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The Canadian Missionary Link

CANADA.

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

INDIA.

VOL. 27, No. 2.] "The Gentiles shall come to Thy light, and kings to the brightness of Thy rising."—Is. lx. 3 [Oct., 1889.

CONTENTS.

Editorial.....	13	Teach us to Pray.....	16
Poem—Missions.....	13	The Work Abroad.....	17
The Prayer-Basis of Mission Work.....	13	The Work at Home.....	20
The Offered Privilege.....	16	Young People's Department.....	23

MISSION FUNDS.—Our sisters in the Maritime Provinces have closed the year with a substantial increase in the amount of money raised, over any previous year.

THE HARVEST FIELD.—We are indebted to Miss Hatch for numbers of this missionary periodical, published monthly in Madras, by the Methodist missionaries. The last number contains a very interesting account of the Akidu Field, by Rev. John Craig.

DEPARTURE OF MISSIONARIES.—Rev. J. A. K. Walker and wife, and Rev. J. G. Brown, B.A. and wife, are now on their way to India, having sailed from New York about the middle of September. An interesting service was held in the Immanuel Church, Toronto, in which Mr. Brown's ordination to the work of the ministry was combined with a designation and farewell service for the entire missionary party. The sermon, which was a highly appropriate and excellent one, was delivered by Dr. Thomas, of Jarvis Street Church, and addresses of pathos and power were delivered by Rev. John McLaurin, and Rev. James Grant. All seemed to feel that we were making a noble contribution to the Mission cause in sending forth those gifted and consecrated brethren and sisters. Mr. Hatch, of Woodstock, brother of our missionary, was also among those designated for foreign work, but his departure for India will be a little later. Many of our readers are aware of the fact, that Mr. Hatch is going entirely at his own charges. Being an accomplished portrait painter, he expects by spending the hot season each year in the summer resorts of India, to earn enough to support him in the Mission field during the rest of the year. We rejoice to know that increased attention is being given to missionary effort of this kind. While the Churches should multiply their gifts for sending out those that are willing to go, but are not able to support themselves, a large number of young men and women of means should show their zeal for Missions by consecrating *themselves and their means* to the cause. Miss Rogers, whose determination to do mission work at her own expense, we mentioned in a former issue, will be leaving for India in a few weeks. Thus we have already under appointment six of the twenty Missionaries that our brethren and sisters in India have appealed for from this part of the field.

From Miss Johnstone's letter, (it will be seen that the Baptists of the Maritime Provinces are not allowing the Appeal to pass unheeded, but are sending forth Mr. and Mrs. Higgins, Miss King and Miss Fitch.

May God richly bless these brethren and sisters who are taking their lives in their hands and going forth to fulfil themselves, and to enable us in a measure to fulfil the great commission of our Lord.

Missions.

BY REV. J. CLARK.

Eternal God! before whose throne
The angels bow with sacred awe;
Thy Son hath made Thy nature known,
And magnified Thy righteous law.

These hearts of ours adore Thy grace,
These lips proclaim Thy lofty praise;
With one accord we seek Thy face,
And grateful Ebenezers raise.

The cause for which our fathers wrought
Is dear to us, and dear to Thee;
Thy glory, not their own, they sought,
And we, like them, would faithful be.

For work performed, for help bestowed,
For souls redeemed, what thanks are due!
Make every church Thine own abode,
And every member staunch and true.

To send Thy truth through all the land,
Give men and meads, O Lord! we pray;
And may we see, on every hand,
Thy kingdom grow from day to day.

Go forth with power; let young and old
Thy triumphs sing, Thy glory see;
And crown with blessings manifold,
The work Thy children-do for Thee.

The Prayer-Basis of Mission Work.

The work of missions has, as its central encouragement and inspiration, the promise of a supernatural presence and power. "Lo, I am with you always, even unto the end of the age," means nothing if it does not mean that in a special sense, an exceptional manner, the omnipresent One will accompany the march of the missionary band.

This we firmly believe is the most emphatic of all the arguments for missions, and the all-sufficient compensation for the self-sacrifices which a true missionary life always and necessarily implies and involves. It is, however, a truth that belongs to the highest altitude both of divine teaching and human experience, that there is but one way for man to command the supernatural, and that way lies through the closet. Real prayer is a divine inbreathing and therefore has a divine outreaching; it is of the essence of the miraculous, and works essentially miraculous results. •

The power of prayer is the perpetual sign of God's working in the human soul and among men. It is the standing miracle of the ages. Upon no one thing does the word of God so frequently and so heavily lay the tress of both injunction and invitation; to no one agency or instrumentality are effects so marvelous both assured and attributed. Nothing marks the decline from primitive piety, and the virtual apostasy of the modern church, more than the secondary place assigned to prayer both in the individual life and in public worship, and the formalism that substitutes liturgical, or, still worse, mechanically tame, stale, lifeless saying of prayers, for prayers found first of all in the suppliant's heart.

We have affirmed that prayer can be interpreted only by conceding a superhuman element. Much of the benefit and blessing that comes to praying souls may doubtless be traced to natural and secondary causes, but in numberless other cases we are compelled either to deny the fact of the answer or else to admit a supernatural factor. If we deny divine interposition, there are events and experience in the actual history of every praying soul which, without that interposition, would be as inexplicable as the deliverance of the three holy children from the furnace, or of Daniel from the den of lions.

Those who are familiar with the biography of Jonathan Edwards must have been struck with the fact that he lived on the verge of the unseen world, and was in peculiar contact and communication with it. From ten years of age, his prayers were simply astonishing, alike for the faith they exhibited and the effects which they wrought or secured. The intellect of Edwards reminds us of a cherub, and his heart, of a seraph. And, therefore, we can distrust neither his self-knowledge nor his candor. His communion with God was neither a dream of an excited fancy nor an invention of an impostor. Yet it was so rapt and rapturous, that the extraordinary views which he obtained of the glory, love and grace of the Son of God so overcome him that for an hour he would be flooded with tears, weeping aloud. Such prayer brought power not less wonderful than that of Peter at Pentecost. His sermon at Enfield on "Sinners in the hands of an angry God," terrible as it was, and delivered without a gesture, was clothed with such unction that it produced effects almost unparalleled. Persons in the audience leaped to their feet and clasped the pillars of the meeting-house, as if they literally felt their feet sliding into ruin.

God chose that one man, in the midst of an apostasy from God that well-nigh wrecked religious society in England and America, to turn, by his prayers, the entire tide of church-life from channels of worldliness and wickedness into a new course of evangelistic and missionary activity. In 1747, Jonathan Edwards pealed out his trumpet call, summoning the whole Christian Church to prayer. In his remarkable tract in which he pleads for a "visible union of God's people in an extraordinary prayer," he refers to the day of fasting and prayer observed the year previous at Northampton, and which was

followed that same night by the utter dispersion of the French Armada, under the Duke d'Anville; and Edward adds, "This is the nearest parallel with God's wonderful work of old in times of Moses, Joshua and Hezekiah; of any that have been in these latter ages of the world."

That trumpet peal to universal prayer, one hundred and forty-two years ago, marks a turning point in modern history, and especially in modern missions. Edwards felt that only direct divine interposition would meet the emergency, and his whole tract shows that he expected such divine working in answer to believing prayer. The results that followed reveal anew the fact of which we need to be practically convinced beyond a doubt, that, if the Church of God will but pray as she ought, every other needed blessing and enlargement will come to her missionary work.

To emphasize this truth is the sole purpose of this article, and to impart that needed emphasis we must go back to Edwards' day and get a sufficiently high point of prospect to command the whole horizon. Only an intelligent survey of the state of the world and the church a hundred and fifty years ago, would reveal the desperate darkness that drove disciples to the mountain tops for communion with God, and keep them on their knees till the light broke forth as the morning.

At the opening of the eighteenth century spiritual declination was so widespread, that a prospect more hopelessly dreary has not alarmed true disciples since the dark ages. Hume, Gibbon, Bolingbroke, the giants of infidelity, were acknowledged leaders in English society. In France, Voltaire, Rousseau and Madame de Pompadour ruled at the royal court, and at the tribune of the people. In Germany, Frederick the Great, the friend and companion of Voltaire, flaunted his deistic opinions and dealt out to his antagonists kicks with his thick boots. "Flippancy and frivolity in the church, doism in theology, lasciviousness in the novel and the drama," these were the conditions that prevailed in England, which Isaac Taylor declared was "in a condition of virtual heathenism," while Samuel Blair affirmed that in America "religion lay a-dying."

