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The Canadian Missionary Link

CANADA.

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

INDIA.

Vol. XIII, No. 4.] "The Gentiles shall come to Thy light, and kings to the brightness of Thy rising."—Is. lx. 3. [Dec., 1890.

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It is gratifying to know that our new missionaries, Brethren McLeod and Barrow, and Mrs. McLeod, arrived safely in Madras, October 14. By this time they have, doubtless, reached Cocanada, and settled down to the arduous task of mastering the language. They will have the sympathies and prayers of our readers during this trying period.

THE MISSIONARY ECHO.—This is an excellent denominational paper, abounding in short paragraphs of general missionary news, and containing valuable articles on missions. It is almost the size of the *Link*, and published in Toronto, at 50 cents a year. The address of the publisher is 85 Macdonell Avenue.

A HOME MISSION PAPER.—We are pleased to learn that the Woman's H. M. Society of Ontario, is to have a paper of its own. The need of such a means for spreading information, and awakening and maintaining interest in H. M. work has long been felt. We bespeak for the new paper a hearty reception and a liberal support. Copies of the first issue will, no doubt, soon be sent to all Circles.

DEATH OF DR. J. M. SHERWOOD.—Many of our readers have already learned of the sudden and lamented death of Dr. J. M. Sherwood, one of the editors of the *Missionary Review of the World*. The cause of missions loses in him one of its most faithful advocates. Dr. A. T. Pierson is now sole editor of the *Review*, but has associated with himself a large number of the most accomplished writers on missions, as correspondents. The January number of the *Review* will contain a full account of the life and labors of Dr. Sherwood.

We publish this month, as a supplement, matter prepared by Mr. McLaurin, and designed to be used in the Sunday schools in connection with the Foreign Mission Day that has been appointed. We trust that our readers will do all in their power to make the F. M. Day thoroughly successful. The enlargement of our work in India makes it necessary to make use of every proper means for increasing revenue. Much can be accomplished in this direction by the Sunday schools, if they be properly instructed and directed. Moreover, the interest in missions thus fostered, will be of more value than the money raised.

SOME YEARS AGO, in Rev. A. V. Timpany's time, —not long after the organization of the Women's Baptist Foreign Missionary Society, of Ontario, and when the Circles were but few in number, a statement was made in this paper that a chapel school house was imperatively required for the mission in Cocanada. The women of the Circles were asked to give \$1,000 for this object, in addition to the work already undertaken to provide for during the year. So prompt and hearty was the response then made, that, in a very short time, the whole amount asked for was in the treasury.

Once again, has the necessity arisen for an extra effort. At the very full meeting of the Board held at Brantford, the utmost confidence was expressed that the women of the Circles only required to know the need of their foreign work in order to meet it as freely and fully as they did before.

Sisters of the Baptist churches of Ontario, shall not this work be done at once—done in the Master's name and for His sake? Let each and every Circle hold, as suggested, a special thank-offering service. Let each woman ask, "What shall I render unto the Lord for all His benefits toward me?" Surely the response must be, "I will offer to thee the sacrifice of thanksgiving." "Bring an offering and come into His courts." M. F.

Mothers and Missions.

BY MRS. J. J. BAKER.

Behold, the High Priest, was very old, and Israel needed a prophet, a holy man of God, to stand between Jehovah and His people. At that time Hannah, the woman of a sorrowful spirit, out of the abundance of her complaint and grief, supplicated the Lord for a son, promising that he should be lent to the Lord all the days of his life. Being assured that her prayer was heard, Hannah returned, her countenance no more sad. Before the birth of the child the mother prayed for him and consecrated him to the service of the Lord, and when Samuel was born Hannah's life work was before her. So great was the work that she did not go even to the temple to offer the yearly sacrifice with her husband. There was a great mission awaiting

Samuel and God had given her the sacred task of preparing him for that mission. It was hers to teach him of the living God in whose service his whole life was to be spent; it was hers to joyfully present him before the Lord in whose presence he should abide forever. But Hannah's work was not all done when Samuel was placed in the temple. Every year she made a little coat for her son and took it to him when she went up to offer the yearly sacrifice. This tells its own story of tenderness and love and continued prayer. It is a beautiful picture of Hannah! lonely without the presence of her child, yet firm in her purpose before God, busy at her sacred task, making the little coat for Samuel, and pouring out her soul to God in his behalf, while the child ministered before the Lord. There was nothing remarkable in the life or character of Hannah, and we are not accustomed to think of her as having performed any large part in the mission of her son; but God has His silent partners everywhere, their names are not on the signboards and the world does not know how large a place they fill in the kingdom. When that which is covered shall be revealed, the work of Hannah, the godly mother, will appear more glorious than the work of many whose names on earth are written in letters of gold.

Let the brief story of this mother speak to our hearts and teach us that God would have us *consecrate our children* to His service and *prepare them* for His work. It is easy to say we will lend our children to the Lord, but it is not easy to give them that they may become anything or nothing in order to glorify God. We desire that our children be attractively clothed, be educated and possess a fair share of this world's goods, but these ambitions are worthy only so far as they are subservient to the desire that God be glorified in their lives. It was in this spirit of consecration that the parents of Ann Hastletime gave their daughter to be subjected to all that she suffered during her short, but heroic missionary life. When asking for her hand in marriage Adoniram Judson wrote: "I have now to ask whether you can consent to part with your daughter early next spring, to see her no more in this world; whether you can consent to her departure to a heathen land and her subjection to the hardships and sufferings of a missionary life; whether you can consent to her exposure to the dangers of the ocean, to the fatal influences of the southern climate of India, to every kind of want and distress, to degradation, insult, persecution, and perhaps a violent death? Can you consent to all this for the sake of Him who left His heavenly home and died for her and for you; for the sake of perishing immortal souls, for the sake of Zion and the glory of God? Can you consent to all this in the hope of soon meeting your daughter in a world of glory, with a crown of righteousness brightened by the acclamations of praise which shall resound to her Saviour from heathen saved, through her means, from eternal woe and despair?" Since Ann Judson suffered and died in the name of Christ, many a noble mother has given her sons and daughters to be spent for His glory. But God requires more; He has a right to the life of every child of His redeemed people. The children of Christian parents do not come into this world as accidents, they are the most precious gifts ever given from the overflowing storehouse of God, and only when they are received as such can the mother's heart rejoice in the Lord and utter the prayer of consecration:

"Take my children, let them be
Consecrated, Lord, to Thee."

We must not only lend our children to the Lord, but we must *prepare them* for His service. God's work is spreading far and wide: there will ever be a growing need for

laborers; somebody's boy and somebody's girl will be called to India, others to China, others to the heart of the Dark Continent, and many will be left to labor nearer home, but all must be at work. Our noblest missionaries, as a rule, do not come from the homes of ease and luxury, they come from the arms of faithful parents, who toil early and late. But how can we prepare our children for such a work? We have the pastor, the Sunday school teacher, the boarding school, and the theological hall. Are these not enough to impart spiritual knowledge, and prepare the children for their life work? These have a noble work to do, but all the Christian agencies in the world combined cannot do the mother's work. She alone holds the key to the child's heart; she knows its doubts and fears, and hopes and joys, and, holding the little ones close to her own heart, she may drop the seeds of immortal truth. If we would prepare our children for the Lord's work, we must be often in prayer with them, and for them. It is a sad fact that there are children who never hear the voices of their Christian parents in prayer. It is a sad fact that there are Christian mothers who are active in every religious enterprise, and yet never kneel with their little ones at a throne of grace. We do not say there is too much done outside the home for Christ and for humanity, but we do believe that in the very active Christian life of to-day there is a danger that the little ones may suffer, because they need more of the mother's time and energy, more of the influence that her presence only can give. If we desire God to use our children to His glory, we must pray for them, pray with them, and teach them to pray.

