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The Canadian Missionary Link

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

IN IA.

Vol. XII, No. 9.] "The Gentiles shall come to Thy light, and kings to the brightness of Thy rising."—Is. lx. 3. [MAR.] 1890.

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Jan 31
Mrs W T Munn

Mrs. Archibald, of Chicacole, India, is now on her way home for a much needed rest, after a term of more than ten years of service.

MISSIONARY REVIEW OF THE WORLD.—We are still in a position to furnish this excellent periodical to our readers at the reduced rate of \$1.75. Every Circle and every pastor should subscribe for it.

A short time ago a young man called at the house of Mrs. Lillie, of Toronto, and left a note enclosing \$40. The note read—"From one who earnestly desires to see a lady medical missionary sent to India."

The quarterly meeting of the W. F. Miss. Board of Ontario, was held Friday, 18th. The treasurer's statement was satisfactory. After the usual business of passing bills, etc., Miss Buchan read several letters concerning medical ladies. No one has yet been found ready to go. A committee was appointed to arrange the programme for the annual meeting next Fall.

THE DAY OF SPECIAL PRAYER.—April 4th was observed by many of our churches as a day of special prayer for the increase of missionaries and mission funds. The churches of Toronto united in holding two meetings, one in Bloor st. church for the central and eastern part of the city and another in College st. church for the western part. Those who participated in these meetings felt that it was good to be there, and the influence of the Holy Spirit was manifest.

NEW MISSIONARIES.—The Ontario and Quebec Board have recently made two appointments to the foreign field, Rev. A. A. McLeod pastor of the Tecumseth street church, Toronto, and Mr. Barrow, a young Englishman, who has for some months been engaged in Y. M. C. A. work in Canada. Mr. McLeod is a native of Scotland and was educated at Newton Theological Institution, Mass. A young physician made application for appointment as medical missionary. Action on his case was deferred until after the Convention. A considerable number of young men have offered themselves for service in India; but comparatively few are in every respect eligible for immediate appointment.

A Correction.

In the January number of the "LINK" it is said that "official communications have been received from India, to the effect that Mrs. Garside and Miss Simpson, have passed their first examination." etc.

Allow me to say that Mrs. Garside, has not passed the first of any examination. During the first eighteen months my wife and I were in India we each read about double the amount of Telugu there is now on the two years, course. After being six months in the country we moved to Tunj, where no English is spoken and so from that time were compelled to speak Telugu with all classes from morning to night, and some months afterward were obliged to correspond in that language.

These few lines are simple to explain, as the aforesaid notice will give a very wrong impression.

Tunj, Feb. 15th, 1890.

R. GARSIDE.

'Tis weary watching wave on wave,
And yet the tide heaves onward;
We climb like corals—grove on grave—
Yet have a pathway sunward.
We're beaten back in many a fray,
Yet ever strength we borrow;
And where the vanguard rests to day,
The rear shall camp to-morrow.

Self-denial—What is it?

"If any man would come after me, let him deny himself and take up his cross and follow me."

Self-denial—deny self.—In the Christian this indicates the struggle between the old man and the new. I do not mean that what a Christian is called upon to deny himself may be perfectly legitimate. Indeed it may form a large part of the self-denial.

For a man or woman at the demand of a sensitive conscience directed by an unlightened judgment to deny the gratification of some passion; or impulse, or taste, or appetite is self-denial.

Do I deny myself when I hand the remnants of my meal to my hungry neighbor? Certainly not. But if I

go hungry, to supply his need, I do. Is it self-denial after I have paid my debts, fed and clothed my family, provided for the enlargement of my business and indulged my tastes, etc., to the full, to give some of the balance to the Lord's service? It is not.

If I live in all respects as my worldly neighbor, with a similar income, legitimate amusements, etc., included, does, and then give my mite to the Lord, does He reckon it self-denial? No! Does the merchant, the farmer, the mechanic or the laborer, under similar circumstances deny himself? Not at all.

Can the rich man deny himself at all? He can, but no one can deny himself for the Lord till he pays Him all he owes Him. No one is supposed to be denying himself, when paying a just debt. A man is not denying himself when giving the tenth of his income. A man only denies himself when he trenches on legitimate expenditure. And this depends largely on the amount of income.

But in this, as well as in all else, it may be well to look for a few moments at our great Example for a model of self-denial. His self-denial was two-fold. He denied himself what was His due and subjected Himself to what was not His due. He denied Himself the glory, honor, worship and fellowship of the divine. He subjected Himself to the restrictions of humanity, and to hunger, cold, fatigue, neglect, abuse, betrayal and death. He emptied Himself and became obedient to death. In this way He denied Himself.

But how may we deny ourselves for His sake? To eat coarser and less palatable food, to live in a less costly house, to furnish it in a less expensive style, to leave unbought that beautiful picture for which the artistic taste craves, to leave in the shop half a score of those thousand and one little things, now thought necessary to brighten and beautify a modern home, to wear the old coat another year; to make the old hat, or bonnet, or gloves, or even bible or hymn-book do a little longer, to indefinitely postpone that trip to the Continent, to do any or all of these in order that you may give to His cause and for love of Him is self-denial.

To forego what you would like to get, or what you crave, but cannot really afford, is not self-denial. Many people's cravings are away beyond their means, and they plume themselves on self-denial because they do not involve themselves to gratify them; this is not self-denial.

Again we close with our opening thought. Self-denial is to forego some legitimate comfort, or pleasure or indulgence in order that we may do good to others or glorify the Lord Christ.

JOHN McLAURIN.

"The Advantage of Medical Skill."

The following extracts from the diary of Mr. Jonathan Goforth (Missionary of the Presbyterian Church, Canada), will be interesting to many of our readers.

"The first tour in Honan was made last autumn. It was then simply a tour of inspection. Therefore we could not test the temper of the people. The tour just completed is the first serious attempt to gain a foothold in North Honan. Six months ago the China Inland people were driven from Honan-fu and Hwai Ching-fu, two cities in the northern part of the province. This intelligence did not tend to comfort us. We knew that they had the advantage of knowing the language well, but we had with us the advantage of medical skill.

"Our plan for this visit was to go to a city, treat the

sick, preach and sell books for a few days, then pass on to another, hoping in this way to induce the people to invite us to return. Chang-te-fu is reached on the evening of September 27th. We sought the most commodious inn and gave notice of the object of our coming. The first to call was a military official, lodging at the inn. He proved to be the commander of 8,000 troops, and well known in official circles. He was kind to us during our whole stay at Chang-te-fu, and made us known to many of his friends.

AN A PROOF OF HIS INTEREST

We might mention one instance. We had occasion to send a messenger back to Lin Ching. Being strangers, we failed to find one, but our military friend came to the rescue, secured a man for us and advanced his family enough money to do till his return. He also invited us to visit him at his home next year in a city thirty miles to the west. During our five days' stay at Chang-te-fu the Doctor treated about four hundred of the sick. Of these, well-nigh fifty were from the official and literary class. The wealthiest man in the city came for treatment. On the eve of our departure for another city the last to send for medicine was a mandarin.

"We had gained official favor beyond all expectations at Chang-te-fu, but a surprise awaited us at Hsein, the next city visited. During the first day the mandarin's three sons and several other officials called and gave us an invitation from the mandarin to visit him at the Yamen and see

SOME OF THE SICK.

We consent, the official cart comes for us, and we are soon ushered into the mandarin's presence. He is so pleasant that we find no difficulty in feeling at ease. The Doctor prescribes for the mandarin and another official, then a little maid of ten summers is led in. The foreign healer has been too long in coming to save the little maid's eyes; two years earlier and this pretty little girl could have been saved from the bondage of blindness.

