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The Canadian Missionary Link

CANADA.

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

INDIA.

VOL. 10, No. 9.] "The Gentiles shall come to Thy light, and kings to the brightness of Thy rising."—Is. lx. 3.

[MAY, 1888.

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NEW MISSIONARIES.—The Board of the W. B. F. S., of Ontario, has decided to send out three more young ladies in the autumn. Those under appointment will be asked to hold themselves in readiness to go to India about the first of October.

ANNUAL MEETING.—It has been decided to hold the next Annual Meeting of the W. B. F. M. S., of Ontario, in the Bloor Street Church, Toronto. We trust that our sisters throughout the Province will determine in advance that this shall be the largest and best meeting of the Society ever held. It should be, and we believe it will be.

"THE MISSIONARY REVIEW OF THE WORLD."—This monthly periodical, under the able editorship of Drs. Pierson and Sherwood, is becoming more and more valuable as the months go by. We have not space to give an account of the contents of the May number, which has recently come to hand, but we repeat our hearty recommendation of the *Review* to all who wish to keep thoroughly informed as to the world's mission work. We can still furnish it at \$1.75 per annum.

ARREARAGES.—The time has come when we must strike off from our list all the names that are not marked up to 1888. If any have paid up and have failed to receive credit they will confer a favor by informing us. Those who wish to continue to receive the monthly visits of our little paper are requested to *renew at once*. Those who do not wish to renew should notify us promptly of the fact *enclosing the amount due to date*. The subscription list of the *LINK* is steadily increasing, but we are sorry to lose any old names. Will not every reader in arrears send her renewal promptly, and endeavor to send along with it a few new names?

FOREIGN MISSION FINANCES.—The General Foreign Mission Treasury of Ontario and Quebec is at present largely over-drawn, and Bro. Shenston has been obliged to advance a considerable amount of money to avoid disaster. It is the experience of most missionary societies, that funds come in more slowly during the first half-year, and with disproportionate rapidity during the last few weeks of the year. Bearing in mind this natural tendency, and the fact that the expenses in India must go on continuously and that the mission-

aries are so situated that they must receive their salaries promptly, every friend of missions should make it a point to pay his or her annual subscription as early in the year as possible. We know there are many who could pay the entire amount of their contribution for the year before Christmas if they would only make a little effort. It is too bad that the brethren who devote so much valuable time and strength to the administration of the missionary finances, and who contribute personally with such generosity to the support of missions, should be obliged continually to make large advances for the maintenance of the work.

The case is somewhat different with the Women's Society. Their system of collection is so thorough that funds come in with far greater regularity throughout the year. The fact that our receipts are so large and regular has, we believe, led some brethren to suspect that the Circles are interfering with the regular church contributions and are tending to absorb more and more of the available missionary funds. We do not think that this is the case to any considerable extent. (On the contrary, we believe that the Women's Societies, in addition to what they have themselves raised, have, by quickening interest in missions, added largely to the income of the General Societies. But the very fact that a suspicion exists should lead the members of the Circles and Aid Societies carefully to guard against anything that could be regarded as disadvantageous to the General Societies, by using their influence for the promotion of liberality to missions in their churches. Pastors and deacons sometimes need to be reminded that the time has arrived for a collection or a special canvass for missions. The sisters should not hesitate to remind them and to keep reminding them until the end in view has been accomplished. Much can also be done towards increasing interest and contributions by circulating missionary literature, by suggesting and arranging for missionary prayer-meetings, etc. Let it never be truly said of any Circle, whose members read the *LINK*, that the church to which its members belong does less for missions because of the existence of the Circle.

Missionary Hymn.

REV. S. F. SMITH, D.D.

Light o'er the hills! light o'er the hills!
The promised morning wakes;
The day foretold by seers of old
In wondrous glory breaks.

They come! the Saviour's voice they hear,
And, glad, his call obey;
Chosen in Christ, his name to wear,—
A nation in a day.

Ride on, ride on, victorious Prince!
Ride on, triumphant King!
From land and sea, from earth and heaven,
Thy myriad trophies bring.

So gather all the tribes of earth,
To hear and heed thy call;
Till man, submissive, at thy feet,
Shall crown thee Lord of all.

Missionary Notes.

The opening of Central Africa to commerce is working great changes among the people. They are rapidly laying aside their native clothing, arms and implements, and adopting those brought in from civilized lands. People that four years ago asked the traders for beads, trinkets and brass rods, now ask for guns, cloth and—rum.

The Hakka or highland people of Kwangtung province, China, furnish more literary men to the National Academy than any other class. They are the people in Southern China who do not bind the feet of their women, and their character is vigorous and independent. The American Baptist Missionary Union has a mission a few years old among this interesting people.

British rule in India has not resulted in the removal of the hateful customs which prevail in reference to marriage. Parents continue to contract marriages for their children. One bad feature of such marriages is illustrated by the story of two sisters in a zenana school at Serapore. These girls resemble each other, but one has ugly scars on her face which disfigure her. It is said that the father intends to repeat Laban's fraud on Jacob. The expectant bridegroom will be told by his parents that the bride is all he can desire (he will have seen the scarless sister); but when the marriage actually takes place the disfigured girl, duly veiled, will be seated at the lad's side, and not till too late to draw back will he see her face. Of course, as Leah was hated, so will this Hindu girl be when she becomes a wife. No government, however paternal, can succeed in insuring happy marriages, but the wrong we have instanced ought not to have the semblance of the sanction of British law.

Professor Joseph Edkins of the Educational Department at Peking, and one of the foremost authorities on the language and literature of China, has traced an interesting connection between the Persian and Chinese calendars. Instead of fire, air, earth, and water, the Chinese hold to five elements, omitting air, and adding wood and metal. The system of five elements has not been discovered in Indian or Babylonian archaeology, but it is the basis of the Persian calendar, in which five angels, corresponding with the spirits of the five elements, preside over the months and over the days of the week. The date of its entry into China is referred to the Hia dynasty, or about 2100 B. C., so that Persia must stand for one of the prehistoric Bactrian empires. During the Chow dynasty, one thousand years later, the Chinese had an increased knowledge of the elemental philosophy, and elaborated it to suit their own counting and their own tastes. But the modern Chinese calendar was not completed till 140 B. C., when

the route to the Caspian was opened, and King Fang, the philosopher of that period, received clearer ideas of the Persian system than had previously been known in China. The fitting of the five elements to the months and days, which is characteristic of the Persian and Chinese calendars, was not expanded to its modern fullness in China till 140 B. C., after which followed the construction of the annual calendar as now established in the empire.

The Hindu idea of marriage is curious. A man both day and night must keep his wife so much in subjection that she can by no means be mistress of her own actions. If the wife have her own free will, notwithstanding she is of superior caste, she will go amiss. A woman shall never go out of her house without the consent of her husband, and shall pay proper respect to her husband's father, the spiritual guide, and her guests, and shall not eat until she has first served them with victuals (if it is medicine, she may take it before they eat); a woman shall never go to a stranger's house, and shall not stand at the door, and must never look out of the window. If a woman, following her own inclinations, goes whither-soever she chooses and does not regard the word of her master, such a woman shall be turned away. If a man goes on a journey, his wife shall not divert herself by play, nor see any public show, nor laugh, nor dress herself with jewels or fine clothes, nor see dancing, nor hear music, nor sit at the window, nor ride, nor behold anything rare or choice, but shall fasten well the house door and remain private; and shall not eat any dainty victuals, and shall not view herself in a mirror; she shall not exercise herself in any agreeable employment during the absence of her husband.

The learned Sankrit woman, Ramabai, has for a year or more attracted public attention in this country. Ramabai was baptized in the church of England. She is one of three high caste Brahman women who have been known to make their way to America. She is very desirous to undertake the humanitarian work for the relief of Hindu child-widows. She does not propose to do this on any pronounced Christian basis, as she thinks that would be fatal to the attempt, in the present state of Hindu prejudice. She seeks to found and sustain a school and home at a cost of \$25,000, and estimates that \$5,000 will meet the expenses of fifty scholars. At a public meeting in Boston, Dec. 13, an association was formed to assist her, and a constitution drawn up under which friends might co-operate, and an organization was effected. Among the officers we find Rev. Edward E. Hale, D. D., Rev. Phillips Brooks, D. D., Miss Frances E. Willard, Dean Rachel L. Bodley, M. D. A board of nine trustees, aided by an advisory board in India, controls all business matters. "Ramabai circles" are being formed throughout the country. The corresponding secretary is Miss A. P. Granger, Canandaigua, N. Y. Of the benevolent intent of this society there can be no question. It distinctly disclaims being a missionary movement.

