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The Canadian Missionary Link

Mrs. A. Gaudy 2010

CANADA. In the interests of the Baptist Foreign Mission Societies of Canada. [INT.]
 Vol. XII, No. 8.] "The Gentiles shall come to Thy light, and kings to the brightness of Thy rising."—Is. lx. 3. [A.P. 890.]

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We trust that the 4th of April will be very generally observed as a day of special prayer for our Telugu Mission, in accordance with the request of the Missionaries.

MISS FOLSON has reached the United States. As soon as she can leave her invalid mother she expects to visit Canada, and we trust many will have an opportunity of forming her acquaintance.

NEARLY every mail brings with it many kindly appreciative words. We are grateful to our friends for their words of encouragement, but cannot of course find space even to publish extracts from these letters.

OUR readers have no doubt noticed the ability and zeal with which Miss Johnston is conducting the W. B. M. U. department of the paper. Her earnest words are for the most part quite as applicable to the Circles as to the Aid Societies.

SINCE the increase in the charge for registering letters, many of our subscribers would find it more economical to remit money by P. O. Orders. Besides, it is an absolutely safe way. Some have been prevented from using this method by not knowing the Editor's full name. This we give at the bottom of the last column.

It would seem almost superfluous to remind subscribers that the label on the paper indicates the date up to which payment has been made, and that the difference between this date and the present represents the extent to which the subscriber is in arrears. Yet some seem not to understand this arrangement.

A GOOD EXAMPLE.—(On Lord's Day, March 2nd, the members of the Bible Class in Bloor Street Sunday School presented Miss Buchanan with twenty dollars to assist in sending a medical lady to Akidu. A lady friend of missions has sent \$100 for the same purpose.

DR. PENTECOST'S PROPOSAL.—We learn from the *Missionary Review of the World*, that Dr. Pentecost, well known as evangelist and author, proposes to go out to India with from 25 to 60 men and women, who shall go at their own cost, and settle down for a time in certain districts, to give up their time to a united work of evangelization. Are there not some

Baptist men and women in Canada who are able and willing to go out on the same plan for the same purpose?

AMERICAN BAPTIST MISSIONS.—Dr. Pierson gives the following condensed statements of the Foreign Mission work of American Baptists: The missionary work of American Baptists covers over 75 years. The first station commenced in 1814, and the first baptism was in 1819, so that the first six years were those of sowing seed only, and not of reaping. At the end of 10 years there was one church, with 18 members in the Asiatic field. The first decade was one of sore trial—self-denial, discouragement, delay, even imprisonment and persecution, and little besides. But these 10 years included, there has from the very beginning been one church organized on the Baptist mission field, on the average, every three weeks, or about 17 a year for this entire period. The baptisms have been about 225,000 in all—over 3,000 every year for the 75 years, or one every three hours for the whole period. In 1819 there was but one baptism; in 1830, 9,342; in 1824 there were but 18 living members; in 1836, 123,590. In 1814, the treasury contained \$1,230.26, and in 1837, \$351,880.69. In 1814, the whole mission force, Mr. and Mrs. Adoniram Judson; in 1837, it numbered 1,986. In 1814, the only mission field was Burma; in 1836 there were 16 fields: Burma, India, Assam, China, Japan, France, Spain, Germany, Sweden, Denmark, Norway, Finland, Turkey, Russia, Greece and the Congo. This truly is a noble record.

Fill Up The Ranks.

BY REV. ERNEST G. WESLEY.

"Fill up the Ranks"
 Fierce foes o'er new surround us;
 "Fill up the Ranks!"
 The thrilling sight must rouse us!
 True hearts—how great the need—
 With joy Christ's message heed;
 Go forth with eager speed.
 Close up the Ranks!"
 "Fill up the Ranks!"
 For gaps are seen about us;
 "Fill up the Ranks!"
 For heroes fall around us!
 Brave hearts Christ calls for you,
 Deep love He seeks in you,
 Rich grace He gives to you,
 "Close up; fill up the Ranks!"

"Fill up the Ranks!"
 Hold high His Flag above you;
 "Fill up the Ranks!"
 Charge tho' the lines before you.
 Strong hearts—think not to yield,
 Hold firm your priceless shield,
 The Spirit's sword now wield,
 Press on to gain the field;
 "Close up; fill up the Ranks!"

Providence R. I.

The Conversion of Aunt Polly's Pocket-Book.

BY FRANK HUNTINGTON.

"Oh, Aunt Polly!" I said, dropping wearily into her best rocker, and fanning myself with my hat; "I am so discouraged I can't go another step without a smile and a dollar!"

"We will soon have you at work again, if that is all you ask," said dear Aunt Polly, giving me the smile and a kiss to go with it, and then trotting away after the dollar.

"What is the matter to-day?" she asked, returning with an old-fashioned wallet, and seating herself at my side.

"Nothing new, aunt Polly," I replied mournfully; "but I think it is 'more blessed to give than to receive,' especially when the recipient is a collector. Does nobody but you love to give, I wonder?"

"Oh, yes, dear!" laughed aunt Polly.

"Then why don't other people receive me as if they were glad to see me, and wanted the Lord to have their money? Do they think I come begging for my own pleasure or gain? Why, aunt Polly, they sing—

"Had a thousand hearts to give,
 Lord, they should all be thine,"

as if they really wished they had; and yet they frown at me as if they grudged a hundred pennies for His cause."

"I am sure they feel more cordially toward you than you imagine, my dear," said aunt Polly, whose charity "never faileth" and "thinketh no evil."

"But perhaps they have not learned how to give, or how to enjoy giving; or maybe," she added slowly, "their pocket-books have not been converted yet."

"Then I am going home to pray for a revival among the pocket-books!" I exclaimed impatiently. I did not mean to be irreverent, and I think aunt Polly knew it; for she took my hand in hers, and said, without noticing my remark—

"My pocket-book was not converted until several years after I was; and meanwhile, although I always meant to contribute to home and foreign missions, and the tract society, and the State missionary work, and all the church expenses, and really loved to give to every good cause, yet, when the collector came I was always short of money, or hadn't just the right change. This annoyed me, and feeling vexed with myself may have made me seem vexed with the collector too; for you know it makes most of us unreasonable when we are vexed with ourselves."

"One Sunday our pastor preached a beautiful sermon on giving." (Aunt Polly's pastors always preach beautiful sermons for her. She never seems to hear the poor ones that the rest of us grumble about. I wonder how it is.) "He said the Jews were required by their law to give one-tenth of all they had to the Lord, but under the new dispensation, love and not law was to decide what we are to give; and shall love ask less of us than the law? Do we owe less to our Heavenly Father than

did the Jew? Has not our deliverance been as great, our history as wonderful as Israel's?"
 "And then he added, 'If we owe one-tenth to God, shall we not give at least one-tenth more as a free-will offering to Him who gave His life for us!'"

"My pocket-book was under conviction then, child," continued aunt Polly, earnestly; "although I fear it was not soundly converted until a while afterwards. Before the service closed I determined I would give one-tenth to the Lord as long as I lived, and another tenth as long as He prospered me and enabled me to live on the remainder."

"For a good many years I carried out this plan, and you cannot think how much I have enjoyed it, unless you have tried it yourself." (I haven't, but I mean to begin right away.) "The four-fifths seemed to go farther and give me more real enjoyment than the whole had ever done. Besides, whenever money was wanted for any particular object it was always ready, so that I enjoyed giving more than I ever had before. For when any money came to me, I laid aside two-tenths of it in this old wallet which my father used to carry, and in just the change that I was likely to want,—the right amount for my weekly envelopes and the communion collection, the dollar and four cents for woman's home and foreign work, and even the nickels for Sunday school were always there waiting for me. Whenever I laid aside this money I asked God to bless it, and I believe He has."

