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The Canadian

Missionary Link

CANADA

INDIA

And Gentiles Shall Come To Thy Light

And Kings To The Brightness Of Thy Rising

APRIL, 1900.

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| No. 8

BOARD MEETING.

THE meeting of the W. B. F. M. Board will be held Monday, May the 7th, at 2 p.m., in the vestry of Walmer Road Church. The meeting will be held during the commencement exercises of McMaster University with the hope of securing reduced rates.

Certificates must read "in attendance at commencement exercises of McMaster University," and must be signed by a representative of the University. Arrangement for which will be made and further notice given.

Cards will be sent members of the Board.

A. MOYLE, *Rec. Sec.*

DAY OF PRAYER.

At the Annual Meeting of the W. H. and F. M. Societies of Eastern Ontario and Quebec, the united Boards selected the first Thursday in April (the 5th inst.) as one of the days of special prayer for our missions and missionaries at home and abroad. It is very much desired that the Circles in these Societies should observe the day.

ETHEL CLAXTON AYER,
Cor. Sec.

AN APPEAL.

To the Circles and Bands :

In the March LINK we were told of two young ladies (Miss Selman & and Miss Hulet, M.D.) who were appointed for the work in India. Could you have seen and heard those dear young women, as they simply and yet earnestly told us of their desire to go to India, and then of their decision to do so if it was God's will; it would help you much in providing the means to send them.

They were accepted after much thought and deliberation, both as to the need of the field, and their fitness for the work.

There will be no additional expense in Miss Selman's going out, save her passage, as we cease to pay Miss Stovel's (now Mrs. McLeod) salary, before as-

suming Miss Selman's. But we come to the Circles and Bands, hoping that you will each one make a special effort to provide means to send Dr. Hulet to India this autumn.

Those on the field are asking for four ladies. Shall we not give them the joy of welcoming even two? For years we have been asking the Lord for a Medical lady. He has sent her to us fully prepared. With thanksgiving and rejoicing we recognize His gifts to the mission, and I believe we shall all do our part now in sending her out, and sustaining her in the work. Let us not think of our poverty, or of the little we may be able to give. We want all, everyone, to help. Even two mites (when it is all we can give) is counted by our Master as a rich treasure.

These dear young women are leaving home and loved ones, their native land with all its privileges, comforts, and blessings. Why? Because Jesus bids them tell our Telugu sisters that He loves them; and will save them as He has us. We are not called to go but to do, "If ye love me, feed my lambs." And again, hear our Savior's message to us: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me."

That we each one may have strength to do our duty in this time of need, is the earnest desire of your sister in Christ.

G. BOOKER.

Aylmer, Ont., March, 1900.

A WOMAN'S CLUB OF WORLD-WIDE INTEREST.

BY MRS. JOSEPH COOK.

The educated American woman as a social power, as an intellectual leader, as a philanthropic enthusiast, as an organizer in the field of reform, is regarded by all nations as an amazing success, whether they give her admiration or anathema.

It is edifying to read, in a foreign newspaper, the comments of German and French educators who were sent as delegates to the congresses in connection with the Columbian Fair at Chicago. The consensus of opinion was expressed by the chief commissioner of the German educational exhibit in his verdict—which may seem extravagant to many of us—that "as business and politics take up the time of the majority of the men, the women have become the supporters of the higher intellectual interests and the promoters of intellectuality in domestic life."

A most incisive leaflet, which I have pasted into my Bible, is entitled "Responsibility of Christian Women Respecting Culture." It speaks of the modern temptation that has come, clad in the garb of an angel of light, to the women of our churches and its watchword is "Culture, Culture."

This is the day of woman's clubs, and I venture to affirm that no woman here is so behind the times but that she belongs to a club for the study of art, or literature, or history, or social science, or current events; and few are the women who are satisfied with only one such organization. Woman's clubs and what they are doing now form a separate department in the daily newspapers.

There is a German proverb which asserts that "the good is the enemy of the best;" and while I would not deny the clubs that have "as their purpose the promotion of refinement and intelligence," I should question the right of any woman who has pledged her loyalty to Christ's kingdom, to so fill her time with purely intellectual and social interests that the things that pertain to the kingdom are crowded out.

You will all agree with me that there comes a time in our lives when a choice must be made both in our reading and in the multitudinous interests that clamor for attention. Shall we give the Bible a scant fifteen minutes while we devote hours of study to the comprehension of Browning, or let the latest magazines and the newest books have the first place? It is safe to conclude that what tempts oneself tempts one's neighbor also. Our tables are piled high with fascinating literature which beckons to us most alluringly. We are free to choose. And too often it is the good that claims us rather than the best. A wonderful opportunity has come to the women of America, in these closing years of the nineteenth century, to make their lives full and rich and gloriously useful. Opportunity means responsibility. As the sainted Dr. Gordon, of Boston, once said, "It also means importunity, as though God were beseeching us by every open door to open our hearts, and to open our hands, and to open our purses that we may worthily meet the crisis of missions which is upon us."

It sometimes seems to me that the chief reason why our Lord and Master permits us to be co-workers with Himself is for our individual development rather than for the little any one of us can accomplish in helping forward His kingdom. You remember how Marcella, in Mrs. Humphrey Ward's skillful story, threw herself without stint into the solution of the sociological problem, and how she failed in her attempt to improve the condition of the poor. But were her efforts entirely lost? By no means, for Marcella herself was developed from a crude, self-school-girl into a noble, self-sacrificing woman. We know that advance has been made—and great advance—even in the few years we women have been

specially engaged in this work; and I like to feel that perhaps in this earth-school we are preparing for nobler and more effective service in that world where His servants do "serve Him day and night in His temple." It is cause for devout thanksgiving when early in life we find some noble employment which we shall not outgrow as little girls do their dolls; which will not lead to the discontent and satiety one sees in the face of the so-called "society women," but which will become more and more an absorbing passion as life advances and as unselfishness is consumed in the holy flame of love for the Master and zeal for His reign of righteousness on the earth.

In view of the importance and immensity of the work there is to be done it seems incredible that there are Christian women who feel at liberty to waste their time in what our Puritan forefathers would call "vain recreation." I think it was Catherine Beecher who said that she was going to postpone card-playing until she got to heaven. If it really would add greatly to her happiness she could take it up in that world, but in this she thought she could use her time to better advantage.

Speaking of the large proportion of the women of our churches who have not identified themselves with this work, I may say that if your experience has been similar to mine you will have noticed that among the uninterested there are two classes. One class, and not a small class either, glory in their shame. They look into your eyes when you appeal to them to do something for this cause, and without hesitation they affirm, as though it were something to be proud of, that "they have not the slightest interest in missions." You all will recognize that peculiar emphasis on "slightest." And yet they are professing Christians. They know that Christ said, "If ye love me, keep my commandments." That means all His commandments, and not a part of them merely; and what command is more binding than the last great command which our crucified and risen Lord gave to His disciples and through them to His Church in all ages?

The second class of uninterested ones confess their indifference, but they regret it and ask how they can awaken an interest they do not possess. The deepest root of the lack of interest in five-sixths of the women of our churches is their lack of knowledge. This holds true in all departments. We are not interested in political economy, perhaps—few women are. Why? Because we know so little about it. We are not interested in astronomy. Why? Because many of us look at the starry heavens and cannot trace the constellations that have blazed over our heads since childhood. There are scores of subjects we never gave a thought to; we are not interested in them, because we are utterly ignorant of them. We are doubtless losers in many ways for not being better informed as to these subjects, but no moral

responsibility rests upon us in regard to these. We do not expect in the last great day of final reckoning to hear our Master say, "Why did you not inform yourself about botany, geology, astronomy, so as better to understand the wonderful works of the Creator?" But we have reason to apprehend that the Master will ask if we have done what we could to send a knowledge of the Cross and all it means to a lost world.

