to learn how to study, for when you get to the field your studies begin. I am studying still, and the problems to be solved are greater now than any I learned in College. It is a great mistake to say: "Oh, he is all right! he is well informed; he is a graduate." That may mean anything or nothing. It is not what he knows, but what he can learn. Can you learn a language? Don't let any man persuade you that you will make a successful missionary if you cannot learn a language. The common people will not trust a man who cannot speak their tongue. If you want the natives to trust you, learn to pronounce their language well. The average young missionary has not patience to do this.

3. Before you go to the field be sure that you can do something at home. Have you ever led a soul to Christ? This is the essential work for you in every country. Can you take an inquiring soul to Christ? If you cannot do it in England, you cannot do it in India.

Supposing you can do that, can you nurture them afterwards? You must learn to deal very tenderly with young, weak converts. How tenderly the eye surgeon deals with his patient if he is to effect a cure! And what kind of surgery must it be when the heart needs a surgeon? Jesus said: "I come to bind up the broken-hearted." We need great delicacy of touch to deal with young disciples.

If a young lady applied to me to be sent out as a foreign missionary, I should inquire not so much from her teachers, but go to the place where she has been living and find out what her young associates thought of her. Do the children care for her? Can she be well spared, not missed at all? Can England spare her?

What have you done at home, brethren? Have you ever brought one soul to Christ? Have you ever helped one Christian on the way? When you find an inconsistent Christian, do you feel like kicking him out of your way, or like taking him tenderly by the hand and showing him a better way?

4. *You must guard your health.*—They say in America that, as a preacher, a man's life is practically done at fifty. That is nonsense. So far from saying that, I think the average of life is increasing, and that we should aim to put in fifty working years—from twenty-one to seventy-one, or twenty-five to seven, yfve—and it can be done in the main, when God does not call us home earlier. But for this you must pay regard to your health—a sacred gift, for which it is our duty to care. We must respect the commandments of God not because they are in the Bible, but because He gave them. We feel we must obey the command, "Thou shalt not steal;" but suppose He says, "Thou shalt not wreck thy health!"—and he does say it. It comes under the teaching of stewardship. We are responsible for whatever God gives us—health, money, ability, etc.—responsible to him. In the tropics especially you must study the laws of health. In India we get up at sunrise and work till 11 A.M., when the day's work is done in the hot season. Then we have a substantial breakfast. After that we sit round the table talking a little while, and then go to bed for a solid sleep for at least two hours. On getting up again we are as ready for work as in the early morning; but

we sit indoors, doing light work until 5 p.m., then, after evening service, work on to 10 or 11 p.m.

I had a colleague in India who did not believe in "wasting" his time in bed. I reasoned with him in vain; he would study in the afternoons. One day while sitting with a Hindi book, trying to study, the book fell out of his hand, he was tired out. He was overtaxing himself, but would not listen to reason. He would run across the courtyard without covering his head; he was not going to be effeminate. One day he complained of a peculiar feeling in his head, the top seemed lifting off. Soon his memory failed, his imagination became excited. Well, he had to leave the country, and has been broken down ever since.

Now, that man did not obey God's command to take care of his health. I do not think many persons can live and keep their health in tropical countries without seven or seven and a half hours' sleep, and men of certain temperaments require eleven hours.

Wherever you go, study the matter of food. Do not misunderstand me when I say there are graves in Africa that ought not to be there. It is no use saying: "Oh, the Lord will take care of our health!" He will, but only if we obey Him. If you do not obey the laws of health, you cannot expect to live in a bad climate. If possible, find a place free from malaria; and by degrees God, in His providence, will raise up men who are malaria proof; for men do become so. I am, happily, myself indifferent to questions of malaria. Don't rush unnecessarily into danger; at the same time, don't shrink from a dangerous post when it is the call of duty.

6. When you get into the field *don't be in a hurry to be put in charge*. Moses served forty years in his school of theology. It does not matter if you spend three years, six, ten, in getting ready, so long as you get ready. Jesus waited thirty years before He began his ministry. We do not know why, but he did. And the disciples waited ten days for the Spirit. Why did He not come down on the first morning? We don't know. How those disciples seemed to be wasting their time at Jerusalem! We don't understand God's plans, but He is never in a hurry. Be men in haste, but never in a hurry. There is a difference.

8. Lastly, seek in constant prayer that strong and perfect self-control which springs from the realized presence of God. You are His messenger. Above all other preparations, you need constant communion with Him. Your supreme equipment is personal piety—communion with God. Abroad you live in danger of getting your conscience seared. There is no Sabbath, no prayer, none of the associations of your childhood, and before one knows it one becomes just a little careless. You are so hurried, you are wanted all day; you are tempted to omit your Bible reading one morning. After awhile this happens every morning, and before you are aware of it you get less prayerful than you used to be. Without Christian friends and fellowship, living amid the deadening influences of heathendom, missionaries are in danger spiritually. But at your peril you must look after your spiritual life; you must keep everything right between your soul and God. And you can only do that by talking with the blessed Master Himself.

Brethren, do you know Jesus Christ as your elder Brother? When you go into foreign lands and begin to preach, it will be everything to you to know Christ.

While I am talking to you now the Lord Jesus Christ is by my side. This is the miracle that will go with you that when you are among the enemies of Christ, speaking to them in His name, He Himself is with you always. It is your part to give the message; it is His to apply it, to make people know that you speak the truth. That is the miracle of Christian testimony.