At a recent meeting in London, Rev. W. Wyntt Gill, a missionary from the South Pacific, gave a statement of work there and its results. His work since July, 1851, has been among eleven islands of the Hervey group. He spoke of the condition of the natives at the time—of their love of revenge and human sacrifices, of the blood feuds that existed among them, of the rule followed by all of keeping alive two children, and no more, in every family, and of the whole aspect of life as something fearful. All this has been changed through the influence of Christianity.

The spiritual work has been most interesting. To see a people who once were cannibals partaking of the Lord's Supper has been truly delightful. At the New Year's gathering it has been the custom for all the members of the church at Raratonga to assemble together for worship. Looking around upon this gathering, the family history of all known to him, he had seen the bread administered by one to a man whose father that man had murdered, or the reverse. The work of evangelization in these islands has been done almost entirely by the natives whom it has been Mr. Gill's object to train for this purpose. It is wonderful what they have done. *Hundreds have sacrificed their lives to carry the gospel to their brethren. Sixty of Mr. Gill's own church have been killed while acting as missionaries.*

Fifty Years of the British and Foreign Bible Society.

At the late anniversary of the British and Foreign Bible Society, the president, the Earl of Harrowby, in his address from the chair, referred to the progress of the society's work within the reign of Queen Victoria. The story is most cheering:

"Fifty years ago our receipts were £100,000; now they are nearly £225,000. Fifty years ago that great test of the interest taken in this noble work—the auxiliary societies—amounted at home to 2,370; now they are over 5,300. If there is any proof of the spread of the interest taken in the circulation of the Bible, that is one. Abroad you had 260 auxiliaries and branches fifty years ago. You have now 1,500. Fifty years ago, what was the issue of the Bible and portions of it from this great society? The annual issue was 600,000; now it is about 4,000,000. The cheapest copy of a book half a century back was issued at about two shillings; now the price is sixpence. The cheapest Testament then was tenpence; the cheapest now is Lord Shaftesbury's, and the price is a penny. And that not done by any grinding of the people who produce these works. In how many tongues and languages were the Scriptures circulated fifty years ago? In 136. That figure is actually doubled, for now they are circulated in 280. Fifty years ago 14 fresh languages of Europe had been honored by Bible publication. Now the Bible has been published in 12 fresh languages in Central Asia and Siberia, 12 in India, 14 in China and Mongolia, 19 in the Pacific, 30 in Africa and 30 in America. That surely is a most marvelous record.

A Judeo-Christian movement has begun in Siberia, analogous to that which for two or three years has been proceeding at Kischnieff, in Southern Russia, under Joseph Rabinowitch. It owes its institution to a Polish Jew, one Jacob-Zebi Scheinmann, who, on the ground of utterly false accusations, was banished to Siberia in 1874. He settled at Irkutsk, where he set up in business, and at the end of five years found himself in possession of a certain competency. In his native land he had heard about Jesus Christ from one of his friends, the late David Levinsohn, and the indirect occasion of his banishment was his having roused the wrath of his co-religionists by declaring on a public occasion his belief that the Messiah came in the time of the second temple. This conviction doubtless became rooted in his heart, but does not seem to have become a living power within, until one day at Tomsk, where he had gone to meet his family, he found a tract containing Rabinowitch's confession of faith. He at once entered into correspondence with the writer, and procured more of his writings. These were read by some thirty of the Jews at Tomsk, and Scheinmann expounded to them what the Talmud and other Jewish books say

about the Messiah. "The scales," he says, "fell at once from their eyes." In the letter in which this passage occurs, Scheinmann asks Rabinowitch for a New Testament, only one copy of which he had ever seen, and which no one in Tomsk knew what it was about! All the books and tracts which were sent to him, except the New Testament, he distributed among his brethren in Siberia and Poland. And there is reason to think they are being read to good purpose. Scheinmann seems to be devoting his energies to the propagation of his new ideas. He has published several letters, in one of which he calls upon the Jews to "take up the New Testament, the true *hora*, which Jesus, the Son of God, and our Master, has taught us, and give yourselves to the study of it day and night." The New Testament is being read by the Jews as it never was before.—*Miss. Review of the World.*

The Time For Action

BY JACOB CHAMBERLIN, M.D., D.D., MADANAPALLE, INDIA.

There is a "tide in the affairs of men" in matters spiritual as well as temporal. The tide in India is now at its flood. If it recedes, the advantages that we now have will never again be offered. There is not a province where Hinduism stands firm on its ancient basis. There is not a caste or a creed whose ranks do not show gaps made by those who have deserted them and enlisted under the banner of King Immanuel. The thirty-five missionary societies now in India are coming together for the conflict. The strategic points have been gained. Plans for the final attack are matured. The enemy are weakening and are dispirited. Already do we see them on their citadels prepared to let down the flag and surrender if a vigorous assault be made. But, alas! our forces on the field are still too weak to make that assault.

But can the men and the sinews of war for this stupendous battle be obtained? When Lincoln, in the early days of the war, issued his call for 75,000 volunteers, the cable told us that the roll of 75,000 was filled; that word had to be sent out to stop the enrollment, as so many more offered. Then the men and women of the North said, "Send them into the field. We will raise the needed funds." And right royally was the promise fulfilled.

We must have an army of 75,000 to conquer India for Christ! The privates for the army we will enlist there. We must have 5,000 "West Point officers" within five years to lead that army. They must be men from America and Europe, trained for the conflict in the older Christian lands. There has been no greater inspiration in this century than the springing forward within the past twelve months of 2,500 young men and women in America enrolling themselves thus as volunteers to go to the front if God shall open the way. "Is it possible for the church to send out and support such a great number of new recruits?" That question is born not of faith, but of fear. Behold God's triangle! He has created the opening by His marvelous providences. By His Spirit He has called for these volunteers, and they have responded. The apex of the triangle only needs the funds. The silver and the gold are the Lord's. God's triangle is never incomplete. *In the name of our Immanuel, I ring out the call for 5,000 volunteers for this glorious warfare!*

There are in India 60,000 young converts to be trained for the work. They have not the life, the energy, the spiritual earnestness for the work of saving other souls that we have longed to see in them. Their piety, their endurance under persecution, their devotedness to Christ,

we do not question. But they have not inherited the capacity for organized vigorous effort. They do not know how to touch their fellows. We need in India the life, the fire, the method, which the Y. M. C. A.'s are giving to the young men in America. We need organized effort all along the line.

In our great cities in India there is abundance of material to work upon and to work with. Our colleges, our universities, our schools, all give abundant scope. Send us out one of the best-trained General Secretaries, trained in the school of failure as well as in that of success, that we may know that he will endure. He need know no language but English, for his labor should be given to laying the foundations all through India, not among the people of one language, and for such work the English is sufficient. Let him be a man of experience, of spiritual power, of hopefulness, of tact. With him send us five younger men to be general secretaries in the five capitals of India—Calcutta, Madras, Bombay, Allahabad, Lahore. They will need to learn each the principal vernacular of his presidency.

When out upon a tour in 1879, in a county where there was not a Christian, a native official, high in office, in caste, in social position and in wealth, sent a message to me saying that he would like to come and see me privately for the treatment of an ailment. I found that that he had some trifling ailment, the treatment of which was dispatched in a few moments; he had used the little ailment merely as a cover to talk with me about Christianity. He said to me in substance:

"Sir, I am not a Christian. I am still regarded as a devout Hindu. I still perform enough Hindu ceremonies to avoid suspicion. But in my heart I dare not deny the claims of the Bible. I see the power of Jesus Christ in the lives of His followers so distinctly that I cannot deny His divinity. He is not yet my Saviour. Caste, wealth, position, family, all hold me back. But even now I never allow Him to be spoken against in my presence. I have long been reading the Bible in secret. The more I read of Christ and ponder over His life and teachings, and the power to conquer sin that comes from embracing His religion, the more do I feel that in the end I shall have to accept Him at any cost as my personal Saviour. But how can I do it and bring ruin upon my family?"