This year (1898) Queen Victoria celebrates the sixtieth anniversary of her accession to the throne. The same that the English maiden of seventeen years of age entered upon that wonderful period of high achievement in literature and science, known as the Victorian age, an unknown woman in this new world was inaugurating an enterprise which has had much to do with the evolution of those consecrated and cultured women who initiated this "Women's Club of World-Wide Interests."

In these days of co-education and women's colleges it seems hardly credible that less than one hundred years ago schools for girls gave only rudimentary instruction. A woman with literary aspirations was regarded as a kind of monstrosity and was opprobriously dubbed "blue stocking." Even those who first availed themselves of the colleges opened for women were regarded by some of their conservative relatives as hopelessly eccentric.

In 1837 when Victoria was raised to the highest eminence in the Old World, Mary Lyon was trying to raise money for the better education of the women of the new world.

Although Mary Lyon had started the whole movement and had put her soul and her life into it, there was some doubt among the clergymen and laymen who were to confer together in regard to this "Female Seminary" as to whether it would be proper for Mary Lyon to be present at this conference. At last it was decided that "there could be no impropriety in admitting her to hear what was said." Women were undoubtedly timid in those days. Afraid of the sound of their own voices, ignorant of parliamentary rules, and of business methods they felt their way step by step until they gained courage and confidence.

This banding together of women is a growth of the last thirty years. Doubtless the part our patriotic women took during the Civil War in equipping regiments, or administering soldiers' hospitals, or in sanitary commission service, was a training school. Women had learned to co-operate with each other in work; and soon after the war closed, certain prominent organizations of women came into existence.

Sorois was organized in March, 1868. *The New England's Women's Club* a month earlier, but a month earlier than this, in January, 1868, the Woman's Board of Missions was organized in Boston, and the same year a similar Board representing the

women of the Congregational Churches was formed in Chicago to cover the States of the Interior and Northwest. This foreign missionary enthusiasm spread to the Pacific Coast, and five years later another Board embracing territorially the three States of Oregon, Washington and California was formed under the name of the Woman's Board of Missions of the Pacific. A similar movement was inaugurated among the Christian women of other denominations, and from the Atlantic to the Pacific was formed this Women's Club of World-Wide Interests which has for its most stimulating watchword, "Life and Light for the women in non-Christian lands.

Perhaps in the eyes of the world it is not as popular to belong to this Club as to many another. It is certainly not an exclusive Club. A new member does not have to be proposed and voted in. Every Christian woman is welcome and it would seem as though each Christian would, first of all, belong to this Club, but the sad truth is that only one-sixth of the women of our Congregational Churches are doing anything for foreign missions—five sixths are indifferent, uninterested.

Now I dare to assert that there is no literary or social club that begins to compare with this both for what it accomplishes in the wide world and also in the individual member. Our primary object is not our personal, intellectual development, but the emancipation, the education, the evangelization of our sex the wide world over. And no woman can enter heart and soul into this work without having her horizon broadened, her mind quickened, her heart enlarged, her spiritual nature made sensitive and sympathetic.

Woman's Work for woman is one of the noblest enterprises of our day. I am in fullest sympathy with every phase of this work in our own land—with the Young Women's Christian Associations, with the College settlements, with Rescue work, with every form of organized or individual effort by which women can help each other. But I cannot feel as a brilliant, benevolent, literary woman said of herself to me last winter, "The misery of our own land is all that I am equal to."

It is sometimes supposed by those who do not understand or sympathize with Christian missions that the chief work of our missionaries is to force our religion, no less volens, upon the worshippers of Mahomet, Confucius or Gautama Buddha, and while we do feel that the greatest gift we can bestow upon these peoples is the Bible and the great truths contained therein, yet our missionaries work along educational and philanthropic lines in a way that ought to appeal to every lover of the human race.

We women in this most favored land are ignorant and superficial if we do not acknowledge in our hearts of hearts that we owe everything to Christianity—our

wide influence, our high position. And what we enjoy in such large measure we long to share with our less favored sisters who are just beginning to awake to the happy fact that not only the good things of this life, but of the life beyond, are for women as well as men. The lives of the women of the Orient are beyond expression, limited and restricted compared with our resourceful, responsible lives as American women. It is the women of these far away countries whom the American women of this Club have been helping for nearly thirty years.

Our sisters on the other side of the globe have been kept in seclusion and in utter ignorance. This Club, beginning in the humblest way by teaching in the homes, has now established, over a broad field embracing Africa, Turkey, China, Japan and India; Micronesia, Ceylon, Spain, Mexico and Austria, kindergartens, village and day schools, boarding schools and for the higher education of the brightest girls a College in Constantinople, Turkey, another in San Sebastian, Spain, and a third in Kobe, Japan.

The women of this wide-reaching Club who support these schools, believe that in this preparatory state of existence it is quite as important to cultivate the spiritual nature as the intellectual and therefore the study of the Bible is a marked feature of the curriculum, while secular branches are by no means neglected.

Medicine, as a science, is not understood in many parts of the Far East and these screened women could not see even such male physicians as do exist. Therefore this Club has sent from America, thoroughly trained, qualified women physicians to minister to sufferers of their own sex. They have also established hospitals and dispensaries and have founded training schools for native nurses, and in these ways have largely alleviated the physical distresses of our unfortunate sisters.

But there is a sickness of the soul as well as of the body. The sacred books of the Orient can not be understood by the mass of the people. Women are regarded as unfit even to hear them. Hindu women are forbidden to read their scriptures or to offer up sacrifice in their own name and right. This is Brahmanism as set forth in the code of Manu. Hinduism is extolled in these days both by the secular press and by those of our cultured pagans here in the Occident who have the largest mental hospitality towards all regions but orthodox Christianity, but we should judge of a religion by the men it makes and its power to uplift humanity. It is a significant fact that 250 millions in India are utterly illiterate. Such religion as they have furnishes no motive for the present or aspiration for the future. Christian missions have shed some light into this dense darkness and the women are beginning to be taught. The work is comparatively recent and necessarily slow, so that only a little over half a million of our dark-skinned sisters in India can read.

Under Buddhism, woman's most earnest prayer is that she may be made a man in the next state of existence. She will make such personal sacrifices for her gods as would put us to the blush, and yet she is hardly deemed worthy to worship these gods. Mohammedans believe that women have souls, but the Koran teaches that their future salvation depends largely upon their relations to their husbands. To these poor creatures our Bible women go in their homes and tell them of the personal love of a personal Christ. Often they meet the indifferent and superficial for unregenerate human nature is the same there as here. But when sickness comes, or bereavement, or whatever may wound the spirit, then the heart cries out for the living God and the story of our suffering, sympathizing Savior meets the deep human need.