We must also, in this early preparation, teach our children to love and trust the true God, by telling them, again and again, the story of His beloved Son.

Do we not hear the children singing, "Tell me the story often, for I forget so soon?" In many a Christian home there are little souls hungering and thirsting after righteousness; longing to hear the words of life from the lips of their own mothers. Our hearts are pained for the little ones who are deprived of this, the sweetest of all childhood joys. We hear the story of the Cross over and over from the lips of eloquent preachers; we read it in books; we sing it in hymns. But does it ever seem to us so unspeakably sweet as it seemed when, years ago, it fell from the lips of a patient, careworn mother, who, amid all the perplexities of life, still wrought in quietness and trust? We know it is very difficult for the mother, in ordinary circumstances, to find the spare hours, or even moments, to teach the little ones of the things concerning the kingdom. There is so much that must be done. And yet, if we appreciate the sacredness of the work God has given us to do, we will let nothing prevent the conscientious performance of this sacred duty. A few moments at the close of each day spent in sacred intercourse with the children may be sufficient to direct their thoughts to God, and lead their feet in the ways of righteousness. We have known mothers who made it a duty to remain at home on Sabbath evenings, in order to have one hour a week with their little ones, to tell them the old sweet story, and to kneel with them in childlike prayer. It is possible for us, while busy with the ordinary household duties, to live out the great purpose of a mother's life, and prepare the children for the service of God. While in a godly house, a short time ago, we were pleased to hear a child say, "Mother took the children of Israel all through the wilderness while she pealed a bushel of pearls." And so, while the hands are busy, the little ones may draw closer to hear the wonderful things that only a mother can tell.

Beloved Christian mothers! if we have not yet cons

crated our children to the living God, let us now lead them to Him all the days of their lives; let us make the preparation of their young hearts our first and most delightful duty. Then shall our own lives glorify our Father in heaven, and the little ones, like Samuel, will grow and minister before the Lord.

Mission Bands.

BY MRS. J. D. FREEMAN.

The first point upon which I wish to touch is the Aim of the Mission Band.

As I conceive of it, the aim of the Mission Band is a high and noble one: It is not merely to teach a number of children to recite missionary poetry and sing missionary hymns, although it includes these things within its sphere and will doubtless prove of great advantage to the young in that direction. Nor is the aim of the Mission Band simply a monetary one; its purpose has not been accomplished when it has succeeded in contributing an amount of money, however large it may be, to the funds of our various missionary societies. Of course a Mission Band rightly managed will raise money and a good deal of it, too, as our Treasurer can testify. Yet it is well-known that the money raised for any given object does not always represent love for that object on the part of those who have given it, and this is true of money raised in Mission Bands. Take for instance the case where the children are placed in competition with each other for the purpose of collecting money. I grant that you may raise a large amount in that way, perhaps a larger than in any other, yet you will be doing more thereby to feed the vanity of the children, than to stimulate their love for Missions, for the competitive spirit is essentially a selfish spirit. The children should be taught to give—there can be no doubt of that—but it is self-giving not merely money-giving that we wish them to learn; I think that little girl had the right idea, who, after listening to her pastor preach upon the subject of giving ourselves to the Lord; said to the man who passed her the collection plate, "a little lower, please, I want to put myself in."

This leads me to say that the grand aim of Mission Band work should be to arouse the missionary spirit in the hearts of the children. Let the true missionary spirit be there, and we shall have all the money to offer from the Mission Band that the Lord will own or bless. Permit me to say just here that in my estimation the missionary spirit can only be aroused by imparting missionary intelligence. We should seek continually to place before the children the actual state of the heathen world; we should strive to make them realize something of the sad condition of the Christless millions who are dying every year without a hope of heaven. We should make them acquainted with their own missionaries, their names, their fields of labor, their work, the difficulties with which they have to contend, and how they are hampered by their lack of helpers. Let them know what triumphs have been won already in the field of missionary enterprise, and how much remains to be accomplished. Missionary intelligence is the fuel of missionary ardor. Any enthusiasm aroused apart from this would be like a fire of shavings, which flames for a moment and then expires; but the fuel of missionary intelligence laid upon the altar of young hearts and set ablaze by the Holy Spirit will burn steadily and brightly to the glory of the God of Missions.

In the second place, I would like to say a few words touching upon *Prerequisites for the Work*. If you think of engaging in Mission Band work, the first thing you will need is the Mission Band fever. If you haven't got it, catch it! Associate with some one who has it, and you will be morally certain to take it, and while you are about it, get a severe attack, enough to last a lifetime, and give you some to spare for other people to. You will want this fever on your brain and heart and tongue, and to the ends of your fingers and tips of your toes. So many and so great are the discouragements in this work, that you will need to be brim-full of enthusiasm all the time. Perhaps you will meet your greatest obstacles at the beginning of the work. An organization invariably provokes opposition, frequently from those who should be its friends and helpers. There are many people in our churches who feel a pious concern for the welfare of the heathen, but when you talk of forming a Mission Band, they will have just as many pious objections against it. If you have the Mission Band fever, however, you will be able to go right along unchilled by the coldness of those around you.

The next thing necessary is associates in the Work. One cannot make a success of Mission Bands working alone. You may, perhaps, if you are a whole host in yourself. If you have executive ability and can preside at the meetings, if you have time to look up the material for the monthly programmes, if you can teach the children to recite and sing, if you can compose a dialogue or recitation, when occasion demands and to do a score of other things connected with the work, then you may get along pretty well alone, but very few are blessed with such a diversity of gifts—it takes at least, two or three ordinary people to make the work a success, and you can always find one or more in every church who would make efficient workers in this direction if they would once commit themselves to it. Search them out and divide the labor with them.

And now a word about Organizing. If you should ask me how to organize a Mission Band, I would say just go ahead and organize. Call the children together and take the names of those who are willing to become members, then appoint your officers, and the Mission Band is organized. There is one encouraging feature about organizing, you are almost certain to have the children with you; they are generally ready to become members of any society, and you can easily persuade them to join the Band. Your next work will be to find out who can read, recite and sing, so that they may be utilized in making the future meetings of the Mission Band successful. The great point is, of course, to give every member something to do. Don't be too hard to please! Let every child take any part he is willing to take, no matter how little ability he may have; if they make false estimates of their powers at first, time will rectify the mistakes. Remember that *willingness* will be worth far more to you than *cleverness*, and *loving hearts* than *oil tongues*.

And here I may say that you will find it possible to bring others beside the little children into the work of the Band. The Band choir will make a place for the larger boys and girls, and their presence will be an encouragement to the younger members.

I believe a larger number of our churches should have Mission Bands. It may not always be possible in country places where the children are widely separated, though we find some of our most successful Bands in connection with country churches. In every village and town, however, where children can conveniently be assembled, the Mission Band should find a place provided its work is

not being done through some other agency. Let us remember that the multiplication of Mission Bands means the multiplication of missionary churches in the near future, and to those who are now in our Bands, we will look for our missionaries in the days to come.

Woman's Work for Woman.

BY F. F. ELLINWOOD, D.D., NEW YORK.

The New Testament sounded the key-note of woman's emancipation from the tyranny of old custom, and welcomed her to a share in the active service of redemption. The old dispensation had given a promise which cheered every Hebrew mother's heart with hope, and here and there, as in the stories of Hannah and Ruth and Esther, appeared beautiful illustrations of what woman's influence might accomplish in the world. But outside of the Jewish Church, the worst element in the darkness of heathenism was the oppression of the female sex.