Preaching in the great squares of Calcutta, with a listening crowd around, I have said: "This is the message God has given me; and if it be His, He will make you feel it in your heart. If any man does not believe that I have been speaking God's message, let him come forward and contradict me."

Not once or twice, but often have I made this challenge, and it has never been accepted yet. No man has ever attempted to deny my assertion. But if I had said, "I am here to affirm that Jesus Christ is the Son of God, and if any one here does not believe me, let him say so," twenty men, especially Mohammedans, would have come forward at once to say they did not believe it. They would contradict me on almost every statement; but, strange to say, no Hindu or Mohammedan has ever contradicted me when I have simply preached the gospel as an appeal to the human heart and conscience, and affirmed that God gave me the message. This is the miracle of Christianity, the power you are to wield.—*Regions Beyond*.

## Work Abroad.

### EXTRACTS FROM LETTERS.

Miss Hatch writes from Ramachandrapuram:—"I have just been out to Kaleru, to the chapel opening. When I came to this field, there were but one or two Christians of another mission. Now, we might almost say, the Malapilly is Christian. They have only had 200 rupees' help from outside, and have built much of this chapel with their own hands; besides giving largely for more skilled workmen. It is of burnt brick, has only a thatch roof for the present, but they hope to put on tiles in time. The women have done the whitewashing, after coming in from their day's work in the fields.

They had invited the Christians from all over to their opening, but, alas! it poured all day, and they were much disappointed. May the Lord bless the Kaleru people.

I must tell you now about the opening of our new work here. After Christmas, I had a number of little girls come from the town, to S. School in the compound, where they learned hymns and Bible lessons. After I returned from Pentakota, I thought I would make a trial, and see whether there would be an opening for a school.

I secured some rooms in a central location, and began by holding it for an hour and a-half in the morning, beginning at 8 o'clock, and teaching sewing and Bible lessons, and hymns. The girls came very gladly, and I have 30 on the roll. Seven or eight of these attend the town school, later in the day, but the rest are all raw

recruits. They and their parents are continually asking me to open a school for all day, and say many more will come also. I have been looking out for a teacher.

Have just engaged Sundiama, who is a qualified teacher - the wife of a teacher in the boarding school.

It is not easy for us Christians to get a central place in a town, for the caste people living near always object. This house seemed providentially opened up to us.

A native doctor, of the barber caste, who had always been very friendly with us, died recently, leaving a widow and one son. It seems that there were heavy debts to pay, and a mortgage on the house, the interest of which was 18%. The widow had no one to help her, and has been asking me for a long time to lift the mortgage. The house I had frequently visited, and when it came to my mind that the front rooms would do excellently for a school, I made arrangements to lift the mortgage, and the rent of the front rooms would be partly paid by the interest. The rooms are not as airy as they might be, but they have three doors opening on to a veranda on the front street.

I expect them all in to sign the papers to-morrow. I have been occupying the rooms for the past month, and find them very convenient. I had money of my friend's in hand, so I have taken the mortgage with that and made it out in the name of the mission; so, although I am paying expenses at present, out of funds I have in hand, I hope you will look upon the school as your work, and that you will mother it as you do the Cocanada Girls' boarding school and the Caste Girls' school, Cocanada, and, in some measure, the Timpany school.

Remember it in your prayers, and love it as your own. Although caste girls will attend chiefly, I don't care about it being called a caste girls' school, for the reason that I do not wish to recognize caste that much, and I want, too, and expect from the first, to have one or two Christian girls attending, and they are not caste. Indeed, I want it to be open to all."

I wish to have only Christian teachers, and then mistresses not masters. I may possibly not always be able to have Christian teachers, but I hope never to have a master, as I want it to be distinctly a girl's school, and I want big girls to be able to attend, and they can't if there is a master teaching.

Already houses have opened up to us through the school girls, and the other day I was visiting in a quarter near the town school, and the girls being dismissed, came, five or six of them to the house where I was and joined me in the singing, and then we all went together to two other houses, and they were very pleased to sing and to answer questions out of the Bible lessons, which the women in turn were very pleased to hear.

One of these houses was that of two girls who were educated in Miss Simpson's girls' school, and I think they have done much to make my school here popular.

The other girls have at different times envied these girls' knowledge of singing and of the pictures that I take to illustrate my teaching—I love the dear girls very much, some of them are very lovable.

Sundamma was taken with fever on arriving here last night, so I have decided not to open the school until the 1st of August. Dora has not a certificate yet, but I am having her read privately for the two optionals required for her certificate.

Please give my love to each of the dear members of the Board, and ask them *always* to pray for us and our work, continually. When my dear mother was here, I used often to feel that her prayers were heard for me, and now also when I have sometimes been specially helped, I feel that it must be because somebody has just then been specially praying for me. "The effectual fervent prayer of a righteous man availeth much."

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## Work at Home.

### NEWS FROM CIRCLES.

ROCKLAND, Sept. 16, 1898.—It is now some time since you have had any communication from Rockland, so we thought we would let you know we are still in existence and working steadily as we have been doing since the Circle was organized some eleven years ago.

We have had our meetings regularly every month, but we wish specially to mention our Annual Thank-offering, which was held on the evening of Sept. 6th.

A good programme was rendered, consisting of music, recitations and readings, also addresses by Miss Muir, Superintendent of Mission Bands, Mrs. (Dr.) Edwards and Pastor McFaul.

We were much encouraged when the "free-will offering" was taken which amounted to \$28; \$25 of which was used in making Mrs. Jas. Erskine a life-member. We have now a life-member in both our Home and Foreign Branches.