"The mandarin had also asked to see our books, so we took the Bible in English and Chinese, and told him how that it was

GOD'S BOOK FOR THE WORLD,

and that it was already translated into about 300 different languages. Afterwards I read to him our commission, Mark xii. 15 to the end, the Ten Commandments, etc. Some instances of his favor might be mentioned. He showed us many of his ancient curios. Two days after the first visit he invited us again to take dinner with him at the Yamen. Knowing of our intention to visit the temple-crowned mountain east of the city, he sent a man up to prepare tea for us. His eldest son came several times, as he said, to hear the Gospel, and while in Tao Kou, a city six miles from Hsein Haian, the mandarin being in town on business, sent his card and enquired how we were getting on.

"The mandarin of Hua Hsien eight miles from Hsein Hsien, or two miles from Tao Kou, sent for the Doctor to see his wife, who was dangerously ill, and again while at Wo-chui-fu, the last city visited. The official callers are not few, and we are called to see the mandarin's son, who was low with dysentery. The officials and gentry are the

GREATEST OPONENTS OF MISSIONS,

but suffice it to say that we were honored by a ride in the official cart in every city visited.

"The common people were friendly. They could

scarcely be otherwise when their rulers favored us. This was most marked at Hsui Hsien, where the mandarin especially showed us respect.

"Great numbers came. This was most natural. Two foreigners in strange dress make no small attraction in interior China. To resist a look at us is more than could be expected of a 'Celestial.' But apart from mere curiosity, the large numbers who came as if desirous to find out what this new doctrine could mean, was truly encouraging. Many intelligent young men came again and again to hear us and buy our books. While discoursing on the folly and sin of worshipping gods made by themselves, I have asked, 'Why do you thus displease the great God who bestows upon you every blessing, and how can you hope or expect to escape His judgments?' Again and again the reply has been, 'We never knew it was a sin to worship idols, and

TILL NOW NO MAN CAME

to tell us these things. We believe our idols are vain and are willing to hear what God's book says.' After one of these talks a young man bought a New Testament and copies of our other books. Two days later he again came and said he had no faith in heathenism, and asked us to tell him how to serve the true God. (On another occasion, when I had told how that once our English ancestors were idolaters, but God sent them light and now we have no idols but serve the true God, a listener broke in by asking, 'When did God send your ancestors light?' I told him. 'And did they then believe it?' 'Yes.' 'Then

WHY WERE THEY SO SLOW

in sending it to us?'

"The numbers of sick who came, and their confidence in the foreign doctor are indeed wonderful. During our trip the Doctor treated on an average eighty a day, or about 1,700 in all; besides these hundreds were examined, whose diseases were either incurable or too difficult to attempt in the time at our disposal. (One day, in the city of Tau Kou the Doctor treated 158. The crush was so great that we feared that the women and children might get injured. They crowded the Doctor to such a degree that

HE GAVE UP IN DESPAIR.

Then I had to cease teaching and man the door, letting one in at a time. They then began to climb in through the windows, but for the sake of order we were obliged to help them back by the way they came. Even the women attempted to enter by the forbidden way, but were not allowed, though we showed them special favor by always making the men give way to let them in by the door.

"The multitudes thronging for healing reminded us of scenes in the Master's life, but with this sad difference, 'He healed all who had need of healing,' whereas we turned hundreds away whose diseases were beyond the range of human skill. Nevertheless the blessings which a foreign physician brings to these suffering thousands cannot be estimated.

(To be Continued.)

A Sabbath Afternoon at the Madras Christian College.

THERE is much interest in an account given in the *Harvest Field* of the visit of a Wesleyan minister to this excellent institution.

"One hot, dusty Sunday in August last, Mr. Sackett found himself, 'not of choice but of compulsion' in Madras. He heard, while there, that Mr. Patterson, of Christian College, was delivering a series of voluntary lectures to Students on Church History, on Sunday afternoons at four o'clock. Thither he went, and found the college 'a large square of buildings, class-rooms, lecture-rooms, and professors' rooms, including also a chapel, and Dr. Miller's house.

"At four o'clock promptly I followed the professor into the lecture-hall. One hundred and sixty faces met ours. One hundred and sixty had come voluntarily through the dust and heat of the streets on a Sunday afternoon to hear a lecture on Irenæus. They had been coming all the year thus. Already they had listened to twenty lectures on the Church, beginning with Pentecost, and coming downwards until now they had reached the martyr-bishop of Lyons. Each one had to ask for a ticket every week. Of the one hundred and sixty about fifty were Hindu gentleman graduates, for the most part, who had left the college for the war of life, but who loved still the precincts, the professors, and the professors' thome, perhaps the professors' Lord, and who came to hear of the people of Jesus in Rome, Egypt, Greece, and Gaul. The young men were in various dress. Some few were Mohammedans; a handful were Christians; the great majority wore Hindus, and wore the slight and suitable jacket and the white or colored turban which it is usual for gentlemen of their class to wear. It was altogether an impressive sight. It is difficult to conceive any Christian with "soul so dead" as to be impervious to feelings of enthusiasm and hope whilst standing face to face with such a congregation.

"There was an hour of it. During the hour there was the closest attention on the part of the one hundred and sixty young men. Some diligently took notes. Others, in the attitude of critical listeners, kept their eyes fixed upon the lecturer. There was a knitting of brows occasionally and sometimes a smile as the professor rounded some corner of the abstruse doctrines of Gnosticism; but generally the one hundred and sixty faces spoke of awakened interest of the most hopeful sort, interest in the daring and the doing of the noble and peaceful Irenæus. At the end of the lecture the audience rose and cheered with something of a Lancashire heartiness. I followed Mr. Patterson into a little ante-room, and after a cup of tea left him and walked out on to the bench. All up and down the bench were knots of twos and threes of the young men of the lecture hour. They were thinking and talking. What if the "stranger in Jerusalem" walked with them? What if the light that had surrounded them as they had been walking up the stream of time remained with them? What if the light had no communion with the darkness, and the light was loved and the darkness chased? If I am not mistaken, arrows had sped home that afternoon, and in the light of eternity it will appear that the hour among the young men there was as fraught with good as that spent that afternoon by any of the one hundred and thirty thousand Sunday school teachers of England and Wales."—*Illustrated Missionary News*.

As an illustration of the degradation of the women of India, a missionary tells of a man in Cawnpore, who was seen trying to get the women of his family to the Zenana railway carriage unseen by putting a large sheet over his shoulders and then over the heads of the women who came behind, walking in this way the length of the station.

THE WORK ABROAD.

MISSION HOUSE, YELLAMANCHILI.

INDIA, March, 1880.

Dear Mrs. Newman,—In order to secure a complete set of the MISSIONARY LINK for the Samalkota Seminary, and another for myself, I lack only the following:

For the Seminary—

1878-79, Vol. I., the sample or trial copy and No. 2.

1879-80, Vol. II., No. 2.

For myself—

1878-79, Vol. I., Nos. 1, 2, 3, 5, 6, 7, 10, 11, 12.

1879-80, Vol. II., Nos. 1, 2, 3, 5.

1880-81, Vol. III., Nos. 1, 2.

Vol. X., Nos. 1, 2, 3, 5, 7, 9, 10, 11.

Vol. XI., Nos. 1, 2, 3, 4, 5, 6, 8, 9, 10, 11.

If you can secure and forward these they will be put to the very best possible use. I must again thank the friends who have so kindly sent missing numbers. I have a number of the back LINKS and will be very glad to forward any needed, to those who are seeking to preserve records, that are even now, of great interest and value.

If your missionary correspondence for this year shall be full, the columns of the LINK will, I am sure, record great blessings and times of refreshing from the presence of the Lord. My assurance is based upon the character of their remarkable meeting which opened the New Year's work in India, for the evangelization of our 3,000,000 of Telugus.