The very fact that woman was specially honored in the advent of the Messiah seemed to presage a new and more ample sphere for her influence. The two sisters at Bethany, instead of being hidden away like the inmates of a Moslem harem and forbidden to share the blessings of the Saviour's visits, seem to have had the same intimate acquaintance and friendship with their brother's guest that would be accorded to the wives or sisters of a modern Christian home. Dorcas was as free and as efficient in her Christian activities as any modern president of an orphan asylum or a woman's home. Priscilla taught theology when crude and un instructed young missionaries needed further training; and of all the men and women in the church in Cenchrea, Phœbe alone was immortalized by her Christian service.

It must have been a matter of disappointment to Paul, when he crossed the Hellespont and entered Philippi, that he did not receive a welcome from that "man of Macedonia" whom he had seen in his vision. But the only welcome he found was in a woman's prayer-meeting by the river side, and Lydia, a woman of affairs and of aggressive Christian influence, became his hostess and his chief patron.

As for the men of Macedonia, his first encounter was with a sordid syndicate who were making merchandise of the wild vagaries of a demented girl. She had been restored and converted and their business was ruined, and in consequence Paul was mobbed. The last chapter of the Epistle to the Romans shows how extensive and how free was woman's work in the church at Rome.

In the days of martyrdom woman bore her part in heroic courage and in suffering unto death. In Carthage and in Rome, in far off France, and wherever the long struggle of Christianity with heathenism was waged, the delicate forms of woman and of girls were tortured and mangled for their faith. In hundreds of instances also woman, who in the bloody invasions of savage tribes was spared from carnage only to be borne into slavery, became a herald of the Cross. Even in the courts of savage kings we find her the centre and source of gospel light. The conversion of Vladimir of Russia through his Byzantine wife was a case in point.

In no country has woman's early influence in the propagation of the faith been more remarkable than in France and Britain. Clovis on the eve of battle vowed that if victory should be given him he would thereafter worship the God of his Christian wife, Clotilda. The victory was won and in pursuance of his vow he was baptized with

three thousand of his court and his army. It has been truly said that not merely Clovis and his army were baptized, but a great empire and the whole civilization and destiny of Western Europe.

When the rude Saxons of Britain were to be reclaimed, and that Christianity which their avagary had well-nigh trodden out on the shores of Kent was to be restored, the way was opened by a Christian princess of Burgundy, who in her marriage to the King of Kent had stipulated that she should be free to worship the true God and His Christ. Canterbury was really founded by Queen Bertha, who prepared the way for Augustine and his monks.

In the modern movement of Christian benevolence the women of the Roman Catholic Church were earlier in the field than those of the Protestant churches; but they worked under the rules and restrictions of conventual orders. It is quite to the credit of Romanism that its sisterhoods have in modern times been mobilized for active service at home and abroad. Though the missionary idea in the Roman Catholic Church is that of a celibate priest, yet the Sisters of Charity go in groups to all lands, and their hospitals and orphanages rise up as by magic wherever human suffering is found. Only praise and commendation can be given to the self-denying devotion with which this noble work is done.

But a far better development of woman's work in missions and in all benevolence is that which has been shown in Protestant Christendom within the last quarter of a century—better, first, because it is freer; second, because it aims at the subsidizing, not of a professional class, but of all Christian womanhood for the work of Christ; and, third, because the example and influence of the married and unmarried women of Protestant missions are more positive than that of isolated sisterhoods. They illustrate the home—of which China and India know nothing—instead of the convent, which Buddhism already has; and they give stronger emphasis to the freedom which all women should claim.

It may be said that on the home side the woman's work of Protestantism does not in fact subsidize all the talent and moral power of Christian womanhood in the Church. This is, indeed, too true, but its tendency is in that direction; that is its ideal and its aim, and in no other one enterprise has so large a portion of its membership, male or female, been enlisted as in woman's missionary work. We have observed the growth and operations of women's foreign missionary societies for the last twenty years, and have been more and more impressed by their stability in organization and their advance in efficiency and power.

In all Protestant churches the impulse is one and universal. Suspensions, doubts, and fears which conservative men entertained at the outset have disappeared. No denomination would think of dispensing with this potent auxiliary force. It were difficult to say whether its success abroad, great as it is, or its reflex power at home, has been the greater.

The late Dr. Mullens, of the London Missionary Society, maintained that, as a uniform law, home charities of every kind had grown out of the broader and deeper movements that have been stirred by the spectacle of woman's debasement in heathen lands. He traced nearly all the societies for evangelization in Great Britain to the antecedent impulses which arose about the beginning of the century to give the gospel to distant lands.

Whatever may have been the facts in England, it is certain that the great tide of sympathy which first sprang up in the hearts of American women for their enslaved sisters in the zenanas of India has inured to the good of our own frontier settlements and of the freed men in the

South. The women of the churches never before so fully realized their power, or were so disposed to use it in all earnest service for Christ and humanity. <

The movement was timely for more reasons than one.

(1.) It arose at a time when the zonana system had begun to be questioned, and teachers were demanded to instruct ignorant and neglected wives. The door opened just as the messengers arose—as in the case of Cornelius and Peter. (2.) The movement was called for at a time when the women of America had just learned something of their united strength in their effort for our wounded soldiers. (3.) This work in foreign missions came forward at a time when there were many bereft and bleeding hearts which needed the care, and through care the solace, which the service of the Great Sympathizer so often presents. From its very beginning it has proved a resource to many a widowed soul who in deep sorrow was wondering for what object her life was still prolonged. (4.) The movement came at a time when, in the North at least, American womanhood was beginning to feel the influence of an unexampled reign of wealth and luxury. Steadily for the last twenty-five years money has been growing in social power, and more and more asserting itself as an aim in life. Old standards of estimate—knowledge, culture, character—have lost ground before the influence of the "gold basis," and the temptation of worldliness and display has been greater than in any previous period of our history, or, perhaps, any history. The "social columns" of the secular press have fed the flame of this craze for wealth, and certain classes of magazines have made it a special aim to cater to the unwomanly ambition for money. Some months ago one of our popular monthlies gave the public an article on the "Rich Women of America." Several portraits were given, with the names. Some were marriageable young heiresses! It is vulgar enough for men to parade their money-bags or have others do it for them, but to drag down woman from the purity and dignity of her true character and place her in the arena for such a show, and especially to advertise heiresses, is demoralizing alike to womanhood and to manhood, and seems to point already to social and national decay.

Fortunately the counter-movement in behalf of missions and other forms of Christian benevolence has in many cases interposed a wholesome check to this unalloyed ambition. Side by side with this rush of worldliness and display, and often across its current, there has gone forth an influence that was elevating and ennobling. There are multitudes, even among the wealthy, who have learned that there is something higher than empty display, and who have instilled into the minds of their daughters aspirations for practical sympathy with the wants and woes of the world. In many a family of wealth the counter-balancing influence of the missionary interest has been welcomed as a safeguard. With it has come a wide range of information concerning lands and people and institutions which would not otherwise have been gained. If nothing else had resulted from woman's work in missions, its educational influence in families, the better impulses with which it has enriched and ennobled womanhood, the widespread altruistic spirit which now shows itself in Zonana Bands, Christian Endeavor Societies, or among the Daughters of the King, would repay a hundred fold all that has been expended.

Nor has its influence been confined to the female sex. The prayers that have been offered for nearly a generation in Christian homes, the increased intelligence, the glow of ennobling enthusiasm, have affected sons as well as daughters. What wonder that there are thousands of

young men now rising up and offering themselves for the mission fields! Recently, when the brave and dauntless Mackay fell at his post in the Uganda Mission, and the sudden call came to England for others to take his place, nine volunteers at once presented themselves.