MAGGIE EDWARDS, Sec.

### A MEMORIAL.

There has passed from the sisterhood of Baptist Mission Circles the little Mission Circle of Thedford. Let its epitaph should be even mentally written, "Died for want of grit and for want of grace," I have penned this sketch of the history of the Circle and its president.

The year 1877 found the Middlesex and Lambton Association holding its annual meeting in the little vil-

lage of Thedford, and to that meeting came our beloved missionary Timpany, who was then home on furlough. He earnestly and eloquently presented the claims of Foreign Missions, and, on leaving, pressed into my hand a copy of the Constitution for Foreign Mission Circles, with the remark, "Do not throw it into the wastebasket."

I lack very much the courage that makes a good pioneer worker, but in this case the necessity seemed to be laid upon me, and I visited the homes of our ladies to see what could be done. Timpany's impassioned appeal had not been without effect, and quite a number gave their names, one, with the remark that, while she loved and prayed for the cause, there was many a month in which she did not even see ten cents.

As there were differences among us, the choosing of a president acceptable to all gave us no little concern, until some one suggested that all would probably unite under the leadership of Mrs. Wattson. I was requested to invite her to the meeting for organization, and also to interview her about assuming the presidency.

She was a lady of rare Christian spirit and in her English home had been a member of a Baptist church. While not uniting with the church in Thedford, she regularly attended the services and faithfully exemplified the power of the indwelling Christ.

Her maiden name was the honored one of Marshman, and with the name she had much of the missionary spirit of her kinsman—the beloved Marshman, co-worker with Carey and Ward, at Serampore, India.

I found her delighted with the prospect of the Mission Circle and readily promised to join, but hesitated about accepting the presidency, and this was the difficulty—a difficulty that at one time or another has confronted many of us. She had never been in the habit of leading in public prayer, it had not been customary for women to do so in England, and as she had now reached middle life, it would be very hard for her to change.

We had among us some who were indeed mothers in Israel, who had known what it was to wrestle with God, and without whom the weekly prayer-meeting would many a time have been a failure, and these dear souls offered to voice the meetings in prayer if Mrs. Wattson would preside.

And so, on the 27th of July, 1877, the Thedford Mission Circle was duly organized, with Mrs. Wattson as president—an office which, in her case, proved to be life-long.

For a time all went well, the praying ones were faithful in attendance as well as in prayer, no one's ten cents failed them, and our meetings were very interesting. Then a breath of complaint reached my ears. One of the older ones said to me, "We are getting discouraged about the devotional part of the meetings, we had hoped

others of you would begin after we had given you a little start. Again I interviewed Mrs. Wattson, but she gave the same reply as before.

At this juncture, the Master himself took the matter in hand. We were in the habit of holding our meetings in the homes of the members, and on this particular afternoon of which I write, the meeting was to be in my home. The president and three of the younger members came early, to attend a committee meeting.

At this time there was a drought in the land, the ground was parched and dry, and the cry of every one was for rain. Just before the hour for the regular meeting, there came lumbering along toward Thedford dark, heavily-freighted clouds and growling with thunder. A few drops fell, then more and more, until the rain came in torrents.

To the praying sisters the message of the storm was, you must stay at home, to those of us who had met earlier the message was you must have a meeting.

There are many things committed to memory's keeping, of which she proves a faithless custodian; while others, far more trivial, are preserved with greatest care. I well remember (and it was twenty years ago) that it was just fifteen minutes to four when Mrs. Wattson, after many anxious looks down street, said, with a little shake in her voice, "I suppose we must have a meeting."

We sang a hymn, she read a chapter and then asked the one whom she supposed the bravest, to lead in prayer. A few broken petitions were offered in response, and then came a hush; soon another voice was heard and again a third, and a hush again; just a minute and then it was our president's voice that talked with God and led us into his very presence.

The meeting was over, the storm also, and there came the clear shining after the rain. As we went out in the sunshine, from crystal drops on flower and leaf came rainbow hues—typical of the fulfilled promises of the Master.

Need I say there were thanksgivings in the hearts of the dear old sisters at the next meeting, and one of them remarked to me at its close, "How well our president knows how to pray."

Years passed, and many changes came to the little village. Boys and girls left home, going out into the great wide world where life's battles might be waged more successfully. Manitoba claimed whole families. The church membership became very much depleted, but most of all the little Mission Circle suffered. One by one we left for more or less distant fields, that to us seemed greener, until, of that prayer-meeting quartette, none were left but the president.

The ranks of the older ones, too, became sadly broken; but on the third Thursday of each month the pre

ident never failed to meet, sometimes only with her God, in the interest of Foreign Missions.

With the many changes, sorrow came to her. A much loved son—a very promising young man—lost his life by drowning. Patiently she bore her griefs, her face lost none of its cheerfulness, her mind none of its serenity, and in dark times her eyes were first to discover the brighter side.

In December, 1895, the husband of her youth was laid to rest, and the years of her widowhood were spent in the homes of her beloved children, where she was ever a loved and welcome guest. Little children longed for grandmamma's coming, gathering round her knee and listening with delight to wonderful stories, of which she seemed to have an inexhaustible store.

At her son's home in Alba, Mich., she passed peacefully away, in May last. Her last expressed wish was for rest, and very soon He gave His beloved sleep.

Many causes have contributed to the passing of the little Mission Circle, and, perhaps foremost among them, is a grassy mound in the sleeping place of Theford's dead.

ANNIE M. BURNS.