"And have you kept up this plan since your pocket-book was 'soundly converted?'" I asked, anxious to know what she meant by that.

"Yes, dear, I lay aside the two-tenths just the same, but now I try to give my all to the Lord."

"And how are you going to supply your own wants?" I asked.

"My God shall supply all your needs," she quoted softly. "When I have any wants I tell Him about them, and ask Him if it is right for me to gratify them."

"And how does He answer you?" I questioned somewhat timidly, for I felt as if I were treading on holy ground.

"Sometimes He takes away all desire for what seemed so necessary, and shows me that I can be really happier to deny myself and use the money for Him. Sometimes He leaves me free to buy what I want, and then it seems to come as a special gift from Him."

"Naught that I have my own I call,
 I hold it for the Giver—
 My heart, my strength, my life, my all
 Are His, and His forever!"

"Good-bye, dear," said aunt Polly, as I arose from my chair after a moment's pause, and bent over her for a parting kiss.

"God bless you and open the hearts and the pocket-books before you!" she added with a smile. And I started out for the rest of my afternoon's collecting with fresh courage, and with so much pity for the Christians whose purses had not been converted when they were, and who had not, like aunt Polly, learned the luxury of giving, that I forgot to get out of patience with them, but went home in the twilight to pray for a revival among the pocket-books.—*Helping Hand.*

"Build a little fence of trust around to-day,
 Fill the space with loving work and therein stay.
 Look not through the sheltering bars upon to-morrow,
 God will help thee bear what comes of joy or sorrow."

Woman's Work for India's Women.

SHORT TEMPORARY MARRIAGES.

A lady worker in Travancore writes thus in *India's Women* of the miseries brought about in that district by the Hindu custom regarding marriage:—"A great deal has been said and written—wisely too—about the miseries of Hindu widows; but here, in Travancore, we have, under the sanction of religion, a far worse evil. It will hardly be credited by my English readers that the monstrous system of allying Nayar girls to Brahmans is not only allowed but defended by mothers and other relations for the sake of gain, and also the good fortune likely to happen to a girl by reason of her connection with one who is looked on as being scarcely inferior to a deity. This alliance occasionally lasts for years but in the majority of cases a few months or weeks suffice to make the deceiver weary of his toy which is then thrown aside and forgotten. To the poor victim there then remains no alternative but a life worse than widow-hood. Early marriage lies at the root of this evil. Brahmans of five years being frequently given brides of six or seven and being obliged to wait, perhaps, eight or ten years till they are grown up, in the meantime solace themselves with the society of Sudra women. In this way I lose some of the sweetest and best of my scholars, who, however loth to go, are compelled to shape their lives according to the will of their mothers and uncles, or other male guardians. Injury is done not only to the Nayar girl but also to the poor little lawful Brahman wife, who, too often when she comes of age, finds her husband devoted in heart to a bride of another caste, better educated and more companionable than herself." Well may the writer add: "A great cry of wrong and deserted women goes up from Travancore." Travancore is not by any means the only part of India in which this extraordinary custom prevails. There are certain classes of Brahmans who make a very prosperous living by going round the country, and, for a substantial consideration, marrying for a brief while the girls of parents who are only too ready to pay for the honor of such sacred (!) association. The vileness of the business is appalling.

WORK AMONG YOUNG GIRLS.

Miss Alexander, of Ellore, sends some interesting details of her work in connection with the C. M. S., schools under her care to the organ of that Society. After referring to the examinations held in the school, she says, "But mere examinations can only test head knowledge, and do not show at all what influence these lessons have had on their hearts and lives. That is shown at times of unrestrained intercourse with the children when they visit us at our house, or when they camp together in the playground. We were talking together, the other day, about working for Jesus—that all, however small, could do something for Him.

One bright little girl of twelve years of age looked up and said: "When I was quite a little girl my mother left me all alone in the house, and, being attracted by the fire, I crawled toward it, and my cloth was soon alight. I was too young to remember anything about it, but my mother often tells the story how the neighbors, hearing my screams, rushed in and extinguished the flames. The whole of my arm was dreadfully burnt and they laid me on the bed insensible. I remained in this state for some hours and my friends and relations gathered round my bed, and filled the room with loud weep-

ing and lamentation, and my mother would not be comforted, for she thought her child would never more open her eyes or call her 'mother.' However, I recovered; and this," she said, showing a huge white scar which covers the whole length of her arm, "is the result of the accident. /And" she continued, "I was thinking just now, when you were saying that we could all work for Jesus in our small way by telling of His love, that He must have made me well again so that I might be His little messenger and serve Him." The next day she came up to me and put a *khani* (equal to about a farthing) into my hand, and said she wanted to buy a First Catechism. "Why do you want a First Catechism?" I asked. "Oh," she said "I want to begin and teach my mother. Last night I told her all about Jesus, how He loves us and died for us that we might have our sins washed away in His precious blood, and that when we die, we might go to Heaven, where there is no more sorrow, pain, or death; and I told her that I hoped to go to that bright land and I wanted her to go there too. Then I sang 'There is a happy land,' and, 'Here we suffer grief and pain; and when I had finished, she said, 'Tell me some more, child, tell me some more; and so I thought the best way would be to buy a First Catechism with this *khani* which my uncle gave me the other day, and teach her a little bit day by day."

I have heard from other sources that this child goes morning, midday, and evening to a quiet corner in the house, and kneels down and prays to her Heavenly Father. Another girl has a very good influence in the school; she is a regular little mother to the smaller ones, and is always ready to help and comfort them when they are in trouble. She has openly declared her wish to become a Christian but the law of the land will not allow her to join us till she is eighteen. Meanwhile she is doing all she can to bring her mother and sister to Christ. She has a Bible of her own, and reads to them daily. Her great friend has also openly expressed her wish to become a Christian, and has been taken away from school on this account. Her mother whipped her soundly and told her that if she dared to go near the school again she would be whipped all along the street back to her house. Poor girl! it is a grievous trial to her, for she takes great delight in her lessons. She is wonderfully clever for her age, and though only a short time in school, was far in front of her class-fellows. She earned the first prize for Scripture and when asked what she would like, she said, "Give me a Bible, for I should like that the best of all things in the world!" When she first came to school, she used to mock at the other girls saying that all that *Dhoreasani* told them was false, and the Bible was nothing but a pack of lies. But gradually a great change came over her, and now the book she once despised has become the most precious thing in the world to her, and she is willing to leave her home and all she loves "for His dear sake." Some time ago the festival took place when all Hindus worship the tools used in their respective handicrafts—the carpenter bows down to his saw, the tailor to his needle, the school girl to her books. The three above-mentioned girls and another girl, in the same class, on this occasion left their books at school, and when asked why they were not worshipping them, said they had left them there on purpose, for there is only one God, and He alone is worthy of worship."

Such instances show us that the mission schools are doing a great work in India in training up children, a generation to serve the Lord. The lady worker brings herself into contact with her girls in many ways out of

school hours. For instance on two evenings in the week she has English games for the children after school hours, and those who feel themselves too big for play bring their sewing and sit working while the younger ones play. They have at this time the opportunity for freely expressing their ideas and for asking questions. On one such occasion one of the girls said, "I thought nobody was wicked in England!" Some evenings are given up to visiting the children's homes in the company of four or five girls who sing hymns, thus attracting quite a big congregation of women to hear the Gospel tidings.—*Hart-cast Field.*

The Duties and Privileges of Solicitors.

BY MRS. L. P. NOBLE.

If possible the collector for Foreign Missions should be chosen from those who are interested in the work. It is a mistake to suppose that a task as trying as this is to most people, is to lead them to love heathen souls.

Then, given a Christian woman, ready to obey a Divine call, and she must magnify her office. She is not a beggar—her work is not one of humiliation. She is rather the Lord's chosen servant, a missionary, with a work to do which may be far greater than it at first appears. She has not only to reach the purse, but the heart and conscience—and to help those to whom she goes by broadening their outlook and enlarging their sympathies.