On the foreign field the supplement of this home interest is found in hundreds and even thousands of women; married or unmarried, who in school or zonana work, in the hospital and the dispensary, are exerting a quiet but potent influence which no computation can measure. It comes not "with observation." The change wrought in the surrounding community is one thing accomplished. It gradually refutes and destroys the Oriental theories of woman's sphere. The conscious dignity of woman appearing in utmost freedom in the home, in the school, or worshipping in the mixed assembly, breaks down old prejudice, and rebukes the blind conceit of men who, in enslaving woman, have blighted their own happiness and destroyed the welfare of their families.

But the most important factor in this regeneration is the training of thousands of the young to ideas and usages and degrees of intelligence which are at war with the old customs and superstitions. The simple truth is that in countries like India and Japan the sentiment of the best classes is already revolutionized, the miraculous victory is already won. The only difficulty is that those who are convinced are loth to acknowledge the sources of the new influence. They are slow to acknowledge the defeat of their ancient faith and customs. They would like to adopt the new cult, but with their own ancient label. But intelligence in woman they are beginning to prize.

Two or three years ago, when four Hindu girls graduated with full honors at Calcutta University, they were publicly applauded by high Government officials, and the fact was pointed out that the upper strata of Hindu society were being transformed by the influence of just such events. This is precisely the meaning of the ready and eager patronage which is given by high Brahman families to the school of Ramabai in Bombay. And the same thing is illustrated in the female seminary with four hundred high caste girls, which is carried on under the patronage of the *Maha Rani* of Mysore. India, in her pride, is not yet ready to acknowledge that the new order of things has sprung from the influence of missionaries and of other Christian women, but God knoweth His own, and the benign influences which have been exerted quietly, as the falling of the raindrop and snow-flake shall not return unto Him void, but shall accomplish that wherunto He hath sent them.—*Missionary Review of the World*.

THE WORK ABROAD.

Cocanada.

To the Members of the Mission Circle in connection with the Parliament Street Baptist Church, Toronto.

MY DEAR SISTERS,—A word from one of your representatives in the midst of the blackness of darkness of heathendom will perhaps not be amiss. Although as yet but poorly equipped, the work has been given to my charge, and I have commenced visiting in the homes of the people, but am still struggling with the language, mornings and evenings.

This work which was commenced in Miss Frith's time and has been in progress ever since, has not increased as it should, probably because of not having any one who

could give it undivided attention since Miss Frith's health failed her. The workers are now visiting 150 houses, a great many of them being the same houses that were visited by Miss Frith when here so long ago. Miss Hatch was given charge of the work almost immediately on coming to the country, but of course was unable to do any real work amongst the people until she had acquired the language, and then after about two or at most three months' visiting amongst the people, she was asked to go to Samulocotta to teach in the Seminary, and hence has been superintending the work from there. At our last semi-annual Conference in July, I was asked to undertake the work, and it is of the work that has been done since then that I would write you.

My plan is to visit once with each worker all of the houses on her list, before commencing any plan of systematic visiting. I have already visited about 80 houses and have been trying to draw from the people something of what they have been hearing, and although there are three or four very hopeful cases, the majority of the women have remembered nothing at all of what they have heard. When asked of what the workers have been teaching them, they reply, "What do we know?—They come, and talk, and read, and sing, and then go away. We listen at the time, but then we can't remember anything. We are equal with the beasts. We know when it is time for our food, because we get hungry. You know and can remember all these things, because you have been taught to read. When asked if they have ever heard of Christ, they recognize the name, but cannot tell who He is. Then we tell them who He is and how He came to save us, and gave Himself so freely for us, and of how He loves us, and how He hates sin, and we tell them of the way of salvation for the very best we can, and then ask them who it is who has done all this for us, and they cannot tell us. One young woman when asked what the soul was, said, it is the body; and so it is. The most of them are so very ignorant that they don't know how to think about anything or remember anything.

In the homes visited I have found a few women who can read, some having been taught by the worker in that district. Of course where the people can read the prospect seems brighter, as their memories have been to a certain extent educated and they answer more intelligently. Three young girls are reciting portions of Scripture, one having memorized all of Matthew and half of John, and another nearly all of Matthew. Of these the first is a bright earnest Christian and is very anxious to publicly acknowledge Christ as her Lord and Master. Another old lady who has been quite ill and whom we have been enabled to help, says she has Jesus in her heart, and she really seems to have Him there. It is certainly a joy to visit her after coming in contact with so many who are so indifferent and so far from Him. One young woman just a little way from the Compound gate called us in one afternoon when her mother-in-law had gone out for the day. She is a very bright and pretty girl and covered with jewels of the choicest kinds, but she told us that she was not happy there, because she could not publicly acknowledge Christ and that He was her Saviour and her God, and that she never prayed to any other, although the family all ridiculed her, and that she should throw all of her jewels away and flee to us for safety very shortly. The mother-in-law listens to the truth herself and says she believes it all, but does not care to have any others of the family hear. So you see, the seed is being sown and, some, has fallen on good ground, for which we are very thankful. We feel that the chief hope for these people is the children, and just

now we are considering the question of a caste girls' school. Of course we have our Sunday School for caste girls, but then Sunday is no different from any other day to these people and they cannot understand why we should have school just for an hour on that day and no other, and so think it not worth while to come. We must teach the children just as early as we can get them, and trust that through them many will learn of Him who is the only way of salvation.

I thank you all for your interest in me. The thought that you are all praying for us cheers us and makes us much more courageous in the work. With kind regards to you all, I am your sister in the work.

SARAH SIMPSON.

Zenana Mission House,
Aug. 23rd, 1890.

W. B. M. U.

Edited by Miss A. E. Johnstone.

"Inasmuch as ye have done it unto one of the least, of these, ye have done it unto me."

PRAYER SUBJECT FOR DECEMBER.—For our Home and Foreign Mission Boards, that such wisdom may be given them as will advance the work in every department, and thus bring glory to His Name.

ONE OF OUR "LOST DAYS."

The early sun was stretching golden fingers o'er the hill,
When I roused me in a hurry midst the household yet so still;
This to be a day of business, and so much I meant to do,
Meant to reap the hours full laden, so should sunset find me through.

And I hastened to my dressing with a glad and thankful heart,
I do love to be a-stirring, and the household is my part.
Now the breakfast, then the dishes, now my sewing; here at last,
And my fingers worked most quickly, and the joining seams were fast.

There's a knock! Oh, dear me! Children! Wonder what they want to do.
"How do, Mrs. Tracy; thought we'd come and play awhile with you;
Know you ain't got any children that you call your very own.
And I know you must get tired out, trying to play here all alone.

"Where's those blocks you said you'd give us? Said you kept 'em in a shed;
And I believe we'd like to see if we can make a dolly's bed.
Yes, we brought our dollies with us, for you see our brother's sick,
And our mamma's tired out 'bout him, says we worry little Dick.

"Thought we'd stay a week, or may be a year or two, if you don't care;
Mamma's 'raid we'd be a bover; told her I'd curl sister's hair."
Hats were off, and cloaks were tossing right and left, with rubbers, too;
And my guests were gravely seated by my side, as Nell got through.

So my blocks were quickly gathered from the chip-box in the shed ;
Soon with laughter they were trying hard to make a trundle-bed.
Then my thought—" Oh, all that sewing, and the box which must be packed
For Alaska, that same evening, and so many things it lacked."

" Mrs. Tracy," here said Katie, " won't you please come help us now,
I did think 'twould be so easy, but I guess we don't know how."

" Mama thinks I'm quite a helper," little Nell then quickly said,
" But perhaps she didn't mention making dolly's trundle bed."

" Tell a story while you fix it, won't you, Mrs. Tracy, dear ?"
And with thoughts full of Alaska, I could think of nothing near.