The first, was the conference of our own Upper Province missionaries, which met on Jan. 10th and 11th, in the Mission House at Cocanada. At these conferences, which are semi-annual, all matters concerning the mission are discussed and directed in a spirit of mutual confidence and brotherly love. On the first morning, with the home mail, and just as quickly, came Miss Booker. She completed the largest number of reinforcements ever sent in one year, and the largest number ever assembled in conference meeting. Could the pioneers of the mission, who died in overwhelming conflict, calling for help and hearing no response, but have stood in that meeting and looked down upon nineteen faces marked with determination to reach these people with the Gospel, in this generation, they would have burst out into songs of praise and triumph. Much important work was done; but that which will interest the home readers, is the recommendation to the Home Board, to open three new stations. One is Yellamanchili here, 25 miles north of Tuni. This has been already approved and is now open. The second will be at Wuryyuru, 40 miles south of Akidu, and from which one can look down upon the villages of the American Baptist Telugus, across the great Kistna River. The third will be in that destitute stretch of country lying between Samalkota and Tuni, on the North Cocanada field, and graphically sketched in the "Macedonian Cry," written by Mr. Stillwell, in the *Baptist*, over a year ago. When these places are occupied it is recommended to divide the immense Cocanada field of 320,000, by placing another man in or near Cocanada. Four other places besides these, each the centre of unevangelized and Christless populations of over 100,000 souls, were named as centres needing mission stations. But as men are not yet forthcoming to take up the work, action was postponed concerning them. There will be ample rented house accommodation in Cocanada for reinforcements, and during their period at the language, the new stations can be opened and houses erected. The most marked feature of the conference was the spirit of blessing and

power that drew us all nearer together and to the Master.

The second meeting was that of the General Conference of the two Canadian missions, which assembled on the arrival of the Maritime Province missionaries, and continued from the 13th to the 17th of January. This conference assembles yearly, alternating between Bimlipatam and Cocanada, and is for the purpose of reporting the work done during the year and discussion of general mission questions and gaining spiritual communion. Through the Bimlipatam meeting of last year, a spirit of deep contrition and importunate petition sounded like a wail and a cry. The meeting this year was like a song of triumph and a prevailing prayer. The reports for 1880, from all the fields, were read. Tuni and Cocanada for the first time in five years, were represented by their now permanent missionaries, and through reports that were robust and inspiring. The Seminary for the first time in its history, came forward in a report which told of a full equipment, by the arrival of Miss Hatch early in 1880, by the displacement of two heathen teachers in the secular branches with earnest capable Christian men, and by the erection of a plain and commodious school building to accommodate classes, now grown too large for the verandas and limited spare room of the mission house. Akidu has been in revival throughout the year and scores have been added by baptism. Upon lone and far-away Bobbili the day dawn seems to have arisen, and never did such a hopeful report of new life, come before, from that wilderness of spiritual death. The Chicacole missionary hopes for and urged the immediate opening of six new stations on his vast field of over 800,000 souls. What an opportunity for our young men! The reports of the opening of Yellamanchili, and acquisition of Vizianagram, were greeted with sincere satisfaction. The wide spread of the truth by the increasing number of foreign and native agents, the infusion of new life with the new year into the effective working staff amongst the women, the opening of new and the reinforcements of old stations are all promises of a great year, as far as the visible preparation for a war can indicate. But the unfulfilling sign of encouragement was the character of the morning prayer meetings and the other spiritual exercises of the conference. They marked great growth in grace. The word was the key note, and the prayers sounded like one united harmony of petition. Last year at Bimlipatam the cry was that of the weak for power, of the helpless for help; this year the prevailing prayer was for the presence of the Master. The singing at times was like a shout of triumph. But no two hymns so expressed the spirit and language of the meeting as "Draw Me Nearer," and that grand old classic "Nearer my God to Thee." The appeal of a year ago was again fully discussed and fervently reiterated, and has again come before you. The missionaries in that appeal have nailed their colors to the mast; and they have been double spiked there by the support of the denominational press, the action of the home Boards, many of the associations and scores of the home churches. That means Christ Jesus for these 3,000,000 of Telugus. And would God that the enthusiasm might spread, and mean Christ Jesus for this whole land of 278,000,000, and for this whole wide world, within the present generation, yes, before the century closes.

But our Canadian Baptist Churches are in no way prepared to accomplish our share of this work under present conditions. Halting faith and cold hearts will take another 100 years before even the geographical area of the world, at the past rate of mission progress, will be covered with sufficient numbers of witnesses for Christ, to

bring on the promised end of the age. And in the meantime three worlds will have passed out into hopeless despair. There is only one way in which to fulfill the unfulfilled commission of Christ. The hearts of our people must be emptied of self and faithless weakness, and must be filled with the mighty propulsive power and cross-consuming fire of the Holy Spirit of God. Down from the opened windows of heaven must descend the outpoured flood, and sweep through the Christian churches, and submerge their differences and petty strife, and fill them with divine and compassionating love for the souls of their fellow men. May this year of grace be to all God's people, pentecostal in the spirit of revival.

The third meeting was that of the Telugu Baptist Association, held at Akidu from Jan. 20th, to 24th. There gathered delegates from the 15 Telugu Baptist Churches, and Christians making up an assembly of over 300 people. To me the sight was glorious. The last week of the old year, with two native preachers, I had spent in traveling over the region north of Tuni, and now embraced in the Yellamanchili field. We were seeking amongst 250,000 for God's elect. From village to village we hastened; in early morning and till late at night we cried out to the people the invitation of the Lord. But over that vast population we found only seven who were Christians. We came down from that lonely region worn in body and tried in soul, we came to Akidu, and our eyes rested on 300 redeemed souls, the representatives and ambassadors for the kingdom of heaven of 1,500 more of their brethren, scattered throughout the neighboring villages. When we saw them all the loneliness went out of our spirit and we were filled with the joys of fellowship. And we have returned to this destitute land of the north, but not alone. For when the native brethren heard of the awful needs of these parts, they rose up and said, "We will send back a man with you. You must not be alone," and one gave of his silver, and another of his gold; two old men, fathers in the churches, came forward with ear-rings of gold, which they had worn since youth, little girls stripped themselves of their jewels, the missionaries joined in, and in a short time more than enough was gathered to send a man and support him for a year. But best of all they gave themselves. Foremost came the leaders in the churches. The two chief pastors, Peter of Muramandi and Kane Peter. They were willing to leave their churches, their people and their land and come with us. Their example was infectious. Young men from the Seminary, teachers from the villages and merchants, volunteered. Out of these, who numbered ten in all, one was chosen, Jacob, the pastor of the Samalkota church, appointed by the Home Mission Society and sent with the people's benediction. They were grand meetings. Nothing was more striking than the denominational spirit manifested by the graduates from the Seminary, who were at the forefront in every forward movement. No action was more encouraging than the resolution fixing the policy of the churches in evangelizing their fellows and pledging pastoral support by contributing one of the sixteen annas of each rupee in their incomes, besides giving to the mission enterprise.

The 4th of April was fixed as a day of fasting and prayer for the evangelization of the Telugu people, and an appeal, including the resolution, has been printed and sent amongst the churches.

These three meetings of the New Year are a sure promise of great things. For the Spirit of God was in them and He is the seal of our assurance.

Yours for India,

H. F. LAFRAMME.

Gathering Home.

The company of Telugus from our Mission fields is constantly growing in Heaven. Already in this new year two old preachers have passed away from the Akidu field. They were not educated men, and they received but slight help from the mission.

Pasala Moses, of Gudlavallern, 12 miles north-east of Masulipatam, died rather unexpectedly on the 17th Feb. He was probably about 55 years of age. He and Enoch, preacher at Bodogunta, were the first converts at their village, and had to leave it and stay at Kommokomudi for two years. The caste people threatened to kill them. Both learned to read some, but Moses never became very familiar with his own language in print. Still he did a good work in preaching to the people around him. Not very many have been converted, but perhaps some one else may reap where he sowed. His son, Samuel, is in the graduating class at the Seminary, so I expect to have him in my staff of workers very soon.

