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The Canadian Missionary Link

CANADA.

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

INDIA.

Vol. 11, No. 2.] "The Gentiles shall come to Thy light, and kings to the brightness of Thy rising."—Is. lz. 3.

[Oct., 1888.

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It is highly desirable that the Circles should complete their collections and forward them to the treasurers, in time to have them included in the year's reports. We do not know just when the books will be closed; but the sooner the contributions are in the treasurers' hands, the better.

It is the earnest desire of the Entertainment Committee in Toronto, that the Home and Foreign Mission Circles should appoint their delegates at the earliest possible date, and should send in at once the names of the delegates to Mrs. Elmore Harris, 98 Bloor St. West, who has charge of the billeting. It is the wish of all concerned that the meeting should be the largest and most enthusiastic in the history of the Society. Railway certificates may also be obtained from Mrs. Harris. Indicate the precise number wanted, and whether the delegates are to pass over one railway or more in reaching Toronto.

MR. LAFLAMME.—In Mr. Laflamme's case, we have an example which we hope to see followed by many in the near future. When he offered himself to the Board, he proposed to go to India to labor as an Evangelist, and to ask for only what was needful for his support. The Board preferred to fix his salary, we believe, and the amount he was to receive was placed at \$800 a year. We understand that he has recently written to the Board, urging the appointment at once of another young man to be his companion in evangelistic work, and proposing, in case such an appointment is made, to reduce his own salary to \$400 a year. This earnest appeal should not go unheeded.

OUR sisters in the Maritime Provinces have had a most successful year's work, and we congratulate them with all our heart. It is a great pleasure to us to know that Miss Johnstone has been re-appointed by the Union to edit all matters pertaining to the Aid Societies of the Union. All communications from the Maritime Provinces, intended for publication in the LINK, should be addressed to her. We are sure that Miss Johnstone's communications are highly appreciated wherever the LINK is read. The address of Mrs. Williams, President of the Union, has the right ring and is truly eloquent. We could wish for articles from her pen oftener than once a year.

MISSIONARY METHODS.—Toronto Christians have had ample opportunity within the last two weeks to become acquainted with missionary methods other than our own. In our last issue we mentioned the visit of Mr. J. Hudson Taylor, of the China Inland Mission, to Toronto. Mr. Tay-

lor, after an absence of some weeks in visiting other points in Canada and the United States, returned to Toronto, where farewell meetings of great enthusiasm and power were held in the Y. M. C. A. Hall and in Knox Presbyterian church. Of those whom Mr. Taylor succeeded in interesting in Chinese mission work, thirteen got out at once in company with Mr. Taylor. Of these, one, Mr. Racey, is a member of the James Street Baptist church, Hamilton. It is well known that the missionaries who go out under the auspices of the society that Mr. Taylor represents, have no stated salaries, but draw from the funds of the society only what they require for their expenses, while many of them support themselves from their private means. Their method of work in China is, we believe, to adopt the Chinese dress and to strive to reach the hearts of the people by entering into the closest association with them. They claim that this method is far more effective than the methods in vogue in most other societies.

Meanwhile the Salvation Army, which has been laboring for some five years in India, sends us some specimens of the work that has been accomplished through its agency. We had the pleasure of seeing and hearing Major Musa Bhai, a high caste Tamil, who gave up a position as Government surveyor to enter upon the work of a soldier in the Salvation Army; and a high caste zenana woman, who sacrificed much in casting in her lot with the Army. Both displayed a high degree of intelligence and zeal. Major Musa Bhai gave one of the most interesting and stirring mission talks we have ever heard. We are doubtful whether it is practicable for Canadians to live in India on \$25 a year, to walk bare-foot over the country, begging from door to door, and lodging in mud huts. But that there are plenty of people of the Salvation Army persuasion who are willing to try it, is evidenced by the fact that twenty Canadians go out at once to live or to die in proclaiming the Gospel in India; and that there are those who believe their method of work to be practicable, is proved by the readiness with which contributions flow in for their travelling expenses and support. We were present at a not very large meeting, where six contributions of \$100 each, to pay the travelling expenses of as many missionaries, and twenty contributions of \$25 each, for the annual support of the entire number, were made. It is expected that fifty more will go out from Canada next year. These Indian converts maintain that the only hope for the conversion of the Hindus lies along the line of their work,

