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The Canadian Missionary Link

CANADA

INDIA

The Gentles Shall Come To Thy Light

And Kings To The Brightness Of Thy Rising

IX-3

DECEMBER, 1897.

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CLUBS

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VOL. XX.

TORONTO, DECEMBER, 1897.

No. 4.

Editorial.

Mission Band workers are directed to Sister Belle's article in Y. P. U. Department. We would urge co-operation in this matter of the lessons.

MISSIONARY REVIEW.—Those who have usually sent their subscriptions through us will need to send direct to the New York office now, as we no longer have a club.

Mrs. McLEOD died in Prince Edward Island, on the 16th of October. She with her husband returned home from India little over a year ago on account of her ill health. Mr. McLeod will have the sympathy of all.

MR. LAFLAMME writes: "Most cheering news of altogether unprecedented successes in the Telugu fields. North, fills us with joy. Mr. Corey has baptized twenty-five converts on his field at Parlakimedi. Three of these are Brahmins and eleven weavers. Mr. Morse, at Bimlipatam, has recently baptized three men, one of whom is a Brahmin. Three other converts have been immersed at Vizianagram where Bro. Sandford holds the fort. On the Bobbili field eighteen have put on Christ this year from the 'Masters of the Hill,' the same tribe which provided such an inspiring acquisition last year. Then great Chicacole is rejoicing in seven new converts. That makes a total of fifty-six, which, if memory serves me, outstrips any previous year in that mission's work. There are three months yet, and a promise of more to follow. This field has celebrated eight baptisms."

BOARD MEETING.

The semi-annual meeting of the Board was held in the Board-room, November 12th. In the absence of Mrs. Booker, Mrs. Freeland presided. The Executive Committee reported, that in order to undertake Miss Priest's support, it had been necessary to transfer \$500 from our grant to Samulcotta Seminary.

The Treasurer reported a very slight advance in regular contributions over the corresponding quarter last year. It is hoped that the receipts from the "Thank-offering" meetings will show a marked increase.

Two very interesting letters from Miss Baskerville were read, regarding her new buildings for the girls' school which she hopes soon to occupy. Notwithstanding the greatest care and economy, the cost of the buildings

has exceeded by several hundred dollars the amount appropriated for that purpose. The Treasurer stated there were no funds on hand which could be used to make up the required amount. A "special gift" of \$50 had been received for the "sick room," which Miss Baskerville's letter shows to be urgently needed.

The Corresponding Secretary read a letter from Mrs. Stackhouse, of Vancouver, giving an account of the organization of a W. B. F. M. S. As the Society is too small to undertake separate work, their money will at first be sent through the Canadian Societies.

Towards the close of the meeting some time was spent in very earnest prayer, that God would incline the hearts of the people to give so freely that the amount needed for Miss Baskerville's school building may be sent quickly.

A. MOYLE, *Rec. Sec.*

MISSIONARY ALBUM.

An album of photogravures of all the missionaries on our foreign staff from the beginning is in course of preparation. It will be prepared with one picture on each leaf of the very best calendered paper, and with a cover tastefully bound with silk cord. The page is five by seven inches. The front page of each leaf will have a colored border, with the picture two by three inches in the centre. There have been, including wives, fifty on the staff since the beginning, and it is hoped that the faces of all will be found in this album.

Four pages of letterpress will contain the outstanding facts and any needful explanations. It is expected that it will be issued the first week in December, and will be admirably adapted as a Christmas present to friends interested in our foreign work. It can be had for the exceptionally low price of thirty cents for a single copy, or twenty-five cents a copy if a dozen or more copies are ordered together. A dozen or more in a Circle or Church could join in one order.

Those who have the work in hand promise a most beautiful production. Send your orders on at once, accompanied by the cash, as only one thousand copies are being issued. Send orders to A. P. McDiarmid, Howland Ave., or G. R. Roberts, Baptist Book Room, Toronto.

THE TOUCH OF HUMAN HANDS.

Among the hills of Galilee,
Through crowded city ways,
The Christ of God went forth to heal
And bless, in olden days.
The sinning and the sad of heart
In anxious throngs were massed
To catch the Great Physician's eye.
And touch Him as He passed.

We have not in our hours of need
His seamless garment pressed,
Nor felt His tender human hand
On us in blessing rest;
Yet still in crowded city streets
The Christ goes forth again
Whenever touch of human hand
Bespeaks good-will to men.

Whenever man his brother man
Upholds in helplessness,
Whenever strong and tender clasp
A lonely heart doth bless,
The Christ of God is answering
A stricken world's demands,
And leading back the wandering race
By touch of human hands.

—The Golden Rule.

PAKEREMMA.

Pakeremma is the name of a Christian woman on the Vuyuru field, whose story is well worth telling. She lived in the village of Kanamuru, situated about four miles from Vuyuru, and belonged to the Madega, or leather-worker, caste. Kanamuru has a reputation, far and wide, as a rough and lawless village. The people at the village proper belong to the Kamma caste, one of the wealthiest and proudest of Hindu castes. The Madega hamlet was situated not far from the village, and was famous for filth, thieving and drunkenness.

Amid such surroundings as these Pakeremma lived for many years. Her husband was a lazy, shiftless fellow, with only a modicum of intelligence, yet he felt it his duty, like all Hindu husbands, to lord it over his better half. She had to work for her own living, and, day by day, might be found working in the fields like a man. Moreover, like the woman who bathed Jesus' feet with her tears, she was a "sinner," and bore an unsavory reputation.

An old converted Hindu priest named K. Samuel and I used to visit Kanamuru to preach the Gospel. Among the motley crowd of degraded men and women that used to come to hear the Gospel was Pakeremma. Being naturally somewhat intelligent, she used to listen with a great deal of interest to the truth. As in the case of Lydia (Acts. xvi. 14) the Lord opened Pakeremma's heart so that she received the Word of God and was converted—the first real convert in that hard village. She came out all alone, applied for baptism, and was received into the church. This on the part of a woman whose husband, relatives, neighbors, and villagers were all heathen and bitterly opposed to the entrance of the Gospel into that village, was an act of great moral courage and faith. With what fear and trembling she must have gone home that night after her baptism, to face persecution and scorn for the name of Jesus! But God

was with her. She grew bold and began to testify for Christ to her husband and neighbors. God used her testimony to the awakening of several, and a number of new converts were baptized. Then she conceived a great desire to learn to read. Some one taught her the alphabet, and in a few months she could read the New Testament quite well, and knew several hymns by heart. She dearly prized her New Testament and hymn-book, and it is truly wonderful how much of the Scriptures she committed to memory.

While she was thus engaged in winning souls to Christ, the devil stirred up many enemies against her. He put it into the heart of one man to poison her. This man got a native doctor to prepare a poisoned rice cake which he succeeded in getting a woman, an enemy of Pakeremma's, to hand to her. She ate some of it and was poisoned. By God's grace she vomited up the poison and her life was saved, though she was quite ill for some days. The three parties to this crime were apprehended and spent some months in gaol as a reward of their deed. After Pakeremma recovered she began again, undaunted, to bear testimony for Christ and win souls to Him. Some time before I left India I visited Kanamuru, and, to my delight, I found that she had twelve or fifteen people under instruction for baptism, some of them her former bitterest enemies, and among them the very man that poisoned her. This is an example of the conquering grace of God, in India. Pakeremma, from a once worthless woman of doubtful reputation has been so transformed that she commands the respect of heathen and Christian alike, and has been made the messenger of life to scores of her fellow-countrymen and women. May the readers of this little sketch remember her and her testimony for Christ in that great, hard heathen village, in their prayers, and may the Lord speedily raise up many more such women to bear witness for Christ in India.—J. G. BROWN, in *The Canadian Baptist*.

MRS. GRAY'S OPPORTUNITIES.

(A Leaflet published by the Methodist Society of Boston.)