" Did you notice I was sewing as you came in at the door ?
I will tell you now a story you have never heard before."

" Way off in a great cold country, where there's plenty snow and ice,
There are many Indian children, who have nothing new or nice.
They just wear some skins and blankets, did not know the Saviour's name,
Till some good and wise men told them, and some help from missions came."

Then I told them more about it ; how the Bible now was sent,
How some noble men and women all their time and money lent.
And that I was busy sewing, so that we could send them aid,
Then with many earnest glances, scanned the face of each wee maid.

" Let us help you, Mrs. Tracy ; deed we'll help you, let us try,
I would like to help them Injins, 'praps I'll teach 'em by-and-bye."
So all day they bothered, hindered, and my patience melted quite.
Oh ! they were such restless children ; never let me out of sight.

And I had to tell them over, all I could about it all,
And if I left out an item, for that scrap they'd surely call.
Well, the years have passed, and swift too ; I'd forgotten all that day,
Till just now I had a letter written in the Hesier Bay.

" Mrs. Tracy, my dear teacher, I will tell you now my aim,
I am going to Alaska, and a mission there I claim.
Do you now remember dimly ? I so clearly, years ago,
When we came, both Nell and Katie, spent the day and helped you sew."

" How you told us of the Indians in Alaska without light ?
Oh ! I dreamed and planned about them, many a day, and even night ;
And the wish grew up within me, by your words so strong and true ;
But I only told to mother, never even told to you."

" Now I go, that I may teach them all the good news that I can,
And I see 'twas all your kindness, you so loving told your plan.
Help us by your prayers, dear teacher, as I go the word to tell ;
And be sure you're ne'er forgotten, by the girl you knew as Nell."

Can it be that tiny seed, sown in such careless, faithless way,
Has been growing all these seasons, abinea as golden fruit to-day ?

" Ye of little faith," how truly could that word be said of me,
When I never even prayed that of that seed some fruit might be.

NOTES BY THE WAY.

OCTOBER AND NOVEMBER " ON THE FIELD."

In visiting the Aid Societies in N. S., though you cannot say " in perils off," yet you may, with truth declare, " in journeyings off." From train to boat, from boat to carriage, from carriage to stage-coach, over rough roads, and muddy roads, you must go, but there is always a warm welcome waiting somewhere on the road ; and if you want to see the beauties of your own province, there is no better way than driving by stage.

The 15th October found us in Digby, just too late for the coach to Bear River, but it did not take long to procure a carriage, and the drive of nine miles was something to be remembered. Parts of Digby county are picturesque in the extreme, and Bear River is no exception. It is a popular saying there in driving you can see down into the chimneys of the houses, and it almost seems so ; then again away up above your head you will find a house or may be a church perched on the top of a hill which looks as though it had found its resting-place somewhere in the clouds.

It being prayer-meeting evening, we met with many of the sisters, and after the usual exercises, an Aid Society was organized, with fourteen members. Though the Society has gone down, yet there are grand workers here, and Mrs. Simpson had written some weeks before for Constitution, in order to reform. Nine MISSIONARY LINKS were taken. Instead of one Mission Band they have many here, each teacher and her class forming one, and they are doing a good work.

A twenty-four mile drive the next day found us at Centreville the next evening, and on Sunday afternoon quite a large number met in the Centreville church, and a Mission Band was formed with thirty-three members consisting of the friends in Waterford and Centreville ; the two places being only two miles apart it was judged better to thus join hands ; holding the meetings alternately. Young and old are thus working together, and it cannot fail to be a power for good.

These two sections form part of the church, over which Brother Morse has for many long years been the faithful overseer. In the early part of 1891 he will celebrate his jubilee, the fiftieth year of his pastorate among these people. We believe he is the only pastor in the Dominion, who has been enabled to spend so many years without a breach in the one field. Well may his people honor him, and we trust that he may be spared to them for many years yet.

At Sandy Cove, the night for our meeting proved stormy, but a few brave spirits among the young people ventured forth, and a Mission Band was formed with fifteen members, and a prospect of more. Sister Morse is superintendent of this Sunday school, and, it is working steadily on mid discouragements that would appal most people. The reaping time is not always here, but it is coming surely for that faithful, earnest toiler in this corner of the vineyard. If this should meet the eye of any who would care to aid this school at Sandy Cove " Digby Co. is in need of books and papers." City children have often more than they appreciate.

Little River, another section of the same church was our next stopping place. Here they have had a flourishing Mission Band for some years, under the guidance of Mrs. James Denton, and at our meeting in the evening, an Aid Society was formed with fifteen members, and a good prospect of more in the near future.

The next morning early we were off again, and after driving five miles came to Petite Passage. No boat being in sight, a large bell erected on a pole was rung and in a very little while the "ferry" appeared. To board this "while the waves were going out" and yet escape a soaking, may be accomplished, it certainly was not in this case. Arrived on the other side a good hot fire soon put things to rights. Tiverton is a pretty place, and we hope that very soon we will have a Mission Band there.

Ten miles from Tiverton to Freeport, a lovely spot, with an energetic pastor and people. Part of the Wednesday evening prayer-meeting was given up to the Aid Society here, and some new names were added to the roll. The next morning, a drive of a mile brought us to what is called the Grand Passage between the two islands. The day was lovely, with no danger of getting wet here. When we offered to pay the ferriage, we were told to put it into the collection.

On the other side we found Rev. Mr. Burgess waiting for the boat. The people here, as on Long Island, are all Baptists, and hard-working ones, too. Quite a number were added in the evening, and a meeting announced for the following Tuesday, in order to take steps with regard to forming a Mission Band.

There is a steamer now plying between Westport and Weymouth, and she, having been delayed by a storm, we were glad to avail ourselves of the chance to cross in her the next morning, though sorely tempted to remain at Westport over Sunday.

At Weymouth, the next stopping place, our meeting was held on Sunday evening, when several new names were added to the Society, which had been re-organized in the early part of the summer.

From Weymouth to Barton by train, and then a drive of two miles. A few of the sisters met in the afternoon, and had a glad hour of prayer. The evening proved tempestuous, nothing more nor less, still, about thirty were present, and more new names added to the list.

From Barton to Digby, and here we re-organized the Aid Society on Wednesday evening. There are faithful workers here, but they had become discouraged. This time, more of the young people have joined, and the prospects are brightening; 14 members were enrolled. The collections in Digby County amounted to \$21.49, and the expenses to \$12.22, leaving \$9.27 to be handed in to the Treasurer.

This does not represent every meeting, as, of course, in some instances, a collection was impossible.

Twenty-five new subscribers for the LINK handed in their names during this trip.

(To be Continued.)

The missionary tea held at Sister William Miller's, Bridgetown, N. S., was a very pleasant one. Fifteen members were present, and five visitors. Miss De Lap, from Granville Ferry, gave us an account of the annual meetings of the Union, held in Yarmouth. Sister Warren, from St. Martin's, told us a little of the ways and means by which the missionary work was carried on in connection with the Seminary there. An original paper was read by Sister Helen Vidito, entitled, "The great Missionary." Rev. W. H. Warren addressed the meeting in

a few kind and well-chosen words, inciting us to more zeal in this blessed work. Rev. F. M. Young encouraged us much, urging us to continue in our work; to strive to live more like Christ, and each of us to make some sacrifice for this great cause. Bros. Wm. Miller, Benj. Miller, and Wm. Chapman, expressed their sympathy with us, and their enjoyment of the meeting throughout. Three new names were added to our membership. Collection was taken up for Home Missions, \$4.90. Adjourned, to meet at Sister C. Young's, on the evening of October 8th.