and they claim that the comparative failure of mission work of the ordinary kind to impress the Hindus, especially of the higher castes, has been due to the fact that the missionaries appeared to them to be leading self-indulgent lives. The chief fault one could find with Musa Bhai was his lack of appreciation of the work of missionaries in India. We are by no means prepared to admit that mission work has been a failure, though all will admit that its success has been far less than we could wish. We believe there is a place for every kind of earnest consecrated effort, in that vast and populous country. The missionary and his family, with a style of living immeasurably beyond what the people among whom they labor could hope to attain to, may find it more difficult to gain the sympathy and affection of the people; but they impress them with the dignity and power of the Christian religion, and are able to protect their converts from persecution to an extent impossible to the missionary of the fakir type. The former introduces Christianity as something new, the latter, we should think, by studiously avoiding anything that would tend to shock the religious sensibilities of the people, is likely to leave them very much as they were before. They may accept Jesus and call themselves Christians, but Jesus with them becomes little more than a realization of their own religious ideals.

But we are by no means prepared to say that the Lord has not a work in India, and in other heathen countries, for missionaries of the Salvation Army type. We believe the time is at hand, when the work of evangelizing the world must go forward more rapidly than is possible by the use of the ordinary methods alone. We expect soon to hear of large numbers who will volunteer to go to heathen lands, without definite provision for support; of many who will consecrate their private means, along with themselves, to the work, and thus go at their own charges.

ADDRESS

Delivered by the President of the Woman's B. M.
Union at the Annual Gathering in Wolf-
ville, August, 1893.

Dear Sisters of this Union.—You have, I know, with me, great pleasure in this, another opportunity of uniting our hearts and voices in prayer and praise to God, and of consulting together concerning our great work. Circumstances have led my mind to our Hindrances and our Duties. These hindrances—alas, that they are so many and so varied, some so trivial that we blush as we recognize them (and yet they turn us aside), and some so real and formidable that the angel hand alone can roll them away. Some from enemies that lurk within; some from a world whose friendship is enmity with God, and some from our own household. It is of these latter I would speak.

We are told that our work is not sufficiently within church lines to be called church work, and to be entitled to the fullest sympathy and support. As we have suffered so little thus far from this view, it may seem that other subjects might better claim our attention. But opinions result in action; and I have thought it well that we should together face this myth of ecclesiasticism and examine its right to hinder. Christ left upon this earth His Church, whose mission it is to guard and keep His

truth, and to establish His kingdom. In order to do this, every redeemed power must be *efficient* in His service. There are "diversities of gifts," but all to be laid upon the altar; all to be made the most of for this great cause, viz., the complete power of the truth over the hearts and lives of men and women. As the church is for the truth and not the truth for the church, the church is not a tyrant imposing restrictions and repressing activities; not a prison with stone walls and iron gratings, but a home whose "walls are Salvation and gates Praise," and where such nurture and culture are supplied as shall secure the highest and truest development. Hierarchies must have their walls and gratings, must compress activities into channels of their own making, must themselves voice even prayer and praise. They say to their enslaved adherents, "Go here, or go there, just when and as I direct. Lay your hand upon this or that special treasure, and bring it to me, that I may be enriched, that my aggrandizement may be secured." The Church of Christ, instead of arrogating to itself control of time, place, and method, furnishes principles, purposes and limitations.