Polukonda Job, of Ganapavaram, 12 miles north-east of Akidu by canal, died on the 7th March, after a period of illness. He was quite an old man. Job had no education at all, but he had learned a lot of hymns, which he sang well, and no doubt a great many heard the gospel from his lips. His wife, Julia, died some years ago, after considerable suffering. The old man appeared wonderfully vigorous until a year or more ago, when he was injured under the following circumstances:—

One day in passing through a village called Nidamarra, he went along a street where Brahmins lived, and a rather high-toned man, who was having a large house built in that street, asked him what he meant by coming there. Job answered that he supposed it was a public street. Two or three of them set upon him there, and beat him with their sandals. He did his best to run away but was rather badly beaten before he could escape. I gave him a letter to the magistrate, before whom he made a complaint, and after some delay the chief culprit was fined. Since then the latter's fine new house has been burned down, and some of his fellow-villagers do not hesitate to say that this happened because he beat a poor old man unjustly.

Job never recovered fully from the effects of the blows he received, and now at last he has gone home. He was a happy old Christian. It will come natural to him to sing the song of Moses and the Lamb with great gusto.

Mias Stovel and I happened to be at Ganapavaram when Job died, so we were both present at his funeral.

The first converts and workers are passing away. May the Lord raise up in their places men and women better fitted to carry on His work, and with even a greater measure of the Spirit's power resting upon them!

15th March, 1890.

JOHN CRAIG.

On Tour.

Twelve miles from Akidu, in a little church with mud walls and grass roof, I sit alone, every one having gone home to their mid-day curry and rice; you can hardly imagine with what relief I saw the very last woman and child go off; they come and they stay and stay, some come for medicine, others only "to see," others to hear the words of Life. With these we are willing and glad to talk, but there is a limit to the enduring powers of the flesh. When at last they were all gone, and I was left to watch the little birds flitting in and out of the window, building their nests way up among the rafters, I could

not help thinking that now I know a little of what the Saviour must have felt when the multitude thronged about Him, as He sat or walked while here among men.

My first tour was made with Mr. and Mrs. Craig, but this time I am alone except for the Bible women—Bangarama, Ruth and Mary—no English face or voice near, just once the thought of this last almost overwhelmed me, but quick upon it came that blessed promise, "I am with thee," and the loneliness was gone. Let me tell you of how we came and what we are doing. Just at the moment of starting, the bearers I had engaged for the palanquin refused to go unless I gave them half as much again as the regular pay. They would not listen to reason; so I dismissed them and called an ox-cart; already had one laden with camp-cot, table and chair and provisions for a week, including water. About three p.m. we started out; Mr. Garside's description of the "ox-cart" in the January LINK makes it unnecessary to say anything about that, but there is a difference between travelling on a well-made road and over fields with never a sign of a road; the latter was my experience. The driver seemed to understand where he was to go, and made a straight line for the place over hole and knoll, fields and ditches, much to the discomfort of the occupants of the cart, which you will remember is minus anything in the way of springs. In due time darkness came on, the driver lost his bearings, and at mid-night we were still wandering aimlessly about; all the while the cart went jolt, jolt, jolt, and at last we overturned, and I made acquaintance with the bamboo top in the most unceremonious manner, then crawled out amid exclamations of "She is dead!" "Yes, she is killed, she is killed!" from the Biblewomen, cook and driver, who stood in the light of the lantern with clasped hands and frightened faces. The cart righted we went on till we came to a village where live some Christians, and I climbed into my cart once more and slept soundly till morning light. We stayed in the village till noon that day, met the Christians in prayer meeting, told the story of the Cross to those who knew it not, and found in the eagerness with which every word was listened to, ample recompense for the bruises and misadventures of the night.

Arrived at Asaram, found that in the upset all the drinking water had been lost, and not a drop of milk to be had—no cows in the village. Not daring to drink unfiltered water, I was obliged to send a man back to Akidu, and until his return drank cocoanut milk.

Asaram seems to be the centre of about twelve villages, all within a distance of two miles, and we find abundance of work. Every day we are up and away by 6.30, going to the more distant villages in the morning and nearer ones in the afternoon. Sometimes we stay all day in a village, meeting the Christian women in Bible class and seeing them in their homes, having a talk with the children in the school, and working among the heathen women.

Here in Asaram we have a prayer meeting every evening, to which a good many heathen are coming regularly. Last evening the subject was "The Ten Virgins," and by way of illustration I had a large cartoon showing the five entering in with the bridegroom, and great rejoicing; and also the five sorrowing outside the closed door. This morning a woman came to me before it was yet day—she had not slept, had had no rest; the tears ran down her face as she sobbed "What shall I do? I shall be among those outside the door; what shall I do. We answered her in the words of Paul to the jailer: "Believe on the Lord Jesus Christ and thou shalt be saved." Before she left us she was apparently among the rejoicing ones.

Another woman was led to the Saviour through the efforts and words of Mary, the Bible woman; both asked for baptism, but Joseph the pastor had hesitated to give it just yet for both had been very heavy drinkers. We are praying for them that they lean not upon their own strength in the hour of strong temptation. Drinking is very common among the lower classes; the fathers and mothers drink, and even the two-year-old baby knows the taste of the deadly stuff.

On Sunday we organized two Sunday Schools. In one of these the preacher's wife, who was once in the Canadiana (Girl's) Boarding School, and who is the only woman in the village who can read, is superintendent, secretary and preacher. Her husband preaches in two or three villages every Sunday, and has no time for Sunday School work. In the other there are two teachers—one acting as superintendent also, the other as secretary. Just how let me ask those Sunday Schools that have discarded picture rolls on hand to send them to us the first opportunity; we are hoping to have a good many new Sunday Schools this year and the rolls would be invaluable to the teachers in the way of rousing and securing interest and attention.

I must not close without giving you the words of a white haired old man, who sat to one side as we talked to a group of women in a court-yard. As we finished speaking he rose with great difficulty, came towards us saying with tremulous voice, "Why did not your people tell this to our fathers; now they are dead and they never heard. Why didn't your people tell?" I thought of the hundreds, nay more, the thousands of these Telugus who die every week, and there loomed up before me the long, long procession of those who might come as did this old man, asking "Why did you not tell?" Sisters! Sisters! Let us see to it, that the coming generation will not have to ask that awful question.

F. M. STOVEL.

Asaram, Feb. 24th, 1890.

W. B. M. U.

Edited by Miss A. E. Johnstone.

"Be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know your labor is not in vain in the Lord."

PRAYER TOPIC FOR MAY. For Native Christians, Teachers and Schools. Isaiah, 45. 8.

Is it possible for a Mission Band to raise money without having recourse to "sales," "bazaars" and "fairs?"

Let the following answer: The Mission Band "Willing Helpers," belonging to the Dartmouth Church, was organized some five or six years ago. They met during the winter once a week in order to sew, making aprons and fancy articles. These meetings were always opened and closed with prayer, and often missionary news was read. In July a sale would be held, at which about thirty dollars was generally cleared. This, with class collections, made the average sum raised for missions \$57.

The leaders, however, felt dissatisfied; the Band seemed to reach so few of the school, and even those who did compose it were not receiving as much information as they needed to make them enthusiastic workers. Besides, the

sale being over, the Band generally took a holiday until October, and thus lost valuable time.

In November, 1888, the teachers and officers of the school met, to devise, if possible, a better plan, and it was decided to organize the *whole* school into a Mission Band, each class to be provided with a mite box and raise its own money. This would test the zeal of each teacher. It was also decided to omit the quarterly reviews, and devote that afternoon to missionary exercises. This way of working has now been in successful operation for a year.

The exercises are varied. A missionary lesson, recitations, addresses, etc., going to make up the programme.

At the last meeting held, March 30th, a dialogue entitled "Missionary work and life among the Telugas," was given by five of the senior scholars, followed by recitations and an exercise by the infant class, who marched in procession to the platform, each little one bearing a banner with the golden text, which they recited in turn. The secretary's report was read, a short address by the pastor and the collection closed an intensely interesting and profitable afternoon.

Now for the financial results: The treasurer reports "the yearly average for the four years under the old system of working our Mission Band was \$57.94, nearly two-thirds of which were the proceeds of a sale; the largest amount raised in any one year being \$12.42.