Mrs. B. D. NEELY, Sec.

The quarterly meeting of the Aid Societies of Halifax and Dartmouth, was held with the Cornwallis St. Church on Nov. 5th. The meeting was conducted by Mrs. McCrow the president of that society. Many earnest prayers were offered for a blessing upon our mission work at home and abroad. A number of sisters spoke words of encouragement, and missionary extracts were read.

A letter was read from Miss Johnstone telling of her work in organizing and visiting the societies in Digby and Lunenburg Counties.

At her request Mrs. J. L. Hatfield was appointed Co Secy. for part of Cumberland. Her district extending from Paribors to Eatonville.

A letter of sympathy was read from the sisters of the Cornwallis St. Society, to the Provincial Committee, with regard to the loss sustained by the Committee in the death of our dear lamented sister Mrs. Selden. We print this letter elsewhere. It is the first expression of sympathy, the Provincial Committee has received, and they are very grateful for it. Many, many times the Provincial Committee of Nova Scotia, may yet meet to transact business in connection with their missionary work, but Mrs. Selden will be missed at every meeting. May the wish expressed in the closing part of the letter be fully realized even that the labors our sister planned may be blessed and owned of God. The meeting closed with the doxology.

FINANCIAL STATEMENT

Of the W. B. M. U. for Quarter ending October 31st, 1890.

	F. M.	H. M.	Total.
Received from Nova Scotia.....	\$222 82	\$25 66	\$248 48
G. L. M.....			1 00
M. W. M.....			25 00
Mission Bands.....	20 85	00	22 85
New Brunswick.....	121 47	10 00	131 47
Mission Bands.....			9 34
P. E. Island.....	32 25	75	33 00
Annual Collection.....			20 26
Dividend from MISSIONARY LINK.....			28 32
			<hr/>
			\$518 72

Draft sent H. E. Sharpe, N. W. M.....	\$175 00
G. N. Masso G. L. M.....	97 10
A. Cohoon, H. M.....	309 68
J. March, F. M.....	123; 50
Drafts Dis. Postage.....	3 25
	<hr/>
	\$1012 48

MARY SMITH,

Treas. W. B. M.

Amherst, Oct. 31st, 1890,

HALIFAX, N.S., Oct. 14, 1890.

To the Quarterly Meeting of the W. M. Aid Society;

DEAR SISTERS,—Kindly allow us the privilege of extending to your Quarterly Board these lines of condolence:—We sincerely mourn with you in your awful visitation, in the sudden call of our dear and highly esteemed Sister Seldon. We are all aware, as far as human beings can form a judgment of the lives of their fellow-creatures, that our dear sister was, in every act, deed and word, a true Christian, and it must be a melancholy pleasure for those who were more closely acquainted with her every-day life to dwell upon the virtues and accomplishments of our dear departed sister. May we all copy her noble life, as a worker for God, in the church as well as that mission cause.

We hope that the members of this noble Society will look forward to that brighter and happier world to which we shall go to those who cannot return to us. And may God bless her labors that she has often planned, and comfort the family which has so recently sustained the loss.

Yours fraternally, in behalf of the Cornwallis St. W.M.A. Society,

L. A. THOMAS, Sec. pro tem.

“Separate me Barnabas and Saul for the work whereunto I have called them.” When these words were heard, the church at Antioch was in an expectant attitude: Had it not been, the command would not have been given, or if given would not have been understood. Antioch had become a great religious centre, there Barnabas and Saul had labored for a whole year, and with marked success; and those believers first received the appellation, which we at this hour have the honor to bear. The church was just awakening to the consciousness that they ought to send the gospel to those who had never heard it, and it was in reference to this that they were fasting and praying, when the order came. Soon were the first foreign missionaries sent out—men richly endowed by nature, possessed of ardent piety, and one of them highly educated. We will not follow those men on their missionary tour, nor discuss the question why John Mark, their assistant left them at Pamphilia, nor why the name of Saul was changed to that of Paul, nor toll how he and Barnabas narrowly escaped being worshipped as gods, nor enquire as to the length of time occupied in the tour, nor toll of their return to Antioch, nor ask how they were employed between their return, and what we call Paul’s second tour, nor speak of the reason why Paul and Barnabas parted, nor ask why Silas, was chosen as Paul’s associate, nor why Luke became one of the company; nor why young Timothy was pressed into the work; but simply state that Paul set off on a second tour, his object being to visit the brethren in every place where he had preached, and learn of their welfare. This plan was but partially carried out. “A man’s heart deviseth his way, but the Lord directeth his steps.” The Holy Spirit by a strong mental impression forbade Paul to preach longer in that locality. These words sound strangely. God the Spirit forbidding the proclamation of the gospel of God the Son. Let us look for the reason of this prohibition. Our Lord Jesus Christ tells us in the parable of the sower, that the seed is the word, and in another parable, that the good seed are the children of the kingdom; and as in Asia the word had been preached, and there were several groups of believers, it was as reasonable to expect that there the knowledge of God would increase, and sinners be converted,

as that seed would germinate when cast into the soil; while in Europe the gospel had not yet been preached, and there, there were no believers to exemplify its truths by holy lives.

As our Lord and Saviour was on one occasion driven by the Spirit into the wilderness, so these missionaries were driven to Troas. Had Paul been asked why he came thither, I doubt much that his answer would have been satisfactory to any one who had never been conscious of his own spirit being controlled by the Spirit of God.

Paul’s companions had retired for the night, and had fallen asleep. But Paul could not sleep. His heart was to full to allow his brain to rest. He was expecting a revelation. The oft-repeated maxim of our Lord Jesus Christ: To him that hath shall be given, in this, as in all other instances, was fulfilled. Paul had acted up to the light received; now greater light was to be vouchsafed; no door is opened, no footstep is heard, but suddenly an angel in face, and dress, and voice, a Macedonian, stands before him. He utters but one short sentence and that is in the form of a request, “Come over into Macedonia, and help us,” and then disappears. Now that which had been mysterious becomes plain. It is evidently the will of God that the gospel should be preached in Macedonia.

The morning comes, the vision is told, and Paul’s companions, like himself, conclude that they are called to pass over to Europe.

One would like to go with Paul to Samothracia, and thence to Neapolis, and thence to Philippi and be present at the female prayer-meeting at the river side, and afterwards look on while Lydia and the employees composing her household were baptized, and then passing over the disagreeable part of the history, join in the midnight prayer and praise, and witness the baptism of the believing jailer and his believing household; and then go to Thessalonica and hear Paul allege that Christ must needs have suffered and have risen from the dead, and then to Berea, and with this people study the Scriptures, and thence to Athens and ascending the Areopagus hear Paul for the first and last time quote a heathen poet, and thence to Corinth, where the gospel met with much opposition, and yet reached many hearts.

Again, one would like to talk a little about the Epistles written to Europeans, in one of which we are taught with the greatest clearness that justification is only obtainable by faith in one Lord Jesus Christ, and in another the glorious doctrine of the resurrection is revealed, and in still another we have the most explicit statement found in the whole Bible relative to the condition of the righteous dead between death and the resurrection.

But I must stop here and seek to learn the lesson taught by the Holy Spirit, forbidding Paul longer to preach in Asia. Are we not taught that it is not the will of God that some should during their whole lives have the opportunity of hearing the gospel fifty-two times in a year, while others never hear of Christ; that Christianity is not for any particular nation or people, but for the whole human race; that where man is found, there the gospel should be sent; and that the religion of Christ has a centre, but no circumference?

It is not possible that if the young men at Acadia, who are about to enter the ministry, would listen to the voice of the God within them and the voice of God above them they would, many of them, learn that they were forbidden by the Holy Spirit to preach the word in the Dominion of Canada, and be constrained to go to some of the many millions who have never heard of Christ!