These principles and purposes open up many avenues to manifold treasures; and each worker in love's sweet liberty may go forth to gather and bring to the feet of the Master, alone, with the cup of cold water, or the alabaster box; in twos or threes, certain of the Master's presence, or in the great company of which the sweet singer of Israel prophesied for the latter day glory. We claim that our work is based on the principles, and carries out the purposes which the church furnishes, and that we hold ourselves strictly within its limitations. With the angel song, "Peace on earth, good will toward men," gladdening our ears, we go forth with our good tidings of great joy in the work of the church to seek and to save the lost. Moreover, we are pledged to aid just that department of work which the churches of which we are members, have undertaken, and we claim that we should have the support, at least, of denominational agencies. It has been urged that Aid Societies sap the life of the church. What is the life of the church? The cruel taunt flung by Jewish hate upon the suffering Son of Man defines it: "He saved others, Himself He cannot save." When there was none to help, "His own arm brought salvation." The love that seeks and saves the lost, that faileth not mid perils oft, this is its life. Just as this blessed current flows through the hearts and lives of its members, has the church life; and as free, joyous activity sends the blood from heart to lungs to be vitalized, and carries its new life back to every nerve and fibre of the whole being; so does the activity of the Christian send through the soul, swift and strong, the sweet tide of love and self-sacrifice, carrying it so into fellowship with Christ as to give it the brightness of beauty and majesty of power that makes the church fair as the moon, clear as the sun, and terrible as an army with banners. Sap the life of the church! Why, every throb of pity that finds its way from heart to heart, every dollar that means self-sacrifice, and every echo of the wondrous, all-comprehensive petition, "They will be done on earth as it is in heaven," is so much accumulated treasure, enriching the church, blessing a lost world, and rising as sweet incense to Him whose special delight is in the graces of His people. "He goeth into His garden to gather lilies." Do we not rejoice that it is given to us to add to their bloom and fragrance.

Woman's work for woman has been objected to. Our guide book recognizes "diversities of gifts," and provides for the effectual working in due measure of every part. And so our well-equipped churches have become wise

enough in their generation to classify their workers. Some work, only the astute and accurate business man can do; other, only the man of mature Christian knowledge and experience, and other, only the ardent and energetic young man. We work as women, not only because we owe so much to the Gospel, but because, by virtue of our natures and experiences, woman's need of the Gospel appeals especially to us. It is to our woman's heart that the story of woman's suffering and degradation, of hopeless, sin-burdened lives, uncheered by earthly or heavenly love, comes with greatest power; and it is from one woman's heart to another that the current of pitying love must flow until every one of our entire sisterhood shall press into our ranks, and so work, and pray, and give, that the blessed dawn, just rising upon our Telugu sisters, shall speedily be succeeded by the full glory of the Sun of Righteousness.

They talk to us of "man and woman's work for man and woman." Much remains to be done for both before this and other millennial expectations shall be realized; for woman, just the training which aid societies are giving them; for man, such clearness of vision, and such a baptism of the spirit of the Master as shall prevent them from the oft repeated mistake of the too systematic disciples, who would have checked the sweet tide of love and loyal devotion, because it did not make their treasury its channel. We have said that there is treasure each may gather for herself; other, that the two and three may seek. Such as we have come to day to plan and pray for, can only be secured by the great companies, and so organization is found to be a necessity.

Organization, that with its magic touch has brought every class and age into the ranks of the world's workers, that has crystallized, scattered and consequently futile efforts about grand objects, making of them efficient activities and multiplying them an hundred fold. Thus the purpose of some one heart that has been filled with holy zeal finds its way into other hearts; faith that has laid hold of God's certainties wings another's faltering petition, and love that would yield life for Christ's sake and the Gospel's, so breathes its fervor into other lives that they too are laid upon the altar. To-day, women of the highest culture, from their palace homes, are reaching hands of help to their toil-worn sisters; to the hungry is given meat, the naked are clothed, and those sick and in prison are ministered to as never before; not because "Bear ye one another's burdens" is a new precept, nor because the "inasmuch as ye have done it unto them ye have done it unto me," has not echoed in many a loyal heart for eighteen centuries, but because organization has presented needs, inspired motives, and furnished methods.