Parkhill, June 28th, 1898.

Total Receipts since May 1, 1898.....\$3028 24  
Total Disbursements "..... 3875 70  
(including \$25 from Special Account).

VIOLET ELLIOT, Treasurer.

100 Pembroke Street, Toronto.

W. B. M. W.

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

The following message was recently dictated by an aged Christian on his dying bed to his daughters, two of whom are missionaries in the foreign field:

"It has been laid on the heart and conscience of one upon the confines of another world that there is a most solemn and awful responsibility resting upon all professing Christians in relation to the great command of our blessed Lord given to the apostles and disciples to 'go into all the world and preach the Gospel.' This was done up to the third century, since which time only a comparative few faithful ones have continued, and that great command has been treated almost as though it had never been uttered. There ought to be a wailing throughout the universal Church, until, like Matthew at the receipt of custom on hearing the Master's call, each one should instantly obey."

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

Receipts from August 16, to September 16, 1898, inclusive.

FROM CIRCLES.—Windecker, \$1; Tiverton, \$3.75; Paisley, \$3; Boston, \$2; Lakeshore, Calvary, for Bible-woman, \$14.50; Malahide and Bayham, \$11; Brantford, First Ch., for Miss McLeod, \$50; Guelph, Trinity Ch., \$5; Woodstock, First Ch., \$12; Aylmer (\$6.30 towards Life-membership), \$17.60; London, South, \$7.35; Sarnia Township, \$3.25; Wexvorton, \$8; Galt, \$4.16; Midland, \$2; Attwood, \$2.68; Elderlie, \$5; Gobles, \$5. Total, \$157.18.

FROM BANDS.—Paisley, for Pitta Kotamma \$8.50; Toronto, Shoridan Ave., \$3; Boston, \$5; Forestville, \$2. Total, \$18.50.

FROM SUNDRIES.—Collection, Walkerton Association, \$2.01; do. Norfolk, \$6.24; Investment Account—Victoria Coupon, minus Bank charges for collection, \$24.85; Mrs. R. W. Elliot, for Compound wall, Cocanada, \$100; Special, \$5; Special for Extras (\$200 for Miss Morrow's fund), \$500. Total, \$630.10.

Total receipts during the month, \$814.78.

DISBURSEMENTS.—

To General Treasurer:  
For regular work.....\$ 534 64  
Special for Compound wall, Cocanada..... 100 00  
Total.....\$ 634 68

To Home Expenses:  
Half expenses Director of Walkerton Asso'n. \$ 1 55  
" " Norfolk " " 1 11

Total.....\$ 2 66  
Total Disbursements during the month.....\$ 637 34

CHRIST FOR ME.

Who gave Himself for us. Titus ii: 14.  
Who gave Himself for me. Gal. ii: 20.  
Who gave Himself for our sins. Gal. i: 4.  
Christ hath given Himself for us. Eph. v: 2.

Christ for me! Exchange mysterious!  
Christ for me. Oh! wondrous thought!  
God's dear Son for me, the sinner!  
This is what His love hath wrought.

He, the Just, for me, the unjust;  
He made sin that I might be  
In Him made to God for ever  
Righteousness and purity.

He for me despised, rejected,  
Bearing all my pain and loss;  
Bowed beneath the bruising, scourging,  
He for me upon the cross.

Christ for me! Exchange all glorious,  
Noonday for my nature's night;  
For my rags, his vesture shining  
Whiter than the whitest light.

He for me! Before the Father  
My Forerunner thus I see:  
Throned on God's right hand for ever,  
In the heavens, He for me!

He for me! His life, that dies not,  
Flowing to me pure and free.  
Hour by hour Himself He gives me,  
Sweet, mysterious—He for me.

—MRS. MERRILL E. GATES

Amherst, Mass.

I believe God answers prayer,  
I am sure God answers prayer,  
I have proved God answers prayer,  
Glory to His name!

## MISSIONARY PRAYER MEETINGS.

## A FEW SUGGESTIONS.

Many times I have been asked by earnest pastors and workers at home, How can we best help the missionaries on the field, when we meet together to pray and praise?

Since it is a real difficulty with some, I venture to make a few suggestions to guide any who may be seeking light.

Firstly,—Let me urge upon each and all the great need to be more in prayer for the native Christians. Out of the many missionary prayer-meetings I attended, when at home, the native Christians were only remembered in two or three gatherings. Most faithfully the missionaries were brought to God, and prayer and praise given for any news of direct blessing, etc.

Secondly,—Plead with God that the power of the Holy Ghost may come upon the native churches. We desire to see this, so that from these mission centres in heathen lands may go forth men and women of faith to reach their brethren and sisters who are still in darkness.

Thirdly,—Pray that we as missionaries may always find our spiritual refreshment and stimulus in God. We often miss the stirring and helpful contact that many of the home conferences and conventions afford the weary souls; and unless we are much with God, down we go.

Fourthly,—Plead especially that the passion for souls may not be lost. Contact with heathenism is awfully deadening, so we need your prayers on this line very much.

Fifthly,—Ask that we may not trust too much to our fellow-workers. It is possible to rest in the arm of flesh too much, and in God too little. The only "full satisfaction" is in the Triune God. Our loving Father never fails. "Jesus is the same yesterday, to-day, and forever," and the Eternal Spirit changes not.

Lastly,—Plead that each one may be kept happy and faithful. The joy of the Lord is to be our strength. The work will often depress and discourage. The heathen and Christian members will perchance disappoint the brightest hopes. But to remember that we are sent of God, that the seed sown is living eternal seed, and that Jesus himself is coming again, will make many a dark day bright and change defeat into victory.