Although this Woman's Club of World-Wide Interests can number in its constituency only one-sixth of the women of our churches, what movement, with the one exception of the Woman's Christian Temperance Union, compares with it in numbers and moral power. Bishop Doane says, "The two principles of this whole work are loving organization and organized love, and they have in them the 'power of an endless life.'" The work of this Club in foreign lands has never received much notice from the secular press, and we have not blazoned abroad our achievements. Nevertheless the Eastern Board, whose constituency is within the churches east of the Ohio, has a membership of about 50,000, and its annual receipts for the last five years have been nearly \$139,000.

You who know something of the blessedness of this work, and the marvelous enrichment which has come through it to your own lives, think what it would be to you to be suddenly bereft of it—to go back thirty years before the door opened into this great field of women's work for women. If your imaginations fail to conjure up the picture of how impoverished your lives would be, you can perhaps see it illustrated in those who are trying to satisfy themselves with society or mere culture, either intellectual or esthetic, or embroideries, or the thousand and one ways in which women fill their lives—ways innocent in themselves very often, but leading to selfishness and spiritual sterility.

Not every Christian woman is called upon to make a speciality of foreign missions. Some can be most useful in church work, or among the poor in our midst, or in Home missions. But it does seem to me that each Christian woman should be interested in the progress of Christ's kingdom all over the world, and should do her part to hasten its speedy coming by prayer and gift of money, if not of time and personal effort. The only logical way in which we can interpret our Lord's last command is to go ourselves or send a substitute.

Work Abroad.

TUNI.

DEAR LINK:—

As you over there and we here are fellow-workers, it has seemed good to us to send a short account of the annual meeting of our Women's Help Meet Society, held in connection with the Telugu Association, which met in Samulcotta this year. On Saturday afternoon, Jan. 20th, quite a company of women with happy faces gathered in one of the school rooms to elect officers, hear reports, and transact any other business that might come before us.

Three years ago we organised in Yellamanchili, with the object of encouraging the Christian women to be more helpful to each other and to those about them. As we met this year, it was manifest that God's blessing has been upon this small beginning. There was a deep interest manifest, and the manner in which they elected officers and brought in their reports shewed they were learning. Here and there some one giggled a little as though they could not get over the novelty of *women* conducting such a meeting. You need not think of us sitting in comfortable pews; only the officers were seated on chairs. The rest of the folks sat on the matted floor; but such matters make no difference to a *good* meeting. Indeed, these women are far more comfortable on the floor. If you could have looked into those bright faces, and known what they *would* be if it were not for the Gospel of Jesus Christ, I am sure your hearts would rejoice that you have had a share in bringing about such a change.

They showed good judgment in unanimously electing Mrs. McLeod, President. The other officers elected were: Vice-Pres., Cassie; Secretary, G. Sooudrama; Treas., E. Priest.

While we seek to emphasize that the raising of money is not the chief aim of the Society, a small membership fee is given, and last year Martha, a Bible-woman in Anakapalle, was supported from this fund. As Martha has left there, special prayer was made in closing, that God would make His mind known to us concerning the money that had been brought in.

On Sunday afternoon another meeting was held. The subject for this meeting was "Why we should read the Bible, and the benefits we derive thereby."

A Bible reading on the subject by the President, also a paper written by Amelia Burder and read by Sarah were very helpful.

Before anything was said about the disposition of the money, several prayed that we might do His pleasure with it. Until then, we had no light on the matter, except that all were anxious to do something in Anakapalle. After prayer it was suggested by our President that it might be a good thing for different ones to come up there and spend a month in turn, their expenses being paid from our fund.

This met with general approval and several volunteered, not only the regular Bible-women, but some others also. One woman in offering to go, said very humbly, "I am not a scholar, and can't read, but lately I have been going out with Sarah sometimes, and there is a great desire in my heart to tell what I know of Jesus."

Then we had more prayer, thanking Him for His guidance and praying His blessing on these who had offered themselves to this work. Thus closed the third annual meeting of our S. S. S. Society. It was the best yet, and we look forward to next year being better still. When you meet together remember your Telugu sisters in prayer, that they may indeed learn to "Bear one another's burdens and so fulfil the law of Christ."

Yours in His service,

E. PRIEST.

EXTRACTS FROM LETTERS.**BIBLE WOMEN.**

So many of our Biblewomen are now working without any pay or are supported by the native Christian women that it is almost impossible to supply names to individuals, Circles and Bands, applying for them.

In answer to inquiries on this subject Miss Hatch writes, under date 23rd January. "So many Bible-women are honorary or volunteer workers that the people at home will have to spend their money in some other way. Some have had to give up work on account of small children, and others have been supported in other ways.

"I wonder if some of the ladies would not like to take up some of our touring expenses as a special, but I suppose those would not appeal to them as a Bible-woman would. Yet our Bible-women to a

great extent share the benefit of the travelling too. They are always with me on my boat and have the benefit of the boat almost as much as I have."

Feb. 6th, Miss Hatch again writes: "You say the ladies and your Sunday School class are anxious to support Bible-women whereas the support of nearly all is provided for. Could you not urge on all these and as many more as possible to take a share in sending out more ladies, you speak of *one* coming but we are in very urgent need of four more this year in order that our work may not go back. Do urge upon them this very great need. It is good to think the people here are beginning to take some of the burdens, but we need our home workers to persuade them and encourage them in so doing. There is Akidu field without a lady and all that fine work begun, the body cannot work without a head, and we cannot expect it to. We must not begrudge Miss Stovel leaving Akidu either for the great vast field of Anakapalle without a single woman worker waits for her, besides the direction of the Narsapatnam woman's work. To keep up the Akidu work alone would require two women for I feel sure Miss Stovel did about two women's work. Then there is Miss Folsom's work, for she will have to go on furlough (one sent for her place may begin work at once as it is in English). I may not be able to make a longer term this term than last time. Will you not, and all the members of the Board, join in the Forward Movement and send out the ladies required this year. In only two years more, three of the ladies will have been here eight years, and who are to take all these people's places? Counting Miss Morrow instead of Miss Rogers there has really been no increase since Miss MacLeod came 5 years ago. You ought to feel very encouraged I am sure in sending out workers. In general their health has been so good and they have been able to do so much. I wish I could write all that is in my heart. Couldn't there be special appeal on this matter? Let it be known that so many of the Bible-women have been provided for, and ask those who have been formerly supporting these to give their funds in to the Forward Movement and send new ladies out to us. We have not begun to catch up to the work. On this field alone there are about 200 villages and yet I visit only some 60 of them and many of these only twice a year. I have our Sunday School to a great extent to look after, our Bible Reading Association, our Women's

Circles, the examination of the day schools, the Cockshutt Girls' School, am so very busy and yet I do not seem to catch up to my work at all. What is to be done if these ladies are not sent out? How men and money are pouring in for South Africa! Will not our dear sisters hear the bugle call of our Lord and Master and be ready to do and dare for the glory of his kingdom? Our soldiers are going because they believe victory must in the end be ours tho' they fall by thousands, and will not the victory be our Immanuel's? Yea surely, though thousands must fall on the battle field. O that they would come! I pray you to beseech them to do so."

Later.—"I have just been out and come in from my work, but feel I must say a little more on this subject. I hope you will have an extra lady as a special object. As you say, a great many are desirous of supporting a Bible-woman. If such could get together and support a missionary, how good it would be. Can you not ask for 20 ladies or Sunday School classes or something of that kind to be responsible for \$25 each for this support? If special effort and special prayer were made in this direction, I feel sure many would come forward. Our women had a very enthusiastic women's meeting in Samalkot. They called for a missionary for Anakapalle, but there were none. You see as yet, the women here cannot leave their homes and work like we can. They must *all* be trained and encouraged to work about their own homes as much as possible but they can't leave them very well. I rejoice in my band of volunteer workers, but if I were not here to encourage them, I fear they would not do so very much. I must give you another example of Kaleru enthusiasm.