The first duty of the Solicitor is Cheerfulness. The Lord loveth a cheerful giver of strength and time and social power as well as of money. He would not have us render any service grudgingly or of necessity. This work should be cheerfully undertaken, because it is for Christ, and those for whom Christ died.

Another duty is Hopefulness. The discouraged person has failed at the outset. Her pleading will be timid and spiritless, and she will be likely to receive a mere pittance. The Collector does not go out to do her own work, but the Lord's, and He can give strength, wisdom, freedom courage and success.

The third duty is Faithfulness. We are to do our work "in singleness of heart, as unto Christ, not with eye service as men pleasers." Doing collecting as unto Christ, one will strive to do all one can. Not the letter, but the spirit of the law will be the measure. No name on the list will be omitted because the person bearing it is far away, or a stranger or seemingly hopeless. No call will be made without an honest endeavor to awaken interest.

It is a duty to aim at Large Results. The world's needs are overwhelming, the missionary work is cramped and hindered on every side for want of means to carry it on. There is money enough in Christian hands to hasten marvellously the spread of the gospel; but the church has not yet learned to give as freely as it has received. From the collector inspired with love for a dying world and a conviction of the blessedness of giving, must come an appeal for something more than a "subscription to the Women's Board." What is wanted is help for the Lord's work. Bread of Life for the perishing. Women must be asked to give to the Lord in proportion to their style of living.

It is a privilege to take the new and dreaded work to God, talking over with Him every name on the list, and asking to have the way prepared to every heart. One may ask for favoring circumstances, for quiet nerves, for words of wisdom and force, and for a return with full

sheaves. "Christine Nilsson never leaves her room to go on the stage without dropping down on her knees and praying to God to help her in the effort to please the people." With how much greater confidence may the Christian solicitor take her difficult and delicate task to Him.

It is a privilege to have a sense of fellowship in this work. We are co-workers with God and with great corps still fighting under the banner upon which is inscribed, 'The world for Christ.'—We link hands with the missionary in China and Japan, in Turkey and Africa and Micronesia, thinking the same thought, pushing it to the same end. We stand in loving sisterhood with noble women from the hills of New England, to the shores of the Pacific, all praying Thy Kingdom come.

The final privilege of the collector for Christ's sake is His "Well done, good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things, enter thou into the joy of thy Lord." He who pities like a father because He knows our frame and remembers we are but dust, notes every trembling endeavor to do His will, and treasures for us a reward infinitely outweighing our little sacrifice of taste and feeling. Even the least service upon which we can write, for the Lord, is gathered up by the royal hands, and becomes in the Divine alambica jewel for our future adorning.—*Women's Board of Missions of the Interior, Chicago.*

A Brahman's Testimony.

A striking testimony recently borne by a learned Brahman, in the presence of two hundred Brahmans, official students, and others, has just been published: "I have watched the missionaries, and seen what they are. What have they come to this country for? What tempts them to leave their parents, friends, and country, and come to this, to them unhealthy clime? Is it for gain or profit that they come? Some of us, country clerks in Government offices, receive larger salaries than they. Is it for an easy life? See how they work and then tell me. Look at the missionary. He came here a few years ago leaving all, and for our good. He was met with cold looks and suspicious glances. He was not discouraged. He opened a dispensary, and we said, 'Let the Pariahs (lowest-caste people) take his medicine; we won't;' but in the time of our sickness and our fear we were glad to go to him, and he welcomed us. We complained at first if he walked through our Brahman streets; but ere long, when our wives and daughters were in sickness and anguish, we went and begged him to come even into our inner apartments; and he came, and our wives and our daughters now smile upon us in health! Has he made any money by it? Even the cost of the medicine he has given has not been returned to him. Now, what is it that makes him do all this for us? *It is the Bible!* I have looked into it a good deal in different languages I chance to know; it is the same in all languages. The Bible! there is nothing to compare with it in all our sacred books for goodness, and purity, and holiness, and love, and for motives of action. Where did the English people get their intelligence, and energy, and cleverness, and power? It is their Bible that gives it to them. And they now bring it to us and say, 'That is what raised us; take it and raise yourselves.' They do not force it upon us, as did the Mohammedans with their Koran, but they bring it in love, and say, 'Look at it, read it, examine it, and see if it is not good.'—*Zion's Advocate.*

and accomplish the immediate evangelization of these people.

2. That we do solemnly re-affirm our belief that the commission of our Lord Jesus Christ means that this generation of Christians are commanded to evangelize the one thousand millions of heathen living in the world, and that of these, the 3,000,000 Telugus upon our fields are a share proportionate to the numbers and ability of the 75,000 Baptists of Canada, and that the present staff of workers should be increased until there be one missionary to every 50,000 of the people.

3. That we believe the forty-eight missionaries still called for to meet this need would be forthcoming, if the men in the colleges, the pastors in the churches, the principals in our institutions of learning, the Christian men in the medical, legal, and mercantile pursuits, in a word, if the Christian workers among our 75,000 Baptist people of Canada would ask themselves before God what obligations rest upon them in this crisis.

4. That immediate action should be taken; that these forty-eight workers should be thrust at once into the field; that they should be on the ground BEFORE THE YEAR CLOSES. Brethren, saved through the blood of Christ, we beseech you by your priceless heritage of grace, by the tender mercies and constraining love of God, by your loyalty to the Master's last command, and by the awful destitution of these perishing thousands—we beseech you for an immediate response. When immortal souls are perishing, delay, irresolution even, is treason to Christ and to our brethren. Arise then, and in the strength of the Lord God meet this emergency—*meet it at once—THIS YEAR.*

5. That we request the home churches to unite with us on the 4th of April, in a day of fasting and prayer, to humble ourselves because of neglect in the past, and to cry mightily unto God that He pour forth His Spirit upon all flesh, and that He send from the home land missionaries, and raise up in this land laborers for this His harvest field.

J. R. STELWELL,

Secretary of Conference.

Akidu:

DEAR LINK.—Only a word by way of reporting the Woman's Meeting of our Telugu Association, held here on the afternoon of January 22nd. A goodly number of native sisters were present and the meeting was addressed by two from among them, M. Marsha, of Tuni, and P. Lizzie, also by Mrs. Davis, Mrs. Garaside, Miss C. Gibson and the writer; we spent a pleasant and profitable time together and we trust each returned to her home with a greater sense of the burden which lies upon her, that of telling simply and lovingly to the perishing ones about her, what the Lord Jesus Christ is to her, of showing in her daily walk the Christ-likeness, within her, of giving as the Lord has prospered, that His work may go on unhindered by the lack of rupees in the treasury.

Yours,

F. M. STOVEL.

Feb. 15th, 1890.

Cocanada.

The friends who so kindly collected contents and despatched mission boxes from Woodstock and Dovercourt Road, Toronto, will no doubt be pleased to hear that the

generous and varied supplies contained in them were divided among the Seminary students and school children in Samuloota, Akidu, Tuni and Cocanada.

In behalf of our Sunday school scholars and others on our field, who received presents therefrom, we would take this opportunity to thank all Circles, Bands, Sunday schools and individuals who contributed, and are sure if they could have seen the happy faces at the distribution they would feel more than repaid for any sacrifice they may have made.

A communication just received from Mr. Davis who is on tour, informs us that a church has been established at Gocarum, a village on the north part of the field, with a membership of twenty; nine of whom are heads of families. They have subscribed one rupee seven annas a month, towards the support of Bolla David, the preacher of their choice. This, although not all that could be desired, is encouraging when we remember that they are giving of their "poverty." L. L. DAVIS.

W. B. M. U.

Edited by Miss A. E. Johnstone.

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

PRAYER TOPIC FOR APRIL.—That our members may feel a sense of personal responsibility for lost souls.