That was eight or nine years ago. He has not yet come to the Saviour; and there are thousands in this position all over India. They are not being reached. They need not polemics, but a loving, feeling presentation of the gospel of Christ.

Five hundred years before Christ, India was groaning under Brahmanical sacerdotalism, priestcraft, polytheism, idolatry and caste. Buddha rose as a reformer. With the modicum of truth which he presented to them, teaching them that there was one God, that no human mediation was necessary between God and man, that all men constituted one brotherhood, that service for others was man's highest glory, he fired his disciples with zeal, and they went forth with him to conquer India to their new-found faith. Kings became the nursing fathers of the new religion. A prince of the royal house of Magadha with his associates in the work, went down through India and crossed to Ceylon, and all Ceylon was converted to Buddhism. Other disciples went round the northern end of the Bay of Bengal and converted all Burmah to Buddhism. They entered Siam, and all Siam and its monarch embraced the faith. These Buddhist missionaries, climbing up the ascents of the Himalaya Mountains, went through Nepal, and all the Nepaules became Buddhists. They went over in Thibet, and Thibet

became and remains Buddhist. They passed on into Siberia; into China, and two hundred millions of its people embraced their faith. They crossed over to the island empire of Japan, and the standard of Buddha was planted there.

Let this history be to us a prophecy and an inspiration. Give us the men and all the agencies God has put into our power, and we can, by God's blessing, bring India to Christ within this our generation. The Hindu converts will repeat the history of the past, but with new zeal, aided by a power that Buddha's disciples knew not. Again will they sweep through Nepal and Thibet. Again will they traverse Siberia to its northern limit, and sweep over northern China, conquering not for Buddha but for Christ. The Mohammedan population of India, thus converted, will sweep northward and westward through Arabia and the Turkish Empire, and joining with the missionary forces already at work, bring their co-religionists to Christ. The Japanese, now so rapidly and grandly enlisted under the banner of Christ, having then through their vigorous home missions completed the conversion of the islands of Japan, will sweep across through Korea and on through Siberia, to meet the advancing Hindu army of Christ. And the Chinese contingent, starting northward from Canton and Swatow and Amoy and Foochow, gathering force from the other coast missions and the inland mission, will complete the conquest of China, and all Asia will have been brought to Christ. Then upon the high mountains in Eastern Asia will those three armies meet, and together plant the royal standard of King Immanuel, and from those united hosts will go up the shout, "Hallelujah! for the Lord God omnipotent reigneth."—*Miss. Rev. of the World.*

"Society" and "Society Women"; A New Definition.

BY FRANCES E. WILLARD.

Some years ago when I was visiting Constantinople, Rev. Dr. Albert D. Long, now a professor in Roberts College there, told me of the theological argument he once had with a Bishop of the Greek Church. After long controversy upon the articles of faith, the American introduced the argument *ad hominem*, and as the Bishop was notoriously disolute, an illusion to the works by which faith is made perfect, angered him greatly, and he flung down a parchment on the table, saying with clenched fist, "That, sir, is my creed. You have to do with that alone. It has no flaw from first to last. With my life you have nothing to do whatever."

But the new age persistently insists on the proving of faith by works. Perhaps no other has compared with it in this respect. We are even beginning to see religion where once it seemed to be ruled out. For instance, I can remember when the temperance reform was counted secular. Ministers were debarred from its platform, and women had no share whatever. But now temperance has been baptised at our altars and admitted to our Church. Once I thought that voting was altogether secular; now I perceive it to be an act of religion or ir-religion, according to the purpose of him who casts the ballot. Once I thought politics secular, but now perceive that the new theocracy must enter at its portals, and Christ must dwell in Government or not, according to our political decisions. These lines of thought were perhaps impossible outside this age, which has shown us as no other could, the correlations of force. We are

practical students and our observation is full of the fact that water turns to steam, and heat to light, and electricity to sound. We know that force is but a mode of motion, and it begins to dawn upon us that progress is but a mode of Christ. Only dull souls believe that the world grows worse. The more we know of it the more we know that it is growing better at incalculable speed. Wherever Christianity goes—and its white wings have in our day flown even to the sources of the Nile and land of the Midnight Sun, to the Indian's "tepee," and the Mormon's harem—there goes the truth and light and life of God. A missionary to China told me the Americans and English were so trusted by that lying nation that they could buy without a purse in that celestial empire, their verbal promise to pay being enough, and I found the same in lying Italy, goods being thrust upon us without money or price, only our visiting card with its address being desired; indeed, we had to urge that sometimes, the Italians saying the equivalent of, "All right, lady, you'll come back and pay me—I'm not afraid."

There is in all Christian countries an amount of confidence that predicts the coming day when all men shall be less afraid of being cheated than that they themselves might cheat. The "confidence games" of large cities but show the counterfeit that proves how current is the golden coin of faith. As I fly along in the swift train and we plunge into the darkness, every revolution of the wheels and throb of the engine's mighty heart seems to say, "good faith, good faith!" And we know that for every million persons carried only forty-one are in anywise harmed in this country of crossroads, and in England with her greater care, only ten in every million. So that notwithstanding an occasional and frightful disaster, it is positively safer to travel than to stay at home. What an incalculable number of "dependable" men this fact involves, and how it illustrates on a splendid scale the emergency of the human race out of chaos into order; out of lying into truth; out of faithlessness into faith. Even as we thus move on in these every day affairs, all of which pertain to that "common religion," which involves the reign of righteousness upon the dusty highways of our common life, so I have thought we are moving onward in the social world. There is less etiquette and more reality; less veneration and more real grain of the wood. Once the business of well to do women was society. What did that mean? That the be-all and end-all was to dress in fashion, dance a minuet with stateliness, preside at a dinner of several hours duration with mastery, and so on. Now, to be sure, there are large circles of women to whom the decollete dress, whirling waltz, progressive euchre party and box at the theater are the world's chief charm. But the spell of this sort of life is broken. The special enclosure known as "Society" grows smaller and less fascinating to the great many sided world of women. Christianity in emancipating us, and showing us so many other things to do. Women more gifted, cultured and rich than those who give themselves wholly to society, devote themselves now-a-days to things they find so much more worthy of them, that "society women" have become a sub-division, quite clearly marked, of the real womanhood that has a broad, free life and outlook on the world. Just in the early days, one who did not take wine was almost ostracized, but is now respectfully regarded and even praised, so "not to be in society" is no longer a mark of singularity, but a "differentiation from the type" that is clearly recognized and held in high esteem. Perhaps "society" itself will pass away. Who knows? One feels like saying this below one's breath, and yet, *who knows?* There

are so many better things to do than to sit for two hours as devotees around the stomachic altar of a dinner table, or to spin in a waltz taking attitudes elsewhere indecent or intolerable. But society dissected down to the marrow, yields but these two spectacles, and those two will pass away. Banish wine from the dinner, dancing from the "evening entertainment," and "society" with its bare arms and exposed busts, its late hours and indigestions, would collapse. Nothing is surer than that wine is to be banished, and that with the growing uplift and dignity of womanhood, dancing and the outrageous mode of dress that goes along with it, will one day be held as a mere relic of barbarism. That was a prophetic innovation at the White House when our gracious Mrs. Hayes replaced the dinner with its wine glasses by the stately and elegant reception. Perhaps while men rules the State, in their government "of the minority, by the minority, for the minority," its highest expression will still be the dinner table with its clinking glasses and plenty of tobacco smoke afterwards, but when man and woman both come into the kingdom for the glad new times that hasten to be here, the gustatory nerve will be dethroned once and forever more. For there are so many more worthy and delightful ways of investing (not "spending") one's time, "there are so many better things to do." The blossoming of woman into deeds of philanthropy gives us a hint of the truer forms of society that are to come. Emerson said, "We descend to meet," because he claims that we are on a higher plane when alone with God and nature. But this need not be so. Doubtless in the outworn and stereotyped forms of society where material pleasures still hold sway, we do "descend to meet," but when a philanthropic purpose determines our companionship and leads to our convergences, then we climb together into purer and more vital air. The "coming women"—nay, the women who have come, have learned the loveliest meaning of the word "society." Indeed some of us like to call it "comradeship" instead, this interchange of highest thought and tenderest aspiration in which the sense of selfhood is diminished and the sense of otherhood increased. We make no "formal calls," but the informal ones are a hundred fold more pleasant. If a new woman's face appears in Church we wonder if she won't "come with us" in the W. H. M. S., the W. F. M. S., the W. C. T. U. or some other dear "ring around a rosy" circle formed "for her sake." If new children sit beside her in the Church pew we plan to win them for our Band of Hope or other philanthropic guild where they will learn to find "society" in nobler forms than this poor old world has ever known before. The emptiness of conventional forms of speech and action is never so patent as when contrasted with the "fullness of life" that crown those hearts banded together to bring the day when all men's souls shall be each man's care. Wordsworth writes wearily of

"The greetings where no kindness is
And all the dreary intercourse of daily life."