And what was the pulpit of those days doing to offset this awful condition of apostasy? Nothing! Natural theology without a single distinctive doctrine of Christianity; cold, formal morality or barren orthodoxy constituted the staple teaching both in the established church and the dissenting chapel. The best sermons, so-called, were only ethical essays, a thousand of which held not enough gospel truth to guide one soul to the Saviour of sinners. There seemed to be a tacit agreement to let the devil alone; instead of Satan being chained so that he could work no damage, it was the church that was in bonds so that she could work no deliverance. The grand and weighty truths for whose sake Hooper and Latimer dared the stake, and Baxter and Bunyan went to jail, seemed like the relics of a remote past, curiosities of archeology and palontology. A flood of irreligion, immorality, infidelity, flooded the very domain of Christendom. Collins and Tindall stigmatized Christianity as a system of priestcraft. Woolston declared the miracles of the Bible to be allegories and myths, and Whiston denounced them as imposition and frauds. By Clark and Priestly, Arrianism and Socinianism were openly taught, and to heresy was thus given the currency of fashionable sanction. Blackstone, the legal commentator, went the rounds from church to church till he had heard every clergyman of note in London; and his melancholy testimony was that not one discourse had he heard among them all which had in it more Christianity than the writ-

ings of Cicero, or from which he could gather whether the preacher were a disciple of Confucius or Zoroaster, Mahomet or Christ!

Archbishop Secker in one phrase gave as "the characteristic of the age" an "open disregard of religion." The bishops themselves led the van in the hosts of the worldly and gay; Archbishop Cornwallis gave, at Lambeth Palace, balls and routs so scandalous that even the king interfered. It was jocosely said that the best way to stop Whitefield in his work of reform was to put on his head the bishop's mitre.

It was such a state of religion and morals, of corrupted doctrine and perverted practice, that bowed true disciples in great humiliation and drove them to God in sheer despair of human help. They felt as David did when he wrote the twelfth Psalm:

"Help, Lord! for the Godly man cease,
For the faithful fall from among the children of men."

Over the entire extent of the Christian Church there began to be little praying circles of devout souls who entreated God once more to pluck His hand out of His bosom and show Himself mighty to deliver.

Of such a character was that little gathering which, eighteen years before Edwards blew that Clarion blast, began to meet in Lincoln College, Oxford; when John Wesley and his brother Charles, Mr. Morgan and Mr. Kirkham, burdened with the awful condition of an apostate church, conferred and prayed together for such a reviving as could come only from the breath of God. Six years after these meetings began there were only fourteen who came together; but, out of that humble meeting where prayer to God was the entire dependence, was born *Methodism*, the mightiest movement of modern times, excepting only the *Moravian*, in the direction of evangelical faith and evangelistic work.

The God of prayer heard these suppliant voices, and Whitefield and the Wesley brothers began to preach with tongues burning with pentecostal flames. They were resisted by a rigid, frigid church; but driven into the open fields and commons, they so reached the masses of the people as they could never have reached them within chapel walls.

It was at this precise juncture that, as has been said, Jonathan Edwards in America, profoundly impressed with the dreadful condition of both the world and the church, urged upon the churches of this country concerted prayer; and across the seas another trumpet peal echoed his own, summoning all disciples to unite in special prayer "for the effusion of God's spirit upon all the churches, and upon the whole habitable earth." The era of prayer was now fairly inaugurated. In England, Scotland, Ireland and Wales, and throughout New England and the Middle States, believers began to pray for a specific blessing and to come together for united supplication.

We have not space to trace minutely the remarkable interpositions of God; but a few salient facts stand boldly out in the historic page. In 1870, under the influence of the Haldanes, Andrew Fuller, Rowland Hill, Sutcliffe and others like them, there came pulsing over the church the mighty tidal wave of genuine revival. William Grimshaw, William Romaine, Daniel Rowlands, John Berridge, Henry Venn, Walker of Truro, James Horvey, Toplady, Fletcher of Madeley—these are some of the men that belonged in this grand apostolic succession that during this period of reformation kept feeding and fanning these revival fires. How was it that, in such numbers and at such a crisis, they were raised up to stem the tide that with relentless momentum threatened to sweep away

every landmark of religion and morality? But one answer can be given: Jehovah of Hosts was conspicuously answering prayer. The full significance of these concerted prayers can never be fully known until eternity opens its august doors and unfolds its sealed book. But we can even now trace to those prayers, at the darkest hours of modern church history, the inauguration of the *new era of universal missions*. Out of these prayers came the establishment of the monthly concert of prayer in 1784, the founding of the first distinctively foreign missionary society of England in 1792, the consecration of William Carey to Oriental missions in 1793, and all the wonderful work of that pioneer who, with his co-laborers, secured the translation of the Word of God into forty different tongues, and the circulation of 200,000 copies, providing vernacular Bibles for 500,000,000 souls, within the space of a half-century!

But this is *only* the tracing of the results of those prayers in one direction. All that modern missions have wrought on four continents and the isles of the sea; all the doors that have opened into every new land of pagan, papal, heathen or Moslem peoples; all the 120 organizations that have been formed to cover the earth with this golden network of love and labor; all the 300 translations of the Bible into the tongues and dialects of mankind; all the planting of churches, mission stations, Christian homes, schools, colleges, hospitals, printing presses and the vast machinery of gospel effort; all the thousands of laborers who have offered to go and have gone to the far-off fields; all the Christian literature created—to supply the demand of awakening minds hitherto sleeping the sleep of intellectual stagnation; who shall say what has not to be attributed to those prayers that from Lincoln College and Paulsbery and Northampton went up to God a century and a-half ago!

We might show, had we space at command, that to those prayers even the details of missionary history are closely linked. For example, take Asia as a continent to be evangelized. To reach its teeming populations the strategy of the gospel struck at the heart of the continent and sought to pierce its vital, working centre, India. England was already there in the East India Company, but that company was virtually the implacable foe to missions, for the unselfish and uncompromising morality of the gospel interfered with a lawless greed that subordinated everything to trade; and so India was really closed to the gospel. The presence there of representatives of an enlightened Christian government had erected new barriers more insurmountable than any that existed before Elizabeth signed that primitive trading company's charter.

But prayer for the "whole habitable globe" included India. And God had heard these prayers and was moving. He had given Britain territorial possessions and political rights in India, and a sceptre over 200,000,000 people. Time was close at hand when in this central stronghold of Brahminism this central field of Oriental missions, Christianity, through that sordid East India Company, was to get a firm foothold. England had an incipient empire in the Indies; this made necessary an open line of communication with the home government in order to maintain an open highway of travel, traffic and transportation between London and Calcutta. Hence, in the providence of God came that political necessity which ultimately determined the attitude of every nation along that highway that was opened through the Mediterranean and the Red Sea. All along that roadway, through great waters, the bordering nations must, if not favorable to Christian missions, at least be neutral.

Those who care to look more minutely into the providential process by which a highway for the gospel was prepared will note how, within ten years after that trumpet call of Edwards, the battle of Plassey occurred, which desecrated to rank among the decisive battles of the world. Robert Clive, the scourge of God, in that conflict settled it that Protestantism, and not Buddha nor the Pope, was to rule in India. Then just one hundred years later the Sepoy rebellion swung the great English power in India to the side of Christian missions and put the great heart of Asia under control of the foremost Protestant and missionary nation of Europe, if not of the world. We have given this one instance with some fullness of detail, as one example of prayer as swaying the balance of national history and a world's destiny. But all we could do was to indicate the bare outlines of that grand march of events which is even now in progress, and whose magnificent movement, if not originated, was marvellously accelerated by the bugle call of the angel of the Lord in response to prevailing prayer!