Mrs. Gray had been dusting her cosy parlor, and, as she viewed the result with a satisfied air, was turning to leave the room, when her eye fell on an illuminated text hung on the wall: "As we have therefore opportunity, let us do good unto all men," she read slowly and half aloud. And then, as a sudden idea seemed to strike her, "Why, that was the text last Sunday morning! And how much the minister did make of that word 'opportunity'! I wish I had opportunity as that rich Mrs. Dee has; how I should love to do good! but then I haven't"; and Mrs. Gray's conscience, which was one of the convenient kind, and never impertinently asserted itself, subsided into its usual silence. It seemed, however, that on this particular day it was not to have its usual quiet rest, for its owner had no sooner laid off dusting-cap and apron and taken her seat at the sewing-machine than she suddenly exclaimed, "Why, this is the day for the meeting of our Woman's Foreign Missionary Society! But then"—as she glanced dubiously out at shivering trees and fast-falling flakes—"I can't think of going in such a storm. No one would dream of going out to-day! If it were fine I would go and get ready now, as I never have time after dinner, with my dishes

all to do, and meeting at two o'clock. I wonder why they have it so early, anyway! Just see how it snows! And then Gertie has got to have this apron to-morrow. Her old ones are getting so short for her that she looks like a fright in them. How she does grow, to be sure! There's no use trying to keep up with her. And her last winter's flannels are of no use at all. I wish some one had them who needs them. But who wants to go about offering cast-off things to people, not knowing but they may take it as an insult? Well, I couldn't go if it were ever so pleasant. 'Charity begins at home'; and Mrs. Gray's machine buzzed on as though it were a living thing. But the timid conscience made one more effort to be heard, and faintly murmured something about the missionary society taking only twelve afternoons in the year, and about each Christian woman having in her hands the destiny of two hundred heathen women, facts which the conscience had learned at the missionary meeting; but the whizz of the machine was louder than the whispers of conscience, and the latter modestly retired from the field.

A few minutes before two, on that stormy afternoon, Widow Holbrook and her bachelor son drove into town. "I don't know as it's much use, mother," John was saying, as the team stopped in front of Mrs. Gray's door. "As we have therefore opportunity, let us do good to all men," was the low-voiced reply. "And to all women, too, eh?" said John, with a laugh, as he sprang from the sleigh. In another minute Mrs. Gray, who had just set away the last of her dinner dishes, was startled by a sharp rap at the door. "How'd y' do, Miss Gray," said John as the door opened. "Mother sent me in to see if you'd like to ride down to missionary meetin' long with us." "Thank you very much, John. I would go in a minute if I was ready." "Haint made yer calculations on goin', eh?" said John, as he swept a keen glance at Mrs. Gray's calico morning dress, and also took in the little clock on the mantel which pointed to five minutes of two. "Mother, now, all us makes her calculations over night, and she'd as soon miss her victuals any time as to miss the missionary meetin'." I dunno what makes her so interested in them heathen away over there in Chiny, but some way she is. Well, I musn't make her late. "Sorry you can't go, Miss Gray," and John was off. Mrs. Gray's afternoon dress was quickly on; and as she set down again to her sewing, she said to herself, "Well, John's a good fellow, if he is old fashioned; and he gave me a good bit of advice. I ought to have been ready; but then I really could not go to-day. The minister himself said, duty never calls two ways at once, and I'm sure it's my duty to see that my child has clothes, rather than to be looking after the heathen."

Another rap at Mrs. Gray's door. This time it was a boy, with a note from Mrs. Wealthy, an acquaintance of Mrs. Gray's girlhood, and one she specially valued, possibly partly for the reason that Mrs. Wealthy was a lady of high social position.

"Dear Carrie," the note ran, "My cousin, Doctor Holmes, has just driven over with his young wife, from B., in this storm, for fun, they say. . . . I want you to meet her. She is very sweet and stylish. So just leave word for Mr. Gray and Gertie to come, and run over for the afternoon and tea. Don't mind the storm, but come right along.

"Yours, Sus W."

Do you think Mrs. Gray sent regrets, saying that she dared not venture out in such a storm, and besides Ger-

tie must have her aprons? If you do, you don't know Mrs. Gray. What she did was to send the hasty reply, "All right, I'll be there," make an elaborate toilet, and, armed with gossamer and rubbers, take her way to her friend's house—a little farther, by the way, from her home than the place of the missionary meeting; and in this pleasant whirl of that pleasant afternoon, conscience never once spoke.

I think it had become quite discouraged. . . . The missionary meeting was not well attended that day. The minister's wife was there of course. She had to lead the meeting; and no one expected a storm to keep her at home. But aside from her, Mother Holbrook, little Mrs. Green—who was as true as a clockwork everywhere—Elder Jones' wife, who lived near by, and a stranger who was visiting the Jones', made up the attendance. Did it? There was another who had promised to be there. I wonder if He failed to keep His word! It was a rule of this society never to omit a meeting when two were present, so everything went off as usual, except a paper which was to have been read by Mrs. Gray, on the subject of the month's study, "Brahmanism"; and as this was the principal paper, her absence made a wide chasm in the programme; but of course "that didn't make much difference, there were so few there." As they were about finishing the programme, the door opened, and Mrs. Dee, who was a prominent member of a sister church, came in. The quick blood rushed to the face of the young president as she welcomed Mrs. Dee, and tried to apologize for her scanty flock. Mrs. Dee "knew it was stormy and cold, and she only came in of an errand. If the president would kindly give her a moment, she would make her errand known." She then told the society of several families of deserving poor whom she had found on the outskirts of the village, and said she had thought it possible that some of the ladies of the Missionary Society had clothing that had been outgrown by their children, which they would be glad to dispose of if they knew of any who were in need. Just then the strangest thing happened! Before they had time to consider the proposition, indeed, just as Mrs. Dee ceased speaking, the door was again opened, this time to admit the minister, and with him, a lady—a stranger to all present, and yet—Could it be possible this was Miss C., the returned missionary from China? They had seen her photograph, and knew she was in this country. "Surely the face was just like her pictured one, anyway." But their doubts were soon settled, as the minister presented her as the veritable missionary of whom they had heard so much. Then, in answer to eager questioning, Miss C. told them she was on her way to attend a district meeting in another State, and learning she must wait in their village two hours for a train, she had asked to be taken to the house of the Methodist minister; and finding his wife gone to a missionary meeting, it was the most natural thing in the world to seek her there.

Of course she told them about China; such sad tales about the degradation of women under heathenism as brought tears to their eyes, such glad tales about the joy the gospel was bringing to their sad lives, that they praised God as they had never done before. And when at last the missionary met, and had given to each such a fervent hand-clasp and "God bless you" as she could never forget, Mother Holbrook said, smiling through her tears, "What an opportunity! I wouldn't have missed it for anything. How much those have lost

that couldn't venture out to-day!" And little Mrs. Green made answer, "I wonder if we are not responsible for the way we use our opportunities to get good, as well as those to do good. I'm sure I shall be worth twice as much to the missionary cause for what I've heard to-day; but then, of course," she added apologetically, "the ladies could not know of this."

But Mother Holbrook's gentle but very grave voice responded, "They did know of an appointment to be here by One greater than Miss C."

The meeting that day did not close formally, but broke up, after the lamps were lighted, amid enthusiastic hand-shakings, and renewed pledges to greater zeal and fidelity to the work. Most naturally, for God's work, whether at home or abroad, is one, these pledges brought to their remembrance Mrs. Dee's suggestion about outgrown clothing. Mrs. Dee herself had become so interested in the missionary and her work that, as she said, she had quite forgotten what she came for. It happened that but one of those present was blessed with growing little ones, and consequently these ladies had but few such garments, so they arranged to apply to several of their acquaintances; but for some reason Mrs. Gray was not thought of; and Gertie's aprons still lie piled away, growing yellow with age, while her cast-off flannels, which might have kept some poor child warm, are moth-eaten and useless; and, for some reason perhaps not hard to find, Mrs. Gray's missionary enthusiasm, never very great, has been constantly growing less since that eventful day. As we think of Mrs. Gray's experiences and losses on that snowy afternoon, some sweet old lines keep singing themselves over and over to us, after this fashion:—

"It is not just as we take it,
This magical life of ours;
Life's field will yield as we make it,
A harvest of thorns or of flowers."

"A WORKER TOGETHER WITH GOD."

Bishop Phillips Brooks goes to the very root of efficiency in preaching, when he says that it consists in the "power of transmission." The preacher is the medium both of the truth and of the power of the Holy Spirit, and according to the freeness and fullness with which they pass through his mind and heart, so is his influence over the souls of his hearers. He has not to originate his message, but to receive it himself, and to pass it on; and he has not to work in his own strength, but in the power of the Spirit. Yet in all this he is not a mere passive instrument, but

A WORKER TOGETHER WITH GOD,

willingly and cheerfully and whole-heartedly throwing himself into his work. He knows when he has this openness to God and sympathy with men which allows the Word and the power to pass freely through him, and the congregation, as Bishop Brooks says, though they cannot perhaps describe when he is in the Spirit, and when not, nevertheless are perfectly conscious of the difference between the two states. If the preacher is to transmit truth and love, he must be in touch with God on the one side and with man on the other.