JOHN A. STOOKE.

C. I. M., Chefoo, N. China.

## THE WOMEN OF INDIA.

Speaking of the Keswick Convention, the *London Christian* says:

"A meeting that had not been contemplated when the programme was drawn up was held on Monday afternoon in the Victoria Hall. Rev. F. Paynter presided over a crowded gathering; and after praise and prayer, Pandita Ramabai told the story of her work for the child widows of India. But for the occasional remarks of the speakers who followed her, the audience would have known little of the intellectual distinction and high personal qualities of the lady; for she spoke with praiseworthy quietness and modesty in reference to herself and the work God had enabled her to do. The millions of widows of India, despised and laboring under nameless hardships, and the thousands of that vast number who, by reason of youth and babyhood, are specially to be pitied: these sad facts indicated to the Pandita a

sphere of usefulness upon which she entered a good many years ago. As a result of her endeavors light had entered many a dark mind, and freedom was now being enjoyed by many of India's women, some of whom had been openly baptized, while others were married and were leading happy and useful lives.

Coming to the story of her more recent efforts in rescuing the starving child-widows in the Central Provinces, the Pandita rejoiced to say that this effort is organized on a definitely Christian basis, and is being greatly blessed of God. She now intends to add a Bible-training school for girls, in the hope thereby of advancing home mission work on the part of the Indian Christians. For this undertaking she begged the prayers of British Christians, and also asked for Isdy volunteers for India.

Mr. Charles Reeve, of the Poona Village Mission, also appealed for workers. Miss Edith Mulvaney did the same, intimating that she hoped to return to India in October or November with the special object of establishing a home for friendless women in Calcutta. The meeting that heard these earnest appeals was largely composed of young men and women, who followed with evident compassion the story of the sorrow of India's women, and engaged in prayer, led by Mrs. M. Baxter, for the outpouring of God's Spirit upon the women of our Great Eastern dependency.

Eighteen centuries have passed away since our Saviour gave His final commission. To-day there are said to be at least 800,000,000 to be reached by the Gospel. 25,000,000 of them will die this year, over 2,000,000 per month. What a work has yet to be done before the whole heathen world is brought to Christ.—*President's Message.*

Mrs. Archibald's letter to our F. M. Board asking aid for the hospital for women in Chicacole, touched our hearts as it was read at the annual meeting in Truro. We are glad our Union has taken up this work, and hope our appropriations will increase as they are needed each year. The following extracts from a leaflet by Miss Emma J. Cummings, M.D., Missionary from the Baptist Woman's Union of the States, will be read with interest:

"Medical schools do not exist among the Hindus; as in every other department the teaching of tradition is handed down from father to son, to be learned unquestioning, and with no verification. In anatomy, instead of our careful examinations and minute dissection they have only an elaborate system of guesses, whereby the Hindu is taught to believe that there are nine hundred bones in the body; that there is no difference in structure or function of nerves, veins, arteries, and ligaments, and that the pulse is an organ by itself, independent of the heart, and varying with sex to such a degree that in order to learn anything it is necessary to feel the right pulse of a woman, and the left pulse of a man.

In the realm of physiology, experiments have looked for us without doubt the great nerve centres; but the Hindu, in training for medical work, learns with implicit faith that they lie in the middle of the forehead, middle of the chest, middle of the abdomen, and back of the neck, while he is left in ignorance of the very existence of some organs, and of the exact function of any.

In the use of drugs we find the same appalling lack of knowledge of their true action, coupled with the practice

of employing shockingly large amounts. Mercury, which is given here with constantly increasing caution, is administered by the Hindu doctor in the form of crude quicksilver, and in immense quantities. I have had in one week four women brought to me in a dying condition from mercurial poisoning; three were beyond help, the fourth was saved with great difficulty and with a wrecked constitution. Opium, Croton oil, and many other strong poisons are given with absolute recklessness, and many a patient dies, not from disease, but from the drugs used as remedies.

Again our knowledge of physiology gives us some idea of the processes of digestion and absorption, but the Hindu argues that there are five entrances to the body, a mouth, two eyes, and two ears,—and deduces the theory that in certain cases medicine is more quickly effective if introduced by the eyes or the ears, for, says he, "do not the holes in the ears go deepest, and will not the medicine reach the head quickest if poured in there?" Hence it is no uncommon thing to find sight destroyed by some virulent poison inserted in the delicate tissues of the eyes, and hearing lost by some drug that has eaten through the thin membrane of the tympanum; while not infrequently we find in addition a circular section of the scalp, some inches in diameter, dissected, and the head a mass of sores from the poisons inserted between the scalp and the cranium.

Nor are these the only forms of torture endured by the sick. In almost every form of disease the branding iron is freely applied, first over the so-called nerve centres named above, and then about the arms, across the back, or wherever the fancy of the operator dictates. The nursing is no more humane than the other treatment. In any disease bathing is strictly prohibited, even if the illness continues for months. In almost any form of illness fasting is enforced, often to the actual starvation of the invalid. Under no circumstances is a patient allowed a draught of cool water. There is no watchful care for the comfort of the stricken one, no tender exclusion of light and noise; only brute force and brutal treatment.

Superstition, too, plays its part in adding to the miseries of the sick. The slightest delirium or mental affection is regarded as proof positive of demonic possession, and the unhappy victim is beaten to exorcise the demon, the theory being that the pain is not felt by the person, but passes through the body to the spirit within; and if the sufferer dies, as often happens, the explanation is that the demon was driven away, but took the life of the patient in revenge.