Last month our Union prayed "for a family to go to the foreign field at once." In the *Messenger and Visitor*, of March 12th, is a letter from Bro. M. F. Shaw, in which he says:—

To the Foreign Mission Board of the Maritime Baptist Convention:

DEAR BRETHREN.—After many years of earnest thought and of ten times deep convictions of personal duty on the subject of mission work in heathen lands, I have been brought at last to the position of glad surrender to my Heavenly Father's will. I hereby offer to join your staff of missionaries in Madras, to take any position in the work there you may feel moved to direct.—M.B. Shaw.

As we pray this month shall not glad praises mingle with our prayers? "Offer unto God thanksgiving."

And still the requisite number has not gone. More men are needed, more money. The Secretary of the Conference says with regard to this:

"Brethren, saved through the blood of Christ, we beseech you by your priceless heritage of grace, by the tender mercies and constraining love of God, by your loyalty to the Master's last command, and by the awful destitution of these perishing thousands, we beseech you for an immediate response. When immortal souls are perishing, delay, irresolution even, is treason to Christ, and to our brethren. Arise then and in the strength of the Lord God, meet this pressing emergency—*meet it at once—THIS YEAR.*" Surely our Aid Societies must come to the front.

Miss Wright sends word, "April 4th has been appointed a day of prayer and fasting in the Canadian and American Telugu Missions."

We are sorry this request did not come in time for the

THE WORK ABROAD.

The Canadian Baptist Mission.

BY THE REV. J. R. STILLWELL, B.A.

This Mission was opened by the Rev. John McLaurin, March 12th, 1874, and is therefore about fifteen years old. There are really two Canadian Baptist Missions, but in this paper we shall speak of the work as one, for though directed by two different Boards, the policy is largely the same. There are six fields of work, and with the exception of the Akidu field which is pretty well hemmed in by other missions, all these lie mostly out of the range of other workers, so that from Cocanada the whole coast line stretching to and beyond Calingapatani, with the exception of Vizagapatani, falls to us, and is dependent upon us for the Gospel. Another station will be shortly opened, and several more are under consideration, so that in a few years we expect this region to be well supplied with workers. There are about 3,000,000 people dependent upon us for the bread of life, a responsibility which we fully appreciate and are trying to meet. We have asked for large reinforcements, a missionary for every 50,000 people and a native worker for every 1000. Given such a staff of workers and the evangelization of this region, under Divine blessing, becomes a possibility. The appeal for reinforcements has met with the hearty sympathy of the Home Boards and they have expressed the conviction "that the needs of the case as to men have not been overstated," and assure us of their determination to do all in their power to answer the appeal. Though we thus meditate enlargement, it will be along old lines of policy; for nothing radical is intended, except increasing the working force. The late criticisms on Missions have come and gone leaving us just about where we were before. Our mission is not of a kind that knows no change, if anything better can be suggested, but we are naturally conservative and wish to be assured first that a change is essential and will most probably be beneficial, before making it. We propose to state briefly how our mission stands as regards:

Education.—This is subsidiary to and follows the directly evangelizing agency. It is not considered to be in any way preparatory to conversion, and therefore is fostered among our converts only. The education contemplated in the mission is the education of the Christian community, and is intended to fit them to fulfil their part in this great work of evangelizing the country. Hence it is encouraged only to the extent that is helpful to this end. There are about 50 schools conducted by as many Christian teachers in the various villages. Most of these are purely primary, and serve as feeders to the Seminary at Samulcotta, where our teachers and preachers are trained, and to the boarding schools for girls at the various stations. In these latter schools, in addition to ordinary subjects, the girls are taught sewing and such other duties as fall to teachers' and preacher's wives or to those in about a similar station. Attached to the Seminary there is a Secular Department, made necessary because of the Primary character of the village schools. This falls just a little short of the Middle School examination which we hope to reach shortly. Alongside of the secular course is a course of instruction in Biblical and theological subjects, in the former of which most of the Bible is gone through. At present there are 73 students in the Seminary, but ten of these are wives of students. We have also an indigenous school, mentioned by Mr. Craig in a former number of the *Harvest Field*,

teaching up to the Middle School examination, over which we are not a little pleased. In all our village schools the teachers are Christians, and besides teaching they are supposed to preach throughout their own immediate neighborhood. In the Seminary we have had two Hindus engaged in the Secular Department, but those are being replaced by Christian men, so that our education is done almost wholly among the Christian community and by Christian teachers. There is room for development in our school work, but it will, we doubt not, keep pace with other advances.

Self-support.—The principle of the mission is itself to pay the salaries of those agents whose time is spent wholly in aggressive evangelistic work among the Hindus, and to throw the support of those whose work is mainly pastoral upon the churches for which they care, proportionately at least to the extent to which they are thereby withdrawn from work among the heathen. That is our principle, though at present only imperfectly embodied in fact; but we are moving in that direction. Some churches partly or wholly support a pastor. The Gunanapudi Church can do so, and will shortly. At present they are building. The Akidu church is to pay a preacher, while another contributes a part. The Cocanada church has contributed a part for a long time to its pastor. The Samulcotta church, mostly students from the Seminary, pay a teacher in the village and will support a preacher, besides contributing to other work. These are beginnings and are being multiplied by movements in the remaining churches. But we have fallen far short of the attainable on account of the scarcity of missionaries. Two have fallen on the field, others had to retire or go on furlough, so that for nearly five years we have been able to do very little aggressive work. The advance made during these years is largely due to the impetus of work done before. However we are recovering our position, are multiplying our forces, and shall be in a position to do vigorous work henceforth.

We advocate a definite proportion in giving. All the students in the Seminary have agreed to contribute one anna to the rupee out of what they get for their food, many of the preachers and teachers are contributing at the same rate, and members are beginning to follow suit. A very few are contributing a tenth. The universal adoption of the rule that one anna to the rupee should be given will completely solve for us the problem of self-support.—Written for the *Harvest Field*.

The Appeal from India.

At the Fourteenth Annual Conference of the Canadian Baptist Missionaries, assembled at Cocanada, India, January 1890, in discussing the appeal made for fifty-two additional men and other laborers for the evangelization of the 3,000,000 Tuluvas for whom we are responsible, and in reference to the response made thereto by the Home churches, the following resolution, prepared and brought in by a special committee, was unanimously adopted.

Be it Resolved—

1. That while we express our deep gratitude to God for the spirit in which the appeal has been received at home by the Boards and by many of the churches, and while we had with joy the reinforcement sent (three married men and three single ladies, with a single man under appointment) we believe there is occasion for deep humiliation and heartfelt sorrow before God that the year has closed with so small an effort made to grapple with

March Lent, and yet as the notice is in our other papers we trust the day will be generally observed.

The promise is "If two of you shall agree on earth as touching anything they shall ask, it shall be done for them of my Father which is in heaven." Matt. xviii : 19. And here are thousands of men and women agreed on one petition and asking at the same time. Moreover, they are asking in accordance with His will and His promise. Acts xvii : 26, 27. Psa. ii : 8.

Mrs. Lanfret writes under date of Jan. 16: "We have had the great pleasure of welcoming our new missionaries."

Mrs. Archibald will probably leave this month for her needed rest at home.

Let not one be content with money raised in the past. Let not the work of collecting the money be left only in the hands of the Treasurer, but bring your offering. Use your influence with those who are lukewarm or careless. Use your influence in urging upon those who are able to go, the needs of the foreign field.

Our F. M. Board is "carrying a debt of about four thousand dollars. Money is needed to bring missionaries home for rest and to send out reinforcements. What we do we must do quickly. The King's business requires haste.