We have made certain claims; claims involve obligations, and these point us to duties. The first we would mention is loyalty to the church in all her undertakings and methods. If there be difficult work involving perseverance and self-sacrifice, let us be ready for it. Let our pastors know that Aid Society members may be relied upon as willing and wise-hearted, ever as ready to weave their "blue and purple, scarlet, and fine-twined linen" into beautiful designs of holy service, as were the women of old.

Whatever the financial schemes may be, let our proportion be promptly and cheerfully furnished. Aid Societies were never intended to absorb energy and money that primarily belong to general church interests; and inasmuch as they do this, they subvert their purpose. Their sphere is their own and their work special, arising from the special obligations and special needs above mentioned, and, like all other agencies for good, in order to

their greatest usefulness, they should confine themselves to their own sphere and perform their own functions. Our duty to our Union next claims attention.

We have spoken of the power of organization. I wish we might set at work influences that would make this power more efficient in every section of our land, not only that we might greatly increase our numbers, but that there might be a stronger current of sympathy between existing societies and their executive, that the spirit and purpose of the one may pervade and quicken the other. Necessary to this are a wider circulation of the LINK, and frequent and regular use of the columns of the *Messenger and Visitor*; but more, systematic visitation of the societies and regular county and district meetings. Our present prosperity is due largely to the untiring efforts of those who, at personal sacrifice, have done and are still doing just this work. Some one has said "Give us a missionary woman for every church." Our most direct way to this, is a missionary woman for every county, who will visit every church. We have, we are thankful to say, missionary women; but it takes money to go from church to church, and they are not always rich. I think, therefore, that one of our earliest movements should be towards meeting the expenses of any who will undertake this work. The conviction grows upon me too, that our annual meeting should be held at some other time and place than that of the Convention. Our work has so grown that we must occupy much more time than formerly, and must either draw from the Convention proper, or not have the full attendance of our women that is desirable. We have no time now to consider other phases of the work that lies about us. Oh, how much there is to be done!

Let us remember that the realization of our hopes in India depends upon our faithfulness at home. Each one of us, my sisters, has her own part, and we exist as a society that each may perform it. Shall it be done? Does not every heart say

"Master, speak, and make me ready
When Thy voice is truly heard,
With obedience glad and steady,
Still to follow every word
I am listening, Lord, for Thee,
Master, speak, oh, speak to Me."

Brief Remarks on India's Women.

Written for the Quarterly Meeting of the Aid Societies of Halifax and Dartmouth, August 1888.

It is commonly known that the Hindu worship nearly thirty-three crores of gods, though this fact is not acknowledged by the Hindus themselves. The lower and uneducated classes worship almost anything and everything that is visible to the eye: such as certain reptiles, beasts, trees, stones, the earth, sun, moon and stars. Though many of them, from constant intercourse with Christians or civilized people, are led to see the folly of such a religion, yet their strong adherence to the religious practices of their forefathers, keeps them from embracing a new religion, the propriety of which they both esteem and admire. Besides worshipping these gods and goddesses, they also, in a certain sense, worship evil spirits. Having no knowledge of hygiene, and unable to account for the cause of certain diseases as cholera and small-pox, they attribute these to the displeasure of evil spirits, and their offerings of fruit, oil, money, rice and other edibles in order to assuage their wrath. They all rest under the impression that salvation is *purchaseable*, and by no means a free gift. It is absolutely necessary they say to perform

good works before an individual can entertain any hope of heaven. Some of these good works consist in having tanks or lakes dug, rest-houses built for travellers, and feeding the poor. This belief is clearly confirmed in the fact, that when missionaries or other workers ask some of the poor how they hope for salvation, they invariably reply, they are too poor to perform any good works, hence they dare not hope for heaven. The state of the lower classes of women is not nearly so restricted as that of the higher classes, and it is in this sense that the women demand far more of our sympathy than the men. The men move about more freely, attend public gatherings, drive in carriages, have clubs and societies where they pass their leisure hours, and in short they enjoy all the privileges of life in a worldly sense. Not so with the women. Theirs is not the right to appear in public, or on the streets, or even to pay a visit to their friends during the day. All that does occupy their time is to look after their children, and to attend to culinary duties. Girls are sent to school, only up to the age of twelve, and that rarely, ten years being the usual limit. Thus, when the mind is just acquiring the habits and love of study, the young school-girl is withdrawn and made to exchange the active scenes of the school-room for those of the household. It is very seldom if she does at all, cultivate this desire for reading in her own home.