For thirty years the writer has made the philosophy and history of missions a constant study side by side with the Book of God. Once more with careful and deliberate pen he records his humble but unalterable judgment that the whole basis of successful missionary work is to be found in believing and importunate prayer. Whatever enthusiastic appeals are made to human ears, however compact and business-like our missionary boards and organizations, however thorough and systematic our methods of gathering offerings, it depends primarily and ultimately on prayer, whether the appeals really move men, whether the organizations prove effective, whether the offerings are cheerful and ample. The men, means and measures for a world's evangelization have always been hopelessly inadequate and disproportionate to a world's extent and needs; they always will be while selfishness is lord of even nominal disciples. But what we need is supernatural power; then one shall chase a thousand and two put ten thousand to flight. And this divine working comes only in answer to united prayer. No time is lost in waiting for the Holy Spirit and the tongues of fire. Fire means light and heat for the believer, so that he shall no longer walk in the darkness of doubt or the chill of indifference. Fire means a consuming force that burns away, melts, subdues all obstacles to human souls. Better, therefore, than any new standard of living and giving is a new experience of praying. As surely as believers take their stand on the promises and plead with God as Jacob did, they shall become like him, princes of God, and shall prevail. For a praying church a dying world is waiting.—Dr. A. T. Pierson in *Miss. Review*.

The Offered Privilege.

BY REV. N. O. CLARK, D. D.

The growth of woman's work for woman is a marked characteristic of modern missionary effort, and one of the most hopeful signs of the times. English women organized a society for promoting female education in the East fifty or more years ago, but it was left to American women to organize the first society of direct missionary effort. Their English sisters have not been slow to follow their example, and in one respect to improve upon it,—English women in ever-increasing numbers going out in connection with different missionary societies at their own charges. A year ago we heard of an English lady of wealth, connected with the Society for the Propagation of the Gospel, going out herself to Japan, and defraying the expenses of several others to be

associated with her. In the Annual Report of the English Church Missionary Society for 1888, we learn of twenty unmarried women going abroad in connection with that Society, of whom eight went out at their own charges. In Bishop Matthews' diocese in Northern India we hear of thirty-seven ladies connected with the C. E. Z. M. S., thirteen of whom are honorary,—meaning, by the term, at their own charge.

Our Woman's boards have not been without some examples of like consecration. We may point to a graduate of Mt. Holyoke Seminary from Western New York, for more than twenty years doing mission work in Eastern Turkey; to another devoted Christian woman sharing for the last dozen years in her brother's labors in Northern China; to another who two years since left Wisconsin to take her part in the evangelization of Japan; and to another who last year, from California, went out to care for the women and children at her brother's station in the Madura Mission. It is not for the want of home attraction that these Christian women are in the foreign missionary work, but for the sake of larger service for Christ, to make their sisters in foreign lands sharers with them in the blessings of Christian culture, and in hopes and inspirations of the gospel.

Many women of culture and refinement, longing for something to do, would be welcomed in the mission fields of the American Board; how many we dare not say in Japan, or how many more in India, Africa, and China. In Japan the way is open for such as would be glad to go out for three or four years, to meet the present call for Christian teachers in English. But no time need be lost in any field. While studying the language there is much to do to relieve others, and to become acquainted with the work.

The average expense for the different missions, for outfit and travel, is about \$500; for living expenses for a year from \$400 to \$600, according to location.

The time has come for parents of means to send their children, and for those who have not that privilege to send the children of others, so joining in the common service.

While profoundly grateful for the personal sacrifices, and for the general bestowment of time and thought on the foreign work of hundreds and thousands of Christian women in our land, and for the splendid results that have attended their labors, we cannot but feel that the time is ripe at home and abroad for another grand movement in which Christian women shall take the lead, and beckon men to follow, in order to the final triumph of the kingdom of Christ.—*Life and Light*.

Teach us to Pray.

Do you hear the old petition of the disciples, "Lord, teach us to pray," echoing from country to country? Miss Newton told us of a woman in Peking who begged to be taught the language of prayer, and then prayed "straight on, nearly all night," that she might not forget it. Miss Nassau lately wrote of the joy it gave her to hear an African in one of the river towns ask the unwanted question, How to pray. Dr. Mary Fulton wrote from away up in the unmitigated heathenism of Kwong Sai: "Two old farmers who had walked a long distance came to my brother and asked him to teach them how to pray. They seemed so earnest and grateful." And now the same request from a young African is mentioned by Mr. Thomas W. Roberts, writing from Glimah, in the Carisco Mission. "Of course we are Veí," said the young man, "and do not know how to speak English. You tell us about God and Jesus Christ, and that we should not work on the Sabbath. My eyes are being opened to it. I do not work any more on the Sabbath. *But how do you pray to God?* I want to learn the prayer you say at night and the prayer you say on rising up in the morning. I believe this thing you say about God, but I do not know how to pray to Him." Mr. Roberts answered the young man fully and told him that God could hear all tongues, "the Veí as well as the English, for He made them all," and

though at first inclined to doubt the practicability of prayer in any language except English, his enquirer listened attentively to the Lord's Prayer in the Vul, and after further instruction, with a "So, is it?" and thanks, left Mr. Roberts "with brighter hopes."

If all the Christian women of America should learn to pray "Thy Kingdom come," in the Master's spirit, would not these fly as doves to their windows, and more incense of prayer rise from all lands? Lord, teach us to pray.—*Woman's Work.*

"YOU DO NOT BELIEVE IN FOREIGN MISSIONS?"—
 "You say you do not believe in Foreign Missions; then there are certain things which you cannot believe. (1) You cannot believe that God so loved the world that he sent His Son to save, or that it is His wish that none should perish, but that all should come to repentance. (2) You cannot believe that the Gospel is the power of God unto everyone that believeth. (3) You cannot believe that He was the Son of God, or has any claim to your obedience who said, "Go ye into all the world, and preach the gospel to every creature." For it is clear as noonday that, if you believe these things, then you must believe in Foreign Missions."

THE WORK ABROAD.

Nursamah.

A TRUE STORY.

I first became acquainted with Nursamah about two years ago. I found she could read well, and was fond of it. I took a liking to her the very first time I met her, because she read at once when asked to do so. And when she left that house, I made inquiry and followed her up, and continued to visit her. I found she could sing some Christian hymns, the tunes of which she had learned by hearing them sung on the street. I was really sorry when the time came for her to go to her husband's home, because she would be so far away from me that I could see her only at long intervals. I gave Miss Beggs her name, and she found her and visited her. She often told me (when on a visit to her mother) how much she enjoyed Miss Beggs' visits. I had made her read the parable of the lost sheep just before she left, and she ever afterwards remembered that the one that was away was thought of.

I would send her messages and tracts by the sisters and mother. Once she wrote me a little note, saying she was very anxious to see me. Soon after this she came to her mother on a visit, and I saw her two successive days, and read and talked with her. I remember it was the 11th of Hebrews we read; I was talking on faith, and when the question came up as to what is it that cleanses from sin, none but Nursamah could remember, although they had often heard it before. Her mother had told me she reads the books you gave her, and says, "Mother, why don't we do as the lady tells us and trust in the true God?"

On the 23rd of May one of Nursamah's sisters came to tell me she was very ill and wanted to see me; she said, "She may not live till I get back." She would have me come, for she wants to see her dear friends before she dies. Her baby had lived only a few hours; it was nearly a week or more now, and they wanted we should send the Doctor to her. We could not go at once, so gave her a

letter to the Doctor, and I also wrote to Miss Beggs to go to her, which she did, and I received a note from her, saying "the girl was very anxious to see me." We hurried up and got there in time to hear her last words. She was lying on the ground outside the house, right on the street, screened from the public gaze with a cot and some mats. When they saw us coming, the mother and sister set up such a lamentation, that I feared she was already dead. We found her tossing from side to side, but when they told her "Your lady has come," she fixed her eyes on me. They asked, "Who is it?" She with great difficulty said, "Dear Mrs. DeBeau," and tried to lift her hand to her head. I held her hand in mine, and she grasped mine for some time while I spoke to her. She seemed to hear me and assent to what I said; she soon got restless again and her husband would repeat the name of "Rama, Rama," in hopes, I suppose, that she would repeat it; for they believe if one says Rama or Narina, when dying, it will be well with them. I also heard him remark, "She won't say anything more than what she has already said."