April, 1890.

THE WORK AT HOME.

News from the Circles.

LAKESHORE.—Since our last meeting death has visited our little Circle, and removed our dear sister, Mrs. James McConnell, one of our most earnest and faithful workers in the mission cause. While we deeply deplore our loss, we know it is her gain. She has gone to be with Jesus, which is far better.

ST. MARY'S.—The meeting of our Mission Circle for the election of officers, took place on the 7th of October, as follows:—Mrs. Campbell, *President*; Mrs. Perrin, *Vice-President*; Mrs. Smith, *Secretary*; Mrs. Hoover, *Treasurer*; four Collectors, a Visiting Committee of two each month, and a committee of two to arrange a programme for each meeting. Our Circle has increased both in numbers and interest during the year, and we hope to do still more in the coming year.

MRS. SMITH.

ONONDAGA.—The ladies of the Mission Circle held an open meeting Oct. 2nd. At 8 o'clock Mrs. Emerson, President of the society, called the meeting to order. After singing by the choir, and prayer by Mrs. Wm. Simpson, the opening address was very ably given by Mrs. Emerson. Mrs. Powley, of Brantford, delivered a pleasing address, taking for her subject, "She hath done what she could," urging the sisters to take an interest in the work and exert themselves for the Master's cause. Miss Harris, read a paper on personal responsibility, Mrs. Wm. Simpson, and Miss Tanton, also gave interesting papers. The quilt was then sold. The very enjoyable meeting was then closed with prayer by Mrs. Wm. Wood. The proceeds of the meeting amounted to \$10.

ANNIE VAN SICKLE, Sec.

ZONE.—On the evening of Oct. 14th, the ladies of our Mission Circle held their second quarterly meeting in the Town Hall. The building was filled with an attentive audience. The President occupied the chair, and after the usual devotional exercises, and the Secretary's report, an interesting programme consisting of recitations, and readings, all bearing on mission work, interspersed with music by the church choir, was well rendered by the members of the Circle. The collection taken up during the evening amounted to \$7.11.

We feel that these meetings, which are open to the public, are a source of encouragement to us and a help to the work. Though our Circle, has only been organized six months and at present only consists of fourteen members yet we feel that the Lord is with us, and He will lead on to still greater efforts and triumphs in this work to which we have consecrated ourselves.

MRS. M. A. DAVIS, Pres.

DELTA, ONT.—The ladies of the Mission Circle in connection with our church, held their second annual public meeting September 17th. The President, Mrs. Sirrell, occupied the chair. Pastor Sirrell opened the meeting by prayer; then followed an interesting programme, consisting of readings, recitations and music, and this, together with a stirring address by Rev. W. W. Weeks, of Brockville, made up a pleasant and profitable evening. The thanks of the Circle are due to Messrs. Brown and Stevens, who so kindly assisted the choir; and also to Miss Gertie Knowlton, who gave a recitation, entitled,

"The story of a Hindoo Widow." Miss K. wore the costume of a Hindoo widow, and entered so completely into the spirit of the selection that many of the audience were moved to tears, and we believe a lasting impression was made upon some who never before had so nearly realized the indescribable misery and crying need of our heathen sisters. A. A.

EAST FLAMBORO.—The Women's Home and Foreign Mission Circle, held an open meeting, Wednesday afternoon, Sept. 10th, in the Freeton Chapel; a good programme was prepared, invitations were sent to the auxiliaries of the other denominations, which were responded to most heartily: Our President, Mrs. Gay occupied the chair. After the opening exercises the report was read which showed an increase each year. Then followed a well-prepared paper by Mrs. W. Revell, entitled "The Lone Star Mission," a good reading by Miss Robertson, also a recitation by Mrs. Cameron; a short address from Mrs. Carruthers, appealing to mothers to train their daughters for the foreign missions. Mrs. Thompson, of Guelph, led in prayer, and gave a very interesting address on the work of the Circles. We were highly favored with two returned missionaries, Mrs. Booker of Hamilton, and Mrs. Hallam of Dundas. Mrs. Booker gave a stirring address full of facts and encouragements that God has signally blessed the work of labor and love of the women of Ontario to the heathen of India; her address will not soon be forgotten. Mrs. Hallam not being well could not speak to us. We were sorry. However, Mr. Hallam was present and proved a very good substitute; his address was listened to with much interest. He pleaded for Christians to give the Lord His own, "the tenth is the Lord's" in doing so the sure promise of the Lord of hosts is ours, as found in the third chapter of Malachi, 10th and 11th verses. Also spoke on the work in Southern India, where they labored for over 25 years.

Rev. Mr. Cohoe, (Methodist) and Deacon Muddaugh spoke a few words of cheer. Tea was then served to about one hundred. Thus closed our first open meeting, which was declared by all to be the best meeting of the kind they ever attended. The Circle feels encouraged; since we were organized, four years ago last May by Mrs. Thompson with 16 members, 13 have joined us some have moved away, one has been taken from our midst. Our present number is 25. We have organized two Mission Bands, one in East Flamboro, the other in Freeton; both are doing good work.

S. MADDAUGH, Sec.

THURSO, QUE.—Miss Frith (returned missionary) met with the Thurso Baptist church on Sunday, Sept. 21st. At the close of a very earnest address—our Circle, which had not met for nearly three years, was re-organized. We commence again with only eight members, but it is probable that others will soon join us. The following officers were elected: Pres.—Mrs. D. MacLean; 1st Vice-Pres.—Mrs. J. Lamb; 2nd Vice-Pres.—Mrs. P. Lamb; Treas.—Mrs. W. Thomson; Sec.—Mrs. H. J. Metcalfe.

J. MACL. METCALFE, Sec.

The American Baptist Missionary Union was sent out to the foreign field this season sixty missionaries. Forty-two of these are newly appointed and eighteen are returning. Eighteen go to Burmah, eight to Assam, ten to Telugus of India, four to China, eight to Japan, and twelve to the Congo Mission, Africa.

YOUNG PEOPLE'S DEPARTMENT.

Two Pennies.

BY EMILY HUNTINGTON MILLER.

Two beautiful, shining pennies!
Bright and yellow and new!
Don't tell me about the heathen—
I want them myself, I do.

I want a top and some marbles,
A sword, and a gun that shoots;
A candy cane and a trumpet,
A knife and a pair of boots.

But then what if I were a heathen,
With no precious Bible to tell
The story of Jesus, our Saviour,
Who loved little children so well?

And what if my own precious mamma
Should carry the baby so sweet,
And leave her alone in the forest
For some dreadful creature to eat?

And what if our Father's kind message
We never, no never, had heard?
Why, then, it would surely be cruel
If nobody sent us the Word.

For Jesus, you know, may be asking
This question of you and of me:
"Did you carry my love to your brothers
And sisters 'way over the sea?"

I guess you may send them my pennies—
Perhaps in some way they will grow;
For little brooks grow to be rivers,
And pennies make dollars, you know.

I'm not very wise, but there's one thing,
I think must be certainly true:
If little boys ought to give pennies,
Big men should give dollars, don't you?

—Heathen Children's Friend.

A Hindu Boy's Confession.

We recall a beautiful story told some time ago in the *New-York Observer* of a Hindu boy who became a Christian, the substance of which we are glad to give to our young friends.

The lad when about eleven years of age went to a mission hospital in India, and while there was told of Jesus—the Physician of the soul. Some time after, when the missionary was visiting the town where the boy lived, the boy came and told him that he had been thinking much of the soul's Physician that he had heard about in the hospital, and he wanted to go home with him and learn more of this Saviour. The missionary readily consented, and the boy went to the mission school.