Mrs. Walter Higgins writes while on her journey: "Morality is scarcely known among the inhabitants of these Eastern towns and villages. There seems to be no law in Port Said, and it would be wholly unsafe to appear out on the street there after dark. Oh! the filth and degradation! How it did make my heart ache! I knew that people could be and were degraded, but I had never realized it before, and the sights that I saw at Port Said affected me deeply! Indeed, I felt fairly frightened at the thought of engaging in a work so momentous as this mission work! Again and again I found myself saying, 'Can there be another hell! Is not this one enough?' And yet we are told that this is civilization compared with many of the towns of India! Just think of it! I do wish that all my friends at home could get one glimpse of what I have seen; it would be such an incentive to more earnest living. Oh! do all you can at home for Foreign Missions.

We cannot realize until we see from what we have been saved ourselves. And yet I have caught only a glimpse, and a poor one at that, of what is to follow."

APPEAL TO THE AID SOCIETIES OF THE W. B. M. U.

Dear Sisters.—You will remember that at our Annual Meeting held in Wolfville in 1888, a "Committee was formed to look after the raising of funds for Home Missions." To do this without interfering in any way with the collections for Foreign Missions had been the great aim and desire of the Committee, and it was therefore deemed best not to ask for a stated sum per member, but to leave to each Aid Society to raise the money for Home Missions in any way that should seem most desirable, thus practically laying the burden upon the conscience of each individual member. That this plan has, in most cases proved successful cannot be denied.

Last year, \$481.81 was thus raised, of which \$250 was

given to Missions in the North-West; \$50.00 to Grande Ligne, and \$181.81 to our Home Mission Board.

According to our Constitution all monies raised by us as Aid Societies is to be divided between the "North-West and Manitoba and our Home Mission Board." (Clause 3.) So that money raised for Grande Ligne should be an extra offering.

Half of our year has already passed, and not as much money has come in for Home Missions as during the same time last year. Sisters, the matter rests with you; numbers of our women must be at "ease in Zion," or this state of things would not be. We do beg you in the name of the Master, and for His sake, that you will attempt great things for God during the half year now upon us. Systematic giving, according to 1 Cor. xvi : 2 is what we need.

Two cents a week per member is what is asked for Foreign Missions. Will not many of our sisters out of their abundance give the same amount for Home Missions? and in every case let the rule be "according as God hath prospered me." Our Foreign fields will flourish or languish in proportion as the Home fields are worked. The time is passing, the needs are great. Let us be up and doing for the night cometh apace.

On behalf of the Advisory Committee.

A. E. JOHNSTONE, Sec.

Will presidents and secretaries of Aid Societies see that this appeal is brought to the notice of our sisters.

MISSION BANDS.

An effort has been made to ascertain how many Mission Bands exist in connection with our churches, and the number is lamentably small. The training of our children and young people with reference to missions is certainly a very important part of our Christian work. We cannot as a denomination expect success in our mission enterprise unless the young of our congregations are instructed, first, concerning our own mission among the Telugus, and then with reference to the great work done in other countries—Japan, China, Africa, etc.

The young should be made to feel that some responsibility rests upon them individually to carry out the last great command of our departing Lord, "Go ye into all the world and preach the gospel to every creature."

The important question arises, how may this best be accomplished? Let me suggest as the first step that every Sabbath-school take up mission work in some form. Encourage each child to bring at least two or more cents every Sabbath, one for the school and the rest for missions. These cents to be saved from money given the children to spend on candy, or earned by them in some way during the week. Each teacher should keep account of this money, and give it each Sabbath to the treasurer of the Sabbath school. At the close of every quarter the sum raised by each class can be read before the school, and the one who contributes the most to be the banner class for the quarter. This plan has been tried with excellent results. It is surprising how much money can be raised in this way. There is no doubt two missionaries could be supported by our Sabbath schools every year, if each one would undertake this matter. Then the money raised is but a small proportion of the good done. The spirit of self-sacrifice and benevolence cultivated in the children, together with the prayers they are encouraged to offer every week as they bring their money to send the gospel to the heathen, is of far greater importance. And who can tell into what this spirit so early implanted may develop? How many dollars instead of cents will

pass into the Lord's treasury as these boys grow into men, and these little girls into women? How many of them, too, may we expect to give themselves as well as their money to the cause of missions? In one Sabbath school over \$200 has been raised in this way during the past year, and this is by no means a wealthy church, nor is it in any way detracted from the benevolence of the church.

It will be necessary to have some time for a missionary service. This can be once every quarter on review Sabbath without interfering in any way with the regular work of the school. It is to be regretted that the meetings cannot be more frequent, but in four times a year much may be accomplished with a well prepared programme. A short exercise concerning our own missionaries and their work until the children are quite familiar with this, recitations, readings, short class exercises, all on the subject of missions, with music and the treasurer's report of money raised by the different classes during the quarter, will make a most interesting meeting. Invite all the parents and friends. If your programme is interesting you will have a crowded house without the second invitation, and a grand collection which can be divided between the Sabbath school and missions.

The good done in this simple way cannot be readily estimated. The following reasons may be given why this method for carrying on a Mission Band is preferable to the general idea of having a separate organization meeting at another time:

1st. In this way all attending the Sabbath school come under the missionary influence, boys as well as girls. Mission Bands for the most part are composed of girls, who sew or make many fancy articles with the intention of holding a sale to gain money for missions; but the boys cannot sew or make many fancy things so they do not attend. Here, in the Sabbath school, they have equal rights and privileges, can give their money, take part in the exercises, and form a very important factor. We must not neglect the boys because they are noisy and careless, in our efforts to increase the interest in missions.

2nd. A large number of our older scholars are employed during the week and cannot attend any meeting of this kind; but of course all the young people belong to the Sunday school and are ready to help in this good work once their sympathies are enlisted.

3rd. This method of carrying on a Mission Band gives permanence to the work. The ordinary Mission Band is dependent upon one or two self-sacrificing women or men, who act as leaders, working, planning constantly to devise something new to keep up the ever flagging interest. In a short time these greatly interested ones may be called to work up higher, or remove to other places, or it may be got married, and down goes the Mission Band. It may survive through the winter, when the evenings are long and not much of interest outside; but summer's sun melts the zeal, and out-door attractions prove too great a temptation for the half-interested members, so the Mission Band grows less and less, until it is finally dismissed for a vacation that never ends. The Sabbath school lives on through summer heat and winter's cold, and when the mission work is grafted into it, they grow together into a goodly tree, whose fruit will henceforth nourish and bless not only our own churches, but the mission cause at home and abroad. Would it not be pleasing to our Master if, at the beginning of this new year, we should undertake something of this kind in connection with all our Sabbath schools, modified or changed as the different circumstances of country or town may require? Is there not some sister or brother who will take this matter into considera-

tion? Talk about it, pray about it, and never rest until something practical is done in your Sabbath school each week for the cause of missions.

S. J. M.

In preparing these Mission Band exercises we propose to give both teachers and scholars *something to do*. Each teacher should be able to gather her class together occasionally during the week, to instruct them in the questions to be asked, i. e., if the scholars have not the needed books in their home, and even then there is such enthusiasm in numbers, that it is better to have the class meet.

These exercises are meant for Mission Bands composing the whole school. Give recitations to the infant class.

MISSION BAND EXERCISE FOR APRIL

JUDSON.

Let one of the members of the senior class prepare a short paper on the life of Judson; and let the following questions be distributed among the intermediate classes, at least four weeks before the Missionary Band day, in order that teachers and scholars may be well prepared:—

Where was Judson born? In what year? To what denomination did his parents belong? What led to his conversion? What caused him to devote his life to the heathen? Under what Society did he labor? What other missionaries sailed with him? and what year did they leave? What led him to become a Baptist? What led him to settle in Rangoon? How long before he baptized his first convert? Give the name of the first female disciple baptized by Judson? Which one of the Gospels did he translate first? What caused his arrest? and in what prison was he placed? Tell us something of his sufferings while in prison? Who caused his release? What town became the chief seat of the mission? In what year did he finish his translation of the Burmese Bible? Can you give his prayer on his completion of the Bible into Burmese? How many years elapsed before he visited his native land? How long after his return to Burmah did he live? Where did his death occur, and where was he buried?