The heart follows the treasure, as the needle follows the lodestone, or the sunflower the sun.—*Matthew Henry.*

THE BETTER WAY.

"God never would send you the darkness
If He thought you could bear the light,
But you would not cling to His guiding hand,
If the way were always bright;
And you would not care to walk by faith,
Could you always walk by sight.

'Tis true He has many an anguish
For your sorrowing heart to bear,
And many a cruel thorn-crown
For your tired head to wear.
He knows how few would reach heaven at all,
If pain did not guide them there.

So He sends you the blinding darkness
And the furnace of seven-fold heat,
'Tis the only way, believe me,
To keep you close to His feet;
For 'tis always so easy to wander
When our lives are glad and sweet.

Then nestle your hand in your Father's,
And sing, as you can, as you go:
Your song may cheer some one behind you
Whose courage is sinking low.
And—well if your life do quiver,
God loves you better so."

"I have chosen thee in the furnace of affliction."

—Selected.

HE COULD NOT FORGET.

A captain of an ocean vessel, one day as his ship was speeding through the waters, saw a signal of distress some distance off. A glass was turned to the spot, and it was seen that there was only one man on a piece of wreck. To go to his rescue the ship would have to be stopped and turned back in her course, losing much time.

"No," said the captain, "some other vessel will pick him up." He speeded on, was in port in good time, and was commended for his swift passage. But he could not get out of his mind the memory of that signal of distress out there on the wild seas, and the sight through the glass of that one man on the piece of wreck, left there to perish. By day and night that picture haunted him.

As we are hurrying on these busy days, do we see no signals of distress on life's broad sea? Do we hear no cries, no bitter wails from souls that are out on the angry waves? Do we heed the signals and hearken to the cries? Do we turn away from our business, our pleasures, our ease, our money-getting,—our petty ambitions, to rescue those

SOULS THAT ARE PERISHING,

or that are in sorrow? Or do we hurry on and say we have no time for these things, no time to save our brothers, no time to lift up fallen ones, no time to wipe away a tear? If we do not turn aside to help or save, may not our deepest sorrow in eternity be the memory of cries of distress unheeded? May not the visions of the perishing ones who called to us for help, and got no answer, whom we have left unhelped on the wild waves, haunt us forever?—*Mrs. C. H. Buchanan, in The Review of Missions.*

Work Abroad.

EXTRACTS FROM LETTERS.

Mrs PRIEST writes:—We are having lots of rain these days and touring is out of the question. As you know, in many parts of the country, much of our work is off the main road, and there are really no roads at all. We must cross the fields, and they are mostly under water now. Besides, in the rainy season, one cannot live in a tent. I have had one or two experiences of being in tent during heavy rains, and have concluded it is not a wise thing. One time, while out at Nundoor, I was settled nicely in a tamarind grove some distance from the village. The Bible-women were staying at the preacher's house, fortunately. One afternoon a very heavy rain came up, and soon it began to drip, drip on my bed. I quickly moved it over to a spot where the rain did not come through, but before very long, the water had run in under, so that it seemed as though I was in the middle of a pond. There was straw under the mat, and oh, the smell of it when it got soaked. It seemed as though I could not bear it all night, but there was nothing else to do. Everything in the little cook tent was soaked, so Boy could not get much dinner for me. The comical would strike me once in a while, as I sat on the cot in the middle of the tent, the only spot that was at all dry, and you might have heard a good laugh, if you had been near enough. It was a good thing there were dry clothes in my box and that we were planning on going home the next day.

That is one of several experiences, and as there is cholera here and there, it is not wise to run any risk during this rainy time.

Yet we need not be idle. We have been able to go to work every day, here in Tuni itself, and it grows more interesting to me all the time. There are a number who receive us so gladly and listen with much interest, and somehow they creep into one's heart and find a big place. How we long that they may receive our Jesus.

MISS BARKERVILLE writes, September 22nd:—The new buildings are almost ready for occupancy. What a comfort it will be to get into those nice class-rooms, after all these years in the chapel; one great big room with four of us holding forth at once, and sometimes five, besides the small fry on the veranda. As soon as they are really finished, I hope to send plans and photos. The only thing I'm sorry for is, that the money would not stretch farther. I feel satisfied, however, that we have good value for every rupee.

I've been having a busy time since school opened. A lot of new children were sent in on account of the famine, and I didn't like to refuse them under the circumstances.

feeling sure that some way would be provided to feed and clothe them, and the prospect of having room for them in the new building being so near. It was quite a business getting something made up for them to wear; the girls make all their skirts and jackets in the sewing class in the school.

It does seem wonderful, how many of them can sleep on the floor of a room, twelve by nine! A good many of them sleep in the pounding veranda, or at least they did before the rains began.

Yes, we are actually having rain. It began about the middle of July, just a month late, and we have had a good deal since. They say "it never rains but it pours," and that seems to be literally true in India. Up the canal a piece, the bank gave way, and the crops over a strip of twenty miles were swept away. But, better floods than famine. The rains seemed to bring cholera, and just as I was wondering what I would do if it were to break out among the girls, we actually did have a case. There was an empty room in the Compound to which the girl could be removed, and after the severity of the attack was passed, all she needed was careful nursing. She got strong enough to come back into the girls' quarters, and was here several days, when she was taken with convulsions. The fit was very severe; she didn't regain any sort of consciousness from eleven in the morning until half-past four in the afternoon, and didn't really come to herself until Monday. She had the fit on Saturday last.

These things emphasize the need of a sick-room, which we haven't got in the new buildings. How mercifully I have been spared this sort of trouble, during all the years I've been in charge of the girls! There hasn't been a single death, and only six or eight cases of serious illness.

ZENANA WORK REPORT.

From January to the end of June, 1897.

"Hitherto hath the Lord helped us."

Our work in the Zenanas during the past half year has been carried on as usual, and though among the many we have visited, we have not had the joy yet of seeing any fully trusting in the Saviour, still we leave the results to God, and reply, "O, Lord God, Thou knowest," as did the prophet Ezekiel, when the question was put to him by God, 'Son of man, can these dry bones live'?

Though the results of our work are not easy to define, yet there has been much to encourage us in it, and the promise, "My word shall not return unto me void," is full of comfort to those who are daily engaged in this work, while waiting for the reaping time.

The number of houses visited remains the same as last year, viz., 55.

In the month of February the Hindu bathing festival was held. The place was then crowded with people from the adjacent villages, who had come to bathe in the sacred waters of the Godavari, to obtain salvation. We had a grand opportunity of speaking of Christ and Him crucified, to a great number of men and women, who have never heard the Gospel before. We rejoice even in this, remembering that each new man or woman means one more wandering sheep hearing the call of the Good Shepherd.

My pupils, I am glad to say, are making rapid progress, and some of them showing a deeper interest in the study of the life of Christ, and in memorizing portions of Scripture.

Just a few notes from my journal:

One dear woman said that she has given up idol worship entirely since hearing of Christ and His sufferings for sinners, and is trusting the Saviour I love.

Another woman said, "We could see clearly that Christianity is the true religion, and O that all would trust in the Lord Jesus. I am ready to follow Him." This poor woman is evidently afraid of the people and her caste.

Another said, "God is truly punishing us by sending famine, plagues, pestilence and earthquakes, because we are not hearkening unto His word. This woman has asked us to pray for her, that she may love the Lord, and follow Him alone.

Another woman said, "I have given up all. I have nothing in this world, and am trusting in the Saviour, and waiting for His summons to be with Him."

Dear readers, please remember this woman in your prayers, that she may have the courage to confess the Saviour openly.

One dear woman says that she repents every day for what she has done, and prays to God to forgive her.

Two others asked us to teach them to pray, as they would like to pray to the true God before going to bed. Oh, how many are saying that they have given up idol worship. We trust that they have all given it up, and may the time soon come when every knee shall bow at the name of Jesus.

In conclusion, may I ask the prayers of the dear readers of this report, that we may realize more of the power of the Holy Spirit, so that we may be enabled to work more earnestly the next half year.

Yours in the Lord,

P. H. N. BEGGS.

REPORT FOR THE HALF YEAR ENDING JUNE 18, '97.

In the early part of January we had the opportunity of meeting numbers of women from other parts of the country as they came in to attend a bathing festival a few miles out of Cocanada and made it their business to visit this town, as they say it is the greater attraction.