The place is 30 miles from Samalkot, there is a railway 12 miles of the way only, but the Kaleru people although they built most of their chapel themselves and although they give half of their pastor's salary, could not afford to go by rail even that distance, but walked *all* the way there and *all* the way back, thirteen of them. I asked them if they didn't get tired, "O," Shantamma says, "we didn't know we were tired, we just sang hymns most of the way there and that helped us, we forgot we were tired," "and such a feast of good things we had," she added "we just sat down there and ate the rich golden fruit that was given-us and came away full of joy and gladness."

CONFERENCE AT COCANADA.

Once a year the missionaries from the maritime provinces meet in conference with those from Ontario and Quebec. I remember being present at the second conference just after I reached India. It was not a very large meeting. A few years later the conference met at Akidu. If I remember rightly there were just eight present. We have grown since then, and this year we met at Cocanada from the 12th to the 16th January. There were very few married ladies present, but the two, whose wedding days were only a month past, were among them; and of course this lent an added charm to the gathering. Personal sickness kept Mrs. Churchill at home, and her husband and daughter were kept too. The illness of another kept Mrs. Sanford at home, so we were denied the great pleasure of welcoming these old friends.

The first hour of each morning session and the first half hour of each afternoon were spent in devotional exercises. The last afternoon was given up to a devotional meeting. The leaders of these meetings had each some special passage of the Word, and some special thought that was helpful, I think we were all refreshed in these meetings. Mr. McLéod, as retiring President, addressed us on Christ as a missionary, and gave utterance to some inspiring thoughts. His address will probably be published in some periodical. It will do us good to read it.

The reports from the various fields were read and some time was given to prayer after each report or each group of reports. Listening to these accounts of one another's work and asking information concerning interesting points in the reports is an exercise most greatly enjoyed by some of us. We were sorry to see that comparatively little growth in numbers had taken place in the church, probably there has been some growth in many other ways. We did not get a summary of the Sunday School statistics for the Maritime Province mission, but the Ontario and Quebec fields reported 149 schools, 272 teachers and 3906 scholars, this being a net gain of 46 schools, 58 teachers and 854 scholars.

A large part of one session was devoted to a discussion on the liquor and opium questions and to prayer for temperance workers and the victims of intemperance. A committee was appointed to secure statistics in regard to the use of liquor and opium by both Christians and non-Christians.

Next year our conference gives way to quinquennial conference in which the American Baptists missionaries join us. I hope that we may all have greater progress to report as the result of our work in this the last year of the 19th century.

After our Union Conference closed we of Ontario and Quebec spent two days and a half over business connected with our mission. Then the Godavari Association met at Samalkot for four days, during which the Telugu brethren and sisters had a good time. So ended the anniversaries of the 19th century.

JOHN CRAIG.

ZENANA WORK REPORT FROM JULY TO DECEMBER, 1899.

BY LOTTIE GIBSON.

"Not by might nor by power, but by my spirit saith the Lord of Hosts."

During the last six months I have visited a larger number of houses than ever before, 86 in all, out of a total of 88, making altogether 276 visits reaching about 300 or more different women with the Gospel. Of these houses seven were new ones. The above represents only 91 days work, owing to a spell of illness which lasted over a month. The houses visited by me are not all strictly zenanas, as some castes permit their women to go out into the street at all times. Brahmins and Coentees which are the next highest and Goldsmiths all permit this liberty. I have no Brahmin houses, but sometimes meet the women in a Coentee house, they make a very intelligent audience as a rule, but are difficult to reach because of caste prejudices. I have quite a few of the other two castes, however. Perhaps the most encouraging feature of the work this term also, is the increase in the number of new houses, which means of course, fresh women most of whom, if any, have never heard the name of Jesus even. And in every case it has been through their own pressing invitation that I have begun to visit them. There is no need for us to seek fresh work, it is always offering and I do realize at times that it is more than I can do single-handed.

Lessons in reading are not always easy to give because the pupils are often young mothers whose time and thoughts are all taken up with their new toy, the "baby." Two young women who were

learning to read at the beginning of the year are both mothers now, and this leaves no time to spare for such an unimportant, in their estimation, an occupation as reading. In new houses one meets with raw material, and like the Jews of old, when attempting to re-build the walls of Jerusalem, we find that first there is much rubbish to be disposed of before laying the foundation of truth. These people are strangely alike, however, so when you have dealt with one you can be certain that all need just the same teaching. They will ask the very same questions and have the same ideas of sin and salvation, which are as far from the truth as possible, each and all are full of superstition and idolatry. If we speak of God they will ask "which God"? Their minds probably turn at once to their own particular deity. The Goldsmith will not worship the Sudras god and *vice versa*, but each will have some of the 33,000,000 in common. They are, however, as a rule, quite ready to worship the one we tell of along with all those already enshrined, but fail to understand that "the more the better," does not answer in this case. Although I constantly use the illustration that a woman must have but one husband and especially as they hold that even death does not set her free from that tie, but she must be true in life and death if she would be considered a proper woman, they still believe in the number of gods being the best thing. But yet many are tired of idols and their worship. There is no profit they say, "We have given and given and never received anything in return, we go to the temple with an offering and return empty handed." This is the common verdict. The famine which is now pressing sore all over Western and Southwestern India is bringing home the truth of God's Word, that the rain is withheld because the land is full of idols, and consequently under His curse. We are taking God's own message to these people and in their own language, they hear the pure Gospel. I have realized like Ezekiel, that we are His watchmen, to warn this people concerning their wicked ways. Many are being convinced of the truth, and in many a home now, idols are not worshiped as they used to be. "We no longer do these things," they will say because we know now that it is wrong. Caste prejudices are broken in a wonderful way. Many have learnt that the zenana teacher is more ready to sympathize with them in their sorrow than their own relatives, and it is good to have a Christian friend even before they

are ready to accept that friend's Saviour. "The darkness has been driven away before the light," was the testimony of a woman lately in one of the houses. "Since we have learned this good teaching, caste and idol worship have lost their power," she said. This was encouraging testimony from one of themselves. Several larger girls who have learned in our girls' school both to read and to sing our Gospel hymns, now use that talent in their homes, where they are as lights in the darkness, shining, we hope, for the salvation of their elders. One of these, Ruthmama, by name, was married this year. She always dreaded the time when she would inevitably be married, because she feared that she would then be forced to take part in idolatrous ceremonies which a newly married woman has to do. She often asked me to pray for her, that God would, with the temptation make a way of escape. Her prayers and ours were answered in a wonderful way. She having been married to a man who is advanced in education and civilization above many of his people and who, moreover, is a staunch Theosophist and very liberal minded, so has not insisted on any idol worship, and also the fact that Ruthmama is one of those fortunate young women who have no mother-in-law, that worst of all banes, to a young wife. She is therefore free from the thing she dreaded most. Her husband belongs to a place in the Deccan several hundred miles from here, so in a way she has gone away from our teaching, but she keeps up a faithful correspondence with me, and better than all, she I believe, is a true believer in the Lord Jesus Christ. Ruthmama's marriage is a type of a good many marriages in this country. She had never met the man in her life and saw him for the first time when the tie was being tied. The marriage was arranged by telegraph and the ceremony was rather hurried owing to lack of time, so within a week she was hurried off to her new home, torn from all she loved and carried off like a captive maid, quite heart-broken. She wept and fretted in vain. Had not her husband given her a 1,000 rupees worth of jewels? She was his property now and none but he had a right to say whether she could visit her home and loved ones again. But on the whole he has proved to be a kind and indulgent husband, he was only trying to win her affections by keeping her a prisoner. Such is marriage in the zenanas. Ruthmama is about 15 years of age. "Not Uama nor Hushpa, but Jesus Christ is my God,"