Emerson says:

"Good-bye, proud world, I'm going home."
"Good-bye to Flattery's fawning face,
To Grandeur with her proud grimace,
To upstart Wealth's avowed eye,
To supple office low and high."

Indeed, the choicest natures, could their roll be called, have shunned "society" because, though it fed them on the most succulent viands of the real, it was too gross and glaring for the Ideal which was above all things else

dear to them. But One came in Judea, who, while "His soul was like a star and dwelt apart," had in His breast God's purpose for the new life, the holier Brotherhood and in Christ we have shown forth the only true form of "society," viz: The fellowship of doing good. All other forms will fall away, because all others are built upon false principles.

The time is not distant when a young woman "coming out" will not be accompanied by such a description of her personal appearance as a skilled groom might give of "Maude S.," and when her "debut" will be made into philanthropic circles, not into the envious and heartless atmosphere of ball rooms. The time is coming when "receptions" will bring the rich and poor side by side, and no drawing room will be too fine for the honest working man and his family to enter, that they may greet the princely friends who have loved them and sought for them that justice, which is the highest form of philanthropic endeavor. The time is coming when the vulgarity of using stimulants, gambling in circles of "progressive euchre," waltzing in the arms of men, disrobing in public that one may be "in style," wearing high heels and camels humps, describing the wardrobes of ladies, and enumerating the dishes of their table in the public prints, will be counted as the almost unbelievable phenomena and the last fevered gasp of the gilded age now hastening to be gone. And I am frank to acknowledge that beyond all the blessed help that is coming through woman's work to the heathen across the sea, and the African, Indian, Chinese and Mormon on this side; even beyond the overthrow of alcohol's dominion, so fiendish and so lowly, do I believe will be the blessing of this new world for women which shall lead to the Millennial glory of Christ's prophecy fulfilled, "BEHOLD I MAKE ALL THINGS NEW."

Go on, ye brave and gentle hearts that work in the philanthropies which foreshadow an age of universal reason, love and worship, where Christ Himself shall rule. You are building better than you know. Every missionary doctor or teacher you send out; every kindergarten or day nursery that you establish; every industrial school or home you found; every hospital, refuge or sheltering arms; every reading room, lodging house or friendly inn, helps to tear down the hideous fabric of conventional "society," and to build upon its ruins the Christian guild, where all shall find themselves at home, and whose one rule of etiquette shall be the Golden Rule.

—*Woman's Home Missions.*

Medical Work in India.

Letters from Miss. M. P. Root, M.D.

Though my life runs on quite monotonously, there is enough of variety in it to interest in some degree those who are interested in medical work. . . . I wish you could see some of our Tamil women. They are usually small and pretty. Some women, especially among the Brahmins, are beautiful; and even among poor beggars, lepers, and outcasts, some faces remind me of our finest at home. One dear old woman came to the dispensary only a few days ago,—such a sweet, bright, face and she had no home, was a leper, and had only one ragged red cloth for clothing by day, and also by night, when she sleeps in the street or the porch of some house. She came only for medicine,—did not beg at all, and showed no signs of trying to arouse my sympathies. I was attracted at once, and sent to the bazaar and bought

her a cheap, strong cloth. Now she looks so much better; but her smile is no brighter than when she came in only a rag. Perhaps you wonder at a leper's coming to us in this open way. It is common here, and the contagiousness of leprosy from touch is a disputed point. I certainly should not hesitate, and do not hesitate daily, to touch the poor creatures, when my touch can do them good. And so glad are they and others to be prescribed for by the "Doctor Missy Ammal," that I almost always take their pulse. It means so much to them, and is nothing for me to do, though it is unnecessary. Small-pox I am a little more prudent about. In this benighted land small-pox is also a "little thing," and in my dispensary waiting-room, where always a goodly number of children are waiting, it is no uncommon sight,—a woman and child all broken out with small-pox. I was somewhat shocked at first, but hardly mind it at all now.

Horrible diseases are not wholly due to civilization. They seem equally prevalent here, and owing to native treatment they are seen in their worst forms. Only last Saturday, Miss Bell and I saw a sight that we can never forget. I cannot think of the way in which that "barber" woman was treating her unfortunate patient, without feeling horror coming over me at the helplessness of these poor souls in such hands. It is too horrible to tell you. I will only say that the old father and the husband had come for us, and to my inquiry if "barber" woman had interfered, said, "No." But as soon as they were out of sight, the women—their native women physicians (!)—come in. Probably within an hour or two the poor patient went into eternity.

Many patients come to us to have sight given to them; and why? Because one popular native way of treating internal diseases is by pouring medicine into the eyes. I suppose I have seen scores and scores of cases where the pupil of the eye has been completely destroyed in this way. I remember too well the first case that came to me. It was a dear little Brahmin baby, and both eyes had run out. The parents—and they were wealthy, and loved the baby—had had some trouble treated in this way, and then they came to me to have sight restored. If I had the accommodation for them I should have plenty of eye cases, for cataracts are almost as common as sore eyes, and are only to be compared with the eye-flies. These latter are a pest. I do not wonder at dirty native bodies have sore eyes, for even English and American babies have dreadful times with theirs; and with grown-up people the least bit of tired-out-ness shows itself in the eyes.

With my assistants I see about fifty patients each morning. The class of diseases is very much the same as at home, though most troubles have shades of difference common to the country. As I have no separate dispensary for high-caste people, I also see a good many patients in my private office. A Brahmin gentleman has offered to give me land for a caste, and goshu hospital, if I will build on it. I very much hope I may do so when the right time comes. Then I have one more hope; and that is, that some day I may build a house,—an asylum for poor women, lepers, and the sadly diseased who are thrown out of their homes and live on the streets,—if it can be called living. Daily, almost, I see some poor soul lying in the road; beside her a brass jar for water or rice; over a rag, which only partly protects her from the flies that swarm on her poor sore body. . . .

Miss Huston kindly allows her Bible-woman to come to the dispensary, so that daily the waiting women have the gospel preached to them. I will give you a few items from their daily reports. I require these that I may see

that they cling strictly to the Scripture. The temptation to the women is to read some story or tract instead of the Bible. Mrs. Capron was very careful about this, believing fully in the Scripture promise that God's World should not return void; and she said nowhere was this promised in regard to men's words.

Parkium writes: "Every patient listen quietly, but one of the patients tried her best so that she could not hear the preaching. A Mohammedan woman said to me, 'I came to this peaceful place by the grace of God and help of you.' A Naidu woman said, 'O Lord, forgive my sins, and accept me in Thy right hand.' Another woman said, 'I must receive the grace of God.'"

Another Bible-woman gives in her morning report: "Every patient listen except two. When a patient spoke against the truth, her daughter, about twenty-five years old, told her mother, 'We have had the love of God, Christ, he suffered for us. Can we forget Him?' Another patient told me that she would not worship the sun."