Every now and again her mother and sister would begin to wail and repeat some vain thing to her, or would ask her, "Are you going to leave us? how are we to live without you? my learned sister." "Why did we not take you to our home? we have killed you, yes, we have killed you!" She was taken out of the house, because if she died in the house on a bad day, the house would have to be shut up some weeks; so she, who could not walk the streets in the daytime, and was supposed to keep within the door of the house if the men were round, was now gazed at by all who came to see what was going on. Her other sister coming in, tried to rouse her by saying all sorts of loving things to her; but she said not another word; her eyes were fixed, and they said this in the end; and finding we could do nothing more, we went to Miss Beggs to enquire what she had said to her. In answer to the question, "Are you afraid to die?" she said, "No, she was going to heaven." "Who is there?" "Jesus Christ." "What did He do for you?" "He shed His blood for me." She asked them to sing, and when asked what hymn to sing, she sang the first verse of the hymn, "The love of God." "Behold the love of God! they who learn the meaning will surely see the kingdom of God." It was the hymn, the leaflet of which had been given to her father or brother some years ago, and when I gave her a hymn book, she picked out and sang for me. The Bible woman who accompanied Miss Beggs told me that Nursamah's testimony was very clear.

We could not forget her suffering and discomfort, lying on the ground, with her head on one of her sisters' lap, breathing heavily; but it was such a comfort to know she had hopes of a better world. When I thought she might have been saved if the Doctor had been sent for in time, the next thought would be, how much better that she died, having saving faith; the Lord has done for her far better than any Doctor could. It is a great sorrow to Nursamah's two widowed sisters and mother to have the only joy of their life put out, but it is well with her. I feel the Lord has given us this token to encourage us in our work to keep on sowing the seed, and He will take care of it.

G. DEBEAU.

Of the students at the Seminary, Miss Hatch writes: "Mr. Stillwell has given me the charge of the correspondence concerning the boys, and I have sent a list to Mrs. Dadson, reserving some for myself, that I might apportion names to those who apply directly to me. These

names will be marked in the list as taken, but many of them are simply taken by me until some one applies for them. I must say, the boys are delighted to hear from any of the Circles who write to them, and it is no burden to them—but a great pleasure—to write letters in return. So with the Bible women.

"Miss Stovel is staying with me here (Samulcotts), for which I am glad. They are much better company than one. By your permission she will, I presume, soon be going to Akidu, where I hope she may very soon have a medical lady associated with her. She is able to keep at her books so constantly, that she is making great strides in Telugu. The weather is keeping wonderfully cool for August, and we are consequently in the best of health."

Mrs. DeBeau adds:—"Nursamah's dying words have been told to many. I find that her sisters also have told it, so that many persons ask me about it, and think she must have been sure of heaven to speak so assuredly when dying. I am therefore hoping that good may come of her dying witness, and God may be glorified in this way."

Miss Hatch writes:—"I believe there is many another like her (Nursamah) a believer in Christ, or why, as one of them said to me the other day, 'Why should we leave all our work and sit down here and listen to you whenever you come, if we were not believing?' And they do indeed seem so full of interest, that our hearts are greatly encouraged at times; although they do not as we would have them do, that is, profess His name in baptism."

Observations.

One is astonished to find, after a few months' residence in India, that all the novel sights and sounds, peculiarities of habit and custom, the strange tropical scenery, in fact everything that make an Eastern country what it is, has become so familiar and commonplace. To a Canadian these oriental lands are not inviting. In romantic tales of the East, one reads of the wealth and splendor, little or nothing is said of the poverty and wretchedness. We, who come in our Master's name to help and uplift these people, get an insight into their lives that no ordinary foreign resident can possibly have, and even though our first business is to acquire a knowledge of the language, we have now and then opportunities of studying the people as well. A little talk with one of the native Christians of an evening, is time well spent in more ways than one, both parties are benefited; the people are so eager to help us learn to talk, so pleased when we are able to speak to them in their own tongue, so delighted to be of service, and the missionary is cheered and encouraged when he realizes the difference between those who are followers of Christ and those whose lives are one continual testimony to the power of Satan.

On Sunday afternoons, or at any time when an hour is free, there are English-speaking Brahmans eager to "get a fair knowledge of the Christian religion," which is a laudable desire, but it quite frequently proves that it is fair knowledge of the *English language* these young men are seeking. Government is helping us in a way which would perhaps scarcely be recognized; to obtain a position under government a knowledge of the English language is indispensable, consequently any aspiring Hindu youth must study English. Certain prescribed examinations must be passed, and the English literature laid down in the curriculum is of such a nature that a knowledge of the Bible is a very material help to the student. So we find the young men studying the Bible in English. A young man who has been doing munshi

work for us recently had no knowledge whatever of the Bible until he began munshi work here a few months ago. An old Mahomedan, who called on me one morning, while I was reading with him, said, "Study the Bible, it is the foundation of all English literature, you can never be proficient in English without a knowledge of the Bible."

On every hand this desire for a knowledge of the English language is spreading, and if as a natural consequence the study of God's Word is encouraged by it, may we not hope for great things? He has said, "My word shall not return unto me void, but it shall accomplish that which I please, and shall prosper in the thing where to I sent it."

Several young Brahmans have visited me; some revealed in a very short time their true motive for coming—practice in English conversation, but as I usually inflict my Telugu on them they soon become discouraged. Others show that they are really seeking after truth, that they are dissatisfied with the hollowness of their own religion and are seeking something better; some of them have very shrewd ways of reasoning; in talking with one of my visitors I said, that Jesus Christ, God's Son, our Saviour, had commanded us to "go into all the world and preach the gospel to every creature"; that in obedience to that command we had come, and that His messengers are going forth to all nations to deliver His message. The Hindus, though claiming their religion to be the true one, are doing nothing to proclaim it. The very ones who cling to it so blindly know little or nothing of it, the priests do not think it worth while to step across the street to reveal the mysteries of it, the religious books are in Sanscrit, which very few of the people can read. Everything tends to make the religion of the Hindu a sealed book to him. But, said the young man, "you are paid for this work. If any one will pay me a salary I will go and preach our religion in your land." The laws of caste forbid a Brahman leaving his country, so it is quite doubtful that the words so freely spoken could be made good.

This was just another proof that the religion of Jesus Christ is the only true religion. It is universal, it embraces all mankind, no one need perish who has heard the gospel. The followers of Jesus, in their desire to do His will do not hesitate because of expenditure. They feel highly honored and privileged in using the means given by a loving Father to carry out the command of the Son. All cannot leave their homes to go to the heathen, but in the persons of substitutes all may obey, so they say to those who can go that they will send them, provide for them, and pray for them. I asked the young man if money could buy fathers, mothers, sisters, brothers, friends, congenial society with the blessed privilege of living in the light of the gospel we love in our own native land. Would money induce us to brave a climate that may mean death to our bodies, where to those accustomed to the Canadian climate, existence for eight months of the year is barely tolerable, where reptiles and insects aggravate the heat, and where deadly pestilence lurks in air and water?

The money given to missionaries is no inducement whatever to brave the inconveniences of an Indian life. I cannot conceive of any European or American living in India from choice. An English official whose salary for one month equals or exceeds that of a missionary for a year, does not stay one hour longer than he finds it necessary to make it possible for him to retire.

"The kingdom cometh not with observation." Here in India a foundation is being laid on which a glorious

superstructure will hereafter rise. The work of missions and missionaries cannot be estimated by the number of conversions and baptisms. The work of sapping and mining is going on; the time is coming when the gigantic systems reared by the craft of man, to deceive his fellow, will crumble in ruins, to be supplanted by the everlasting temple of the living God.

A. E. BASKERVILLE.

A United India.

This is the aim of British thought and effort, though it is difficult to bring about when we consider the number of distinct nationalities, the different religions, the discordant prejudices and the diverse customs and languages included in this country.

Just now there is the appearance of union, but it is only external; peace however is kept by the strong arm of English law.

The Hindoo National Congress movement when first started directed its attention towards social reform, now political agitation and representative government seem to be the goal of its efforts. Only five or six per cent. of the people of India can read or write, consequently they are not yet ready for the ballot. It has been well pointed out, that there can be no united political action without a measure of social union, which the caste system now prevents.

The only true unifying power is Jesus Christ. If the Hindoos take Him, they will be united in heart and life.

A PULMAN CAR.

This is the vehicle in which we ride from Tunni to Co-canada, not one of those magnificent rolling palaces in which some of you ride in America, but a pony carriage pulled by natives. The distance of 46 miles is covered in ten hours; the first ten miles is rather pleasant, the next stage rather tedious, the third stretch very tiresome, white in the last we are tired out.

WE MET AGAIN.