When asked why they bathe in the Godavari, they excuse themselves by saying that was only an excuse to visit Cocanada and see such persons as ourselves, and how should we hear these good words otherwise. In our own villages ladies like you never come. Some, however, had heard the name of Jesus from a lady who visited their town. These strange women usually listen most attentively to the Gospel message and almost all will acknowledge that after all there is no merit in the waters of the Godavari, and after this, say some, we will worship the true God alone and give up these things. This is very refreshing after the indifference of many who have so often heard the Gospel in this town. The subject of being reconciled to God was one which impressed a good many of the women lately as I spoke on it. They understand from the famine that God is angry with them because of their sins, and when taught that each individual soul needs to be reconciled to God, many appeared anxious for it and several would ask how it was to be effected, thus enabling us to point them to the only Way. Some eagerly asked if I could make peace for them. In this time of distress they can understand that the land is under the curse of idolatry and quite a number of women surprised me one day, by agreeing amongst themselves that it would be a blessed thing if the filthy idol temples were destroyed off the face of this land and all this people would turn to the worship of the true God. Would that the government would abolish idol worship they said, then could God bless our land. It is not often that we get the opportunity of praying in the houses as there is usually some confusion going on and all who are present do not pay attention to us, but one day lately I had such an opportunity in a house where I have long visited and where the women are a good deal attached to me. When speaking on the necessity of the forgiveness of their sins they appeared quite anxious, so I asked them if I might pray for them. They all readily consented, and when I knelt down did so also and seemed to be so much impressed that after I had done they said it was so good, God seemed so near. One dear young girl of fourteen said "I do not want to stay here any longer, take me away with you." One of our school girls is a member of this family, she enjoyed the prayer very much; she has learned to pray herself. This girl professes to believe on Jesus as her Saviour and often talks to her mother and others about their sins. She was reading the Pilgrim's Progress with me and found illustrations of her own case. She says she would so like to come away and become a Christian, and like Christian in the book, would put her fingers in her ears and run so as not to hear her people calling her back. The school girls are very often a great help to us when visiting at their homes for they will sing the Gospel hymns to the astonishment of their elders. One woman

who has been a widow as far back as she can remember in her life, and who is very religious in order that she might obtain sufficient merit to have a better time in the next birth as she believed at one time, now says that she has lost her faith in all but Jesus Christ, and she always hears the Word gladly. My most interesting woman says that she would not be afraid if the Lord should come because she is trusting in Him. Thus in the midst of superstition and idolatry, famine and distress, we are trying to give them the Gospel message, and the glad response of some hearts encourages me to go on until all have heard. They will readily acknowledge that Christianity has blessed their country. Some of the old ones can remember having heard of the Suttee and infanticide of a hundred years ago, but the younger women are shocked at such customs, and all will own that a Christian government has delivered them. Although we cannot tell of any who have come out openly on the Lord's side, we trust that there are some hearts that are learning to love and trust Him who hears the prayer of the weakest; and if we could only get this people to pray to the living God what might not we hope for? Asking for your sympathy and prayers in this work,

I am yours in Him,

LOTTIE GIBSON.

PREACHING TO THE HEATHEN.

REV. I. S. HANKINS, ATMAKUR.

It is a pleasure to preach to the heathen. In almost every instance our preachers, even though they have come from the outcastes and despised; are able to stand up boldly and preach to educated Brahmans and caste men, and receive in most castes a respectful hearing. In fact it is wonderful how these non-caste people, with a little education and spirit, can silence a crowd of caste people and hold their attention. If anybody but a Christian should attempt to put themselves up so conspicuously, they would be derided. But I have seen the preachers hold a crowd of caste people for a long time, receiving rapt attention, and I think many a heathen has gone away feeling that Hinduism is false, and that there is after all something in Christianity. Upon this field the people must be preached to as knowing nothing of Christ. In one village the people had never heard the name of Christ, and could not pronounce the name. People say often that no one has ever preached in our village before, when in fact a preacher has been there, but I could tell from all the questions and manners of the people that they had never heard the name of Christ. Strange as it may seem, there is no such a taluq in South India for destitution as the Atmakur.—*Baptist Missionary Magazine.*

Work at Home.

NEWS FROM CIRCLES.

NIAGARA ASSOCIATION. — I am very glad to report three Mission Circles organized in the Niagara Association. I should say two of them were in existence a few years ago, but owing to various causes were unable to keep alive; but now I hope for them long life and good work.

CANBORO'. — On Monday, October 11th, Canboro' church held its "Harvest Home Festival." I had been invited to give a talk on Mission work—Baptist Women's Mission work in particular; was afterwards requested to meet the women of the church next morning for the purpose of reorganizing the Circle, which I very gladly did. Some eight or nine were present. The officers are:—President, Mrs. McLearn; Vice-President, Mrs. Eli Birdall; Secretary, Miss Eva Lyburner; Treasurer, Mrs. Orrin Mellick; Collector, Mrs. Strowbridge; Agent for LINK and Visitor, Mrs. G. Mellick.

NORTH CAYUGA.—On Tuesday evening, October 12th, an address, similar to the one at Canboro', was given in the church. The membership here is almost wholly composed of colored people. Quite a large audience was present. I may say that the zeal of the sisters here is to be commended. Although they have been unable to sustain a Circle here for the last few years, the missionary spirit has been alive, and when money could not be sent, they have gathered clothing, and are now ready to send a box away. They have also continued taking several copies of the *Visitor*. At the close of the meeting the Circle here was reorganized. President, Mrs. Black; Secretary, Mrs. Barnes; Treasurer, Mrs. Cain; Collector, Mrs. Street; Agent for LINK and *Visitor* Mrs. Barnes.

WINDECKER.—On the evening following Wednesday, I visited the church at Windecker, gave an address here also, and at the close a Circle was organized. President, Mrs. J. Kinnear; Vice-President, Mrs. J. Vallee; Secretary, Mrs. A. Windecker; Treasurer, Mrs. J. Rae; Collector, Miss Maud Bruce; Agent for LINK and *Visitor*, Mrs. N. Windecker.

The pastors of all three churches, Mr. Maider, has encouraged the organization of the Circles, and speaks very hopefully of the future.

MARY WALKER,
Director.

A question has arisen in our Circle which has caused a little disturbance, and I would like you to decide it.

Is it right to use money belonging to the Circle for any other purposes except missions?

Can it be used in a case of sickness or charity, or any other cause?

The above comes to us for answer, and as we not infrequently hear of Circles which do use the funds for other purposes than missions, we give a public answer. The money collected for the Circle is all given for the *Women's Baptist Foreign and Home Missionary Societies*, by individuals, and no vote of the Circle afterwards can appropriate those funds for any other purpose than that for which they were given.

ST. MARYS.—The St. Marys Mission Band of Cheerful Gleasers gave an entertainment in the Baptist church on Tuesday evening, October 28th. Programme consisted of choruses by the Band, solo by Mr. Yovell, readings by Misses Jennie Boyle and Annie Jackson, solos by Misses Aggie Lucas, Annie Barret and Gertie Martin, recitations by Misses Melissa Richard, Nellie Graham and Mattie Harris, trio by Misses Lydia Richard, Wiubie Graham and Ethel Swales, each bearing banners, on which was inscribed, "The World for Christ."

The Missionary Catechism was a feature of the programme and brought out the time of the organization of the Band (1888), the amount of money raised each year, and the general mission work being carried on.

The solos rendered by Gertie Martin, and the recitations by Nellie Graham deserve special mention, as both were encored. The entertainment was a very successful one. The collection amounted to \$6.00. Our Band has increased somewhat in number and also in interest during the year.

One of our members of the Band has been laid aside by typhoid fever, but is slowly recovering; but we have every reason to be thankful to our Heavenly Father for His sparing mercies to the rest of our number, and we trust, by His help, we will be more efficient workers in the future and that more of our number may be brought to realize Him as their own personal Saviour.

The officers of the Band for this year are:—President, Mrs. W. J. Tate; Vice-President, Ada Smith, Secretary, Aggie Lucas, Treasurer, Mattie Richard.

AGGIE LUCAS,
Secretary.

WATERFORD.—The Waterford Mission Circle held Thanksgiving services on the evening of October 21st. Receipts \$3.50, one dollar better than last year. Let us hope it is an indication of better things.

H. H. M.

Circle organized at East Nissouri. Sixteen members.

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

Receipts from October 16th, to November 15th 1897, inclusive.