Though the Hindu woman's mind is quite different from that of the man, as regards culture and education, yet it is she who manifests more piety and a stronger attachment to her religion. She is the one seen faithfully discharging the duties of the temple, such as fulfilling vows that were solemnly made on the occasion of serious illness, either among the male or female members of the family circle; or reverently treading the steps of a devoted shrine in order to make an offering of fruit, etc., for some trifling blessing received. On all such occasions it is the woman's piety that predominates. How necessary it is then that the women of India should be the uppermost object of our attention in mission work! How necessary that the gospel rays should pierce first into the recesses of these dark homes, and that the light of our blessed Lord and Saviour should be received into the hearts of the women! Then, and then only, may we expect that India's sons will rise to the same level of their brothers in Christian lands in extolling the name of Jesus above every other name. And to him be all the glory when we shall have done all! He has bidden us to do towards the accomplishment of this grand object, "directing India's women to Jesus."

E. D. FRAZER.

Bimlipatam.

The Rajputs.

The extensive and irregularly defined territory known as Rajputana, stretching from the Vindhya Hills on the south-east, almost up to the river Indus on the north-west, and from the Runn of Cutch on the south-west, to the Punjab on the north-east, is estimated to have a total area of 135,000 square miles, and a population of ten and a half millions. It is intersected by the Aravalli Mountains, running in a line nearly north-east and south-west, and about three-fifths of it lie to the north-west of this line, and two-fifths to the south-east. In its very centre is the British district of Ajmere-Malinwara, which was acquired by our Government in 1818 and 1820. All around this district lie the twenty Native States, of which it is otherwise composed, each State having its own separate chief and independent government, under the surveillance of the Agent of the Governor-General, who

has his head-quarters at Mount Aboo, and who is besides *ex officio* Commissioner of Ajmere. The history of the Rajputs, whose settlement in India dates from a very remote period, is replete with records of feuds amongst each other, and struggles against the vast forces of the Mogul Emperor, and other Mohammedan invaders. Although the Rajput clans have always maintained a sort of independence under their own chieftains, their power has been frequently shattered by the overwhelming forces sent against them from Delhi. Akbar married two princesses of Rajput houses, and gave to Rajput chiefs high commands in his armies, and in later years, whole regiments of Rajputs served under the Mogul Emperors, and their cavalry, in particular, became famous for their headlong charges. But when the Mahratta power arose, in the last century, the tribal authority of the Rajputs collapsed, and the States almost disappeared from history. The country was desolated by a thirty years' incessant war, and exhausted by the relentless exactions of Sindhia and Holkar, and it was only after the victories of the English over these two princes, early in this century, that it began slowly to recover. At length, after the Pindara war in 1817, each State submitted itself to British protection, and Rajputana has ever since enjoyed almost profound peace. The rebellion in 1857 scarcely extended to it, and the chiefs have been distinguished by their loyalty to the paramount power.

The Rajputs have a vein of poetry and romance not to be met with in any other part of India. Like the Britons, the Welsh, and the Scotch, they have their bards and poets, who recite the great deeds of their ancestors, and who are held in very high estimation among them. The spirit of clanship still exists, and the chiefs hold their lands in feudal tenure from the Rana, or Rajah of the State. The clans of purest blood occupy the first rank amongst them, but there are also numbers of castes which claim to be half-blood Rajputs, or even to less close connection. The Rajputs proper are very proud of their warlike reputation, and most punctilious on points of etiquette, and as a landed nobility, and the kinsmen of ruling chiefs, they have been called the aristocracy of the country. It is believed that there is now hardly a ruling family in all India which does not claim descent from, or irregular connection with, some Rajput stock. Distributed over Central India, the Punjab, Sind, and other parts, the origin of those who have left their country might be difficult to trace. The clans still recognized in Rajputana itself are, the Rahtors, the Bhattis, the Kachwahas, the Chauhans, and the Sesodias. Their religion is Hindunism, with a strong infusion of Jainism. With the exception of Tonk, which is under a Mussulman ruler, the chiefs are all Rajputs and Hindus.