The first time was in the Town Hall in Woodstock, where revival meetings were in progress, conducted by students of the College. I had charge of the Sunday night meeting, which was a crowded one, mostly young men; the tide of salvation was flowing, souls were seeking the Saviour. Many remained to the after-meeting; a hymn was sung, then a young man arose, and in a few well chosen words, invited souls to Christ. Six years afterwards I was preaching in Co-canada, the church was full; Europeans and Eurasians inside, and natives crowding round the door. In the after-meeting, a young man testified of the power and love of Jesus; it was the same young man; we met, recognized each other. I learned his name, Mr. Bird (a Plymouth Brother), who now has charge of some schools for native children in Coimbatore.

FAMINE.

This is in the Gangam district, north of this place. For months, a procession of ox-carts, laden with grain, has been passing our house, bound to the famine district. In one day, 3,500 ox-carts came into Tunni. Think of the dust they make.

Festilence has followed famine; in one week 1500 persons died of cholera in the Gangam district. We see sad sights; the other night two died of starvation under the Tunni bridge, and the other day we saw a man who had fallen down dead under the bridge; he had no food, had walked until tired out; his stick and rice pot were on

the ground near him, no one was paying the slightest attention to him. Of course we give away food and rice, but cannot reach all.

BAPTISM.

Upon returning from the half-yearly Conference of Missionaries at Co-canada, I found a young man awaiting baptism; he had come with the preacher some 40 miles.

VERBAL INSPIRATION.

Whatever be our theory of the inspiration of the Scriptures, there can be no doubt but that we firmly believe in verbal inspiration while preaching in Telugu, and so the Lord can not only give thoughts, but words also, which He does in answer to prayer.

TIGERS.

The number of cattle destroyed by tigers and cheetahs in the Madras Presidency, in three months, are as follows:—Bullocks, 671; cows, 778; calves, 273; buffaloes, 212; sheep, 80; goats, 145; horses, 21.

RAIN.

After a scarcity of rain in this section for more than two years, the monsoon at last brought abundance, which has filled the tanks and irrigating ditches. How glad the hearts of the people are, and yet the land is full of idolatry and wickedness; but will not God in like manner send spiritual blessings in answer to the prayers of His people?

R. GARRSIDE.

Tunni, July 29, 1889.

Students in Samulcotta Seminary.

THEOLOGICAL DEPARTMENT.

Senior Class.

- | | |
|----------------------------|-----------------------------|
| 1. <i>Ji Pal Das,</i> | 4. Chilla Meshac, |
| 2. <i>Dukka Amrutalal,</i> | 5. <i>Karuturi Solomon,</i> |
| 3. <i>Pasala Samuel,</i> | 6. <i>Chinna Samuel.</i> |

Junior Class.

- | | |
|----------------------------|---------------------------------|
| 1. <i>Nakka David,</i> | 6. <i>Morta Prakasm,</i> |
| 2. <i>Morta Cornelius,</i> | 7. <i>Palakurti Gnananandam</i> |
| 3. <i>Bellam Lazarus,</i> | 8. <i>Potulu David.</i> |
| 4. <i>Bellam Thonas,</i> | 9. <i>† Mutyala Benjamin.</i> |
| 5. <i>Kamakuri Noah,</i> | |

BIBLE DEPARTMENT.

Senior Class.

- | | |
|---------------------------------|--------------------------|
| 1. <i>Palipi Ramasami.</i> | 6. <i>† Parasa John,</i> |
| 2. <i>Komuguri Peter,</i> | 7. <i>Venkatara,</i> |
| 3. <i>Pantakani Gnananandam</i> | 8. <i>* Latchmayya,</i> |
| 4. <i>Palukurti Moses,</i> | 9. <i>Palukurti Mary</i> |
| 5. <i>† Vanga Krupanandam,</i> | |

Middle Class.

- | | |
|-----------------------------|-----------------------------|
| 1. <i>Tuluri Isaac,</i> | 9. <i>Pamu David,</i> |
| 2. <i>Afla Prakasm,</i> | 10. <i>Pamu Jacob,</i> |
| 3. <i>Gardipi Joseph,</i> | 11. <i>Palukurti Aard,</i> |
| 4. <i>Palaparti John,</i> | 12. <i>† P. Benjamin,</i> |
| 5. <i>B. Barnabas,</i> | 13. <i>Parasa Enoch,</i> |
| 6. <i>Geddala Samuel,</i> | 14. <i>* Micah,</i> |
| 7. <i>Yesu Dasu,</i> | 15. <i>* V. Ramanajaya.</i> |
| 8. <i>Ventru Cornelius,</i> | |

Junior Class.

- | | |
|---------------------------------|---------------------------|
| 1. <i>Yoddi Mark,</i> | 9. <i>* K. Samsan,</i> |
| 2. <i>† Katuri Satyanandam,</i> | 10. <i>* T. John,</i> |
| 3. <i>Anaparti Nagayya,</i> | 11. <i>M. Solomon,</i> |
| 4. <i>Kordali Anandam,</i> | 12. <i>* † K. Jacobu,</i> |
| 5. <i>Anguluri Poturazulu,</i> | 13. <i>* C. Samuel,</i> |
| 6. <i>* T. Lazarus,</i> | 14. <i>T. Yesu Dasu,</i> |
| 7. <i>* K. Peter,</i> | 15. <i>* K. Isaac.</i> |
| 8. <i>* K. Chitragilvi,</i> | |

PREPARATORY DEPARTMENT.

Senior Class.

- | | |
|------------------------|---------------------|
| 1. * P. Sattia; | 7. * M. Neukazza, |
| 2. + * K. Gnananandam, | 8. * V. Tiropanyam, |
| 3. + * Y. Joseph, | 9. * D. Moses, |
| 4. * V. David, | 10. + * K. Samuel, |
| 5. * P. Lazarus, | 11. * K. Daniel. |
| 6. * A. Reuben, | |

Junior Class.

(Students' Wives.)

- | | |
|----------------|---------------|
| 1. Kotomma, | 6. Sharamma, |
| 2. Latchmamma, | 7. Elizabeth, |
| 3. M. Mary, | 8. Martha, |
| 4. Sesamma, | 9. Nancy. |

* New students; † Students with wives. Students whose names are in italics are taken.

N. R.—The following are the names of last year students who are not here this year.

1. Nitta Philip, expelled.
2. Pantakani Samuel, preaching.
3. Mangam Samuel, died.
4. Palipé Luke, died.
5. Burapalli Samuel, preaching.
6. Nitta Moses, not returned.
7. R. M. dural, in Rangoon.
8. Terapalli Appanna, father died, therefore did not return.
9. Uba James and
10. Venkata Reddi, dismissed on account of inefficiency.
11. Tirapalli Daniel, preaching.
12. Tiplala Bangaria, dismissed on account of inefficiency.

The Seminary opened this year July 1st, with seventy-four students, including students' wives, and K. Daniel, whom the students are supporting.

Miss Hatch will conduct all correspondence with Circles desiring information about any of the students.

Samulcotta, July 11th, 1889.

J. R. S.

Samulcotta.

DEAR MISS BUCHAN, — We are glad to inform you that Misses Baskerville and Stovel have passed their first examination in Telugu. They both did excellent work.

J. R. STILLWELL.
S. J. HATCH.
JOHN CRAIG.

July 30th, 1889.

THE WORK AT HOME.

WOMAN'S BAPTIST FOREIGN MISSIONARY SOCIETY OF ONT.

The Woman's Baptist Missionary Society of Ontario will hold its annual meeting, in the Woodstock Church, on Thursday, and Friday, Oct. 24th and 25th. Friday, Oct. 25th, is the day devoted to Foreign Missions. Circles will please remember, when appointing delegates, that no one, who contributes less than one dollar a year, is entitled to vote on questions concerning the Woman's Foreign Missionary Society. The election of president will be by ballot.

N. DAVIES,

Rec-Sec., W. B. F. M. S.

Delegates to the Woman's Annual Meeting at Woodstock, are requested to forward their names and addresses, before Oct. 8th, to Mrs. D. K. Clarke, College, Woodstock, Secretary of the Billing Committee.

For R. K. Certificates apply to Miss F. Lobb, 140 Winchester St., Toronto.

W. B. M. Union of the Lower Provinces.

DEAR LINK.—This year I write you from the capital of New Brunswick, which stands on the bank of the beautiful St. John river, and up which many of us found our way last Thursday to our annual gathering. The river is said by many to equal the Hudson in scenery; and it seemed to us that its beauty could not be surpassed, at least in places. But the annual meeting means work, and it is this to reach your readers in time for the September number, I must leave the scenery; and tell you a little of what our Union has been doing during the past year, and what it hopes to do in the year upon which we are just entering.