The amount raised in 1889 under the new arrangement was \$75.14, being \$17.20 above the average for the four years, and \$12.72 more than the largest amount for any one year. And this school has only a membership of a little over one hundred, not one of whom can be counted "well off" with regard to this world's goods; and besides the school is self-supporting.

This system of Mission Band working means *work*, but it also means more money raised for missions, and an intelligent, well-informed band of men and women in the future who, because of the knowledge thus gained, will do grander work in the home and, perhaps, the foreign field.

SOUL HUNGER IN EASTERN LANDS.

BY PASTOR J. CLARK, ANTHONISH, N. S.

Amid their woes, night's shadows falling fast,
The people faint beneath a burning sky
For lack of bread. Does no heart long to see
Their wants supplied? their deepening sorrow cease?
Their very faces bearing beaming proof
Of deep-felt thankfulness and kindling hope,
As they, with high resolve and feelings new,
Go forth, refreshed, and the cares of life,
And cheer their toils with songs which make
The world's surprise, and reach the listening heavens!

Then "give ye them to eat." This work belongs
To you—to you, who know the Christ, the sole
Redeemer of our race,—who, having heard
His voice, have called Him "Lord," and look
For endless life through Him. Fear neither loss
Nor lack. The stores from which you draw are large
As Deity itself! and near at hand
As fount to stream— which gives the more,
'Tis drawn upon. The Master loves to give,
And waits to give through you. One beck from Him
Would bring the angels down to bear the gift,
Divinely blessed, among the sons of need;
But guilt-stained souls might fear to take the boon
From hands that ne'er have toiled for daily bread,
Nor known the soil of sin. But you! your hour
Is now:—your hour to win the deathless love
Of souls immortal as your own, to win

The smile and share the joy of Him whose smile
Is heaven, whose joy is joy in saving souls
From death, and eyes from tears, and feet that touch
The brink of soundless depths of rayless gloom.

O heed the mute appeals of those who die
For want of living bread—appeals more and
Because so mute through lack of strength to plead.
The means are yours. Quick! "GIVE ye them to eat."

CUMBERLAND NOTES.

On March 13th a missionary mass meeting, representing the Aid Societies of Cumberland County, was held in the pretty town of Parrsboro, situated on the Basin of Minas, and becoming so well known to tourists. The Pastor, Rev. J. W. Porter, presided, and in a few introductory remarks welcomed the visiting friends on behalf of the President (who was absent owing to illness), the sisters of the Aid Society and members of the church. Realizing the importance of our people becoming acquainted with our mission work in detail, the ladies in charge gave special attention to this fact. On the wall was a large map with all the mission stations standing out in clear characters. A paper prepared by Mrs. J. A. Christie, of Amherst, brought each of our stations clearly to mind, and also gave the early history of our independent mission, showing the overruling of Providence in taking us from the east side of the Bay of Bengal and placing us on the west. Varied touches on the people and religion, with all the geographical boundaries well defined, made us feel we had visited our own mission field in Telugu Land. Then Mrs. Steele introduced us to each of our missionaries, giving sketches of their work, their joys and sorrows, pleading an interest in and for them, making us realize as never before that they are our representatives, doing our work. Our beloved sister, Mrs. George, was with us, and in her graceful, impressive manner gave us many interesting incidents in her own and her husband's work in Burmah, closing with an earnest appeal for Telugu Land with its 3,000,000 of souls looking to us for salvation. Following this was a forcible and eloquent paper by Mrs. B. Smith on the needs of missions, presenting Christ's claim on us, and on relations to the heathen world. Excellent and touching recitations were given by Mrs. Lewis and Mrs. Spencer of Parrsboro. "A Missionary Incident" and "Heavenly Blossom." Choice music was rendered by the choir between the papers. The pastor made some interesting and encouraging remarks on women's work in missions. The congregation joined in singing the grand old missionary hymn

"From Greenland's icy mountains,"

followed by prayer and benediction by the pastor.

Preceding this meeting were two very helpful sessions, Mrs. George presiding. Questions arose as to the ways and means to interest more of the sisters in mission work, the Port Grauleu sisters giving us something of their plan of work. More than two-thirds their membership are regular attendants at the monthly meetings, although living long distances apart, some driving fourteen miles to the place of meeting. When a sister was absent from the monthly meeting, the president made it a point to inquire after her, or send her a note as to the cause of absence, and each member answered to the roll-call by repeating a passage of scripture; also by distribution of the LINK and other missionary intelligence. Others spoke of pledging themselves to bring another sister with them to the monthly meeting, and many other suggestions that were very helpful in the work. Thus by talking and praying

about that that is dear to us, others are impressed of their responsibility.—

"I gave My life for thee,
What hast thou done for Me?"

The afternoon was a devotional service, Mrs. MacLeod presiding. Prayer was requested for the missionary family lately received by the Board; also for the missionaries on the field, and that a missionary spirit may have a deeper hold upon the sympathies of the women in the churches, and for the young men and women in our colleges and schools. A sister said the two cents per week should be an expression of our gratitude that we were not born in a heathen land; that this should not detract from giving to the general fund.

A number of the sisters joined in earnest, importunate prayer, believing the promise "Whatsoever ye shall ask in my name, that will I do." And thus together our hearts were strengthened and encouraged to go on in this work, listening to the message that has come down to us through the ages, "Go ye, and tell my disciples." Thus the women were first to bear this glorious news of a risen Lord to perishing men and women.

The ladies and friends of the Baptist church at River Hebert met on March 11, and, after singing and prayers, a W. B. M. Aid Society was formed with seventeen members; President, Mrs. J. M. Parker; Treasurer, Mrs. W. Rockwell; Secretary, Mrs. J. Porter.

MRS. C. C. W. LEE.

ANN HAZELTINE.

The subject of this sketch was born at Bradford, Massachusetts, December 22nd, 1789. As a child she was so active and fond of roaming that her mother once said to her "I hope, my daughter, you will one day be satisfied with rambling." Her whole life was one of changes until death brought rest. At the age of twelve years we find her at Bradford Academy, a successful student, esteemed and respected by teachers and associates. Though fond of gity, we read in her journal of times when she tried to live an outwardly religious life, for she had been taught by her mother that salvation depended upon good living. She was never satisfied until, in her eighteenth year, during a revival of religion, she was converted and showed unmistakable evidence of newness of life. At this time she wrote in her journal "I look forward to death only to free me from my sins and corruptions. Till that blessed period, that hour of my emancipation, I am resolved through the grace and strength of my Redeemer, to maintain a constant warfare with my inbred sins, and endeavor to perform the duties incumbent on me, in whatever situation I may be placed."

The event which determined the nature of her life was her marriage to Mr. Judson. During the Association held at Bradford, in 1810, Mr. Judson first became acquainted with Miss Hazeltine. In asking her hand in marriage, he also proposed that she should join him in the missionary enterprise for which he was preparing. No female had ever left America as a missionary to the heathen, so public opinion was against her going. The remark of one lady respecting her would express the feelings of many others. "I hear," said she, "that Miss Hazeltine is going to India. Why does she go?" "Why, she thinks it her duty; would not you go if you thought it your duty?" "But," replied the good lady, with emphasis, "I would not think it my duty." She did decide to go, however, and her decision influenced other women, who followed her example. She was married February 5th, 1812, and set out for India two weeks

later. Mr. and Mrs. Judson were Congregationalists sent out by that Board. Owing to doubts on the subject of baptism, Mr. Judson, during the voyage and after their arrival in Calcutta, spent much time in careful study until he was thoroughly compelled to admit "that the immersion of a professing believer in Christ is the only Christian baptism." Mrs. Judson at first often said to him, "If you become a Baptist I will not," but after faithful study she said "truth compelled her to be a Baptist." Their position was one of great difficulty; they were baptized by an English Baptist Missionary at Calcutta, and severed their relations with the Congregationalists.