was the confession of one woman lately. She professes to believe in Him, but the world holds her back, it is not faith so much, but love that they lack, and only that will help them to confess Him before their fellows. Several observe Christmas instead of their own feast day, they say there is more reason for rejoicing that day because Christ was born. I have, in addition to my work among the women, a large Sunday School for the girls from the zenanas, the pupils from the day school being the ones who attend. The school numbers as many as 60 girls. Those who can read fluently are formed into a Bible class each one having her own New Testament and learns the Golden Text of the International Lesson which is the one taught. The Commandments are taught in the school every Sunday and the power of idolatry is broken in many a young heart and never can take root there again.

I would ask an interest in your prayers for every department of our work.

Cocanada, Jan., 1900

Work at Home.

NEWS FROM CIRCLES.

WATERFORD.—The Annual Thank-offering meeting of the Baptist Church was held on the evening of Feb. 18th and was well attended. An interesting programme was given, consisting of readings, recitations, music and a dialogue. The collections and offerings from the envelopes amounted to \$23.63 which was equally divided between Home and Foreign missions. At the close of the meeting refreshments were served.

DORA McMICHAEL, Sec'y.

PAISLEY.—We held our Annual Thank-offering meeting Feb. 18th. The Devotional Exercises were led by our President. Our Secretary then gave the yearly report of our work. Miss Maggie Fisher very ably presented the claims of our mission papers, the *LINK* and *Visitor*. Miss K. M. Fisher read a paper on the work done on both Home and Foreign Fields. Mrs. Reeve led a very interesting exercise on Proportionate Giving. Our offering was taken in envelopes accompanied by reasons for thankfulness, the reading of which formed part of our programme. The choir rendered suitable music throughout the meeting. Our offering amounted to \$7.00 to be equally divided between Home and Foreign Missions. We subscribe for 13 *LINKS*.

MRS. BUCHANAN, Sec.

HARTFORD.—The Hartford church has always been alive

to missions. Her interest in the "regions beyond" has never been allowed to languish. A proof of this was given on Feb. 16th, the occasion of the Annual Thank-offering of the Women's Circle, one of the best and most helpful meetings in its annals. The programme consisted of readings, selections by the choir, and addresses. Mrs. Dr. Barbour, St. George, gave an address which was just the outpouring of a heart in living sympathetic touch with missions and the Master. For forty minutes she carried the large audience through China and India, and with the eloquence of love appealed to the Christian women for enlarged sympathy for their sisters in these dark countries, seldom has the claims of the heathen and the duty of Christians toward men been more earnestly presented. Her appeals ever beautifully tender and resulted in a liberal offering. Rev. W. Mason, the pastor, presided and in a brief address admonished Christians to give their best to Christ. Mr. J. Atkins of McMaster Hall took part, and in his address referred to the elevating influence of the gospel where it had been accepted. And in the name of the Circle thanked Mrs. Barbour for her Christly eloquent address.

ORANGEVILLE.—The Home and Foreign Mission Circle held an open meeting on the evening of Feb. 21st, in the church, Hon. Pres. Mrs. Burrell presided. The meeting opened with singing followed by reading of Scripture by Mrs. C. H. King, and prayer by Mrs. Burrell. The roll was then called which was responded to by choice texts of Scripture. Two sisters then led in prayer, the Circle sang, "Go ye into all the world."

Mrs. (Dr.) Newman, of Toronto, gave a very interesting and profitable address on the work of our missionary laborers in India, which all present enjoyed very much. The quartette then gave a selection entitled, "Do Something to-day," which the meeting greatly enjoyed. An address rendered by Rev. Mr. Barker, pastor of the Methodist church, was very instructive. A trio then sang heartily a fine selection, Pastor gave a short but excellent address.

The report of the Circle shows an increase of membership since organized last October, our attendance at the monthly meetings is good and we feel that the presence of our heavenly Father is with us. Every heart is full of thankfulness at the thought that the Gospel is able to bring liberty and joy to our sisters in dark lands, as it has to us.

MRS. A. SMITH, Sec.

LAKEFIELD.—A number of the ladies of the church met at the parsonage on Wednesday, Feb. 14th, and re-organized the mission Circle. Although for some months regular meetings have not been held the ladies have always forwarded their contributions. The following officers were elected: Pres., Mrs. (Rev.) Bridgman; Vice-Pres., Mrs. J. C. Burgess; Treas., Miss Hunter For Home Missions and Mrs. Wallace for Foreign; Sec., Laura McQuinn. We earnestly pray that God may richly bless our efforts.

Sec.

BRAMPTON.—The Women's Mission Circle held a most

successful public meeting in the church parlor on the evening of Feb. 12th. Our pastor Mr. Webb occupied the chair, and welcomed the people and gave an outline of the missionary work of the church, particularly of the work of the mission circle. On behalf of the missionary Society he presented Life membership certificates to Mrs. Webb in the Home Mission Society, Mrs. Adams of the Foreign Mission Society, and Miss Minnie Pratley of the Mission Band of Foreign Missions. The Rev. Mr. McAlpine of Georgetown, favored us with several selections of music, accompanying himself on his guitar. A solo, "Flee as a Bird" by Miss Spence. Rev. Mr. Whidden of Galt, gave an Address on the Missionary Spirit, which he described as the spirit of submission, the spirit of compassion, the spirit of prayer, the spirit of self-giving, all of which was summed up in the spirit of Jesus. After the programme the ladies of the church served refreshments and a very enjoyable time was spent.

N. ADAM, Sec.

BUREAU OF MISSIONARY LITERATURE.

INDIA.

Home Life, 2c.; What a pair of Slippers did for India (a true story), 3c.; The Little India Girl and her Christian Song, 1c.

S. AMERICA.

The needs of S. America 2c.; Home Life, 2c.

AFRICA.

Notes on the Study of Africa, 3c.; Home Life, 2c.; A Cry from the Congo (poem), 1c.; Women of the Lower Congo, 1c.; Our Sisters in Darkest Africa, 2c.; Only a Woman, 1c.; He Saveth to the Uttermost, 2c.; Story of the Dwarfs (for Bands) 2c.

Address orders to Mrs. O. W. King 28 Earl St., Kingston.

THE WOMEN'S BAPTIST FOREIGN MISSIONARY SOCIETY OF ONTARIO (WEST).

Receipts from February 16, 1900, to March 15, 1900, inclusive.