Such are the people, whose chiefs the Secretary of State for India described, last week, as the leaders of the Hindu race, and for whom Lords Northbrook and Kimberley, and Bishop Goodwin could scarcely find words sufficient to sound their praises.

The idea which prompted the course of action which has been the object of all these eulogiums was a happy one. In October last, it occurred to the present Agent to the Governor-General in Rajputana that it might be possible to prevail upon all the Rajput Chiefs to agree to a set of rules for regulating the expenses of marriages amongst Rajputs. He accordingly issued a circular, in compliance with which a meeting was held at Ajmere last March, attended by one official, one leading jagirdar and one Charun from each State, for settlement of the question. We published at the time an account of what took place, but the narration will bear repetition. All the Chiefs warmly approved of the Agent's suggestion, and all sent representatives, excepting the Maharawal of Banawara, who excused himself. Several Chiefs expressed opinions that rules applicable to funerals should also be discussed, and the Maharao Raja of Bondi surpassed the others by suggesting that a limit should be placed on the ages of brides and bridegrooms, with a view to putting down child-marriages. The result of the discussions was that the representatives unanimously agreed to the framing of twenty-two rules. The expenses allowable on marriage ceremonies was,

in future, to bear a fixed relation to the income of the parties. Expenses at betrothals were forbidden. The heavy expenditure of all, the distribution of Tsyag, or largess to the Charans and Bhatas,—the keepers of secular tradition, and of the genealogies—was very strictly limited. Lastly, no girl was to be allowed to marry under the age of 14, and no boy under 18. The whole proceedings were remarkable for the unanimity and readiness with which the resolutions were adopted, and the meeting certainly deserves a place in history, as an instance of the possibility of the most conservative classes of Hindus suddenly renouncing customs which have been in vogue among them for a very long period. Whether the reforms will be permanent, remains to be seen. Rules have before been framed for stopping excessive expenditure on marriages among Rajputs, but they have proved inoperative. The Agent's special reasons for believing that those now adopted will be effective are that they apply to the whole of Rajputana, and not to its individual States. — *Madras Times*, July 17.

Excerpt from a Bible-Woman's Journal.

TRANSLATED BY MARY J. HOLBROOK.

The first place I visited was Handa, where the Roman Catholics have a strong foothold. I staid at the home of relatives and instructed them; did not see evidences of repentance on the part of any one, but found attentive listeners.

In Nagoya, the work was most interesting. The number of attendants at church was double that of any former year. Friends and relatives from the immediate neighborhood, and also from Gifu, came to be instructed, and for nine days I labored among them to the very limit of my strength. On Sunday my work literally began at five o'clock in the morning and lasted until ten at night.

The Fujinkuwa, a society of ladies handed together for mutual improvement, invited me to address them. Among those most active in the society were several of my old pupils, who received me enthusiastically. No lady had ever addressed the society before, and the members almost without exception were entirely ignorant of Christianity. I talked forty or fifty minutes on the Duty of Woman, my favorite theme, speaking of the position of woman as seen from the New Testament. Going in very plain attire, some of the ladies at first paid me comparatively little attention; but after the address the proudest and most elegant of them thanked me for my words and cordially invited me to their homes.

The next day I went to Kamezaki. Here I had an aunt and unclé, whom I had not seen for twelve years. They were devout Buddhists. My mother having become a Christian had long been anxious about my aunt, her sister, and had written to her of the blessings of the new faith. Last January she paid a visit to Kamezaki for the purpose of trying to influence her sister to become a Christian; but the household were so violent in opposing the efforts to instruct them, and so upbraided my mother for being led away from the gods of her fathers, that the visit was most painful to all concerned.