Elizabeth, who is a home missionary worker, being supported by the women of the city, writes: "One of the patients, a Mohammedan woman, told me that she will not *inflame* the god from this day." A curious expression, but very expressive, is it not? Again she writes: "One of the patients (giving her name) as to me that she believes Jesus; and another requested me to teach her the song, '*Kallumallaray*,' meaning 'the instability of earthly things.'" A Christian woman spoke one morning, and she writes: "When I preached to the patients about the birth and the resurrection of Christ, one of the old Brahmii women said, 'The god whom we worship will not give the comfort to us, but if I hear from you, your words comfort me. The love only follows us when we die. I spent all my lifetime in the world. I must follow the Christ hereafter.' She praised, and said, 'He, only, gives us the glory of heaven.'"

I might add more, but my letter is already growing too long.—*Life and Light*.

THE WORK ABROAD.

TIMPANY MEMORIAL HALL,

COCANADA, INDIA, March 12th. 1888.

Dear Mrs. Newman.—At the suggestion of your lady missionary, Miss Hatch, the ladies of the Cocanada English Baptist Church and congregation, met on the evening of the 25th of February, in the reception room of this building to organize a Woman's Mission Circle.

Twelve expressed a desire that evening to become members, and at a subsequent meeting, five more asked to join us, making a total of seventeen on our roll at present. Miss Hatch was elected President; Mrs. De Beau, Vice-President; and Miss G. Gibson, Collector.

It was voted that the society be called the "Cocanada Woman's Foreign Mission Circle"; that it meet at the Timpany Memorial Hall on the second Saturday evening of each month; and that the payment of four annas monthly should constitute one a member. Our first regular meeting was held on the 10th March, at which short, interesting paragraphs, containing news of mission work in every quarter of the globe, were read by various members, and special prayers offered for the women of India, for the work among sailors, for the Jews and for Switzerland. Receipts this evening amounted to four rupees. You will kindly make known to us any suggestion you may have in regard to the disposal of our funds.

I might mention that one object in organizing the

Society was, by reading and talking over the work and needs of the mission societies of the world, to enlarge our sympathies and enable us to pray more intelligently and effectually for God's workers everywhere, as well as for our own immediate branches of work. Our first meeting was by no means disappointing in this regard, and we look forward with much expectancy to those which are to follow. It gave us a peculiar joy to think that this work was being started within the walls of this building, the name and association of which remind us constantly of our dear brother, who loved this English work so fervently. May the One who gave him such a great heart full of love and sympathy for every human being, inspire us with something of the same zeal and earnestness that characterized his life and work.

Asking the prayers of our Canadian sisters for the success of this little Circle planted in the midst of heathendom.

Believe me, yours for the work,

ELLEN A. FOLSON,

Sec-Treas., C. W. F. M. C.

Bobbili.

MY DEAR LINK,—I have been wanting to write you a letter for almost two months now, but have been hindered hitherto, so much of my news will be rather stale, I fear. I thought of telling you, first, how we spent our Christmas at Bobbili in 1887. Our dear friends, the Sanfords, came out to spend it with us, so that was the first joy connected with it.

If you had seen the three children, Lottie, Rowlie and Georgie, playing the week they were together, I think you would have had no doubt of their enjoyment, and we older children did not let them have it all, though our happiness may have been of a less demonstrative kind.

We decided to have our Christmas tree on Saturday, which dawned upon us clear and bright, as all of our days do at that time of the year. After Telugu prayers, chotahazre, and English worship were over, the Christmas tree was selected, cut, brought into our parlor and set up by our two missionaries, and they with the children proceeded to load it with oranges and bananas, or plantains as we call them. The oranges when seen through the green leaves may have looked as if they had grown there, but the plantains being tied on in twos and threes, instead of growing round a spike with hundreds in a bunch, could never produce such an illusion in the mind of anyone who had been in India.

Afterwards a great number of small bags, some red, some white, filled with sweetmeats, nuts and gede juappoo were tied on, as well as large birds of the crowing type, coojahs and harps, native made, of sugar, were labelled and put up.

While the gentlemen were thus busy tying on the presents, Mrs. Sanford and I had our hands full in writing names and attaching them to jackets, skirts, quokas and punchas, bell-books, cards, and various other articles, not the smallest of which was a nice black-wood writing table, which Mr. Churchill had, during the year at one time and another, with the help of a native carpenter, almost completed for me. You may be sure this fruit hung so low that its weight rested on the floor. We only took time to eat our Christmas breakfast, when it was ready at one o'clock, and by three all things were ready. The children and some others had had a little rest, so they too were ready when the hall doors were opened and the large hand-bell rung.

The school children were all on the compound, and had been for some time waiting in the tent which had been pitched a few days previous in honor of Rowlie's birthday.

There were forty-four present from my girl's school. These sat on the mat on one side of the room, near the front, their teachers sitting near them on chairs. The children from my Rellie school, boys and girls, thirty in number sat on the opposite side and their teachers near them. In the centre and on the sides sat the missionaries, their children and two Eurasian boys, sons of the apothecary. Further along, on either side of the tree sat the native Christians, and behind the tree, Mr. Sanford's and our servants.

We sang some hymns and asked the children questions in regard to the joyous event commemorated by the day we were now celebrating. Mr. Sanford then addressed the children, and Mr. Churchill offered prayer. Then came the time of expectancy, and eager hands were stretched out to receive the articles as they were taken down from the tree and the names attached read out by the missionaries. All received fruits and a bag of sweetmeats, and most all, clothes of some kind. The missionaries and their children received from the tree many cards and some books from home, that had come by mail in time to be placed upon it. All were happy and at sundown were dismissed.

The Rellie children were invited to a feast of rice and curry and juppon; the caste children would not eat with us, so were not invited to remain. Missionaries and their children, Christians and their children, boarders, servants and the Rellie school children, all sat down at the same time, and ate of the same food on the veranda of the bungalow. I suppose it had been a long time since these poor children had had as much rice and curry as they could eat. Many of them, perhaps, never before, for they are miserably poor, and live chiefly on cheap grains, the food we give to our cows. This sufficed for our Christmas dinner that day, though we had had one the evening previous, to which we had invited the apothecary, his wife and children, and an Austrian a short time in Bobbili, as they were strangers in a strange land. After the Rellie children were dismissed, we came back into the mission house and had a good sing till it was time for worship and retiring.

Our friends left us the next week, and we left the station Jan. 4th for a tour of a week among the villages near the road on the way to Bimili. I had my two Bible women, Siamma and Neila, along and we had some good times in the villages in the afternoons. The women went out together in the mornings and I waited till the afternoons to accompany them.

The native Association met in Bimili on the 12th, and was very much enjoyed by me, as it was the first I had attended since the Association was formed at Bobbili in 1883. No one can have any doubt that these Associations are a great good to the native Christians who attend them. Their ideas are sharpened up, their minds expanded, and they learn to do business in a business-like way. There was one thing that gave us great joy. One preacher from Jeypur, Satya Vadi Put Naik, had brought his sheaves along with him to the Association, as we were absent from Bobbili when he came down from the mountains. A special conference of the Bobbili church members was called one evening, and the two men who had brought told their experience in Oorya, Bhaza Von Bhara translating it into Telugu for us. They seemed well grounded, and stood an examination of more than an hour, which was very satisfactory, and so with joy were received by the church for baptism. This took

place on Sunday morning in the sea, Bhaza Von Bhara performing the ordinance, as he could speak in their language. Mr. Churchill afterwards gave them the right hand of fellowship, welcoming them into the Bobbili church, his words being translated to them by B. V. B.

On Monday we took the steamer for Cocanada, to attend our Missionary Conference. We were accompanied by Rev. Dr. Morrow and Dr. Mitchell, of Burmah, and enjoyed the short time we had with them very much indeed. Arriving in Cocanada on the morning of the 17th, the first thing on the programme was the marriage of Miss Alexander to Rev. D. H. Drake. One of the missionaries proposed to me, that as I had written up a Telugu wedding for the LINK, I should write up this one. I replied that I feared this one would be too much like weddings at home to need much writing up. However, I may add that the marriage ceremony, performed by Rev. J. Craig, assisted by Rev. J. R. Stillwell, was very well done. The bride looked very nicely and was given away by Rev. J. E. Davis. Rev. H. F. Lafamme and Miss Hatch stood with them, and the rest of the missionaries stood around them, somewhat, during the ceremony. After the congratulations, twenty-three missionaries, including Miss Folsom, sat down to the wedding breakfast. The table was beautifully decorated with leaves and flowers. The central object was the wedding-cake, placed in front of the bride and groom, trimmed with flowers and having the "Union Jack" and the "Stars and Stripes" waving over it in the shape of two very small fans. The breakfast was exceedingly good and the after-breakfast speeches very entertaining.