Our Freewill Baptist brethren kindly placed their church at our disposal, and all the sessions of our Union were held there.

On Saturday afternoon the sisters met for a half hour of prayer, and then the chair was taken by Mrs. Parsons, the Vice-President. After the minutes of the last meeting were read and adopted, the Secretary read a letter from Mrs. Williams, President of the Union, regretting her inability to be present, and also that the state of her health obliged her to resign her position. This was received with universal regret, and, on motion, the Secretary was asked to write to Mrs. Williams, assuring her of our deep sorrow at her enforced resignation, and assuring her of our sympathy with her in her illness.

During the five years of our Union, Mrs. Williams has been untiring in her zeal and devotion to the work, and we doubt not but that the prayers for her recovery will be many and earnest.

The election of officers for the ensuing year resulted in Mrs. J. W. Manning, of Halifax, being chosen President, Mrs. John March, of St. John, Secretary, and Mrs. Botsford Smith, of Amherst, Treasurer. The rest of the officers were re-elected. The Secretary's address, as usual, was full of thankfulness for the past, and hopes for the future. Our missionaries have been kept in health, and in answer to the appeal sent from India, four young ladies have offered themselves for the foreign field, Miss Fitch, Miss McDonald, Miss Jackson, and Miss Sleep. Miss Fitch was with us, and will proceed to India this autumn with our new missionaries, Mr. and Mrs. Higgins.

The Treasurer's report showed an increase in the contributions of between four and five hundred dollars over last year.

The Union had devoted the sum of \$900 to the purchase of school buildings in Kimidy. The Board not being ready to purchase just at present, it was, on motion, decided that this sum of \$900 be used towards the purchase of the new property at Visiagnarum.

The estimates for the coming year are as follows:	
For purchase of property at Visiagnarum	\$2000 00
Ladies' Salaries	1500 00
Miss Fitch's Travelling	450 00
" " Outfit	250 00
Female helpers	200 00
Travelling expenses on field	75 00
Schools	200 00
Books and Tracts	30 00
Literature for Home distribution	35 00

Total \$4740 00

Reports from the Provincial Secretaries showed that the work had increased not only in the added amount raised but in the increased attendance and interest.

The report of the Advisory Committee on Home Mis-

mission Work, showed that while not as much had been raised for Home Missions as had been hoped at the beginning of the year, yet that the Societies generally were taking up the work.

The sum raised for Home Missions during the year was \$481.81.

The report urges upon the sisters, the continuance of this work in the North-West, in the Grande Ligne mission, and in our own Provinces.

The Treasurer here announced that the sum of \$100 had been handed her since her arrival here, a thank-offering from the Wolfville Aid Society, because that another from among them was going out to the foreign field.

Notice had been given last year to amend the Constitution so as to define the duties of Corresponding Secretaries, which was done, and Article IX. will hereafter contain just what we needed concerning those officers.

The meeting on Monday afternoon was a grand success, a half hour of prayer was followed by the reading of the Scripture by the President, and prayer by Mrs. Martell.

In the absence of the usual address, our new President, in a few earnest words, spoke of the greatness and the gladness of the work, the rich blessing of the past, and the bright hope we had for the future. She gave as our motto for the coming year I Cor. xv. 5-8, which she asked should be taken home to the different Aid Societies.

Then followed an address of welcome from Mrs. Spurdin, which was replied to by Mrs. Higgins, of Wolfville.

Letters from our missionaries spoke as usual of the seed-sowing during the year, and the longing for helpers to be sent from home.

Greetings from the Free Christian Baptists were extended by Mrs. Bancroft, in an address which was listened to with great pleasure, and replied to by Mrs. Allwood, of St. John.

The chief interest of the meeting centered in the addresses of our new missionaries, Mr. and Mrs. Higgins and Miss Fitch, who expect to leave us in September, for India. Very touching were the words spoken. The two ladies gave an account of the way by which they had been led to give themselves to this work. Mrs. Higgins said that since her conversion there had been times when she had longed to devote herself, body, soul and spirit, to Christ, and now she hoped that His will in her might be carried out to the very letter. She desired to go not only from love to Jesus but from love to the heathen.

Miss Fitch could not say that she had always wanted to go. It was about a year ago, when listening to an address from a missionary among the North American Indians, that her heart was stirred for those perishing for lack of Christ, and then her thoughts turned to our own work, and though the struggle had been a long one, yet trusting in Christ, she felt she could do now what a while ago it would have been impossible for her to do.

We had also an address from our missionary, Mrs. Currie, whose heart is as much in the work now as when she was in India, and who though unable to return, yet is doing all she can to further the work at home.

This is but a hurried sketch and an imperfect one of the meetings, which seem to grow in interest year by year.

The addresses will, most of them, appear in the report, which we fancy will be even more eagerly sought for this year than before.

I forgot to mention the greetings from the W. O. T. U. by Mrs. Sampson, which were replied to by the Presi-

dent. There is such a close connection between the work of the W. O. T. U. and our W. M. A. Societies, that it is but fitting we should confer the one with the other, and stand shoulder to shoulder in the work.

Mrs. Steadman, Corresponding Secretary of the Maritime Provinces, also presented the World's Petition of the W. O. T. U., which was laid on the table for signatures. Many of us had signed this before, but those who had not would gladly do so.

I close with some lines from our Corresponding Secretary's report:

"So shoulder to shoulder we'll steadily move,
The banner lift high as we go;
Bliss in Jesus we never need fear,
'Tis He who does conquer the foe."

Dartmouth.

A. E. J.

Associational Meeting.

The Woman's Missionary Meeting in connection with the Eastern Association of Nova Scotia, was held in New Glasgow on Monday afternoon, 16th September. Miss Johnstone, of Dartmouth, presided. The exercises began with the singing of that grand old hymn, "All Hail the Power of Jesus' Name," followed by prayer, by Mrs. P. R. Foster, and reading the Scriptures by Mrs. Dykeman. The sisters present from the different Aid Societies then gave very interesting verbal reports of the work done. Mrs. Clark and Mrs. Walker, from Antigonish, were grateful for the past, and hopeful for the future, though they number but ten in their Society.

Mrs. Brown, of East Onslow, reported interesting meetings. They have a Knitting Circle in connection with the Aid, which brings in quite a sum. West Onslow was represented by Mrs. Gunn, who said their meetings were regularly held, and well attended. The mite boxes were in use, and had proved a blessing both in the Aid meetings and their own family. A Mission Band had been organized, at which they had raised more than eight dollars. Belmont had also a Mission Band.

Miss Whitman, of Canso, spoke of the faithful few who were carrying on the work, and hoped for greater zeal in the future.

Mrs. Layton and Mrs. Foster reported a grand society at Great Village. A Mission Band had been organized, and eleven mite boxes given to the children. The Band had also given a concert which realized \$28.75. Mrs. Foster urged upon the sisters a greater consecration in this work.

Mrs. Reese, from Truro, reported a meeting of their Aid Society the first Wednesday of every month. Last year they raised \$99. They had adopted the envelope system.

Mrs. Smith said that Amherst had better meetings and raised more money during the first year than ever before. The best way to get the sisters interested is by personal word one with the other. To work and pray until some one becomes a worker. One sister had brought a new member for three month's in succession. Over \$100 had been raised for Foreign Missions, and \$40 for Home, but we should never rest satisfied until we raise as much for Home as Foreign fields. The mite boxes are being used and proving a blessing.

Mrs. McGregor reported for Hantsport Society. They use the mite boxes for Home Missions.

Mrs. Brown spoke of Miss Fitch, who is so soon to go to India as our missionary. She had known her for years, and all were glad to hear, as we had been grieved that Miss Fitch had been unable to meet with us.

Mrs. A. Ree, of the Presbyterian W. A. Society, spoke of their work in connection with the mission bands, and in connection with the Trinidad Mission.

Several of the sisters spoke of the Home Mission work and it was unanimously agreed that the collection, amounting to \$7.27, be given towards the debt of which Bro. Cahoon had spoken. The North-West and Grande Ligne Missions, and our responsibility with regard to them, was dwelt upon by several sisters, and with reference to the latter, Mrs. Smith, who had met one of their workers this summer, spoke of one simple way, in which we could aid by sending donations towards furnishing the school building, to Mrs. Miner the Preceptress. Gifts of money or any bright article that will help to make the building more homelike. Surely out of the abundance of the homes here, some might be spared.