The Baptists of America at this time were not carrying on any mission work, only aiding with money the English Baptists, but in a short time a society was formed, now known as the American Baptist Missionary Union. The Judsons soon settled at Rangoon, arriving there July 1813. While Mr. Judson was acquiring the language, by close study with a native teacher, Mrs. Judson, to give her husband more time for study, took upon herself the entire management of the family. She found that this was the most direct way she could have taken to acquire the language, as she was frequently obliged to speak Burman, all day. She also studied with a teacher as much as possible, so she was able to converse at first more readily than her husband. She became a good Burman scholar. After eight years of faithful toil, owing to failing health, she was advised to take a sea voyage. Her health was much benefited by visits to England, Scotland and the United States. Though told that she could not live long if she returned to India, she paid no attention to the warning, but returned to Rangoon.

Mr. and Mrs. Judson soon left for Ava, the capital of the Burman Empire, where it seemed best to start a new mission. From this place she wrote to her parents and sisters:—"After two years and a half of wandering, you will be pleased to hear that I have at last arrived at home as far as this life is concerned and am once more quietly and happily settled with Mr. Judson." This did not last long; after a year of rumors of war, the English took Rangoon, and on the 8th of June, 1824, owing to groundless suspicions, all foreigners in Ava were arrested, thus Mr. Judson and other missionaries were rudely thrown into prison. Dr. Wayland says, "Imprisonment among a semibarbarous people is something very different from confinement. It is confinement embittered by every device of malicious and brutal cruelty. All this was endured for twenty-one months by a student of retired habits unaccustomed to physical hardship, enfeebled by the fever of the country. It seems almost miraculous that he did not sink under these intense and protracted sufferings. And he would have, had it not been "that an angel ministered unto him." Mrs. Judson was the only European female in Ava and the only foreigner who was not imprisoned. Her time was devoted to relieving the sorrows of her husband and his fellow-prisoners. A few faithful servants continued with her; but she was in a strange city without protection, continually subjected to extortion from government officials and the keepers of the prison, where she went daily, a distance of two miles, to carry food, obtained as best she could, to the starving prisoners. There being no provision made for food or clothing, they were wholly dependent on Mrs. Judson's efforts. Her property was partly confiscated, hope and fear were continually at work on her mind; at times, she feared the prisoners would be instantly killed, and again she thought their release was sure. When not working, she was always planning some way to obtain their free-

dom; she would weary the Governor and officers, whom she could reach with her pleadings, sometimes in this way she succeeded in making them more comfortable, if it was only lessening the number of their heavy fetters. When her husband was stricken with fever, by constant pleading, she would gain permission to build him a bamboo hut within the prison enclosure, that he might have more air than he could obtain in the crowded, close prison with the lamp ground for a floor.

Still the war went on, the general, whom the people thought invincible, was killed; after a time of confusion, another was found to take his place only to be defeated and die a worse death; the common people talked of rebellion.

Mrs. Judson, who knew much of English power and policy, used her advantage as a neutral in persuading the haughty court to yield in favor of the welfare of the people. She upon the necessity of honest dealings in making peace, and in the end Mr. as well as Mrs. Judson did much towards securing the treaty that closed the war in 1820. One day, while making her daily visit to the prison, where she found Mr. Judson sick with fever and unable to eat the breakfast, which she had brought him, she was suddenly called to go to the governor's house. Her visit seemed of no importance, but on her way home imagine her terror, when she heard that the white prisoners were taken from the prison. She found to her relief that they had not been taken to the place of execution, but had been sent to a village up the river a few miles. After a day and a night of insupportable fear, she started with one Bengalee servant and her young child, on a wearisome journey to find them. She followed them to Oung-pen-la, where she found them confined in a most wretched place, almost dead from fatigue and suffering, striving to compose their minds for the death that they supposed awaited them at that time.

Mr. Judson had expected to buy food at the market but there was no such place; she found shelter in the house of a jailer. Mr. Judson was more comfortable in this prison, while Mrs. Judson's health seemed completely broken. Their servant, by his faithful care, saved their lives at this time. After six months of miserable food and lodging, sickness and extortion, such as human beings seldom suffer, an order came for their release. The officer who planned the execution of the prisoners had died before accomplishing his purpose. After some trouble they all reached Ava, only to find Mr. Judson was still a prisoner to be employed at the Burmese camp, as translator and interpreter.

Mrs. Judson stayed at Ava; her health declining until prostrated by a malignant fever. She knew there was little hope of her recovery, but medical aid came at the last moment, and slowly she recovered. While very weak, sad news came; her husband was ordered again to the prison at Oung-pen-la. Their friend, the Governor, interceded and he was made comfortable in the Government House at Ava until he was finally released, when Mr. and Mrs. Judson were sent with other prisoners to the British Camp. There they were well cared for and Mrs. Judson received every courtesy and kindness from the officers. The Judsons were filled with delight at their freedom. For nearly two years home and friends in America had been almost forgotten, such was their anxiety from day to day. Her letter to her brother on the experiences of these years should be read to get in some measure an understanding of their sufferings and distress.

In April, 1820, we find Mrs. Judson looking forward to taking up once more the work which was still dear to

her, in the new British town of Amherst; but the 24th of October of the same year, after a short illness, while Mr. Judson was absent on important business, she died at Amherst, in the thirty-eighth year of her age. One poet says, "Dark Burman faces are around her bed, and one pale babe to hush whom's wailing cry she checks the death groan, and with fond embrace, still clasps it to her icy breast, even till the heart strings break.

By foreign hands thy dying eyes were closed;
By foreign hands thy weary limbs composed;
By foreign hands thy humble grave adorned;
By strangers honored and by strangers mourned.

This sketch prepared for the M. B. Sunday at the North Church, Halifax, follows nicely on our exercise of last month on the "Life of Judson." Be sure and question the Bands after the reading of the paper.

A very interesting public meeting of the W. M. A. Society, taking the place of the regular prayer-meeting, and presided over by our pastor, Rev. D. A. Steele, was held in the vestry of Baptist Church, on Thursday, p. m., March 6th.

After the usual opening with singing, reading of Scripture and prayer, Rev. D. A. Steele gave a short but very appropriate and encouraging address. Mrs. Jesse Harding read a report of the work of the W. B. M. Union during the past five years, which was followed by secretary in report of our own Society. The following original papers were read: - *The Telugu* by Mrs. C. A. Christie; *Our Missionaries*, Mrs. D. A. Steele; *The needs of the Mission*, Mrs. G. B. Smith; *Go or send*, Mrs. George. They were all practical, just fitting into our present needs. Mrs. Read kindly consented to give a reading *Heavenly Blossom*, the rendering of which was highly pleasing to all present. The choir greatly aided by music at intervals. Closing prayer by Rev. S. McCully Black.

A novel feature of this meeting was the absence of a collection, our object being, at the present, more to gain the sympathies of the people in the *Mission work* than to get money. There was a good attendance and we all felt it a step in the right direction and hope to have other meetings similar at no very distant time.

AMELIA E. BLACK, Sec.

Amherst, N. S.

MISSIONARY MEETING.

The second of the series of "Union Missionary Meetings" was held in Albert street Baptist Church, on Thursday evening, 3rd inst.; Mrs. W. S. Saunders presided. Meeting opened by singing "Where are the reapers?" Mrs. McLeod (Reformed) read 72nd Psalm, and other selections of rich prophetic promises, followed with prayers by the pastor, Rev. Mr. Nobles; after which Mrs. Saunders gave a brief account of the Baptist mission fields—presenting their claims upon us, etc. Mrs. M. Burpee (F. C. R.) read a general missionary paper, rich with information. Mrs. Dr. Sprague (Meth) showed the wonderful advancement Christianity has made in Japan during the last thirty years, closing her remarks with an appeal to the young ladies here, which we quote: "I know of no study that so broadens the intelligence of a young lady, and gives so much true culture as the study of missions. It brings her in contact with all countries and nations, makes her familiar with the mode of life, architecture and religion; also interests her in the governments that control them. Beyond all that is culti-

vates an interest in humanity." Miss J. Munro (Presb.) gave an excellent paper on missions in connection with their denomination, after which a stirring address by Rev. Mr. Nobles closed a highly interesting, and, we hope, profitable meeting. Appropriate selections were sung from Gospel hymns. Miss Fisher presided at the organ. Collection, \$6. 78.