The Morrows and Dr. Mitchell left in the afternoon for Madras, per steamer. The happy couple left us in the evening, also for Madras, but making their wedding tour, a good part of the way, in one of the Canadian mission boats.

The Conference all through was interesting and very enjoyable. It was exceedingly pleasant and encouraging to have so many new missionaries with us. We gave them a hearty welcome, and hope much from their consecrated lives among the Telugus. In meeting at Cocanada, we missed more than over the old faces and voices in our Conference. Only one belonging to the Ontario mission, who had ever met with us before at Cocanada was present, *Bro. Craig*.

The graves of our fallen heroes and beloved missionaries, Revs. Timpany and Currie, were visited one evening as the sun was setting, and we took to our heart the text of our Conference sermon. "The morning cometh and also the night." Our Father only knows when that "night when no man can work," may come to others of us. May we each work earnestly and faithfully while the day of life lasts.

We returned to our home and work in Bobbili on Feb. 1st, at one o'clock, a. m., having had all the change and rest we expect to have this year.

Now we want the Lord to work in us, and through us, and by us, and thus bring numbers from our Bobbili field into His Kingdom this year if this is His plan. Who will join us in asking the fulfilment of this desire?

M. F. CHURCHILL.

Bobbili, Feb. 24th, 1888.

MORE than 100 Societies are to be represented at the London Conference in June, and their character may be estimated from the fact that the annual receipts of these Societies are more than \$2,000,000, while those of all Protestant Missionary Societies yield less than 2½ millions.—*Ex.*

THE WORK AT HOME.

The Union Meeting in Montreal.

A Union Meeting of the Montreal Mission Circles was held in the parlors of the First Baptist Church, on the 12th of March. Notwithstanding the severity of the weather, the attendance was large and enthusiastic. After singing, reading of the Scriptures and prayer by Mrs. Cressy, original papers were read by Mrs. A. Radford, of the First Church, and Mrs. Upham, of the Olivet. The first, entitled "Missionary Marvels," was of a very interesting character, being gleanings from the remarkable lives of our pioneer missionaries; the second, entitled "Suggested Thoughts," was taken partly from the life of Dr. Jewett, incidents being used to show his persevering and progressive spirit, which has ever since characterized the Telugu mission whose motto is "Perseverance," and its watchword, "Onward for Christ." Both of these papers were listened to with unflinching interest. The address on "Our Own Mission," by Mrs. Claxton, the President of the Eastern Board, was emphatically "*Mulum in parvo*,"—much information in little space. The original letter from Dr. Judson was shown, stating his change of views from Congregationalism to Baptist views, also the original telegram appointing Rev. John McLaurin to the Cocanada field. The ladies were urged to increased zeal on account of the fact that three of the missionaries were associated with the Montreal churches, viz., Mrs. Drake, daughter of the Rev. John Alexander, Mrs. Garaido, daughter of the Rev. Joshua Donovan, also Miss Frith, whose ancestors were members of the First Church, worshipping at that time in St. Helen Street. The singing by Mrs. Buchanan and Miss Smith added considerable interest to the proceedings, and the general opinion of the meeting was short and sweet, with a desire for "more to follow." M. A. SMITH.

In that intensely interesting work, "The Lives of Robert and Mary Moffat," is a chapter headed "Daylight at Last," which may have a message both to workers at home and on the foreign field.

"From the commencement of the Bechwana mission," says the chronicler, "in 1816, for a period of more than ten years not a ray of light shot across the gloom to cheer the hearts of the missionaries. A dull and stolid indifference reigned; the Batlaping would talk of any ordinary subject and were willing to avail themselves of the presence of the white people in their country for any temporal advantage that might be within their reach, but the moment a word was said about divine things, their ears seemed to become deaf at once. To people like the missionaries, whose whole heart was in their work, who believed that all that the New Testament said about the solemn eventualities of another world was literally true, and who felt that the heathen around them were verily perishing, it was a sore trial of faith to go on year after year with their message burning in their hearts. The darkness was long and gloomy beyond compare, but there was no wavering of faith. There were times, indeed, when the brethren, Hamilton and Moffat, were cast down and disposed to cry with the prophet, 'Who hath believed our report?' But there was one member of the mission, weak in body but strong in faith, who never faltered. She would but fall back on the promises of the unchangeable God, and say, 'We may not live to see it, but the awakening will come as surely as the sun will rise to-morrow.' As an instance of this faith she, in

answer to a friend who wrote from England asking what they would like sent to the mission, said, 'Send us a communion service; we shall need it some day.' It took three years with their slow communications to get that request of faith fulfilled. The communion service arrived at the mission house the day preceding that on which the missionary band were to sit down for the first time at the table of the Lord with the first six converts. It was a marvellous awakening! Writing of it to her father, in October of that year (1829), Mary Moffat says, 'The Spirit of God has begun His operations, and surely He will go on. Oh, for a more general spirit of prayer and supplication! I hear from my friend, Miss Lees, that *the very time of the awakening here, was the season of extraordinary prayer among the churches at home.* What a coincidence! and what an encouragement to persevere in that important part of Christian duty.'

May this child of God, this earnest laborer, though she be dead yet speak, and may we who listen take heed.

A. E. J.

News from the Circles.

St. JOHN, N.B.—The Woman's Missionary Aid Society of Brusel St. Baptist church held a very enjoyable entertainment in their vestry, on Friday evening, March 16. Four young ladies had been appointed by the society to superintend. At the suggestion of their president, they took a little story called "Jessica's first prayer." It is a mission story of a London waif brought to Christ, and then being the means in God's hands of bringing one who had long attended divine service, to see the way and walk therein; the story is pathetic and interesting. With the help of the young lady organist of the church, music was provided to suit the story, and then some young gentlemen arranged tableaux to illustrate. A lady reader would read awhile, then came singing or tableaux; our crowded vestry gave evidence of the success of our young people, for the reading, singing and tableaux were of the first order, and high toned. A dear little girl personated Jessica. The moral of the story was excellent, and many of us could take lessons from it.

For advertising, a young gentleman gave us tickets with the subject printed thereon, and we distributed them. A silver collection was taken at the door, as we never put a price on our missionary entertainments, hoping thus to get hold of the people and have them interested in our work. The money thus obtained was used to make their president a life member of the Baptist Mission Union. A.

WOODSTOCK.—Our annual meeting was held in the audience room of the Baptist Church, March 20th. Dr. Rand, who acted as chairman, gave an interesting account of the origin of women's circles in the Maritime Provinces, and expressed in the most hearty way his sympathy with the work, and his interest in it. The secretary's report for the year was given, showing enrolled membership 67, amount raised \$18.11. A report of Zenana work prepared by Miss Hatch for the recent conference at Cocanada was read by her sister. Miss Trotter gave an excellent paper on the home department of our general work. Rev. Mr. McLaurin then spoke to the following resolution:—"Resolved,—That the obligation to give the Gospel to the whole world is a perpetual obligation, and can only be discharged when the followers of Christ in each generation shall literally fulfil the terms of the great commission." His earnest words made us realize, for the time at least, something of the real nature of the command, and some-

thing of the weight of obligation thereby resting upon us. The pastor, Rev. Mr. Trotter, followed with an address, the subject of which was furnished by the resolution:—“Resolved that the scripture, ‘The Lord giveth the word, the women that publish the tidings are a great host,’ cannot in this day be more appropriately fulfilled than in connection with our mission work.” Giving a rapid sketch of women’s work, first under the Jewish dispensation, then in the early Christian Church; he spoke eloquently of the scope, need, and possibilities of work in our modern missionary movement.

Music was furnished at intervals by the choir, and a duet, sung with excellent taste and appreciation, by Miss Annie Hatch and Mrs. Kirk, closed a most enjoyable and profitable missionary meeting.