Not a great while after, the father came seeking his boy, and asked at once, "Has he broken caste?"

You know that in India the people are divided into castes or grades of society, and each caste must keep by itself. For people of different castes to eat together, or even to eat food cooked by another caste, is to break one's own caste and suffer disgrace.

The missionary replied that the son was at that very moment eating food prepared by one of a lower caste.

The father was very angry at the boy, the missionary, and Christianity, and determined to have his revenge. He at once went to a magistrate and had the missionary arrested for kidnapping his child.

The trial took place and the boy was put on the witness stand, when he testified that the missionary had not even asked him to go, but had consented to take him to study at his own request, and that the missionary would let him return home at any time, but he did not wish to go.

So the missionary was discharged. Then came the question, what should be done with the boy. There was, and probably still is a law in India, allowing every one to choose his own religion if he can show himself intelligent enough to select for himself. The missionary asked that the boy be allowed to choose which religion he would have. To this there would be no objection, but the father's lawyer determined so to confuse the lad that the judge would pronounce him incapable of choosing.

Again the boy was put upon the stand, and though he knew what was at stake, he also remembered the word of the Lord Jesus, that when his followers were brought before rulers they need not feel anxious, for their heavenly Father would tell them what to speak. So trusting in God, he answered as well as he could the questions which were asked, and when a chance was given him spoke for himself.

He told how in the hospital he had learned of the disease of his soul, and of Jesus, the great Physician, and how the new strange truths had filled and fed and satisfied his empty, hungry heart. He said that he had brought his tired, sin-sick soul to Jesus and laid it at his feet. There he had found welcome, pardon, peace, and rest. He had proved the truth of the missionary's teaching. It had told him that he was the child of a King; that he had wandered away from home, from His Father and from the kingdom. It had directed him back, and following the direction, he had found the kingdom, had been welcomed by the kingly Father, who had promised some day to take him to the royal city and into the palace home.

While the lad was telling the story, the lawyer at first tried to interrupt, but the judge told him to let the boy tell his story in his own way. Soon the judge became deeply interested, then the lawyer himself listened, and every one present became attentive. Men who cared not for any religion looked into the face of the boy, and bent eagerly forward to catch every word he said. Before the little fellow finished, tears glistened in the eyes of every listener.

At the close of the boy's testimony even the heathen lawyer declared that he had proved his right to choose his own religion, and no one ought to interfere. The judge said he had never heard such touching eloquence from the lips of any man, and the religion which could so move a child must be more than human. The father disappointed and angry left the court-room, feeling that henceforth his son was to him as a stranger and an enemy. The boy returned to the mission house, and in due time became a minister. He is now a prominent preacher of the gospel among his countrymen in India.

King's Messengers.

A Broken Arm.

More than ninety years ago a carpenter in India was working very hard at his trade. He had heard the missionaries preach about the true God, and gladly listened to their sermons. But he always went home again and prayed to his idols of wood or stone. One day this car

painter met with an accident. His arm was broken so he could not work. Somebody told him that one of the men who lived at the mission house was a doctor, and could make his arm well again. So in this trouble he went to the missionaries. The doctor set his broken arm, but while doing so, told him there was only one who could heal his soul. Earnestly he pleaded with the poor man to forsake his idols who could not see, or hear, or speak, and cry out to God for salvation. This "word in season" went to the heart of poor Krishnu. He wanted to learn more about Jesus, and in a few days had given his heart into the Saviour's keeping. On the 22nd, of December, 1890, he sat down and ate with the missionaries. By doing this he broke his caste, and gave up his idols. Very soon his wife and sister with other of his friends learned to believe in Jesus Christ. An angry mob of his old companions dragged them before the police court. A young man who hoped to marry the daughter of Krishnu was at the head of the mob. He said he was not going to leave the Hindoo religion, but he demanded this girl for his bride. The girl told the Governor she had resolved to become a Christian with her father and mother. So the Governor decided that he could not compel a Christian woman to marry a heathen man, and sent them all away to their homes. Before long Krishnu was baptized in the river before a large crowd of people. He soon had the joy of seeing those he loved follow him, in thus obeying the law-commandment of our Lord.

Do you want to know why I have told you this story now? Because this poor heathen carpenter whose broken arm was the means God used to lead him to the truth wrote a hymn that is often sung in our churches. One of the missionaries translated it into English for him. I will copy the first verse for you if you will ask mamma to teach you this hymn.

"Oh thou, my soul, forget no more
The One who all thy sorrows bore!
Let every idol be forgot,
But oh, my soul, forget Him not!"

May all the boys and girls who read this true story of "Krishnu Pal," learn to love the Saviour, who saved him.
SISTER BELLE.

347 McLaren Street, Ottawa.

Sickness and death of the body, though they come on the wings of the pestilence, are less fearful than sickness and death of the soul. The nations of the earth are sick. Their millions are dying. Christ alone can heal them. He has provided the remedy, and has commanded His Church to send it abroad until all nations shall share its healing power. He has supplied Christian nations with every agency needed for the accomplishment of this work. He has opened a highway to every nation. Men and women are waiting to go. From all lands the heathen cry, "Come over and help us." And yet our people give less money to send the gospel to a dying world than is spent by our women for ribbons, or by the men for cigars. May we not be hoarding money or feasting on the rich food or delicate cordials our Father designed for the sick and dying in heathen lands?

The Sattee, or burning of widows alive upon the funeral pile of their husbands, is said still to exist, in spite of British law, in several of the less civilized States of India.

Two hundred young native women are studying medicine in the medical schools of India.

EXTRA-CENT-A-DAY BANDS—It is a small thing, just a cent a day over and above the ordinary offerings, but the *Missionary Review* draws attention to the fact that if the 13 million Protestant Christians in the U.S. would give at that rate, instead of the \$0,000,000 now raised yearly for foreign mission work there would be given nearly \$30,000,000. The plan was originated by Mr. S. F. Wilkins, a Boston Banker, and already it is exciting much interest. Why not, try it everywhere?

WOMAN'S BAPTIST FOREIGN MISSIONARY SOCIETY OF ONTARIO.

List of Receipts Oct. 11th, to Nov. 17th, 1890.

Paris M.C., \$16.38; M.B., \$5.71; Pembroke M.C., \$4.50; Sparta M.C., \$8.20; St. Thomas M.B., \$25, to support Bel- lum Thomas; Wyoming M.C., 50c; Wyoming M.B., \$8, completing the support of Kommuguri Samson; Simcoe M. C., \$20; Waterloo M.B., \$17, for the support of Kodali Anandam; Paisley M.C., \$0; Campbellford M.C., \$1.80; Eglinton M.C., \$3.60; Blenheim M.C., \$3; Woodstock M.C., \$2; Barford M.B., \$1.50; Oxford East M.C., \$4; Oxford, East M.B., \$8; 1st Lobo M.C., \$25, by Mrs. Alfred Jury, New Auburn, Minn., to make herself a life-member; Villa Nova M.C., \$15; Uxbridge M.B., \$8.50, second half-yearly payment for M. Karnamma; Lillie Grimby Memorial Band, \$20, to support "Lillie Grimby," Coananda; Mr. John A. Cameron, Ottawa, \$30, to support P. C. Samuel, preacher; Daywood M.C., \$4; 2nd King M.C., \$3.30; Catton M.B., \$25, to support K. George Mason; Mrs. M. M. Middlemiss, Glouces, St.; Mrs. E. Southworth, Thedford, \$1; Miss Alice Marsh's S. S. Class, Gladstone, \$1; Harford M.C., \$6. Total, \$276.05.

VIOLET ELLIOT, Treas.

109 Pembroke street, Toronto.
Nov. 10th, 1890.

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

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

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

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