FROM CIRCLES.—Woodstock, 1st Ch., \$7; Gobles, \$5; Brantford, Park Ch. (for Miss P. Biggs), \$14; Gladstone, \$4.15; Gilmour Memorial Ch., \$17.50; Petrolia, \$0.50; Salford, \$10.35; Essex, \$1.75; Green River, \$3; Toronto, Immanuel, Ch., \$14.45; Toronto, Walmer Rd., \$20.50; Guelph, 1st Ch., \$7.80; Glanmnis, \$3.23; Howick, \$4; London, Maitland St., \$5.05; Toronto, Beverley St., \$6.08; London, Talbot St. (Young Ladies), \$1.46; Brantford, Calvary Ch., \$5; Brooklin, \$4.75; Hamilton, Wentworth St., \$3.08; Stouffville, \$2.40; Wheatley, \$2; Sarnia, \$8.25; Freeton, \$1.75; Fenelon Falls, \$11; Delhi, \$6.50; London, Adelaide St. (\$10 special), \$11; Strathroy, \$9; Hamilton, Victoria Ave., \$3.75; Schomberg, \$4; Clinton, \$6; Grimsby, \$6; London, Talbot St., \$9.05; Aylmer (\$4.40 towards Life-membership), \$12.55; Waterford (Thank-offering, \$6.75), \$15.55; Cobourg, \$4.90; Guelph, Trinity Ch., \$5; Lakeshore, Calvary, \$16.15; Brooke and Kniskillen (\$1.90, Thank-offering), \$5.10; Baileboro' (\$14, Thank-offering), \$16.65; Toronto, Walmer Rd. (Thank-offering), \$15; Sparta, \$5; Tilsonburg, \$5; Hartford, \$9; Brantford, 1st Ch. (for Miss MacLeod), \$73; Decewsville, \$3.25; St. Marys (\$1.60, Thank-offering), \$5.05; Toronto, Jarvis St. (\$74.87, Thank-offering), \$107.17; Toronto, Immanuel Ch. (Thank-offering, to make Miss Tiley a life-member), \$25. Total, \$553.81.

FROM BANDS.—London, Adelaide St. (Young People, for Pabbarti David), \$12.50; Brooklin, \$3.50; Wheatley, \$1.13; St. George (for Thulura Esther), \$7; Port Hope (13.40 from mita-boxes), \$21.40; Whitby (for Bolivia Mission), \$2.70; Dresden, \$5; Baileboro', \$1; Guelph, Trinity Ch. (for Numpara Sundramma), \$6.90; Toronto, Sheridan Ave., \$2.50; Mount Forest (Thank-offering, special, for Challenms, an extra girl), \$8.26. Total, \$71.85.

FROM SUNDRIES.—Meeting of Toronto Mission Union, \$7.50; King Mission School, per Miss Rogers (special for extra girls at Cocanada), \$4.81; Toronto, Beverley St. (Girls' Auxiliary), \$1.80; A friend, for Building Fund of Cocanada Girls' School, \$100; Special, for sick room, Building Fund of Cocanada School, \$50. Total, \$164.15.

DISBURSEMENTS.—To General Treasurer, for regular work, \$508.83; Special estimate, for Samulcoota, \$41; Extras: Missionaries' Return Fund, \$4.00; Extra girls at Cocanada School, \$14.57; Building Fund, Cocanada School, \$200; Special for sick room, Cocanada School, \$50. Total to General Treasurer, \$819.

TO HOME EXPENSES.—Postage stamps for Miss Buchan, \$3.

Total Disbursements during the month.....	\$822.00
Total Receipts during the month.....	769.81
Total Receipts since May 1st, 1897.....	\$2956.38
Total Disbursements since May 1st, 1897.....	4343.38

(CORRECTIONS.—In last LINK, in the receipts from Bands, the word "Western" should read—Westover, "Forest (College St.)" should be—Toronto (College St.). In the receipts from Sundries the word "Forestville" stands for Sale of quilt of the late Mrs Chas Beuperr, Forestville.

VIOLET ELLIOT,
Treasurer.

109 Pembroke St., Toronto.

W. B. M. U.

MR. JOHN HARDY.

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

PRAYER TOPICS FOR DECEMBER.—For the work and workers at Bubbili. For the new Missionaries, that they may be steadfast, and bring many more to a knowledge of the true God.

"God mete out our life not in one long length,
But in a tenderer war way;
Have faith, and take thy bread, thy cross, thy strength,
Day by day."

Our Treasurer says, "We have received about \$90.00 more this quarter than the same quarter last year. About \$24.00 of the increase is for Home Missions.

Let us begin this month to work. How many uninterested ones can we persuade to join us? What extra gift shall we offer the Christ-child this Christmas season.

"Largely Thou givest, gracious Lord,
Largely Thy gifts should be restored;
Freely Thou givest, and Thy Word
Is, 'Freely give';
He only who forgets to hoard,
Has learned to live."

Last evening, November 11th, an intensely interesting Missionary meeting was held in the First Church, Halifax, to say good-bye to our out-going missionaries, Rev. M. V. Higgins, Miss Archibald, and Mr. Hardy. Addresses were given by each of the missionaries, and farewell words spoken by Rev. A. Shaw, of Windsor, and Miss Johnston (on behalf of the Aid Societies).

The quarterly meeting of the Aid Societies had been held in the afternoon, and a social hour enjoyed, during which tea was served.

Rev. W. V. HIGGINS (one of the sketches) returned home year ago on account of the continued illness of Mrs. Higgins. He now returns to the field, leaving Mrs. Higgins, probably for three years. Surely such self-sacrifice as this on the part of one of our missionaries, should stimulate us to greater sacrifice than we are making in giving.

NEEDLESS NEEDS.

Unwrap thy life of many and fine;
He who with Christ will dine
Shall see no table curiously spread,
But fish and barley bread.
Where readeat thou that Jesus bade us pray,
"Give us our sumptuous bread from day to day?"

Why wilt thou take a castle on thy back,
When God gave but a pack?
With gown of honest wear, why wilt thou tease
For braid and friveries?
Learn thou with flowers to dress, with birds to feed,
And pinch thy large want to thy little need.



JOHN HARDY.

Mr. John Hardy's appointment to the Mission staff in India is a new departure so far as the Missionary Society is concerned. It has been their policy to send only College graduates and Theologically trained men to the field. Mr. Hardy has taken neither a University nor a Theological course. Some Societies are sending out quite a large number of men with as meagre training, and have aimed to set more value upon the Holy Spirit's equipment. Perhaps this is a reaction from an unscriptural dependence upon the training of the schools which has undoubtedly been too prevalent in recent years. The policy of the Baptist Board is likely to be a safer and happier mean between these two extremes. The preparation which the Holy Spirit gives is certainly of first importance, and yet full mental training and wise culture is also a very important feature in a good equipment for the Foreign Field. Such culture is surely as much needed on the Foreign Field as at home. Yet men of meagre training can be used to great advantage there as here if they are men of ripe Christian experience and full of the Spirit. Mr. Hardy goes out as a single man and is to be associated with some one of the present staff now on the field. He was born in the Province of Quebec in 1866, and lost his mother when he was but five years old. Two years later he lost his father. His grandfather took care of him until he was eighteen years old, when he started out into the world to make a way for himself. In 1884 Mr. Hardy went to Dakota and shortly after to the lumber woods of Minnesota. Meeting with a very serious accident he was carried to a hospital in Minneapolis, and while lying there the light of God's reconciled countenance shined upon him. He says "From the death of my mother I often had seasons of serious thought when the unspoken language of my soul was 'Where shall I find peace? There would come the days and sometimes weeks of sin in which these thoughts would not have much place. This life was mine until I was taken to the hospital. It was a Nova Scotian by the name of Grant who led me to Christ. I was stricken more than ever



W. V. HIGGINS.

with a consciousness of my guilt by reading what the Scriptures said about me in the first three chapters of Romans. But I found peace by reading what was said about my Saviour in Isa. 53: 6. On my return home about two years later I joined the Presbyterian Church—the Church of my fathers. Three years later I was led to examine the Bible authority for infant sprinkling

when to my surprise and sorrow I found not only that the Word was silent on the subject but that its language was decidedly against the practice. In accordance with my new convictions I was baptized by Rev. A. T. Dykeman into the fellowship of the Quebec Baptist Church. Since then I have been laboring for about six years to shew forth the grace of God in Christ. Most of my work has been done in the following places: McLaughlin Road and Boutoucho Group, Dalesville, Province of Quebec, among the lumbermen in Ontario, Victoria, Madawaska counties, N. B., Brooklyn, King's County, N. S.