FROM CIRCLES.—Atwood, 75c.; Brantford, First Ch. for Miss MacLeod, \$75; Burk's Falls, \$8.85; Brooke (\$5.00 additional from quilt and \$1.50 Thank-offering), \$14; Olamnis, \$2.75; Hartford, (\$5 Thank-offering), \$8; Keady, \$6; Listowel (\$1.85 Thank-offering), \$3.90; Listowel, \$2.15; Port Hope Thank-offering, \$30; Poplar Hill, \$6; St. Catharines, Lyman St. Thank-offering, \$5; St. Williams, for Bolivia Mission, \$3; Toronto, Jarvis St., (\$25 for famine fund and \$6 special) \$63.37; Toronto, Western Ch., \$9.81; Toronto, Walmer Rd., \$9.80; Vittoria, \$4; Villa Nova, \$4.75; Wyoming, \$9; Waterford (\$11.82 Thank-offering), \$23.67. Total, \$292.80.

FROM BANDS.—London South for student, \$3.70; Springfield, \$2; Toronto, Walmer Rd., extra for famine fund, \$1; Uxbridge for Boddu Jivarattamma, \$17; Woodstock, First Ch., \$5; Wingham for student support, \$3.23. Total, \$31.93.

FROM SUNDRIAS.—Ridgetown Junior B.Y.P.U. for Suria Salome, \$17; Mrs. W. Forbes, Grimsby, for a Bible-woman, \$25; Mrs. R. F. Howard, Glencoe, \$2; "In Memoriam of a loved daughter" for a Life-membership fee, \$25; Miss Mary Alway, Lobo, \$5; E. H. S., \$50.00; Mrs. J. Mills, special for famine fund, \$3. Total, \$127.

Total receipts during the month..... \$451 73

DISBURSEMENTS.

General Treasurer :

For regular work..... \$513 25

Extras :

For lepers from Maggie Boon, Bothwell..... 5 00
 And from Mrs. J. Alexander, Toronto..... 5 00
 For famine relief from Oshawa M. C..... 2 00
 And from a member of Jarvis St. Circle..... 25 00

Total..... \$550 25

Home Expenses :

Half Expenses Director of Norfolk Assoc..... \$2 00
 Minute-Book for Recording Secretary..... 1 00

Special: Travelling expenses of Miss Mary Selman to interview the Board, and from Chicago..... 16 00

Travelling expenses of Miss Gertrude Hulet, M. D., to and from Norwich, to interview the Board..... 4 35

Total..... \$23 35

Total disbursements during the month..... 573 60

GENERAL ACCOUNT.

Total receipts since May 1, 1899..... \$5453 76

Total disbursements since May 1, 1899..... 6470 62

SPECIAL ACCOUNT—"Medical Lady" Fund.

Received :

Toronto, Bloor St. M. C., special from two members..... \$37 00

The balance of this account is now..... \$163 01

NOTE.—The Treasurers of Circles and of Bands are reminded that they should close their books for the financial year on March 31st. The amount then on hand for Foreign Missions should be forwarded to me promptly.

ALL the money the Treasurers of Circles and of Bands receive IN APRIL they are requested to hold until May.

VIOLET ELLIOT,
 Treasurer.

109 Pembroke St., Toronto.

THE EXERCISE OF BENEVOLENCE.—If there be a pleasure on earth which angels cannot enjoy, which they might alone envy man the possession of, it is the power of relieving distress. If there be a pain which devils might pity man for enduring, it is the deathbed reflection that we have possessed the power of doing good, but that we have abused and perverted it to purposes of ill.—Colton.

W. B. M. U.

MOTTO FOR THE YEAR:—"We are labourers together with God."

PRAYER TOPIC FOR APRIL—"For the Grand Ligne Mission; and our work among the French in these Provinces; that many may be won to Christ; that the messages given by our Brother and Sister Grenier, may be owned of the Holy Spirit in mighty power."

In March LINK, for Mrs. Lanford, read Mrs. "Sanford."

The Convention will meet this year in Halifax. It is therefore likely that our W. B. M. U. will hold its annual meeting with the Society in Windsor.

In a note from Windsor the other day the writer mentions that the W. M. A. S. in that town were planning in connection with other Societies in the county to send their County Secretary to New York in April. A splendid idea and one which might be followed with good effect by others. Those meetings in New York must prove a strong impetus to the work of missions. Let those who must remain at home, seek the blessing in earnest prayer, and thus "divide the spoil."

Many hearts will sorrow with our sister, Mrs. Dunn, of Deerfield, Yarmouth County, so suddenly called upon to part with her husband. No information has reached us except through the daily papers. We can only "be still." God permits these (to us) inexplicable providences. We are glad He stands behind each one.

Brother and Sister Morse, with Marion, are on their way home. Our brother's time for furlough had nearly come, but his health had given way entirely, and it was not wise to wait. Does God permit this breakdown? Is it according to His will that one man should do the work of three, year after year? If so, then let the Church bow in humble submission to His divine will. But—and the but is an awful one. But if the Church might have had, could have had, another man on the field, and did not, then, O God forgive Thy Church.

THE FAMINE.

"From the year 1896 India has been torn by calamities more disastrous than war. From 1896 to 1897 gaunt famine raged, chiefly ravaging Northern and Central India. Millions perished from sheer starvation. Multitudes still more vast sickened and died, even after relief reached them, from disorganized and enfeebled health. The one cause o

THIS TERRIBLE CALAMITY

was drought or failure of the monsoons' rains. The one want of India for raising food supplies is water. When the moisture of the clouds fails, the people must perish unless a wise and beneficent government provide means of irrigation. There are parts of India where famine is unknown now, because systems of canal irrigation from the fertilizing rivers with which India abounds have fought back aridity and barrenness. Following this terrible visitation, and due in no small degree to it, came the deadly scourge of plague. Men fell suddenly stricken by thousands. Chiefly in Western India did the dire calamity rage. Business paralyzed, cities depopulated, the wail of the suffering and dying filling the streets—such were the dire concomitants of this visitation. In Poona, upon a two-thirds depleted population of about 30,000, the daily death-rate rose to over 400. A pall as of death hung over the city for months. All who believed in God fell upon their faces and cried to Him. He sent relief, and saved the doomed city; yet the deadliness of disease still hangs upon the country. News just received from Bombay announces the appalling fact that the highest death rate for a single day of over 400 has been reached.

"And now, this year, in consequence of another period of drought, we are brought face to face with

ANOTHER TERRIBLE FAMINE.

This time the parts most affected are Western India (notably the Province of Gujerat, famed for its fertility) and the States of Rajputana. The last hope of relief from winter rains is over. Lord Curzon, cabling from India, states that his worst fears are surpassed. All the resources of Government are taxed to afford relief to the suffering and starving. Already grim starvation is clutching the poor by the throat, while the destitute waifs of both sexes stagger hither and thither craving relief at any cost. It is difficult to conceive the appalling perils to which they are exposed."

Rev. J. E. Scott, Ph D., D.D., of the American Methodist Episcopal Mission, writes from Muttra, North-Western Provinces:—"I have just returned from an extensive tour throughout the famine-stricken land of Rajputana, and assure you that the condition of things is awful beyond description, and is growing worse every day. The situation may be summed up: but little rain for three years, no fodder for cattle, no food for man except as imported; and, in many places, no water even to drink. Thousands, in this cold season, are perishing from off the face of the earth. All the official relief combined cannot drive back this wolf from the door. Our missionaries' hands are empty, and they must stand with bleeding hearts and see all this misery, starvation and death.

We are doing what we can. The children are being gathered by agents who visit the villages, and housed, fed and clothed."