Miss Johnstone spoke of the request made by our missionaries, that we remember them in prayer every Saturday evening at the hour of nine, and Mrs. Brown suggested that where there were young people, the mother instead of praying in secret, should kneel with the children and altogether commend the workers and the work to the Father's care.

In discussing our Associational gatherings, it was on motion resolved that, "Each Society belonging to the churches comprising this Eastern Association, appoint one or more delegates to represent them at the next Annual Meeting of the Association." This it was thought would ensure a larger attendance and give greater interest to the work.

One sister spoke of the difficulty of getting members to take part in the meetings, and Mrs. Dykeman added, that she was glad to say that in New Glasgow, every sister was ready and willing to do her share.

The meeting came to a close at 5.30, with prayer and the doxology. Although more than two hours had been spent in this service, it was felt to be none too long, the presence of the Master was felt, and all came away the richer.

NELLIE MCKELVIE, Sec.

News from the Circles.

At the Eastern Association held in Sherbrooke in June, an Association Society was formed, and it was resolved to hold a meeting early in the Fall. This meeting was held at Dixville, Aug. 21st. The meeting was fairly well attended, and not without profit. Miss Edwards, of Sherbrooke, the President, conducted the meeting.

Reports from the different Circles were read, showing that several had revived and reorganized, and Mission Bands formed. The reports gave much cause for encouragement. A discussion then followed as to the best plan for organizing and conducting Mission Bands. Two points, especially, were dealt with: the need of a thoroughly consecrated leader, able to win and interest children, and the necessity of utilizing the working powers of the children.

The meeting then adjourned, to partake of a bounteous tea kindly provided by the ladies of the Dixville Church.

At 8 p.m. a platform meeting was held. Addresses were given, bearing on the work both at home and abroad, by Messrs. W. L. Palframan, of Barnston; J. Lorimer, of Gregory Plain, Vt.; L. S. Hughson, Coaticook, and J. W. Gregory, Dixville. Special mention must be made of an interesting address by Mrs. Lorimer, of Vermont, respecting the various agencies employed in missionary work, and the need for consecrated effort on the part of every Christian.

Miss Hayes, of Saxton's River College, read with much feeling a piece entitled, "Dying! and no man careth for their souls."

Between the addresses, suitable music for the occasion was well rendered by willing voices. A collection was taken up, amounting to \$6, which sum was placed to the credit of the Dixville Circle.

STRATHROY.—The members of the Home and Foreign Mission Circles in connection with our Church, held a social re-union in the Lecture Room, last Wednesday evening, September 4th, which will long be remembered by those present as a most enjoyable and profitable meeting. After the opening exercises we had a short programme consisting of sacred music and readings, but the address by Mrs. Pearce deserves special mention. The speaker showed the rapid progress made in Foreign Mission work during the past few years, and earnestly besought us to consider the relation which women bear to the work of missions. A New York paper in referring lately to what has been done by Missionary effort on the Dark Continent, says, "Women have certainly borne their share of the trials and privations of pioneer work in that country," and it has ever been so. Women have always taken their place, and done their part in the work of evangelizing the world.

In referring to Home Missions, the speaker said, "We so often give our whole attention and sympathy to the Foreign field, to the exclusion of the work at Home. We may find greater hardships and sufferings, perhaps, than any experienced by those in foreign countries among the missionaries who carry the "light of the gospel of the Son of God" to the darkened ones in our own country. Some vivid pictures were drawn, showing how some true and brave hearts, even in our own Canada, had been over-burdened in the work of caring for the souls of others, and after a vain struggle against want and privation, had gone to their rest. The fact was impressed upon us, that a little help given to weak churches on the Home fields now, meant support for the Foreign work in the near future. Reference was made to a meeting held in London several years ago, to decide as to the possibility of raising a certain sum among the Baptists of this country for the purpose of extending the work in India. Among others present at the meeting was Mr. Bates, whose memory is indeed "blessed." As some appeared unwilling to advance the means necessary, Mr. Bates rose and said, "Brethren, I have given my children to the mission cause. I have saved \$500 against a time when I may need it, but the Lord who has cared for me thus far, can take care of me to the end. He has my children, why should I withhold my money? I give the \$500 to the work in India." It is needless to say, Mr. Bates' noble gift was followed by many other contributions, and so the necessary amount was raised. At the close of the address refreshments were served, after which a collection was taken up. Proceeds, \$3.55, to be applied to the fund for fitting out a box for Grande Ligne.

ANNA M. L. DAYFOOT,
Sec. pro tem.

New Circles.

DRUMBO.—On Home Mission Sunday a Foreign Mission Circle was organized by Miss Annie Hatch, of Woodstock. Officers:—President, Mrs. J. Pine; Vice-President, Mrs. O. W. Patton; Secretary, Miss J. J. Pine; Treasurer, Miss Susie Curry. Membership at present, 14.

FOREST.—A Mission Band, "Forest Willing Workers," organized June 29th, with a membership of 18. Officers: *President*, Rev. J. W. Kelly; *Vice-President*, Mrs. J. P. Burns; *Secretary*, Norine Macken; *Treasurer*, Ella Parvin. Fair attendance and good collections reported. A scrap-book made and sent to Mrs. McLaurin for the Telugu box.

YOUNG PEOPLE'S DEPARTMENT.

A PRAYER.

Thou gracious Being, ever near,
My step to guide, my heart to cheer,
O fill my soul with Thy great love,
And may I now Thy promise prove.

Point to the place, show me the land
Where Thou wouldst have Thy servant stand
To preach the gospel of Thy grace
To sinners of whatever race.

Tuni, India.

R. G.

The Box for India.

"Those Bands which contributed to this Box will wish to know that their parcels were safely received. Some know already, and others, who wrote nothing, heard nothing. The response to the invitation to help was generous, the articles, as a rule, suitable, and came in good order. The box from Oshawa was especially valuable. The slates and pincushions were not so happy a selection as the other things. Ten thousand miles of land and sea, with the rough handling involved, will likely be too much for a good many of the slates, and anyway they are nearly as cheap in Ocanada as in Canada. And what would Utchama do with a pincushion, seeing she uses no pins? A respectable Telugu girl will be very prettily and modestly dressed without the aid of a single button, hook, pin, buckle, tape or string of any kind. She is clever at tying corners into a neat little knot, and has a deft way of twisting and tucking in that suffices for the rest. Christian girls wear high-necked jackets, so need one button or hook.

It is for the boys we asked for buttons. One does sometimes see a rent pinned (?) together, but with pins that grow on the thorn tree, and are not saved for another time. But never mind, there is no loss. The pretty bits of crazy work, intended for cushions, will make lovely bags, and the few that are made up will be nice for Miss Folson's Eurasian girls. I smile at the thought of how black eyes will sparkle, and the merry laugh go round, at the idea of having a "pitchie-punnee" (crazy-work) bag!

The supply of English Bibles will last a long time. So very few of our Telugus read English yet. Those who can, delight to own an English Bible, and some will be needed in the Eurasian school. Indeed, the contents of that big box will make many glad hearts among the dear Telugu boys and girls; and oh, that each one who gave something for it, may know in their heart the blessing of the Master's precious "Inasmuch."

One thing more. Bands must not expect that their contributions will be separately acknowledged from India, for as we had to break up parcels in order to pack to advantage, it will be impossible to tell who sent what, save as articles are marked. Where a parcel was addressed

to an individual, we did not, of course, undo it. Below are names of Bands and others contributing:

Mid-Lothian, Mrs. Whelpston, parcel; Grosvenor St., London, parcel; Talbot St., London, parcel; Dixie, parcel; King, parcel; Springford, parcel; Bright, box; Durham, parcel; Sarnia, box; Blenheim, parcel; Tecumseh parcel; Cheltenham, parcel; Harrow, parcel; Uxbridge parcel; Forest, scrapbook; Oshawa, box; Hamilton, box; Guelph, parcel; Aylmer, box; Brantford (E.W.), parcel; Gobles, roll scripture pictures; St. Marys, parcel; Mrs. Webber, Hamilton, parcel; Misses Carryer, Woodstock, parcel; Mrs. Laine, Miss Young and Mrs. Newman, of Toronto, a parcel.