"In the Autumn of 1888 I felt the hand of God upon me for the work of the Gospel in heathen lands. A missionary tract was put into my hands and the awful need impressed me but I tried to forget it and even covered the tract with a large book so that I might not see it staring me in the face. I tried to pray for missions and to preach on the subject but God would not hear my prayer and my preaching on the subject was a failure until I had yielded myself to go wherever He wanted me. As time passed I felt the burden of heathendom more and more until about three years ago I offered myself to the Maritime Baptist Society and am rejoiced that now the way is opened up for my being sent forth upon this glorious work." Mr. Hardy has taken a two years course at Horton Academy and during his stay in Wolfville has made a good record as a faithful student and as a noble Christian man. The Board have hesitated a long while before deciding to send him out with such meagre training, but his possession of rare spiritual gifts has been apparent to all who have had the pleasure of knowing him. His home missionary labors have been very successful and he gives evidence of being a man of God and a chosen vessel. He is a man of considerable experience and is possessed of that desirable commodity,—common sense. With a passionate love for the Lord and for perishing souls and with fine evangelistic gifts he impresses one as a man who will do grand service anywhere.

MISS MABLE ARCHIBALD.



M. E. ARCHIBALD.

Miss Mabel Archibald is the only daughter of Rev. E. N. Archibald, pastor of the Lunenburg Baptist Church. She is a niece of our missionary, Rev. I. C. Archibald. She was born in Illinois in 1871, and has lived with her parents at the following places in these provinces: Shelburne, Osborne, Bedouque, Alberton, Clements, Sackville (N. S.), and Lunenburg. Concerning her conversion she says: "I cannot tell when or where I was converted. The Saviour did not reveal Himself to me by the bright noonday light, but as gently and as imperceptibly as the first rays of the sun steal along the sky.

All I remember is that when very young I would be sorry for sin and ask Jesus to forgive me and make me good and true. I early realized that I had but one life to live and have ever since tried to let Jesus be the supreme director of that life."

Miss Archibald was baptized when 12 years of age. She says that the next three years of her life were almost a blank as far as her Christian influence was concerned. She made the mistake of supposing that she was too young to be of any service. In 1885 when receiving the right hand of fellowship into the Clements church she seemed to hear a voice saying: "Why do you join the church? Your profession is false!" From that point her active Christian life began. She says, "I cannot speak too highly of the help I received while at Acadia Seminary. Here I learned to think for myself and was led out into Christian work more fully. The atmosphere of the school was conducive to the forming of right and just ideals of true living. The home counsels were appreciated and pondered over as never before." While at the Seminary she was asked to write an essay for a public missionary meeting. Out of several subjects given she finally chose "The Missionary Outlook in British India." "For the first time," she says, "I came face to face with missionary facts, was compelled to ponder them, saw the great need of lady missionaries and felt that to them was committed a work which no one else could do. I was affected more than I can tell by a prayer written by a pupil in the mission school the words of which seem to burn themselves into my brain. This is the prayer: 'O Lord, hear my prayer! For ages dark ignorance has brooded over our minds and spirits; like a cloud of dust it rises and wraps us around and we are like prisoners in an old and mouldering house clogged and buried in the dust of custom, and we have no strength to get out. Bruised and beaten we are like the dry husks of the sugar cane when the sweet juice has been extracted. Criminals confined in jails are happier than we. They were not born in a prison, but we have not for one day, no, not even in our dreams, seen Thy world, and not having seen Thy world we cannot know Thee its Maker. We have been born in this jail we have died here and are dying here. O God of mercies, our prayer to thee is this, that the curse may be removed from the women of India.' I then asked the Lord to work through me in removing the curse from the women of India, and solemnly promised Him that if the way should be prepared I would go and tell them the story of Jesus. This promise was made eight years ago. Often when at a late party I would hear a voice saying: 'What are you doing—wasting your time and strength when you might be using both in telling the 'Glad Tidings' to your sisters who know it not.' Amid all the clamor of nearer claims I have ever heard that still small voice saying: 'Follow me!' So many people say: 'Be content with your work here at home. You can influence 100 or more young women in the school where you are teaching!' Had I not regarded my education, teaching, etc., simply as preparatory and had I not seen the greater need far hence, and had I not in spite of the continued opposition of the home friends, had the continual longing to serve Christ on the mission field, I would doubtless have yielded to this and many other excuses. I do not go to India, however, as a matter of choice but simply because Jesus has shown me that this is the work that he wants me to do and His will has become my own."

Miss Archibald is a graduate of Acadia Seminary and Acadia University. During her University course she took honors in English and Modern Languages. She did considerable teaching prior to her graduation, and since then has been for two years teacher of Modern Language.

ages and Expression in Demill Ladies' College, St. Catharines, Ont. With fine mental and spiritual equipment and the evidence of a high degree of success as a teacher, Miss Archibald gives promise of being a noble addition to the staff of missionaries in India. She is the first lady graduate of Acadia University sent to the foreign field.

GOOD NEWS FROM OUR WORKERS.

Mrs. Morse writes, September 22nd: "Last night we had the joy of seeing Somalingham's wife baptized. We have been expecting this. I can hardly realize it as yet. She was so shy a year ago, and it must have required a great deal of courage for her to come out. She was very self-possessed, but during the church meeting the perspiration fairly dropped off her forehead, and dropped on the floor. Somalingham has been very ill, but is better now."

Mrs. Gullison writes: "Mr. Sanford baptized four last Sunday. One of the men has been his servant ever since he came to Bimili, now twenty years ago. Mr. Sanford has so long been anxious for Guriab, and is made glad by his conversion."

Of Miss Newcomb, Mrs. Gullison says: "Her health is excellent. She looks much fresher and brighter than when she left home; and is as happy as a lark at Bimili. She has had a class of boys since her return from the hills; and Mrs. Morse thinks she is getting the language wonderfully well."

Miss Harrison is also hard at work. She has a class in Sunday School. Writing to Mrs. Gullison, Miss H. says: "I think it's a big imposition on these children for them to have to sit and listen to me murdering their language."

Mrs. Archibald writes: "Our work all about is very interesting. My health is better than at any time during the last three years."

Speaking of the new recruits going out this autumn, Mrs. Archibald says, "Do we seem greedy to you? More and more is over our cry. With a million perishing ones on this one field, how can we keep silent?"

Mr. Corey writes to the Secretary of our F. M. B., "Since returning from the hills I have baptized 23."

There are now seven more who have applied. They have broken caste by eating with the Christians, but we do not wish to be in too great a hurry to baptize them. They have now been waiting a month. I will, perhaps, baptize these next Sunday. Quite a large number of others seem deeply impressed with Christian teaching. I would not be surprised if a hundred more were baptized during the year."

One of our native preachers, P. David, was encouraged by Mr. Corey to enter Government service during the famine. He has been urged by many friends, and some officials to apply for a permanent position. This would probably bring him in a salary of Rs. 50 per month, at least, with a prospect of an increase. "However,

David refused, as he said he believed his work was to preach the Gospel. So he is working at Rs. 14 per month."

How does our self-denial with all our Christian training, compare with this?

OUR POSSIBILITIES IN MISSION WORK.

Paper read by Miss Vienobbes at the County Convention held in Bridgewater, Oct., 1877.

The religion of Christ is not selfish. When once we have tasted of the sweets of redeeming grace, and known that grace as sufficient for all, our hearts go out to those who have not yet received this richest of blessings. Christ has called us and says, "Ye are the light of the world." We must shine. "Let the lower lights be burning." Christ has redeemed us that we may glorify Him; and the best way to glorify Him is to help bring others to Him. Therefore, each Christian should be, in a certain degree, responsible for the salvation of those whom they can in any way reach. Our Union motto, "We are co-laborers with Christ," should make it very plain. Working for Christ, but how much sweeter working with Him. There are no Christians who can afford to be idle. In illustrating His Kingdom Christ says, "Go work to-day in my vineyard." Don't think I can do your work or you mine. God has given you capabilities for work that He has not given me and vice versa. Therefore, let us see what is possible for us as sisters of Christ to accomplish. As we are assembled for mission work, I shall speak of that particularly.

I cannot tell you all that is possible for us, as Christians, to achieve. God alone knows our full capacity for work. But I shall mention a few ways in which we can lift up the banner of Christ.