Every one knows something of the evils of child marriage in India; but in order to realize its horrors, it is necessary to see a little undeveloped girl, of from nine to thirteen years in the pangs of maternity, and it is not generally known that in the hour when loving hearts and skilful hands tenderly minister to the American woman, the lives of the Hindu child-mother and her unborn babe are entrusted to the most ignorant of India's women, women whose methods are such that out of the hundreds of their victims who have come under my care, I have found only two who were entirely normal. Diseases that are unmentioned among us because they are the result of impurity are so common in India that not one in a hundred is free from taint, either by direct contagion or by heredity.

Did space allow, many similar facts might be given, but surely enough has been said to prove that imperfect

as our methods are, they are infinitely superior to those that spring from gross ignorance and superstition, and to show that philanthropy cries for relief for the thousands of Hindu women suffering from malpractices, such as have been described. Much can be done through a dispensary, but the satisfactory treatment of severe cases at their homes is almost impossible, owing to the lack of faithful and intelligent co-operation on the part of friends. Frequently it is necessary to keep an assistant in the house for days to see that medicine is properly administered, that hygienic and dietetic orders are obeyed, and often to protect the unconscious patient from a beating. All this could be much more easily, effectively, and economically done in the hospital.

The following appeal with which Miss Cumming closes, may be taken to heart by us. Just substitute Canadian for American women.

Is it, then, too much to ask the women of our churches to give of their abundance for the physical and spiritual blessing of the women of India? Is it too much to ask Christian women to do this, not from philanthropy, grand motive though that is; not from sentiment about the centenary of missions, to celebrate what God hath wrought, but purely and simply for the love of Christ, who died for the Hindu as for the American woman, and whose heart yearns over their bitter need as over ours. We ask for your money, to secure the physical relief that must be purchased by coin; but we ask far more earnestly for your prayers, that the hospital may be a means of spiritual blessing and growth to every one connected with it, from the lowest water carrier to the most friendless woman who shall come within its doors.

We feel most deeply that all the appliances of modern science will be useless, unless the Holy Spirit uses and pervades all, and so we ask that you will regard this as *your* work, and unitedly pray, heartily and constantly, for an especial out-pouring of the Spirit upon the managers and native students, that they may go forth in the power of the Holy Ghost; and upon each assistant, that the Spirit of the God of love may be manifest to every one, visitor, worker or patient, who enters its walls, until it is evident to all that the place is wholly dedicated to Christ, and that every service, even to the most humble, is rendered for His sake and in His Name."

#### HOW TO INCREASE THE INTEREST IN MISSION BANDS.

The heart of the child is very near the heart of its Lord, and responds most quickly to His call. It only needs the touch of development to be used in His service to discern the joyful call to its spiritual inheritance.

In no place outside the properly directed Christian home, perhaps, can a better field to work for children be found than in the Mission Band. First, prayerful care must be made in the choice of a leader. Now, what is required of this leader? First, she must be constantly full, yea, scripturally full of enthusiasm, feel the world's great need, and her personal responsibility in this work. Besides, there is need of sympathy, love and patience towards the children.

The members will catch this spirit, for in the child-nature to meet our teaching are child-love, child-trust, child-enthusiasm and child-activity. The earlier, then the work is begun the better, for this early soil is of the

Lord's preparing. Goethe says, "It is early training that makes the Master." Another writer says, "A character is made at seven."

In the Mission Band the members must feel they have personal work. Teach them to be systematic and business-like. To attain this, appoint managing and entertainment committees who will have to work, and who will make others work; without activity there will be little or no interest. Also give them knowledge, for this begets interest, and interest love. The leader should be familiar with heathen peoples and countries, especially our own mission fields and missionaries, with the phases of work which will most need the children's interest, support and prayers. Teach them something in a simple, interesting way at each meeting. Be practical. Be well prepared. Map exercises, conducted in an interesting way will be very helpful. Have object lessons, chalk-talks; children, yes, big children are attracted by even an approach to a picture. Intersperse music freely through the exercises. Go into particulars about the customs of the heathen, their schools, kinds of work, dress, methods of missionaries, peculiarities of peoples and countries. Let nothing be deemed too trifling, for "who hath despised the day of small things?" Where possible, obtain articles from heathen countries, such as idols, or use anything that vividly points out the wretchedness where Jesus is unknown.

No matter how well acquainted with facts, let the child feel you give him your deepest joy when he may come to you with mission information however trifling. Encourage this, and skillfully direct into proper lines of search and appreciation, so that verily "nets may be cast over the children," chords so strong that they can never be broken. Let the Managing Committee appoint someone to give a synopsis of mission events. As children are taught to collect and value botanical and zoological specimens, or gems of poetic thought, so they may be guided to treasure gems of mission thought. Scrap-books may be made and sometimes compared, or better, perhaps, sent to some place or institution such as a hospital, for children love to work for others.

Letters from missionaries are instructive and pleasing. As a rule it is better to have these *told* than read, but especially in the case of books let the leader make every interesting thought her own, and then *tell* it rather than read it, as it will be better listened to, and much better remembered. Distribute literature among the members.

Let the children always expect a feast, and vary the programme constantly. As a teacher of day-school would have a "butter-cup day," or a day commemorating "native country," "Queen," or "hero," so a leader of Band might, with little trouble, arrange to have special days of similar types. With children as with other people in the subject of missions as in everything else—

"A little learning is a dangerous thing.  
Drink deep, or taste not the Pierian spring,  
These shallow draughts intoxicate the brain,  
And drinking largely sobers us again."