S. A. H. HAY, Sec.

PORTAUPIQUE AND UPPER ECONOMY.—We would like our sisters to know how the Lord is blessing us in our Missionary Aid Society here. Our Society was organized by Sister Churchill, September 16th, 1886, with a membership of twenty. Since then our interest in the work as well as our membership has increased. We now number 35. Our meetings are interesting and quite well attended. The report for 1889 shows that our Society raised during that year \$41.80. The mite box system, which was adopted in October 1888 has been a great help in raising funds for home missions. About thirteen copies of the LINK are taken, and as from time to time we read of the cries for help from across the water, our hearts have been stirred, and our earnest prayers have been that many may be willing to go forth carrying the glad tidings of the gospel of peace to the perishing millions.

M. L. BLAIR, Sec.

THE WORK AT HOME.

News From The Circles.

PAPINEAUVILLE.—The Woman's Mission Society held their annual social in February. The children of the Mission Band gave several recitations, among others a "Call from seven heathen nations," when each carried a banner on which was printed the name of the country they represented. Mr. H. H. Looke (Chairman) gave an address, and Mr. J. Johnson, also spoke a few minutes. The programme was interspersed with singing and readings, after which the mission boxes were opened, and then came supper, when every one seemed sociable and a pleasant, and I think profitable, evening was spent.

Will the Editor kindly tell us if "The King's Messengers to Heathen Lands" can be got in clubs of fifty or more. We have a small band, only seven or eight families are represented, and of course could not get up a club of fifty, but we need more reading matter which will tend to increase the interest in missionary work.

The lecture A. E. J. published in the LINK has been so helpful, and every item in our paper is so interesting, it makes us want to learn more and more about missions.

Sec. Treas.

PETROLEA.—The third annual entertainment of our Mission Band was held on March 25th.

Beside the singing and recitations by the children the Rev. C. C. McLaurin, of Sarnia, delivered an interesting address, after which the financial report for the year was given, which on the whole was very encouraging.

The total amount raised by barrels and subscriptions was \$52, which is equally divided between Home and Foreign Missions.

I am pleased to add that we have lately organized a Missionary Society called "The Gleaners," for young ladies.

DALENE ST. DALMAS.

NORWOOD.—The annual meeting of the W. M. Circle was held in the church on Monday evening, March 23rd. A good congregation was present to hear the program. Pastor W. Peer occupied the chair. The meeting was opened by singing hymn and prayer. After which came the reading of the Secretary's report and the presidents address. And an excellent address by Rev. Mr. Markwick, of Westwood, on Mission work in China, Mr. Markwick having been a missionary in China. Altogether we had a very successful meeting, and one that will no doubt aid the Circle in its work. Also on April 6th, we had a visit from Miss Frith, her address was both interesting and instructive, and delighted the large audience present. We feel sure her visit will not be in vain, and that her talk with the Sabbath School children will bring forth fruit, and our womens zeal be quickened in behalf of Foreign Missions. We pray that the Lord will bless His work here still more abundantly through the coming years.

A. N. PEER.

ATTWOOD.—The meetings of our Women's Mission Circle here have started with renewed vigor this year, determined by God's help to do more in the future than in the past. Those of our members who regularly attend seem to be thoroughly in earnest as regards our mission work. We have added four new members to our roll this year, our membership now being twenty-one, our regular attendance being about ten, which is much better than formerly, in fact, we have now very much to encourage us in the work and have much to be thankful for. Our prayer is that we may one and all be more fully consecrated to this great and glorious work of sending the gospel to the poor benighted heathen.

MRS. B. Sec.

ELGIN ASSOCIATION. The sixth annual meeting of the Elgin Association of Miss. Circles will be held at the Malahide and Bayham Church, on Thursday, June 5th, commencing at 2.30 p.m.; the public meeting in the evening at 8 p.m. Arrangements are being made for an excellent programme. Mrs. McLaurin and other speakers will be present. Let the attendance be large and thoroughly representative. Everything will be done to make this meeting better than any of its predecessors. Will the Circles be prompt in sending their reports to the director, as this will greatly aid her in the work.

E. WELTER, Assoc. Dir.

YOUNG PEOPLE'S DEPARTMENT.

The Mission Boxes.

Very many thanks to the Canadian boys and girls who so generously remembered their little brothers and sisters in Tolugu land. With all our new missionaries have come to us the gifts which prove that the Mission Bands, the Sunday Schools, the Infant Classes, boys and girls who love Jesus, are trying to show their love in service. For has He not said, "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me?"

We have had boxes from Dovercourt Road and Bloor St., besides the one sent by Mrs. McLaurin. There were also parcels, and in those boxes and parcels we found, not only those things which were to be given to the children in the different schools, and to the boys in the

Seminary, but also useful articles for the preachers and teachers on the fields. Those native helpers who were personally acquainted with our Brother and Sister Auvache, have abundant evidence that they are held in thoughtful remembrance. For the missionaries, too, came many tokens of loving good-will, from those who are interested in them and their work in this far-away country.

Very many of the articles sent were ticketed with the names of the givers; there is not time or space to mention all these, but in unpacking the boxes our hearts were made glad by the knowledge that there are boys and girls in Canada who know how to make sacrifices for Jesus. He who reads the hearts of men knows the spirit in which these gifts are given, and the cherished dolly, which is of so little actual value, through the love lavished upon it by the tender little mother-heart, becomes of great price. Who shall say that such offerings laid at His feet, are of less consequence than more valuable ones, though by older people?

The friends did not reach us in time for Christmas, and after the boxes arrived there was some delay, for there were shares to be sent to Tuni, Akidu, and Samalkot, so it was not until Saturday, February 8th, that the children were summoned. At two o'clock the girls, dressed in their pretty Sunday dresses went across the grass and took their seats in the chapel, which is also their school room. In a large basket were packed the dolls, work-bags, looking glasses, needle-books, pin-cushions, combs, pieces of cotton and other things to be given, and a sight of their bright, happy faces would repay amply for all the trouble taken in their behalf, so far across the seas.

The boys and girls of India to-day are the men and women of the future. We do want to get hold of the children; we want them to learn about the true God, and the blessed Christ while they are young. How easy it is to bend and train a little sapling, but what can be done with the great forest tree? So if we teach the children the truth, may we not hope for great things? "As the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater, so shall My word be that goeth forth out of My mouth: it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." What an encouragement to speak and teach the Word!

The boys and girls of Canada, her future men and women, are learning early the needs of those who are in darkness in the heathen lands of the earth. Thank God that it is so! Those who now give up treasures dear to their hearts for His sake, within the future hold nothing back. May we all learn a lesson from these little children. We have "only one little life to live," shall we not live it for Him? In the words of Miss Havergal, shall we not say—

"Poor is my best, and small;
How could I dare divide?
Surely my Lord shall have it all,
He shall not be denied."

A. E. B.

Among the Hottentots.

In the history of Moravian missions we shall find that the little band of workers did not confine their efforts to Greenland.

About the time when John Beck had the great joy of welcoming Kayarnak as the first convert to Christ under

his preaching in that cold country, a young man named George Schmidt landed in South Africa alone, and almost without money. He was the first Moravian missionary to the Hottentots. More than eighty years before a company of Dutch merchants and traders had settled near the Cape where Schmidt landed. But they were too busy with their own affairs to be interested in tolling the "glad tidings of great joy" to the natives. True, they had some religious services for themselves and their families, but "dogs and Hottentots" were forbidden to come in. No wonder the black people who thus heard themselves classed with the white man's dogs were not anxious to have any "white" religion. So eighty years went by and nobody had told these poor blacks that Jesus loved them; that His blood would make their souls white, and clean, and fit for Heaven.