WARSAW.—We attended an open meeting of the Warsaw Mission Circle on Good Friday. The evening was very stormy, yet there was a good attendance. A good programme, consisting of readings, recitations and music, had been provided for the occasion. The Pastor opened the meeting with prayer. A report was given of what was being done by the money raised by the Circles for both Home and Foreign fields. A very interesting reading on “Easter” was given by Miss Emma Kidd; a reading on “Country Girls,” by Miss Rosa Kidd. Miss Effie Cumming, of Norwood, added very much to the entertainment by singing several solos. A dialogue was given by three young ladies on “Giving of their means to the Lord.” “Kitty’s Appeal,” was well rendered by a little girl, a member of the Circle. The collection was taken up at this point, which amounted to \$6.80. This Circle is only in its infancy yet. It was organized last June with eleven members, and they now number nineteen. They are alive to the work and feel that the Lord is blessing their labors. A. N. PRER.

WATERFORD.—The work in connection with our Mission Circle is encouraging and progressing. We feel, as a Circle, that we have not accomplished the work that God would have us do, or that we might have done, yet we hope for much earnest work during this year. On the evening of Feb. 29th, we gave a leap year entertainment. The programme consisted of addresses, readings, recitations, dialogues and music. Our president, Mrs. Wm. Lutes, occupied the chair. Collection taken up by the lady ushers amounted to nearly \$25, which was divided equally among Home and Foreign Missions. Our Circle meets monthly, and those that attend feel strengthened and blessed, for the meetings are interesting and profitable. DORA McMICHAEL, Sec.

CALVARY.—On Friday evening, March 16th, the annual public meeting of W. B. F. Mission Circle was held, the pastor, Rev. W. Carey, presiding. The meeting was opened by singing hymn “I love Thy Kingdom, Lord,” the 72nd Psalm was read, when the Rev. P. K. Dayfoot led in prayer. The chairman’s address followed, after which the secretary’s report was read, which showed that the interest in the work of missions was increasing as the membership of the Circle had increased during the year from thirteen to nineteen, also a Home Mission Circle had been organized with nine members. The receipts of the year amounted to \$21.05. A paper giving a statement of the work carried on by the Baptists of Ontario in the interests of Home Missions, specifying the part taken by our Women’s H. M. Society, was read by E. Park. Rev. P. K. Dayfoot, of Strathroy, delivered an excellent address on the subject “Woman’s Work for

Women.” Miss Jennie Hayward read a tract entitled “Aunt Parson’s Story, or How the Mission Church became Self-sustaining,” which was instructing as well as amusing. Suitable selections of music were rendered during the evening, which helped to make the meeting what it was, a profitable one. Collection taken amounted to \$3.66. JENNIE HAYWARD.

DARTMOUTH, N.S.—In a letter from Miss Gray, she says, “We are praying for an outpouring of the Holy Spirit upon these northern fields this year. We wait and watch for a change in the ranks of the heathen—for a breaking up of the strongholds of Satan—for a turning unto the living and true God, The work in the town among the women is growing. We visit the women in their homes daily, and yet we are unable to overtake all who would gladly receive us, and hear our teaching with interest. We want more workers, more Bible women. Lizzie is the only one here, and we have no one to take her place when she leaves. Now, I am going to ask you to place our *great need* before the sisters, and ask them to pray that the Lord will raise up more laborers at this station to work among the women.

“We are praying that one woman, who seems to be convicted of sin, may come out and make a stand for the truth. She can read quite well. A few days ago we left her with tears in her eyes. She said she did want to be good and serve the Saviour, and be ready to go to Him when she died. How good it is to be here and to feel that we are doing something for these poor benighted women of India. Pray for us that we may be faithful soldiers of the Cross, armed for every good word and work, that we may be strong in the Lord, and in the power of His might, wielding the sword of the Spirit until India’s sons and daughters are slain to sin, and rise to newness of life as it is in Christ Jesus.” A. E. J.

LAKEFIELD.—It is time you heard something from the Foreign Mission Circle at Lakefield. We were organized almost nine years ago, and, although we have contributed regularly each year since that time, have not made as much progress as many other Circles, owing largely to changes made by death and removal of members. For a long time we were unable to sustain monthly meetings; however, last September we commenced and can now report a larger membership and deeper interest felt in the work than at any previous time in our history. We held a very profitable and pleasant entertainment on the evening of March 6th; proceeds from collection, \$10.00. A few of our members take the LINK, and find it both helps and encourages us in our work.

M. W., Pres.

PETROLEA.—We are pleased to report that several members of our Foreign Mission Circle have taken up Home Missions as well. This, we believe, is a step in the right direction, and earnestly pray that a greater interest will be manifested. When we resolve, as a little boy did, to leave off regarding what he spent on himself as a pin-head, and what he gave to missions like a cart-wheel (when in reality the “cart-wheel” was insignificant in comparison to the “pin-head”), we will witness great things accomplished for God.

Though our Mission Band is not a year old until the first of June, we have been encouraged with the effort put forth by its members, which number about 30 (thirty). On March 26th, we held an entertainment in the church at which the children sang and recited missionary pieces with commendable earnestness, and the evening was one

of profit and pleasure to the audience. The missionary boxes, when opened, contained \$21.82, and the whole amount raised by our band since organization is about \$30. Our earnest prayers accompany these offerings.

DALENE, ST. DALMAS, *Pres.*

GLANMIS.—The ladies of our Home and Foreign Mission Circle here feel quite encouraged in their mission work. We have been receiving \$2 a month for the last four months from a kind brother who has withheld his name from us, but we have the blessed assurance that the Lord knows and will bless His gift. We have Mrs. Rock, our pastor's wife, with us now, which we feel will be a great help to us in our work.

E. HOWSON, *Sec.*

Notices

ELGIN ASSOCIAT'N.—The fourth annual meeting of the Elgin Associat'n of Home and Foreign Mission circles will be held at the Dorchester church on Thursday, May 31st. Afternoon session commencing at 2.30 o'clock. A public meeting will be held in the evening at 8 o'clock. A good programme is being prepared, and we hope to see each church in the Association represented.

E. WELTER, *Ass. Dir.*

BRANT ASSOCIATION.—The sixth annual meeting of the Circles of the Brant Association will be held in the Presbyterian Church, Onondaga, Tuesday, June 5th, commencing at 2.30 p.m. The Circles of St. George, West-Over and East Zorra are requested to notify the Secretary as soon as possible which Association they are to meet with this year. A full attendance is requested.

A. MOYLE, *Assoc. Sec.*

New Circles.

WEST OXFORD.—Foreign Mission Circle organized by the pastor and some members of the Beachville Circle. Officers: *Pres.*, Mrs. Brown; *Vice-Pres.*, Mrs. J. Barnett. *Treas.*, Mrs. J. Jarvis; *Sec.*, Miss Theresa Pool. Members eight. Four take the LINK. Reported by Mrs. J. Leonard, Beachville.

GRIMBY.—Mission Band organized April 5th. *Pres.*, Mrs. Wm. Forbes; *Vice-Pres.*, Miss Docow; *Sec.*, Miss Etta Sullivan; *Treas.*, Chas. Loosley. Fee one cent a week. Members twenty.

YOUNG PEOPLE'S DEPARTMENT.

The Missionary Hymn.

RECITATION.

NOTE.—Let the choir sing softly, out of sight, if possible

"Now let us sing," the preacher said;
And, as the book he lifted,
Across the patient, care-worn face
A bright expression drifted.
Stood listening the forest trees,
Around that cabin lowly,
Halted the wolf and snuffed the breeze
On which came faintly, slowly,—
(Choir sing, "From Greenland's icy," etc.)

"Now let us sing," and at the word
From prairie pulpit uttered,
Like rustling leaves before a shower
The white-winged pages fluttered.
Then burst the hymn; the long grass waved,
The grouse stirred in its cover;
Still stood the deer with head erect,
Up sprang the startled plow.

(Choir,— "What tho' the spicy," etc.)

"Now let us sing," the city throng,
Crowding around the preacher,
The tale of heathen weal and woe
Had heard from earnest teacher.
The breath of organ, chant of choir,
In grand reverberation,
Shook transept, nave, and vaulted roof,
With fervent deprecation.

(Choir,— "Shall we whose souls," etc.)