We have come to-day because we are interested in the conversion of the heathen and want that interest to increase. Some one says, "It is impossible to do more than we are doing. We cannot overcome the impossible!" True. With God and Christ all things are possible. Do not forget that we are co-laborers. He will attend to what we think impossible. We shall undertake the possible. "Go ye into all the world and preach the gospel," is Christ's command. We would hesitate to do so; it seems so great a task; but Christ says, "Lo, I am with you alway." Herein is the secret of success. Christ with us. But we cannot all literally obey this command. So what are we, who remain at home, to do?

We may obey it by consecration. The consecrated worker goes forth to the Foreign field. Can we who stay afford to be less so, if our work is to be a success? No! certainly not. Then the first endowment for service is consecration. Is this possible? Most assuredly. Where is there a Christian who enjoys full communion with Christ, apart from entire surrender? Oh, the hollow life of the unconsecrated worker, half-hearted service for the Master. No all for Jesus parading life, but some of self and some of thee. This ought not to be so. Christ has redeemed us; God has adopted us. We are not our own, and let us not steal ourselves from God. Let His interests be our interests, His service that in which we find our highest joy.

Consecrate me, Lord, to Thy service now,
By the power of grace divine;
Let my soul look up with a steadfast hope,
And my will be lost in thine.

The key to consecration is the *will*. Before Christ gave Himself up, His prayer was, "Not my will, but Thine be done." Let your will be lost in God's will, and there will be a sweet life hid in Christ. Consecration is possible. Throughout our Christian journey, we must oft repeat Christ's prayer, "Not my will, but Thine be done." If we are thus endowed for service, we shall not hear such expressions as, "I am not interested in missions," "God will take care of the heathen," "I have no time to attend the monthly meeting," etc. These excuses will be away in the past, buried forever by the desires (awakened by a consecrated life) of how best we can aid in the work.

Another possibility is more earnest prayer. We cannot work with God without talking with Him. And to know better how to talk with God and to God about our mission work is to become intelligent concerning it. We should have an outline of our work ever before us. So much missionary literature these days should not leave us in darkness of how the work is progressing. We receive enough information in each month's *Tidings* to pray over for a month, not to mention the knowledge from our *LINK* and *Messenger and Visitor*. We cannot pray more earnestly if we know nothing about the work. It is possible for us to learn of the work. Then knowing the success achieved and the great and particular needs, let us go to God in earnest prayer, believing that by this means we are going to accomplish what otherwise would be impossible for us to do. Remember what we cannot do, God is going to do for us. But we must tell Him about it. He would be enquired of. Let us pray for more faith in our own prayers. How often we are surprised at the answers to our prayers, where, if we had really believed that what we asked for we should receive, we would say I knew it would come. "When ye ask, believe ye have received it." Oh, if we could get the meaning of that verse deep into our hearts, we would go back from this convention happier than when we came. Earnest prayer moves the heart of God. Now the call comes for recruits for the Foreign field. What are we to do? Pray! pray! and while we pray God will give us light, and we shall hear of one here and another there, whom God's spirit has worked upon through our prayers. As we pray for workers, we pray for means, and they shall come. Lord increase our faith. Again, let us consider the time possible for us to give to this work. It takes time for consecration, time for prayer, time to read missionary literature, time to attend the monthly meeting.

In soliciting new members for our societies, we are often told, "Oh, it is not the dollar, but I have not time to attend the meeting." Do you believe that? Where there is a will there's a way. Some one has said this saying applies only to God. I think it has been proved often enough to say that it can be applied to us, for you know we are speaking of possibilities. Certainly there are some who cannot on a missionary occasion, or any other time, leave their homes. But yet, if the desire to attend the meeting is strong, we can be invited to the home. That for the sick. But what about the *widow* who find time for everything else they wish to do. They cannot join the society for they have not given up all for Christ. Consecration first.

Let us not be satisfied with one visit to these sisters, but reason with them, bringing the various points of our work before them until they are awakened.

As members of the society, just a few words in regard

to the attendance. You say there are many home cares. That is true. But do you begin the week with the meeting in view, and say, "I must so arrange my work that Aid Meeting afternoon will find me present. I must make no engagements that will keep me from the meeting. That hour I have promised to give to our workers in India. It is not my own time." If difficulties arise, ask God to remove them. I do not mean to say, it is possible to attend every meeting, but there are some who get out to one and it may be two meetings throughout the year. Would it not be possible to attend at least half the meetings? Remember I am referring to those who are able to do other work. There are exceptions, certainly. A member who could and does not attend the meeting, is a member in name only. Let us be active members. Time spent in prayer for the work, in getting others interested, the reading of missionary literature and in attending the meeting, is time spent in laying up treasures in heaven. The more treasures we can get stored up *there*, the happier we shall be.

Now we come to the money possibility. Let me say this. If we have consecrated ourselves to Christ's service, and are earnestly praying for the work, giving our time and talent for His employ, our money, which is not our own—as we are wholly Christ's—will, too, be laid upon the altar of consecration.

Now, dear sisters, it is possible to be consecrated to the Master's service, to be found often in earnest prayer, to give the time that God would require of us for this work, and to put into the treasury that which rightly belongs to Him.

Working thus with God will bring about a new era in missions; workers will be forthcoming; means, also, will not be lacking, and Christ gladly will say, "Ye have done what ye could."

AMOUNTS RECEIVED BY THE TREASURER W. B. M. U.

During Quarter ending October 31st, 1897.

	CR.	F. M.	H. M.	TOTAL.
Rec'd.—W. M. A. S., Nova Scotia		\$270.21	\$41.78	\$311.99
Mission Bands, "		80.15	8.00	88.15
Sunday Schools, "		27.25	16.80	44.05
W. M. A. S., New Brunswick		284.39	18.89	303.28
Sunday Schools, "			25.00	25.00
W. M. A. S., P. E. Island		92.37	13.76	106.13
Mission Bands, "		12.45		12.45
Collections Annual Meeting		15.24	11.75	26.99
" W. B. Convention		11.50		11.50
				\$929.54
DRL				
Paid J. W. Manning, Treas. F. M. Board				\$1756.25
Bureau of Literature				6.00
Miss Gray, travelling expenses				7.00
Prov. Sec. New Brunswick, postage				3.00
" " " expenses				1.50
" " Nova Scotia, travelling expenses				20.00
" " " postage				6.00
County Sec				1.35
Drafts and postage				3.02
				\$1804.12

MARY SMITH,

Treas. W. B. M. U.

Anherst, October 31st, 1897.

Young People's Department.

MISSION BAND LESSONS.

As so many of our Band Leaders have been asking for help in this line, we have decided to begin a series of lessons about India. Several ladies who are actively engaged in Band work will assist in preparing these, and we hope any Band President who has had an especially good time with her young people, will send the outline of the lesson used to Mrs. Halkett, 399 McLaren Street, Ottawa. Or any worker who has suggestions to offer or difficulties to solve. Such letters will be gladly received, promptly answered, and their contents made to bring forth fruit in other Bands. Let us try to make this department of the LINK very helpful. Next month we expect Mrs. King, of Kingston, will prepare a lesson on "The Lepers of India," and in February, Mrs. Graham, of Montreal, will follow with an account of "The Idols of India." To-day we will just take up a few general facts about that wonderful country.

INDIA.

When we read of early missions to India, and the great good done by such men as Ziegenbalg, who sailed for that land as a missionary of Jesus Christ in 1705; or Schwartz, whose mission began in 1750; or Carey and Judson, whose lives and labors have been within late years studied by our Bands, we are apt to think that India must be nearly won to Christ. But we do not remember the millions of people in that land, and the great obstacles to be overcome by foreign missionaries. Some one tells us that "India has thousands of towns and cities, with a population ranging from 5,000 upwards, that have never had a missionary." Again we read that there is "only one Protestant missionary to every 250,000 of the people of India." A lady worker in that land says, "Even if we may lawfully say that there are 500,000 native Christians in India to-day, we must remember that these are but a five-hundredth part of her people." This country contains nearly ten times as many people as England, or about one-fifth of all the human race. Though some of her books are very old, and many of the inhabitants highly educated, the great mass of her people live and die as ignorant as the beasts of the field. Since the accounts of the great famine just ending have been so widely read on this continent, we all know how wretchedly poor most of India's people are and how much oppressed by their richer neighbors. But this poor nation is devoted to her 330,000,000 of false gods. From the highest caste to the lowest, we find them eager worshippers, and making such sacrifices to the idols out of their poverty as put to shame the gifts offered from our abundance to our Lord for His cause.