About 1735, some people wrote to Count Zinzendorf, the great leader of the Moravians, asking if he could not send some of his young men to preach the gospel in Africa, and telling about the sad state of affairs at the Cape. George Schmidt was chosen for this work, and in July, 1737, landed alone in Africa. He was only twenty-seven years old, but had already been persecuted for preaching about Christ. One cold winter he was kept in a damp cell without any warmth in a Bohemian prison with his feet fast in stocks. This made him lame all the rest of his life. Although he became so ill that he nearly died still his courage never failed nor did his love for Christ waver.

A brave old man, one of his fellow-prisoners died in Schmidt's arms in this prison. His last words were, "I have hold of my Saviour. He does not leave me, nor I Him."

After being in prison six years for preaching the Gospel this young Schmidt was set free. Do you think he doubted his "call to preach," and settled down to some other work? Ah, no! The Saviour had suffered much more for him, and he felt that he must go on telling all whom he met about Jesus Christ.

So this was the young man chosen by Count Zinzendorf to begin a mission in Africa.

As many of the negroes had learned to speak Dutch from the traders, and Schmidt also knew that language, within ten days after his ship landed he had begun holding meetings for the Hottentots. He loved them as souls which God had made and longed to save, and in spite of all drawbacks he preached earnestly and faithfully to them of Jesus and His love. After some time one of the converts named Afriko joined him in his work, and they travelled many miles into the country. Schmidt would preach and teach in Dutch and Afriko interpreted his words to the negroes in their own language.

But our story is too long now. We must leave the result of their work until next month.

SISTER BELLE,

347 McLaren street, Ottawa.

Salaams.

To the friends who contributed to the box that reached India shortly after Christmas, the Tuni school girls send their "many salaams."

On Saturday afternoons they all gather big and little as one class to mend their torn clothes; so on one of these days when their two hours-sewing was ended, they came into the little sitting-room in the Mission House, all smiles, and sat down on the floor. The small girls were each given a doll and scrap-book, they at once

counted the leaves in their respective books and the one that had the greatest number was considered the best, without regard to the pictures, their size or color, so you see a little Hindoo girl prefers quantity to quality. The big girls were given the little mirrors, pin-cushions, needles and a Christmas card each. Girls in India are just like girls at home, they do like to have their own mirrors; and as many of these girls are very pretty it cannot be wondered at.

There is a day-class that comes up from the town, all little Mohammedan boys but one, they were given the pretty little colored handkerchiefs, and now they come to school with them tied around their necks.

The many pens, pen-holders, pencils, slates and notebooks will all be used in the school.

The children were told of their many kind friends in Canada who had sent them all these pretty things.

Yours,

MAGGIE GARDISE,

Mission House Tunni.

Feb. 27th, 1890.

The Missionary spirit is nothing more than the Christian spirit turned in a definite direction.

The condition of widows in India was pathetically described by one of them recently, when she said, with tears in her eyes, on hearing the story of Jesus' love, "No one loves me: I am a widow."

WOMAN'S BAPTIST FOREIGN MISSIONARY SOCIETY OF ONTARIO.

Receipts from March 18th to April 17th, 1890, inclusive.

Beamsville M. C., \$20, for the support of Mary Thooluri; Beachville M. C., \$2.25; Peterboro' M. C., \$12.75; London (Grosvenor St.) M. C., \$2.23; Hagersville M. C., \$9; Forest M. C., \$3; Toronto (College St.) M. C., \$10.55; Atwood M. B., \$4; Gobles M. C., \$10; London (Talbot St.) M. C., \$18.65, of this \$5 is the quarterly payment for a Samulotta student, by Mrs. M. C. Jones; Union Meeting of Circles, London, \$5; Woodstock M. C., \$10; Toronto (Sheridan Ave. Mission) M. C., \$5; Blytheswood M. C., \$1.50; Theford M. C., \$5; Burgessville M. C., \$12.50; Toronto (Dovercourt Rd.) M. C., \$10; Fingal M. C., \$2; Thank offering from Mrs. Robert Stroner, Kincardine, \$5; Wyoming M. C., \$9.75; Wyoming M. B., \$4, towards the support of Kommguri Samson; Elderslie M. C., \$3; Bracebridge M. C., \$3; Lakefield M. C., \$10.85, of this \$1.65 is from the mite-boxes of two or three members; St. Thomas (Centre St.) M. C., \$15; Stouffville M. C., \$7; London (Adelaide St.) Young Ladies' Circle, \$6.50; Junior M. B., \$3, for the support of Mrs. Cornelius; London South M. C., \$9; Hamilton (James St.) M. C., \$18.27; Norwich M. C., \$3.50; New Sarum M. C., \$4.25; Brooke M. C., \$7.23; Sarnia M. C., \$19.60, Mrs. Wodell's mission-box, \$1.50, total \$21.10; Peterboro' M. B., \$10, to make Miss Mary Ann Nicholls a life-member of Bands; Port Perry M. C., \$3; Toronto (Immanuel Ch.) M. C., \$24.60; "Do-without" M. B., \$2.37; Blenheim M. C., \$2.44; Lindsay M. C., \$8; Wingham M. C., \$5.95; Glammis M. C., \$4.56; Toronto (Beverly St.) M. C., \$11.20; Toronto (Blair St.) M. C., \$39.46; Harrison M. C., \$3; Uxbridge M. C., \$2; Brantford (Park Ch.) M. C., \$18.50, towards the support of Miss Prilla Bagg; Peterboro' M. B., \$7.19; Waukegan M. C., \$5; Boston M. C., \$30, this is a bequest from Mrs. John Nelles, to be used to make Miss Selena Nelles a life-member; Second Markham M. C., \$4; Tilsonburg M. C., \$5; Stratroy M. C., \$21.25;

Millburg M. C., \$3.25; East Flamboro' M. C., \$5; East Flamboro' M. B., \$3.50; Thamesville M. B. & S. S., \$2; Tecawater M. B., \$4, towards the support of D. Pramma; Tecawater M. C., \$6, towards the support of Rhoda, a Bible woman; Ridgetown M. C., \$6; Woodale M. C., \$2; Belleville M. C., \$5; Brantford (First Ch.) M. B., \$25, for the support of K. Elizabeth, Samulotta; Uxbridge M. B., \$8.50 towards the support of M. Karamma, No. 20; Sarnia Township M. C., \$5; Grimby, \$4; Paisley M. C., \$10.61, of this \$5.45 is a thank-offering; Paisley M. B., \$28.64; \$40, from one who earnestly prays that a medical lady may soon be sent, per Mrs. J. Lillie; two S. S. classes, Wolverton, \$3.30, towards sending a medical lady; York Mills M. C., \$3; Orangeville M. C., \$2.70. Total, \$854.90.

NOTE.—The amount of \$3.10 acknowledged in the Dec. LINK, under Toronto (Dundas St. P. O.) came from the Ossington Ave. M. C.

VIOLET ELLIOT, Treas.

109 Pembroke street, Toronto.

April 17th, 1890.

WOMEN'S B. F. M. SOCIETY OF EASTERN ONTARIO AND QUEBEC.

Receipts from Feb. 21st, 1889, to April 21st, 1890.

Hull, \$9; Thurso, \$7; Athens, \$10; Buckingham, \$7; Algonquin, \$14; Montreal, First, \$5.49; St. Andrews, \$9; W. Winchester, \$6; Morrisburg, including 48 cts. from Mrs. Logan's children, \$9.75; Papineauville, \$10; Brockville, \$8; Hull, \$9.30; Ottawa, \$10; Hull, 50 cts; Olivet, \$21. Total \$136.04.

MARY A. SMITH, Treas.

524 St. Lawrence st., Montreal.

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Miss A. E. Johnstone, of Dartmouth, N.S., is Correspondent of the LINK for the Maritime Provinces. She will be glad to receive news items and articles intended for the LINK from mission workers residing in that region.

TO THE W. M. A. SOCIETIES OF THE MARITIME PROVINCES.

Please remember that all money is to be sent direct to Mrs. Botsford Smith, Amherst, N.S.; and also, that the money should be sent to her quarterly, in order that all our obligations may be fully met.

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