The answers to these questions may be found in the "Story of Baptist Missions," to be had at the Book-room, Halifax.

THE TRUE MISSIONARY SPIRIT.

John the Baptist was an illustration of a noble and heroic missionary. He told the people of Christ, and pointed them to Him. He utterly forgot himself and cared not for personal glory, desiring only that men might get to see Jesus. This is a feature which must characterize all true missionaries, whether at home or abroad. John was also faithful unto death. When Bishop Hannington was about to be shot in Africa, he bade his murderers tell the king that he died to open the way for the gospel into Uganda. John gave his life to open the way for Jesus come to the people with salvation. What are we ready to give or suffer to open the way of life to perishing sinners?

Jesus is the pattern Himself for all missionaries. He went everywhere, that none could say they had not seen Him nor heard His words. He went about doing good. We should seek to follow His example and thus be a blessing to as many people as possible.

There are millions in the world, even to-day, after nineteen centuries of gospel diffusion, who sit in blackest

night. We are neither following our Lord's example nor obeying His commission, if we are doing nothing to carry or send the blessed light of salvation to them. This is a work in which even little children should do a part. Every Sabbath School should have its mission bands, and be organized for earnest missionary work. The children and young people are already doing a great work, but the interest should grow until every Sabbath School scholar should belong to some missionary society or band.—*Selected.*

MISSIONARY TEA.—On Wednesday evening, 5th inst., a very pleasing and instructive entertainment was given at the house of Mr. Vidito, by the Woman's Missionary Aid Society in connection with the Baptist Church. Tea was provided, and after all had partaken of the good things spread before them, Mrs. Wm. Chipman, President of the Society, called the meeting to order and opened the meeting in the usual way. Mrs. George Dixon read the annual report, showing that the Society had increased more than five-fold during the year. Then followed an excellent programme: Chorus by the choir; Reading—"The Mito Box," by Miss Beattie Eaton; Solo—Selection from Messiah—by Mrs. W. Reed; "A Missionary Talk," a paper by Mrs. Wm. Chipman; Quartette, "Rock of Ages," Mrs. W. Reed, Miss Susie Young, Mr. Geo. H. Dixon, and Rev. F. M. Young; "The Grande Ligne Mission," a paper by Mrs. F. M. Young; Chorus by the choir; Remarks by Rev. F. M. Young. The programme was well carried out, the music being finely rendered, and the papers by Mrs. Chipman, and Mrs. Young were well prepared, and read in a very pleasing style. Similar entertainments, it is understood, are to be held by the Society every three months, and will be looked forward to with pleasure by all who had the privilege of being present.

THE WORK AT HOME.

News From The Circles.

BRACEBRIDGE.—It is now six months since any report has been sent to you, but we hope to be more punctual in future. The first two meetings of the past six months were well attended. Mrs. Bingham performed her last work of "President" of this Circle on October 23rd, 1890. The parting with our dear sister was rather touching, but God had other work for her to do. The next meeting only three were present; this was rather a small number to carry on a meeting, but we who were present felt refreshed; we had a good meeting; several mission pieces were read, and prayers offered on behalf of our Circle and for the missionaries. Our church being without a pastor, it was rather difficult to announce a meeting of any advantage, consequently, for two months we had no Circle; however, on February 26, 1890, a meeting was held at which ten were present. I had received, previous to this meeting, a card from Miss Buchan, asking for special prayer that the Lord would send a medical lady to Akitu; this was responded to by several engaging in prayer for that object. We know the Lord will answer the prayers of His people. The Circle were all pleased to receive the copy of a letter from Miss Stovel, it was so interesting, and did us all good to have the "direct words" from the far off ones who are laboring under such difficulties. Our Circle being without a President, Mrs. Fuller, who had been acting as Vice-President, was elected as President, and Mrs. Johnston

elected as Vice-President. And now that we have got started again with a full list of officers, we hope to have good meetings.

MRS. OTIS O. HINES, Sec.

ST. CATHARINES.—I want to tell you, and through you, the sisters of other Circles, what a good meeting we had in the interests of the Mission Societies, in Lyman St. Baptist Church. We had an open meeting March 4th, hoping thereby to quicken the zeal of those whose hearts were in missionary work, and bring into life a zeal in others, who as yet had not manifested an interest in this work. Our Circle is comparatively young, not a year since it was brought into existence. When we began we took into consideration and support, Home and Foreign work, but in October we added the interests of Grande Ligne and the Indian as well. Some of our members are contributing to each of these. We had an interesting programme made ready for the meeting. Mrs. Phillimore, the President, occupied the chair. The meeting was opened by singing, "From Greenland's Icy Mountains," reading of the scripture, and an earnest missionary prayer, offered by the President. Reports of the Women's Circle, "The Willing Workers," (a band of young women), and the Young Men's Missionary Society. This was followed by singing and a dialogue by three little children, "The Ship, Morning Star." Excellent papers were read by Mrs. Ditmars, on Foreign work; Mrs. Ollie Phelps, Indian; Miss Chamberlain, Grande Ligne; and Mrs. Phillimore, Home. After singing, a short time was spent in social conversation. The wish was expressed by some present that this programme might be repeated. It was a time of profit and we hope the seed was sown that will grow and bring not only sympathy and love into the hearts of the people for those who sit in darkness, but money out of the pockets to be used in sowing seed in the dark places of the earth, at home and abroad.

MARY WALKER, Sec.

PORT PERRY.—At a previous Circle meeting, it was decided to have a tea in connection with the March meeting, and to give a public invitation to all the sisters of the congregation to meet with us. On March 7th, our regular monthly meeting was held in the vestry of the church, our President, Mrs. McEwen, presiding. The first part of the exercises, consisted of Bible reading, prayer and singing, also a Scripture quotation from each one. A very interesting paper was prepared and read by Mrs. Johnson. A dust entitled "Sleeping on Guard," was sung by Mrs. McEwen and Miss Savage. An invitation was given for any one to tell how they first became interested in missions and several very readily responded. Mrs. Hamilton read a number of appropriate texts of Scripture. Our pastor, Mr. McEwen, came in near the close of the meeting, and gave a short address on the work in which we are engaged. After the collection was taken the meeting was closed with prayer by Mr. McEwen. As soon as possible, tea was prepared and quite a company sat down for a social cup of tea. We trust this interesting meeting will do good, and awaken an interest in many who have not hitherto been engaged in mission work.

A. E. DRYDEN.

DAYWOOD.—Our Circle was organized last June. At our last meeting the sisters thought that as there might be some who would like to hear from us it would be well to send a short report to the LINK. We organized with seven and have now a membership of eleven. Two of

these were added at our last meeting, and we hope to have more soon. The interest is good and attendance fair but would be better if we were not scattered. We have raised thirteen dollars and ninety cents; sent six dollars and fifty cents to the Treasurer of Home, and the same to the Treasurer of Foreign Missions.

EMMA CAMERON, Sec.

YOUNG PEOPLE'S DEPARTMENT.

Akidu Girls' School.

My Dear Boys and Girls,—Some few changes have taken place in our school since I wrote you last May. Our head master, D. Mesdraoh, left us the beginning of this month, to pursue his studies at the college, in Masulipatam, and we now have Narayudu, who was married to Lutchamma, one of the Cocanada girls, over three years ago. I think I wrote you about their wedding at the time. Krupavati is still the second teacher, but Lizzie does not teach now, except to help me with the sewing-classes. She is one of Miss Stovel's Bible-women, and goes out visiting every afternoon. Ruth and Mary graduated at Christmas. The former is now one of Miss Stovel's workers, and Mary is with me, but goes out with the others visiting twice a week. When our school grows larger and we need a third teacher, she will probably fill that position.