Sometimes devices in programmes to be distributed would be an attraction. Children's birthdays may be used in some ways.

Constantly feed or nourish from the Fountain of Life. Put all the fertilizing agencies of a dry nature about a plant, no matter how strong it be when you begin to feed it specially, it will soon be destroyed without moisture. So do not let dry-rot destroy the Band. "Heat, cold, moist and dry will foster and mature the grain." As the

children are possessed of the Living Water, so they will give the "cup of water" to others, even to the heathen whose bodies are cleansed so much, and whose souls need to be provided from the Fountain of Life.

The lessons in the LINKS of this year have been interesting and strikingly beneficial if used properly. Information and interest are in them, and if carefully and prayerfully examined could not help interesting any group of receptive minds if used by one whose heart is truly and spiritually missionary, or undoubtedly Christian. Besides the MISSIONARY LINK, perhaps two of the most helpful papers to aid Band work are *The King's Messenger* and *Children's Work for Children*.

Make the members of the Band feel united. If one be ill, the others may be encouraged to remember them, for instance, by sending flowers, at least *wild* flowers, than which nothing on earth can be more beautiful, then with Mrs. Browning we shall "find some good in earth's green herbs." Even this small act teaches generosity, sympathy and unselfishness.

Win the parents' sympathy in their children's delight. Let them look at the principle toward a Christian end; let them teach the children not to consider a picnic or party more worthy of time, dress and consideration than the Mission Band.

Children love visitors in the home, in day-school, then why not enhance the interest in the Band by feeling you owe a responsibility to the children, to the Band leader, to your God, by occasionally surprising them with a visit. If you do, and you have the heart of a woman, one or two visits will so work upon you that you will soon feel that the "Heaven that lies about infancy" still shines upon children of greater years than the infant age, and will give you joy, and work in you what will be well-pleasing to yourself and to your God. You will be a star, for you will shed forth light, and every star reflects some light, no matter how faint.

Children seem to divine the innermost feelings, so, if you are a leader, never let your zeal lessen. Then, if the children are skillfully guided, would there be so many "appeals," year after year, for money, prayers and lives for mission work from older members of the church? If not, why cannot the proper foundation be laid at the proper time with Christ as the chief corner stone. If we would have the children like Christ, they must be taught. Christ was a missionary, and it is as necessary to follow Him in this respect as in every other. Then will the desired end be accomplished, and a never-dying interest created.

"Since life fleets, all is change;  
The Past gone, seize to-day!"  
"All that is, at all,  
Lasts ever, past recall;  
Earth changes, but thy soul and God stands sure.  
What entered into thee,  
That was, is, and shall be;  
Time's wheel runs back or stops;  
Potter and clay endure."

Paper read by Miss Etta Yuill, at Annual Meeting of W. H. M. U. in Truro, N. S., August, 1908.

Our work for the coming year will be, for Foreign Missions, \$7,500; for Home Missions, \$2,000.

Let us begin at once. The Union voted \$1,000 of the surplus on hand to the F. M. B. toward payment of the debt. The rest of the surplus will go toward the amount to be paid when our first quarter becomes due. We seem to stop during this quarter, perhaps to take breath, but, our missionaries must be paid the first quarter, as well as the last.

## Young People's Department.

READ article on *How to increase interest in Mission Bands*, on page 29.

### OUR MISSION BAND.

Dialogue for three girls and four boys, with an older member of the Band for Leader.

- LEADER—Mistress Mary, sweet as a daisy,  
How does your Mission Band grow?
- MARY—Oh, with money, and with meetings,  
And with pictures, maps and greetings,  
And little girls all in a row.
- LEADER—Teddy, Teddy, ready and steady,  
How does your Mission Band grow?
- TEDDY—Oh, with earnestness and fun,  
And some work for every one,  
And merry boys all in a row.
- LEADER—Lizzie, Lizzie, always busy,  
How do your meetings grow?
- LIZZIE—Oh, with topics, and a leader,  
And the love with which we heed her,  
And Light-Holders all in a row.
- LEADER—Benny, Benny, as bright as any,  
How do your meetings grow?
- BENNY—Oh, with tales of lands and nations,  
And accounts of distant stations,  
And missionaries all in a row.
- LEADER—Daisy, Daisy, never lazy,  
How does your money grow?
- DAISY—Oh, with saving, and with sewing,  
And with weeding, and with hoeing,  
And mission barrels all in a row.
- LEADER—Peter, Peter, who is neater?  
How does your money grow?
- PETER—Oh, with many a dime or quarter,  
Saved from buns or soda-water,  
And pennies earned all in a row.
- LEADER—Harry, Harry, do not tarry,  
Say, how should our Mission Band grow?
- HARRY—With unselfish, patient living,  
And a glad and generous giving,  
And loving hearts all in a row.
- LEADER—What did Jesus say to His people about giving?
- ALL TOGETHER—Jesus said, "Freely ye have received, freely give."

*Missionary Mother Goose.*

### JACK AND THE JAPS.

(A Story Told by Six Little Boys.)

1. This Jack was a jolly good boy. He was jolly because he liked fun, and was good because he liked to make others happy. Once a month Jack worked like a

beaver in his father's wood-shed to earn five cents to take to the Mission Band. He felt quite proud of giving this money to help the Band educate a boy in Japan.