Where'er is heard our English tongue,
From continent to ocean,
The wondrous hymn, those burning lines,
Are sung with deep emotion.
From distant isles, from China seas,
Resolve and courage bringing;
From Saxon, Indian, African,
To-day the words are ringing,—
(Choir,— "Waft, waft, ye winds," etc.)

O lyric grand! thy noble words,
All noble deeds suggesting,
Have ever stirred the Christian heart
To work and toil unceasing.
And, till the Church's fight is fought,
Thine utterances glorious,
A battle-cry, a trumpet-call,
Shall lead the host victorious.—Selected.

Loaves and Fishes.

BY ELIZABETH F. ALLAN.

The Rev. Dr. Marsh was one of the first preachers in the church to adopt the plan of preaching a ten-minutes' sermon to the children, after the longer discourses to his grown-up congregation.

On a balmy April Sunday, when the pews before him were full of people in fresh spring clothes, comfortable, well-satisfied people, he preached a sermon on Foreign Missions.

"Suppose," concluded the preacher with a solemn earnestness, "suppose our Master came to-day in His human body, to receive the report of what my people had done for His cause since last April. Suppose He stood here among us, in His Jewish garb of Abba and Kefayeh, with sandalled feet and flowing locks, with the nail-prints in His hands, with the marks of the thorn crown upon His brow, and unspeakable love in His countenance—O my people, what could I say? Could I tell Him that during the whole year, while each season had come in its appointed time, bringing us all rich gifts, while peace and plenty were ours in abundant measure, only twenty dollars had been sent from among us to help convert the world? Twenty dollars. That is about six and two-thirds cents apiece. In China and India thousands have perished in the darkness of absolute heathendom; in Africa the black races kill and enslave one another without restraint. Mahomet holds vast numbers in the thrall of silly and sensual beliefs. South America and Mexico, with the rotten shell of Catholicism still standing, have long ago

fallen into superstitious idol worship, or no worship. The time would fail me to count up all the places where Satan rules after all these eighteen hundred years of Christianity. And no wonder! No wonder! No wonder!" cried the preacher, in an agony of shame and remorse, while the congregation thrilled and wept before him. "Jesus Christ gave his life for the world, and we, in our fine houses, our rich attire, spending hundreds of dollars on self and luxury—we give six and two-thirds cents!"

Dr. Marsh gave out the concluding hymn:

"Show pity, Lord, O Lord forgive."

The congregation joined in, and with broken voices confessed their sin and shame.

The sermon to the children followed, as a soft brightness sometimes comes after a thunder storm. The preacher spoke of the little lad by the shores of the blue Galilean lake, of his scanty store of bread and fish, of his willing offering, of the wonderful results. And as his store fed more than five thousand hungry people," he said, "so my little children, with just as much ease, can He bless your little efforts, your few pennies, and make them the means of bringing the whole world to the knowledge and love of Jesus.

Seeds planted near the surface naturally come up first, and so it was the little leaves-and-fishes sermon that brought the quickest returns. All the young hearts in Dr. Marsh's congregation took fire at the example of the Galilean lad, when it was shown them in this light. But because boys and girls must necessarily have such different methods of work, and in some ways such different management from their elders, the bands which were organized divided, though both called themselves "The Leaves and Fishes."

A little more slowly, but with intense earnestness, the ladies formed their plans, not for the usual sewing society, to hold fairs and bazars, but for a contributing association, with collectors, to gather, each in her own district, whatever these Christian women could make or save for the cause.

Lastly (and why in the name of Christian manhood should this be so rare a thing), lastly the men pledged themselves to a certain sum each month, also to be gathered up by appointed collectors.

For Dr. Marsh resolved that Foreign Missions should never again be a subject to which the people were to be awakened once a year, from which stirring to relapse at once into ignorant indifference. "The collections may seem small," he urged, "but let them be gathered up and counted, and sent in and reported every month in the year."

On the last Sunday of May, Dr. Marsh received four packages, and lo! out of the mouths of the babes came the superscription for them all. In the business hand of the gentleman collector, in the delicate slanting letters that ladies love, in a boy's fierce penmanship, and the irregular lettering of the little school girls, the four packages bore the same mark, "Leaves and Fishes." And as "Leaves and Fishes for May, from the church in Contreville," the whole \$150 went into the church's treasury, an earnest of what each succeeding month should do.

"O husband!" said the preacher's wife, with a glow on her face, "what a glorious reward for one sermon!"

"Hush, hush," said the servant of God, recoiling as from a blow. "I am thinking how many years all this was waiting to be done; waiting only for my leading, while I, dumb, careless, negligent shepherd, was to them only a very lovely song of one that hath a pleasant voice."
—N. Y. Churchman.

WOMAN'S BAPTIST FOREIGN MISSIONARY SOCIETY OF ONTARIO.

Receipts from March 26th, to April 26th, 1888, inclusive.

Belfountain M.C., \$9.00; Belfountain M.B., \$4.00; Woodstock M.C., \$20.00; St. Thomas M.C., \$15.00; Strathroy M.C., \$18.25; East Oxford M.C., \$8.15; Waterford M.C., \$20.00; Sarnia M.C., \$35.88; Peterboro M.B., \$11.22, (\$7.51 of this proceeds of an entertainment for Anna in Mr. Craig's field); Paisley M.C., \$10.00; Bloor St. Toronto (girls) M.B., \$14.50; Bloor St. Toronto (boys) M.B., \$16.27; Belleville M.C., \$3.32; Parliament St. Toronto M.C., \$10.25; Bloor St. Toronto M.C., \$36.15; Lakefield M.C., \$15.00; Grimby M.C., \$1.30; Blytheswood M.C., \$1.85; Wilkesport M.C., \$4.00; Lizzie Bellamy's M. box, Baillicboro, \$2.65; Atwood M.C., \$2.00; Scotland M.C., \$12.75, to support Y. Miriam, No. 2 Cooanada School; Queen St. Toronto M.C., \$8.00; Calvary M.C., \$7.00; Wingham M.C., \$2.20; Ingersoll M.B., \$8.00, to support T. Saundrama in Cooanada School; Tiverton M.C., \$4.00; Woodstock M.B., \$20.00; Port Arthur M.C., \$10.80, balance for Mrs. Eades' life membership; Port Arthur M.B., \$7.00; Brooke M.C., \$2.80; Wyoming M.C., \$10.60; Etobicoke M.C., \$3.00; Hillsburg M.C., \$11.55, half of this raised at a social; Lindsay M.C., \$3.12; Gladys M.B., \$8.00; Alexander St. Toronto M.C., \$25.50; Linnams M.C., \$10.80; Teeswater M.C., \$2.00; Teeswater M.B., \$8.00, to support D. Peranna in Cooanada School; Ridgetown M.C., \$3.38; Port Hope M.B., \$6.70; Freeport M.B., \$1.38; Guelph M.C., \$10.00; Lakeview M.C., \$9.05; Ridgetown M.B., \$5.00; Walkerton M.C., \$7.00; York Mills M.C., \$4.25; Harriston M.C., \$2.32; Schomberg M.C., \$9.18, \$2.72 of this was special Xmas offerings; Jarvis St. Toronto M.C., \$82.01; Jarvis St. Toronto M.C., \$5.44, proceeds of collection at Union meeting; Boston M.C., \$20.00, to support Bible woman, part of this amount was raised at an envelope social; Denfield M.C., \$8.37, \$5.12 of this is half the proceeds of a lecture: "A Friend" in London, \$12.00, to support a girl in Cooanada School; East Flamboro M.C., \$6.00; Oshawa M.C., \$1.00; Eversley M.C., \$4.00; Paris M.C., \$11.75; Paris M.B., \$4.82; Woodalee M.C., \$1.25; College St. Toronto M.C., \$6.40; South Arthur M.C., \$8.00; Mountaberg M.B., \$3.30; Beachville M.C., \$6.00.

Mrs. JESSIE L. ELLIOTT, Treas.

231 Wellesley Street, Toronto.

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

Receipts from March 21st, to April 21st, 1888, inclusive.

Olivet, \$15.50; Morrisburg, \$11.18; Perth, \$9.00; Ottawa, \$20.00. Total, \$55.88.

MARY A. SMITH, Treas.

Address, Mrs. FRANK B. SMITH,

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

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