M. B. McLaurin.

Woodstock, Ont.

More about India.

In my last talk with the boys and girls who read the LINK, I tried to make you see India as our missionaries see it! Not the country, but the people living in it who need a Saviour from their sins. In a paper written for the Missionary Conference of 1888, we find the prayer of a scholar in an Indian mission school. She said, "O Lord hear my prayer. For ages dark ignorance has brooded over our minds and spirits. Like a cloud of dust it rises and wraps us round. We are like prisoners in an old and mouldering house, and we have no strength to get out. Bruised and beaten we are like the dry husks of the sugar-cane when the sweet juice has been extracted. Criminals confined in jails are happier than we, for they know something of Thy world. They were not born in prison, but we have not for one day, no not even in our dreams, seen Thy world, and what we have not seen we cannot imagine. To us it is nothing but a name, and not having seen Thy world we cannot know Thee its maker. We have been born in this jail, we have died here and are dying. O God of mercies our prayer to Thee is that the curse may be removed from the women of India."

You may not all understand just the meaning of this prayer without asking mamma to explain. One thing you will all know is that the heart prompting such a prayer must have been very sad. If the mothers of India are like this one, the children there must share in their sorrow.

Every home is dark indeed if Jesus is not trusted and loved by those living there. Every heart all over the world is dark if Jesus, the Light of the World, is not in it. Our missionaries in India are far down in the darkness holding their lights that others may be guided to Jesus. They see precious souls perishing every day with nobody to tell them the way to be saved. They cry unto the Lord for more helpers, more teachers, more missionaries. God hears the prayers and will answer soon. But these missionaries do more than pray. They write stirring letters home about the great famine for the Bread of Life, and beg all who love Jesus to give up something for His sake that their missionary offering may be more. They also help to answer their own prayers by giving largely themselves. Yes, they make such noble sacrifices that our gifts seem as nothing in comparison. Do you wonder that the Lord is richly blessing them? Boys and girls, do not you want to make some real sacrifice for this work? Think it over for yourself, each of you, and pray that God may show you something to give up that the people of India may hear about the Saviour who has saved you.

SISTER BELLE.

347 McLaren Street, Ottawa.

The Key That Unlocked The Heart.

"Sir," said an old man one day to a minister, "would you like to know how it was that I, an old gray-headed sinner, was instrumentally led to become a Christian?"

"Yes," replied the minister, "I should very much like to know."

"Well, sir, I was walking the street one morning, when I met a bright eyed boy. The little fellow stepped up to me, and in the most polite manner imaginable, said: 'Please, sir, will you take a tract? and please, sir, will you read it?' Now I had always hated tracts, and when any one offered them to me I generally got angry, and shame to say it, I sometimes swore dreadfully at them. But that 'please, sir,' overcame me that morning. I could not swear at that gentlemanly little fellow, with his kind 'please sir.' No, no; so I took the tract and thanked the boy. As I had promised him that I would read it, I did read it. By God's mercy, the reading of that tract led me to see that I was a sinner. It showed me that Jesus Christ was my only Saviour. That 'please, sir, was the key' that unlocked my hard old heart."

A Little Story for Little Folks.

Four little boys sat on the ground, tailor-fashion, each with a pointed stick, marking in the sand. "We're pretending we are Telugu boys. See? This is the way they do in school," said one. "A, B, C," chimed in little Fred, while he scratched his big crooked letters in the sand. "I'm going to make figures," said another; "and I can write my own name," said the third. Thoughtful little Ernie spoke not a word, but slowly and carefully wrote "G. O. D." "O, that's wrong—said the boys—you mustn't write that, Ernie, Telugu boys never do; they don't know anything about God and they can't write it." "But they can learn," said Ernie. "O, but they can't learn—said the boys—because their teachers don't know." "Then I must go and teach them" answered the little boy, "because I do know about God." "You go, said the boys, a little fellow like you? But you can't go; it's a long, long way from here, ever so far." This was too much for the little missionary; he hung his head, and the big tears dropped in the sand, while the chubby fingers slowly rubbed out the letters they had made. The boys said, "Ernie's crying because he can't go away to the Telugu land to show the boys how to write 'G. O. D.'"

Walkerton.

I. B.

Miss Buchan wishes to call attention to the following articles of the constitution:—

Article III.—Any woman shall be held and deemed a member of this Society who contributes one dollar a year.

Article IV.—The Officers of this Society shall be a President, two Vice-Presidents, Recording Secretary, Corresponding Secretary, Treasurer, Auditors and Central Board (consisting of not fewer than thirteen nor more than twenty-one members, including the President and Recording Secretary), who shall be members *ex-officio*, and all these officers shall be elected by the Society by ballot at its Annual Meetings. The Corresponding Secretary and Treasurer, being nominated by the Central Board, shall meet and vote with members of the Board.

WOMAN'S BAPTIST FOREIGN MISSIONARY SOCIETY OF ONTARIO.

Receipts from Aug. 26th, to Sept. 21st, inclusive.

Owen Sound, M. C., \$14; Oxford West, M. C., \$8; London, Grosvenor Street, M. C., \$8.25; Eversley, M. C., \$3; Westover, M. C., \$8.65; Stouffville, M. C., \$5; Hartford, M. C., \$12; London, Talbot Street, M. C., \$29.10; Harrison, M. C., \$2; Bridgenorth, M. B., \$18.40; Blytheswood, M. C., \$1.63; Ingersoll, M. C., \$7.25; 2nd Markham, M. C., \$8; Hagersville, M. C., \$2.35; London, South, M. C., \$6; Forest, M. C., \$3.75; Beachville, M. C., \$2.05; 2nd King, M. C., \$2.34; let Houghton, M. C., \$20.43; Mrs. Clinton Foster's Missionary Box, 57c.; St. George, M. C., \$33.73; East Oxford, M. B., \$9; Mrs. A. Welstead Montrose, 73c.; Strathroy, M. C., \$14.50; Archie O'Neill's savings, \$2; Smith Line, M. C., \$21; (Of this \$10.15 from Circle Mission boxes, 95c.; Thankoffering, Miss A. W., \$2; Mrs. M. M., \$1.90; Children's Mission Party, \$6). Bethlehem, M. C., \$5; Bloomsburg, M. C., \$4.50; Toronto, College Street, M. C., \$9.80; (for the support of Lydia). Galt, M. C., \$8; Mrs. H. McConnell, \$18; (for the support of a boy in Samulcotta Seminary, to be called Jacob). Total, \$283.03.

Mrs. JESSIE L. ELLIOTT, Treas.

231 Wellesley Street, Toronto.

The Treasurer's books will be closed for the year on Thursday, October 10th. All remittances to appear in this year's report will have to be in before that date.

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

Receipts from June 19th to September 19th.

Montreal, F. R. Church, \$18.70; Clarence, \$10; Ottawa: \$10; East Templeton, \$10; Olivet, Montreal, \$7.50; Peter Stewart, per Miss Frith, 50c.; Athens, \$1; Kingston, \$13; Onabruick Centre, \$8; Brockville, \$10; Sherbrooke, \$10; W. Winchester, \$5; Osgoode, \$10; Rockland, \$8; Kenmore, \$10; Daleville, \$32.14; Phillipsville, \$5; Delta, \$10; Almonte, \$38. Total, \$193.84.

MARY A. SMITH, Treas.

2 Thistle Terrace, Montreal.

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 be fully met.

ADDRESSES OF PRESIDENTS, SECRETARIES AND TREASURERS:

Of Ontario: Pres. Mrs. M. A. Castle, McMaster Hall; Toronto; Sec. Miss Buchan, 165 Bloor St. east, Toronto; Treas. Mrs. Jessie L. Elliott, 231 Wellesley St., Toronto; Mrs. E. W. Dadsen, Sec. for Bands, Woodstock, Ont.

Of Quebec Province: Pres. Mrs. T. J. Claxton, 461 Upper St. Urban St., Montreal; Miss Nannie E. Green, Cor. Sec., 478 St. Urban St., Mont.; Treas. Mrs. M. A. Smith, 2 Thistle Terrace, Montreal.

Lower Provinces. Pres. Mrs. J. W. Manning, 26 Robie St., Halifax, N.S. Sec., Mrs. John March, St. John, N.B.; Treas. Mrs. Botsford Smith, Amherst, N.S.

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

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