2. One Band day Jack rode on his new bicycle. At least he thought it as good as new if it was a second-hand one that its former owner had outgrown. He had been saving his money for it all winter, and it cost him just five dollars. That night Jack had a fearful dream. He thought his bicycle took him straight across Canada to British Columbia. When he reached the Pacific Ocean a long, narrow bridge stretched across it. Over this bridge went the bicycle and the first thing Jack knew he was making a triumphant entry into Japan.

3. The Japs seemed glad to see Jack, and crowded around to look at him on his bicycle, and laughed with delight. Then one little Jap asked, "Do you belong to the Mission Band at home?" "Yes, sir, I do," answered Jack, proudly. "How much do you give for us Japs?" said another boy. "Five cents!" answered Jack, wondering what was coming next. "What did you pay for your bicycle?" asked another Jap. "Five dollars," said Jack. "Oh, ho! mighty mean boy!" said the first Jap. "Gives five cents for us and five dollars for himself!"

All of a sudden the air was full of sticks and mud. Poor Jack! what should he do? Everywhere the Japanese boys were coming after him like an army of grasshoppers, their loose shoes clattering, their hair flying, and every boy yelling, "Oh, ho! Oh, ho! Five cents for us Japs, and five dollars for Jack. Mighty mean boy! Oh, ho!"

6. There was his mother standing in the door holding a light in her hand, "Why Jack!" she said, "What have you been doing?" "Oh, mother!" Jack replied, "The Japs are after me and my bicycle!" His mother got him safely back to bed, and next morning he told her all about his dream. She said their was a good lesson in it after all, for the Bible says, "Thou shalt love thy neighbor as thyself," and that would not mean five cents for Mission Band and five dollars for himself. Jack made up his mind that in the future it would be better to divide even!—*From Missionary Pud.*

### FOUR SUNBEAMS.

(To be recited by four little girls, the first and last verses together.)

#### IN CONCERT—

Four little sunbeams came earthward one day,  
Shining and dancing all along their way,  
Resolved that their course should be blest.  
"Let us try," they all whispered, "Some kindness to do,  
Not seek our own pleasuring all the day through,  
Then meet in the eve at the West."

#### FIRST GIRL—

One sunbeam ran in at a low cottage door,  
And played hide and seek with a child on the floor,  
Till baby laughed loud in his glee,  
And chased with delight his strange playmate so bright,  
The little hands grasping in vain for the light  
That ever before it would flee.

#### SECOND GIRL—

One crept to the ouch where an invalid lay,  
And whispered a dream of a bright summer day,

Its bird-song, and beauty, and bloom,  
Till pain was forgotten, and weary unrest  
And in fancy he roamed through the scenes he loved best,  
Far away from the dim, darkened room.

## THIRD GIRL—

One stole to the heart of a flower that was sad,  
And loved and caressed her until she was glad,  
And lifted her bright face again.  
For love brings content to the lowliest lot,  
And finds something sweet in the dreariest spot,  
And lightens all labor and pain.

## FOURTH GIRL—

And one, where a little blind girl sat alone,  
Not sharing the mirth of her playfellows, shone  
On hands that were folded and pale,  
And kissed the poor eyes that had never known sight,  
That never would gaze on the beautiful light  
Till the angels had lifted the veil.

## IN CONCERT—

At last, when the shadows of evening were falling,  
The sun, their great father, his children was calling,  
Four sunbeams sped into the West.  
All said, "We have found that in seeking the pleasure  
Of others, we fill to the full our own measure,  
Then softly they sank to their rest.

## "JUST SAY JESUS."

## A STORY OF THE AMERICAN WAR.

Through many battles Lieut. Allen had gone without harm. At last he received a terrible wound at Gettysburg, and a few days after was lying in the hospital, so ill and weak that he scarcely recognized any one about him. He was a Christian man, and not afraid to die; but, as little by little his strength revived, he began to think about his wife and his little children.

Nelly was eleven and Mary nine. From the hospital, Lieut. Allen's colonel wrote home to his friends. Mrs. Allen could not go; her father was ill; and an only brother of the lieutenant was far in the west.

"Mamma, may I go?" asked Nelly, her cheeks flushed, and her eyes bright with tears.

"You, my poor girl!" said her mother, mournfully.

Later in the day a neighbor came in, who was going to Gettysburg, and Nelly renewed her entreaties, which at last prevailed.

One day the lieutenant waked from an uneasy slumber. Could he believe his eyes? There sat his little girl—his own little Nelly—her gentle eyes so full of love, her innocent kiss upon his cheek so fervent, that her father began to rally from that moment.

In one of the wards was a poor boy, who soon drew Nelly's attention. His face was so pale and swollen, and his breath so labored, that the child was frightened.

"Papa, is he dying?" she asked.

"Yes, my dear," said the nurse; "you had better not look at him. Poor soul! he has been trying to pray, but didn't seem to know what to say."

Another moment, and Nelly was by the side of the dying boy, as he bent earnestly down, and cried in her low, clear voice—

"Just say 'Jesus'; only say, 'Jesus, save me!'"

The boy looked up anxiously; his white lips moved.

"Just look to Jesus; He will hear you!" cried the child again.

His breath was still for a moment, and from the laboring throat came, in one low, shrill cry—

"Jesus, I trust in Thee!"

"O, papa!" she cried, a moment after, as the nurse laid her hand on the poor young sergeant's eyes, now closed forever, "I hope he has gone to Jesus;" and laying her head on the pillow, she cried quietly, death was

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