A communication from Rev. Albert Norton, Kedgaon, Poona, quotes the *Times of India* that "we must make up our minds to the painful certainty that the present disaster will be more widespread and serious than that of 1896-7, to say nothing of that of twenty years before." Mr. Norton goes on to remark on the good work undertaken by the Government in the way of relief; but as the famine goes on much more needs to be done. "On the relief works which we visited men were receiving one penny three farthings per day; and women one penny one farthing; while jowasi, the cheapest grain, cost three and a-half farthings per pound. As we pass by the relief-works, emaciated women, in ragged clothes, supposing us to be government officials, came and fell at our feet saying, 'Oh, sir, we cannot live on five farthings a day, when grain is so high priced, and this stone-breaking is such hard work for us.'"

Mr. Norton asked the native gentleman who had charge of the works visited—"Where do all these women and girls sleep at nights?" He replied, "On the ground, under the trees; we have no other place for them." Very few had any blankets—nothing but the thin cotton cloth—and the nights are cold. What a help a blanket would be to those poor women and girls, working so hard for a "subsistence ration"! And a blanket can be purchased for 1s. 4d. If some hundreds of thousands were distributed right away, how many lives they might help to bridge over this sad time!—*Selected.*

In a letter received recently from Bro. Churchill he writes: "The new link in the East Coast Railway made our journey from Madras to Vizianagram quite easy to what it used to be. In some places along the road there were signs of drought, but for the most part there seemed to have been a fair crop. But from Vizianagram here (Bobbili) most of the way there has been almost utter failure, especially around Bobbili. I have not been about much yet to see with my own eyes, but as far as I have seen and heard, things are bad enough. What the people are to do and how they are to live I cannot see. Not only is there lack of food supply, but the water question is also a very serious one. Nearly all the tanks are quite dry and only a few wells have water in them, and this just at the beginning of the dry season which will last for six months. One of the mission wells has four or five feet of water in it, and the other much less. They are nearly as low as I have ever seen them at the end of the dry season. One I shall have to deepen by and by. Of course they were glad to see us back in the hope that our coming means better times for them. And they need to have better times, at least some of them, a good deal better than they have had for four years

past. The crops about here last year were almost a failure. How some of our Christians have pulled through is a mystery to me, and this coming year will be worse than ever I fear. There has been a very poor crop up in the Jaypore country, so there is no help from that direction. But bad as things are about us, they are nothing like as bad as in Central and Western India. The Government have already set large numbers at work, but many millions will have to be cared for or die"

"I baptized two women recently. They are from Maidrapilly. Others are said to be ready to come. A young man, a goldsmith from Pedda Penkie, came last week and was ready to be baptized at once. But I did not see my way clear to accept him just then. I want to see his people in their village, so as to give them no chance to say we have baptized him secretly. Chinna David was in from there last week and thinks there is a good degree of interest among the people and hopes some are believing. From what I gather from Miss Harrison and the workers I judge that a good many people are getting to know our teaching and are becoming interested, if not believing."

"The morning light is breaking." Let us have faith and hope and courage. The darkness will surely disappear. There can be no doubt on this point. We had better doubt the reality of our conversion. God's word cannot return unto Him void.

Mark how each word of the Great Commission is weighed with meaning. "Go ye into all the world and preach the gospel to every creature." This commandment of our Lord is absolute and unqualified, and is the final answer to all excuses and objections. The very foundations of Christian character become involved when this obligation is disputed or trifled with. Moreover, the assurance of the Divine Presence in this vast undertaking is equally explicit and is fully borne out by the facts.

"I speak as to matters of experience and observation, and not merely of opinion, and I assure you that, whatever you may be told to the contrary, the teaching of Christianity among 160,000,000 of civilized, industrious Hindus and Mohammedans in India, is effecting changes, moral, social and political, which for strength and rapidity of effect are far more extraordinary than anything you or your fathers have witnessed in modern Europe. Presented for the first time to most of the teeming Indian communities within the memory of men yet alive—preached by only a few score of Europeans, Christianity has, nevertheless, in the course of fifty years, made its way to every part of the vast mass of Indian civilized humanity."—*Sir Bartle Blore.*

WHO SHALL RULE INDIA?

A striking utterance on this point is from the organ of the followers of Keshub Kunder Sen to its native readers in

India. Such testimony from the leaders of a non-Christian sect is very encouraging to our mission work, when it shows how Christianity compels acknowledgement from the heathen, both as to its character and its results, in the following words:

"It is not the glittering bayonet . . . which can keep our people loyal. No. None of these can hold India in subjection. . . . If you wish to secure the attachment and allegiance of India, it must be through spiritual influence and moral suasion.

"And such indeed has been the case in India. You cannot deny that your hearts have been touched, conquered, and subjugated by a superior power. That power—need I tell you—is Christ. It is Christ who rules British India, and not the British Government. England has sent out a tremendous moral force in the life and character of that mighty prophet, to conquer and hold this vast empire. None but Jesus ever deserved this bright, this precious diadem, India, and Jesus shall have it."

NOT DARK WITH JESUS.

Not dark with Jesus—I can trust my Friend ;
These eyes are dim, I can trust to Him,
Rejoice, I cannot see the end :
'Tis never dark with Jesus.

Not dark with Jesus ; I can leave it there,
This tearful task He would not ask,
Were it not best for me to bear :
'Tis never dark with Jesus.

Not dark with Jesus ; for my friends are His,
Tho' far they dwell, He loves them well,
And bids me trust Him e'en to this :
'Tis never dark with Jesus.

Not dark with Jesus ; lo, the clouds are gone !
"Child, be of cheer for I am near !"
My soul shall glory in the sun :
'Tis never dark with Jesus.

—E. V. K.

THE FORWARD MARCH.

During the first 1500 years it is estimated that Christianity gained 100,000,000 of adherents, during the next 300 years, 100,000,000 more. While within the present century it has gained upwards of 200,000,000, or more than during all the rest of the Christian era. There is good ground for the statement in the Encyclopædia Britannica that Christianity has won the nations of the future.

It has been often stated for a fact that Buddhism leads the religions of the world. The author of "The Light of Asia," reckons its followers at 470,000,000. But this figure includes the entire population of China at its largest estimate. Careful observers, like Prof. Monier Williams and Dr. Hopper have lately shown that the number of Buddhists does not exceed 100,000,000, at the outside. It must henceforth be admitted that Christianity, with its 450,000,

000 of adherents, has fully four times the following of Buddhism, and stands at the front of the world's religions. One hundred years ago the doors of almost every Pagan nation were closed to the Gospel. As late as 1850 it was estimated that the number of heathen accessible to Baptist missionaries and fairly allotted to them was, say, 250,000. Now the number is put at more than 100,000,000. The barriers have well nigh disappeared. The whole world is practically open to Christianity.

"NOT HEAVY—NOT SHORTENED."

Not "heavy" is the Ear
Thy prayers are seeking,
Why shouldst thou, seized with fear,
Forebear thy speaking?
As mothers' ears are keen,
Awake or sleeping—
So God, alert, unseen,
Safe watch is keeping.

Not "shortened" is the Arm
To thee extended ;
Then bid thy false alarm
Be quickly ended.
That out-stretched Arm is strong,
Almighty ever :
That out-stretched Arm is long,
And faith's never.

Not shortened is God's Arm,
Nor dull His hearing ;
He bends with welcome warm,
And both hands bearing
The blessing thou dost crave
In richest measure,
Receive, till thou shalt have
Abounding treasure.

WINIFRED A. IVERSON.