In a book called "The Orient and Its People," we read, "The first act of Hindus, on awaking in the morning, is to pray, after this regular routine of purification, sacrifice, and devotion is complete, they go forth on the day's business ready to lie and cheat as the needs of their purse may dictate." While it would be considered an unpardonable crime to shoot a monkey or kill a cow, fully one-third of the girls born among the natives of India are still secretly murdered.

The River Ganges is held so sacred that the touch of its waters is supposed to wash away all sin, and dying persons are hourly carried to its banks to die with their feet in its waves. "The next best thing to dying in the Ganges is to die with a living cow's tail in the hand." Words cannot describe the superstition and sin of this people or their great need of a knowledge of the living God. Their sacred temples are full of the lowest pictures and scenes. The sacred writings about their gods are filled with deeds of shame and folly, supposed to have been committed by these gods whom they worship, and in whom they trust. Vain are their cries for help in any time of need to such protectors! No love, but only fear is in their hearts when they come to worship. Their idea is to bribe these selfish and cruel idols to save them and their families from the evils which abound on every side. Priests, as cruel in heart as these idols are in imagination, work on the feelings of these poor worshippers until they are ready to offer their dearest possessions as sacrifices. When we think of India and her people in contrast with our happy homes in this Christian land, can we rest in peace and enjoy the blessings that have come to us with the Gospel? No, let the love of Christ constrain each of us to work, and give, and pray more earnestly than ever before, that India's people may receive the glad tidings of great joy, and learn of the "Lamb of God that taketh away the sins of the world." So shall we be following in the footsteps of our Master, the first foreign missionary, and obeying His last command to "Go into all the world and preach the Gospel to every creature." Who will promise to regard these "marching orders" of our great Captain as the rule of their lives? In this way our Mission Bands will become a great power for good, not only in India, but all over the world. God help us all to labor earnestly while it is day, for "the night cometh," when our life-work will be over.

SISTER BERLE.

OUR ATTITUDE TOWARD THE BAND.

"If only the church would take more interest in us, there would be some encouragement to work, and what is done would be so much more effective. But half our membership does not know that we exist, and the other

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half knows little else about us." Such were the words spoken not long ago by a Mission Band leader. And how many another will echo them!

Do they not indeed express the sad truth of the usual attitude of the church toward the Mission Band? And yet, is not the Mission Band as truly the child of the church as the Sunday School or Young People's Society? What church could suffer the closing of its Sunday School and not feel that she had lost her firstborn? Or the disbanding of her Young People's Society, and not know that her most attractive daughter had been untimely cut down? But when that tender infant, the Mission Band, is no more (and alas, how often do we read the report, "Mission Band discontinued"!) only the faithful nurse has tears to shed. She struggled so hard, for the little life, against prevailing ills. She knew the gloriously high purpose of the little one's existence. But she is so weary that a half sigh of relief mingles with her sobs. "But," she weeps again, and looks with vague dread into the future—"alas, for the missionary spirit of our church ten years hence if the children do not receive their training and enthusiasm now?" Meanwhile, the lesser half of parent church sighs; says "It is too bad!" and wonders whether if nurse had introduced monthly picnics during the summer, it would not have revived the poor child. And the better half walks serenely on, unconscious of any loss at all.

Yet, fair mother church, know you not that you were responsible for the nurture and education of that child? The Great Father had breathed into its nostrils the breath of His life; had implanted in its small breast the germ of fulfilment of His great commission. And you are criminal in your neglect of duty. The blood of the souls that should have been saved through the work of your Mission Band will cry out from the ungozpelled places of the land against you, and the curse of Merod shall be upon you, because ye "came not up to the help of the Lord, to the help of the Lord against the mighty."

You protest that this exaggerates the usual case. Does it? Think carefully before you so conclude. What interest does your church take in the Mission Band? What interest do you take in it? Do you know to what field the funds raised by your Band are devoted? Do you know what fields have been studied by the Band during the last year? Have you listened with interest to what your child has said about the meetings, and answered his questions about missionary or field? Have you helped him in his little plans to earn his "really own" money to give to missions, that he might learn the blessedness of self-sacrificing effort and the joy of true giving? Have you ever suggested to the leader a new way of presenting information and truth to the children? They will not have monotony. And the leader, be she ever so resourceful, will always welcome a bright new

plan. Have you, having an intelligent understanding of the aim, work and progress of your Band, ever visited it, ready to speak a few bright words on the subject of the day, or promptly respond to the leader's request to offer prayer or read the Bible lesson; making the little folks know by your heartiness that you love God, love them and love your fellowmen who have not your privileges? Until you have done some of these or similar deeds, do not dare to say that you are interested in the Mission Band. When you have given your child his penny and sent him to the meeting your duty is not done.

To attain an ideal attitude toward the Mission Band the church must take a more Christ-like attitude toward missions.

The first requisite for the desired relationship of these two is intelligent knowledge of and activity in mission work by all church members. "The Duty of Missions" has already been before this Convention, and the discussion of that subject is not the purpose of this paper.

The second requisite is the loving interest and co-operation of church members in the training of the children. They are the future members of the church—"as the twig is bent so will the tree incline." Let the children be impressed with their responsibility in world-descending, and the missionary problem of the future is solved.

The ideal attitude may be best attained through the supervision of the Circle or other missionary organization of the church, over the Band, and intimate association with it.

It should be the duty of such organization to appoint the Band leader, not arbitrarily, for the instructive love and trust of the children often proves the safest test of a leader's power, and certainly without it the most gifted leader can never succeed.

The Band should elect all other officers, subject to the approval of the Circle. Each officer of the Band should have the patient sympathetic and helpful friendship of the corresponding officer of the Circle. These young people will be Circle or church officers by and bye. And officers who know their duties and how to perform them are such a comfort. No Circle is ever the lesser beneficiary of such friendship.

At every Circle meeting there should be prayer for the leader, officers and members of the Band, and the specific work they have in hand. It is wonderful how prayer binds hearts together.

Knowledge is a great source of interest. Personal contact the best means of securing knowledge of your friends. Let one or two representatives of the Circle attend each Band meeting. How their hearts will glow within them as they see the eager faces turned toward the leader while she tells her story, and hear the naive yet keen questions with which it is received! At the

next Circle meeting give two or three minutes to hear the report of what your visitors have seen and heard. Enthusiasm is contagious.

Assist the leader. There are, oh, so many ways of doing this. In the preparation of entertainments there is much patience—trying work for some one to do. Don't leave all that for the leader. We love that for which we sacrifice. Occasionally let the visitor speak on the topic for the meeting or read or pray. Send your sweet singer to the Band meeting, that by her great gift words of truth and righteousness wedded to sweet sounds may linger in the young hearts and win them to noble purpose and effort.

How the leader will bless the artist for an occasional chalk-talk. If you are not a skilled artist, make your picture at home, then at the meeting show and explain it; but if you can use the crayons before their eyes, you may be sure of the most enthusiastic attention and a shower of questions from the delighted little folks. Maps of mission districts, diagrams of fields, interior or exterior views, some mission church, school-house or missionary's home may be used for this purpose.

There may be sewing done by your Band, and if so, there is much room for help. This work requires perhaps more patience than any other department of Band work. Many leaders are abandoning it, saying, "The trouble is so great and much of the work useless when done." And this is true; but, what about the benefit to your own meetings? Hear another leader speak: "While we were sewing for that Home Mission box, we had eighteen or twenty girls at each meeting, but after it had gone we could not get more than eight or nine to come until we began a rag-carpet." Surely this leader did not think the many hours she spent rectifying the ill done work of little fingers, wasted.

And in many other ways you can manifest your interest in, and lend a helping hand to "our Mission Band." Read for the sake of the Band. Think for the sake of the Band. Deny yourself for the sake of the Band. Talk for the Band. Pray for the Band. Give of your love, your sympathy, your time, your energy, to the Band.

When the ideal attitude of church toward Band is reached, the church will call the little children unto her and bless them. She will set them in her midst and emulate their spirit. She will remember and obey the commandment, "Feed my lambs." And then shall the Mission Band be a power in the church and in the world. Then shall the church be glad over many conversions amongst the children. Then shall our missionaries rejoice to enlarge the place of their tents. Then will treasury deficits be remembered only as haunting spectres of the past. And then shall the church say with the loving disciple, "Greater joy have I none than this, to hear of my children walking in the truth."

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