Michal and her sister Mary did not return when the school re-opened in August last. They were both very ill with fever in December, and little Mary died.

Merugamalla Anna remained at the home for two reasons: She had been in the school for some years, and made such slow progress that we concluded it would be waste of money to keep her any longer. Then, too, her mother was ill most of the time, and really needed her help at home.

Susanna and Katamma were two others who failed to come back in August. When we visited their village in November, they partly promised to come this term, but I have not seen them yet.

Sundramma did not come because Michal and Mary did not. She is a little girl and did not like to come so far alone, but we hope to see her back again some day. Mr. Craig is touring in the Kistna District now, and he writes that he hopes to get several new girls for our school down there. I sincerely hope so, for we have very few boarders at present, and we should have at least 35 or 40, considering the size of the Akidu field, and the number of Christians we have.

At the Christmas examinations nearly all passed and did well. At present the list is as follows:—

IV. Class.

1. Katragadda Anna. 2. Silla Ratnavati.

III. Class.

3. Kortè Rachel. 5. Tandu Darmavati.
4. Kolagani Ratnavati.

II. Class.

6. Karaturi Anna. 9. Pantakani Dèvakarama
7. Kokkeragadda Narsamma 10. Gordis Miloha.
8. Kalagani Lydia.

I. Class.

11. Pantakani Jemima. 13. Katragadda Elizabeth.
12. Pantakani Miriam.

Infant Class.

14. Merugamalla Rachel.

In October Karaturi Anna and Marsamma were baptized, and on the last Sunday of the year five little girls professed their faith in Christ. They were, Lydia, Dèvakarama, Miloha, Miriam and Elizabeth. They are all quite young, probably between ten and twelve years of age, but we hope and trust they may all prove faithful soldiers of the Lord Jesus Christ. Two of them, Milcah and Elizabeth, you are not yet acquainted with. Milcah belongs to a village called Cherkwada, only two miles from Akidu. Her parents have only lately become Christians. She attended school as a day scholar before being admitted as a boarder, and is a nice bright little girl of ten or eleven.

Elizabeth is Katragadda Anna's sister, and comes from Malikhahammadapuram; she is about the same age as Milcah, and has done very well, considering the short time she has been in school.

At Christmas we had a treat for the school and others, in the shape of a Christmas Tree. There was not a regular programme, but we had some music on the organette, singing, prayer, and a short address, and then plantains, guvas, pomelo and candy were passed around. The tree looked quite pretty, and contained presents for nearly all who were there. There were coats for the men and boys, jackets for the women, dresses for the little girls and babies, scrap-books and toys for a few, and Christmas cards for all. The school-girls each received a jacket, small looking-glass, comb, crochet-hook and oranges. They have fared well this year, for two weeks ago I received a basket of things from Cocanada for them. They were a part of a large box sent out by Mrs. McLaurin, in care of Miss Booker. On the following Saturday I invited the girls to come over in the evening, but did not tell them what I wanted them for, so it was a great surprise. There were jackets and looking-glasses for the larger girls, and dolls and needle-books for the smaller ones, and scribbling-books, pencils and pens for all. I was very glad to find a few papers of needles and a pair of scissors, as they were needed in the sewing-classes. Before leaving the girls asked me to send many salaams to those who had sent them so many nice things. Kaupavati was especially pleased with her letter and present from the Guelph Band, and they will probably hear from her soon.

A. S. CRAIG.

Akidu, Feb. 13th, 1890.

The Words of a Prayer.

"CASH 127!"

Spencer and Robinson's large store was crowded with Christmas buyers that December afternoon. People pushed and jostled against each other in that good-natured confusion that Christmas-tide seems to bring to one and all. Everyone looked gay and happy. *Every one!* I forgot the tired faces of the sales-women behind the long counters, and the lagging steps of the little call-boys as they pushed their way through the crowd, with their bundles and baskets of purchases.

"Cash 127!" called a girl at the linen counter, and "Cash 127" presented himself before her in the shape of a pale little fellow, seeming even smaller and slighter by contrast with the well-dressed, well-fed children all around him.

"You, is it, Alec!" said the girl, "Well, I've got a trip for you. You're to take this bundle (it's a 'special delivery') around to the ladies' parlor of the South Street Church. The lady that bought 'em will be there, to get

"Oh! It's muslin or something for some society. Say, Neil!" she asked, turning to the sales-woman by her side, "Who's the lady Alec's to ask for with them muslin?"

"Mrs. Dale," answered the girl. "Bless me, Mary MacGregor," she added, as Alec turned away with his big bundle, "that child won't be here long to run errands for anybody—he looks like a breath of air would blow him away."

Alec wrapped his thin, old coat round him, and started down the busy street on his "special delivery." Groups of merry children passed him, and he gazed wonderingly in their happy faces. Long ago he remembered a Christmas; but it was very long ago when they lived in a little white house in the country, and father worked in the great mill, long before the day when the men carried father home dead from the mill. Then the little white house had been let to others, and he and his mother and Nellie had come to live in two rooms down a little street in this big city. Oh! it was very long ago! Alec almost wondered at himself for remembering it at all, when father had laughed to see the roses in his cheeks after a scamper in the snow with Nellie. Very white roses they were now, for he and Nellie had no time for play. Mother worked all day long at endless button-holes, and Nellie "tended baby" for a woman just below them in their street.

Yes, that "Merry Christmas" of his was very far away: So he thought as he hurried on down to the side gate of the South Street Church.

In the ladies' parlor of the church, a group of well-dressed ladies and young girls were gathered. The meeting had not commenced, and they were sitting waiting, and talking together in a sociable manner. The president of the society, Mrs. Dale, sat by a table covered with books and papers, talking in a low voice to a young girl standing beside her, whose sweet face looked troubled and hesitating.

"I have never prayed before any one, Mrs. Dale," she was saying in a low voice, "How can I before all these?"

"You talk to Jesus surely, Helen, every day, and it is to Him only you are to speak now, not to these people."

"I know—but"

"Well, dear, I will not urge it, but surely a 'King's daughter' ought not to hesitate in coming to the King."

"I am not afraid, Mrs. Dale: I will try to feel proud that I have the right. Yes, I will do what you ask me."

It was a meeting of the Foreign Missionary Society of the South Street Church. Mrs. Dale was just reading aloud some verses out of the Bible when there came a timid rap at the door, and the lady nearest it opened it to admit Alec with his bundle. Mrs. Dale motioned him to a chair to wait until she was at liberty to attend to him, and the meeting went on. Alec gazed around him wonderingly. The warm room, the crimson carpets, the stained-glass windows, and the general air of peacefulness sent a thrill of comfort through the tired little heart. Why did all these ladies stop, just in the midst of the gay Christmas-life, to come together in this little room? Hark! the grey-haired lady with the sweet voice, was asking some one to pray! It was that pretty young lady in the sealskin jacket. Alec hoped she would pray a long time, it was so nice to be able to sit still awhile, instead of running all the afternoon in the busy street.

"Dear Lord," the young girl began, "Jesus died on the Cross to save us all, and yet there are people in heathen lands who know nothing of Thee. They are dying every day and do not know the way to get to Thy beautiful heaven. Help us to send them the true way. Everyone can help—" here the young voice faltered and almost broke, but after a moment's pause it went on clear and

sweet; "So make us willing to help, for Jesus' sake. Amen."

Then Mrs. Dale called Alec to her, received his bundle and dismissed him. Out of the warm, bright room he went again, into the crowded street, but through his head rang over and over again the words of the prayer—"They do not know the way to Thy beautiful heaven," and "Everyone can help." Could he? But how? At night when he knelt down to pray, after he had said "Our Father," he added, "and oh! teach these people how to get to heaven!"