BROCKVILLE MISSION CIRCLE.—Our regular monthly meeting held in January, proved a most interesting one ; there were about sixty in attendance and an excellent programme was well rendered. The leading feature of the meeting was the presentation to Mrs. Vaux of a Life-membership in the Woman's Foreign Missionary Society. Mrs. Vaux has been President of the Mission Circle for many years, and has taken a deep interest in the work and her worth in that responsible position was thus fittingly recognized.

Mrs. Vaux, who was taken entirely by surprise, expressed her thanks in fitting terms. In the course of her remarks she stated that she had hoped to see the Circle with a membership of one hundred. The ladies present acted promptly on the suggestion, and within a few minutes the number of members was increased from ninety two to the century mark. Rev. Mr. Scamore, pastor of the church, who came in just as this interesting part of the proceedings was in progress, spoke briefly referring to the high appreciation in which Mrs. Vaux's services were held by the people of the Baptist church, expressing regret at her departure from town, and wishing her and hers God-speed in their new home.

Refreshments were served and an hour was spent most pleasantly in social intercourse.

LIZZIE DENANT, Sec.

Young People's Department.

MISSION BAND LESSON.

FORMOSA.

Leader.—What is Formosa?

Ans.—An island in the China Sea.

Leader.—How far is it from China?

Ans.—About 90 miles.

Leader.—How large is this island?

Ans.—About 237 miles long, and 70 miles wide.

Leader.—What does the word "Formosa" mean?

Ans.—Beautiful.

Leader.—How did the island get this name?

Ans.—Many years ago sailors from Portugal were passing in their ship. Seeing its great beauty they exclaimed "Formosa! Formosa!" and so gave this name to the island.

Leader.—Has Formosa any mountains?

Ans.—Yes, a range rising to about 1,200 feet divides the island into a fertile plain and colder mountain regions.

Leader.—How many people live in Formosa?

Ans.—Nearly three millions of Chinese besides wild tribes in the mountains that cannot be numbered correctly.

Leader.—Who rules over this island?

Ans.—It formerly belonged to the Dutch, but in 1887 became a province of China. In 1894 a war broke out between China and Japan, and as a result Formosa was given to Japan.

Leader.—What about the religions of Formosa?

Ans.—The people worship idols of many kinds; the sun, moon and other objects in nature; their dead ancestors; while the wild tribes in the mountains worship devils.

Leader.—Are there many heathen temples here?

Ans.—Very many, grand and beautiful where large sums of money are spent in idol-worship.

Leader.—Tell us about the divining blocks?

Ans.—An idol is set up under a tree for passers-by to worship. Small blocks are made from the roots of the bamboo tree. The one who worships holds these blocks in his hands, and prays "Oh, idol! Give me wealth!" He then waves the blocks in the air three times and tosses them on the ground. If the sides meaning *yes* are turned up, he pays his money, makes his vows to the idol, and departs. If the blocks answer *no*, the priest persuades him to try again until either his patience or his purse is exhausted.

Leader.—Tell us about the idol feasts?

Ans.—When the people are growing careless in their worship, the priests announce a great feast in honor of some idol. Great quantities of food are provided, and the people come in swarms bringing money and gifts enough to pay the priests for their work.

Leader.—When night comes, what do the priests announce?

Ans.—That the dead ancestors will join the feast. A great gong sounds to summon their spirits, and a solemn silence is kept while they are satisfying their hunger.

Then the gong sounds again, and a great rush is made for the food that is left, it is "every man for himself," and the strongest gets the most. The noise of such a scramble cannot be described.

Leader.—What do the priests teach about the soul?

Ans.—That every person has three souls. At his death one passes into the unseen world, the second lies in the grave with the body, while the third hovers around the old home on earth, and needs to be fed and clothed. Paper food, money and clothing are daily burned before the tablets which contain the name of the dead ancestors that their blessings may return upon those who thus provide for their supposed needs.

Leader.—Is the worship of these ancestors a great barrier to the Gospel?

Ans.—Yes, it is far easier for a convert to give up all other idols than to forsake the worship of his departed friends.

Leader.—Who first tried to convert the people of Formosa?

Ans.—Roman Catholics in 1859.

Leader.—What Protestant Society came next?

Ans.—The English Presbyterians settled in South Formosa in 1864. They have ten mission stations, and about 1,400 converts.

Leader.—What missionary from Ontario has worked more than twenty years in North Formosa?

Ans.—Dr. George L. MacKay, of Zorra, a village near Woodstock where the Baptist College for boys is located.

Leader.—Who was Dr. MacKay?

Ans.—The first missionary to China sent by the Canadian Presbyterians. In October 1871, he left home and friends to preach Jesus Christ to the heathen.

Leader.—Did he find much difficulty in learning the language?

Ans.—A Chinese servant was his only helper until one day he took a walk out in the country and saw some boys who were herding buffaloes. They called him names, and made fun of him at first, but he tried to talk patiently with them.

Leader.—How did he make them listen?

Ans.—By holding out his watch for them to examine, and letting them count the buttons on his coat.

Leader.—What object had he in view?

Ans.—To learn the language used by the common people. These boys soon became his friends, and talked freely with him. Several of them learned to love Jesus Christ, and one is now a faithful, earnest preacher.

Leader.—Tell about Dr. MacKay's first sermon?

Ans.—In five months he had so mastered the language that he was able to preach a sermon from the text, "What must I do to be saved?"

Leader.—Was Dr. MacKay persecuted?

Ans.—In many ways at first, but his great love and patience at last won some of his enemies for Christ.

Leader.—What special prayer had been made by Dr. MacKay before leaving Canada?

Ans.—That God would give him for his first convert an

intelligent, active, educated young man who would be his helper in work for Christ.

Leader.—How was this prayer answered?

Ans.—In the conversion of A. Ho, a bright Chinese student, who had several long talks with the missionary, and then decided to worship God only. This was in May, 1872, and ever since he has preached the Gospel in North Formosa.

Leader.—Had Dr. MacKay other native helpers?

Ans.—Beginning with A. Ho, he soon had a band of twenty young men for his daily companions all wishing to become missionaries.

Leader.—Tell about the college erected for these students?

Ans.—In 1881, during a furlough in Canada, the people of Oxford County, Ont., promised the Doctor money enough to erect a building. It was built soon after his return to Formosa, in Tamsui, the town where he began his mission, and was named "Oxford College."

Leader.—What about his school for girls?

Ans.—In 1883, the women and girls in their Canadian Presbyterian missionary societies sent Dr. MacKay money to put up a school for girls. It was built on the same grounds as Oxford College, a few rods distant. Here many girls and Bible women are being educated. God has greatly blessed this branch of the work.

Leader.—What of "MacKay Hospital"?

Ans.—In 1880 funds were sent to Formosa from a friend of Dr. MacKay's to erect a building which was to bear this name. This hospital has been a great blessing to thousands of sick people. Many patients who came to be cured of bodily ailments went home rejoicing because their sins were forgiven by Jesus, the Great Physician.

Leader.—What lessons may we learn from these few incidents in the life of Dr. MacKay?

Ans.—That God will richly bless a life wholly consecrated to His service; that in spite of the many persecutions endured by the Formosa Christians, they remained faithful even unto death, and that the work of this mission well deserves our sympathy and prayers.

SISTER BELLE.

Ottawa, February, 1900.

(Our Band Presidents should read the book entitled "From Far Formosa," before teaching this lesson.)

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