The days went on, and one day little Alec's white face was missing from the store. "At the hospital," was the answer to the few questions about his absence, and then another call-boy took his place.

Young Dr. Marshall was one of the new resident physicians at the Children's Hospital. He had just been graduated with honors from the medical college, and while waiting to settle permanently, had accepted a position for a year's practice in the children's wards.

There was something in Alec's little white face, as he lay on the hospital bed, that instinctively drew the young Doctor to him. What it was he could hardly tell, for the child talked but little, and lay there day after day, without a murmur or complaint, always meeting the kind nurse's inquiries in the morning, as to how he felt with a little smile and a "Better, thank you: I'm only tired now."

True it was, though, that on his way through the wards, the Doctor often paused for a few extra words with the sweet face that brightened so at his coming.

One day Dr. Marshall came to the ward with a great handful of rare flowers, and he went from one bed to another, leaving a bright blossom behind him.

Alec seemed asleep when he stood by his bed at first, so the Doctor bent over him, and softly laid by his hand, a great white lily with strange pink stamens. The blue eyes opened then, and a thin little hand stretched out for it.

"That, Alec," said Dr. Marshall, "came from over the sea. The lady that gave it to me brought home the seeds. Isn't it beautiful?"

A wistful look stole over Alec's face, and the Doctor caught the words he murmured to himself: "So beautiful! and they don't know nothing about heaven—"

The Doctor, watching wonderingly, saw a shadow steal over the white face.

"What is it, dear?" he asked, drawing a chair beside the bed; "Is it a new pain?"

"Oh! no," said Alec, with a little sob, "but I did so want to help—"

Little by little the story came out, of Helen Morris's prayer, and how it had rung in his ears ever since that day, and how he had hoped "to help" in some way.

"She said everyone could help, and I did try, but there didn't seem to be any way, and now maybe I'm going to heaven myself, and I haven't told one yet—"

Very tenderly the strong young man bent above the child.

"Little Alec," he said softly, "If Jesus wants you for Himself, He will send some one to fill your place."

Such a gleam of brightness as came over the tired little face.

"Will He? oh! will He, Doctor? Could you go?"

"Could he go?" As Helen's prayer had rung in Alec's ears, so this question rang in the young Doctor's heart.

Why not? There were many already in the home-land able to heal and cure, and here he stood, a Christian, armed and ready for grand work in a distant land. Was

he willing to lay his talents, his ambition, his all, at the Master's feet? Could he go?

Two days afterwards, the May sunlight fell through the hospital windows on Alec's dying face. With his little hand clasped tightly in that of the young Doctor's, he lay quietly, a sweet, peaceful look on the white face, as he turned to meet the eyes of the little group around his bed.

Softly he spoke, and the Doctor bent to listen as the blue eyes opened wide.

"I am too tired to go," he faltered, "but tell them I would have come, only I couldn't, so I have sent you—and you—will tell them about—heaven—"

More broken yet the whispers—"about heaven—"
"I will go, little Alec, in your place, and tell them about heaven."

"And that I was too tired to go—and Jesus wanted me—"

Yes, Jesus "wanted" him so much that in the pause following his words, He drew him gently to Himself, to be forever in that heaven he longed so to "tell the heathen about."

Helen Morris is a woman now, strong and useful in her Master's service. Dr. Marshall's name stands foremost in the ranks of noble workers for Jesus in a distant land. In a quiet country graveyard stands a little white stone, and under Alec's name and age are cut deeply the following words:

"AND I SAW A NEW HEAVEN * * *
"AND THE NATIONS OF THEM THAT ARE SAVED SHALL
WALK IN THE LIGHT OF IT."

MARJORIE S. HENRY.

CHINA.—The emperor has sanctioned the building of a railroad from Peking to Hankow on the Yangtze River, a distance of seven hundred miles.—The general conference of Chinese missionaries will meet at Shanghai, May 7, 1890, and continue for ten days. Rev. J. R. Goddard of Ningpo is the secretary.—"The Chinese Recorder" gives a table of statistics of missions in China at the end of 1888, with the following totals: 39 societies, 523 male missionaries, 337 wives, and 280 single ladies; total missionaries, 1,123. 162 native ordained helpers, 1,378 unordained, 34,556 communicants in the churches, and 14,847 pupils in school. \$44,173.39 were contributed by the churches during the year, and the net increase in church membership was 2,295.—The most recent overflow of the Yellow River is subsiding, and the Chinese government is doing what it can to relieve the sufferers, but great distress will inevitably prevail this winter.—Six missionaries of the Southern Baptist Board in China, three men and their wives, have voluntarily decided to accept as salary only three hundred dollars for each person, with fifty dollars a year allowance for medical purposes, to be used if needed, and one hundred dollars a year for each child.

INDIA.—Four million natives of India are attending school.—It is stated that a Hindu gentleman has called a congress of Brahmin priests and learned men for the purpose of incorporating the Christian scriptures among the sacred books of India, and officially recognizing Christ as the last and spiritual Avatar, or incarnation of Brahma, the supreme deity. This is in strict accordance with the principals of Hinduism. It would not be singular if Christ should be admitted to the Hindu Pantheon.—The original religion of the natives of Ceylon was demon worship. They have accepted Buddhism formally, but the worship of evil spirits is still the real religion of the people.

WOMAN'S BAPTIST FOREIGN MISSIONARY SOCIETY OF ONTARIO.

Receipts from Feb. 23rd to March 17th, 1890, inclusive.

King City, M. B., \$13, towards the support of Merta Achemno; Aylmer, M. B., \$17, for the support of Ohilla Meshao, \$10 of this is to make Miss Mary Arnold a life member of Bands; Miss Leslie, Dundas, \$100 towards sending a medical lady; Paris M. C., \$27.95; Paris M. B., \$8.21; Chatham M. C., \$10, half-yearly payment for Veeramma, Bible-woman at Akidu; Izt Houghton M. C., \$3; Selwyn M. C., \$2; Selwyn M. B., \$8; Toronto (Walmer Road) M. C., \$9; Pembroke M. C., \$7; Scotland M. C., \$13, towards the support of T. Marian, No. 2; Durham M. C., \$5; Dundas M. C., \$16.88, towards the support of Rebecca, Bible-woman at Coccanda; Attwood M. C., \$8; Port Colborne M. C., \$11; Mrs. A. Wolstead, Montrose, \$2; Calton M. B., \$24, of this \$10 is for the support of R. George Mason, Samulotta; Lakefield M. B., \$9, towards the support of Paras John; Miss Jeannie C. Hendrie, Guelph, \$25, to make Mrs. W. C. Weir a life member, to be used to support a student at Samulotta; Toronto (Parliament Street) M. C., \$13.25; Mrs. Jessie Kennedy, Broadview, N. W. T., \$1; Baptist sisters in Cannington, per Mrs. L. Bullen, \$2; Toronto (Bloor Street) Miss Buchan's S. S. class, \$20, towards sending a medical lady to Akidu; Wolverton M. C., \$5.05; Listowel M. C., \$3.30; Maple Grove M. B., \$6; Hamilton (Westworth Street Mission) M. B., \$12; Orillia M. C., \$2; Oshawa M. C., \$2; Alisa Craig M. C., \$8.20; Owen Sound M. B., \$25, for the support of M. Chinnia Cassie; St. Catharines (Lyman Street) M. C., \$3.16; Lings Church, Smith Township M. C., \$10; Malahide and Bayham, \$10.50, from the Circle, \$2.50 part of collection at Anniversary Service, total \$13; St. Mary's M. C., \$4; Daywood M. C., \$6.50. Total, \$353.50.

VIOLET ELLIOT, Treas.

109 Pembroke street, Toronto.
March 17th, 1890.

ADDRESSES OF PRESIDENTS, SECRETARIES AND TREASURERS;

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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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