Coming home she still reasoned with her sister by letter. At length aunt came to return the visit. With a Buddhist rosary around her neck, her sacred book in her hand, and a store of specious arguments, she confidently expected to reclaim at once her erring sister.

She arrived on Sunday, and my mother had gone to Nagoya to attend church. As soon as she returned and the usual salutations were over, my aunt began her attack on the Christian faith; but strange to say, though she had been so brave in making her plans, her arguments all forsook her; she was like a withered leaf.

To our great surprise she listened attentively to all my mother had to say in her own defense, and other Christians were called in to explain the subject more fully. Mr. Yamada, the pastor at Nagoya, was invited to converse with her; and before she left our house she had not only laid aside her Buddhist rosary, but she had put on the robe of Christ's righteousness, and the ornament of a meek and quiet spirit.

She had been asked by her daughter-in-law to buy for her in Nagoya some sacred books, a rosary, and a little bell for waking the gods; but having come to see the utter worthlessness of these things, she had not fulfilled the daughter's commissions.

Preparations were being made for her return, but some of the Christians fearing she was scarcely prepared as yet to meet the persecutions that probably awaited her, persuaded her to remain longer. She staid one month, and was under instructions all the time.

Returning home she was greeted with a torrent of opposition, and the whole household was thrown into confusion.

Her son being the chief magistrate of the village, and the family one of special influence, the priests were in the habit of going to the house every day to read their holy books. Finding that the mother of the family had gone over to the new faith, they were greatly alarmed; and when by and by the old lady herself went to the temples to labor with them and show them the error of their teachings, their consternation knew no bounds.

The daughter-in-law by and by inquired for the books and relics which she had asked the mother to purchase. The old lady confessed at once that learning how utterly worthless these things were she had not bought them. Another storm followed.

The daughter-in-law, who was more skillful in sophistry than the old lady was, made it very hard for her; boys in the streets were beginning to whisper, "Ahmen no O Baa San" (*the amen old lady*) when she passed along.

Just at this juncture Mrs. I., the Bible-woman from whose journal we make the extract, arrived, and in a few days the daughter-in-law was led both to see and acknowledge her past mistakes, and hostility us between her and the old lady came to an end.

The son was the next to yield to the good influences, and several young men in his employ soon followed. Before Mrs. I.'s return, nine influential people in the village had become Christians. — *Heathen Woman's Friend*.

Some Lessons in Giving.

In connection with the Baptist Missionary Training School, there is an Industrial School held from 10 to 12 Saturday morning, in the very worst district in the city of Chicago. A Bible, missionary, or temperance lesson is given every week, one week there had been a missionary lesson, and it was arranged that a collection be taken up the following week. Saturday came, with it a large colored boy into my class. It was his first day in the school, and, of course, he knew nothing of the collection. When it was taken up, he pulled out a penny and a nickel; gave the penny and put the nickel back into his pocket. When the plate had gone by our class, he came to me saying, "What 'a it all for, anyhow, teacher?" I tried to tell him of the heathen, their condition, etc. He pulled out his nickel, turned it over and over in the palm of his hand, then gave it to me, saying, "Guess I can earn some more before dinner-time; take it, teacher." It was a cold day in winter, and that was his last cent. School was let out at 12 o'clock. During the work hour

I ascertained that he had neither father, mother, or home of any description, and he had given his *all*. That same morning, a little girl was crying bitterly in another part of the room. Her teacher, with difficulty, learned that the cause of her grief was that she had nothing for the collection. She was consoled by the assurance that she could bring something next Saturday, and it would be accepted. Next Saturday came, and that child, with radiant face, gave \$1.00 to the superintendent. She had earned every cent by scrubbing saloons. She was, indeed, the happiest child in the room that day. She had given her *all* for Jesus.

Are not these repetitions of the widow's mite?

FANNY M. STOVEL.

THE WORK ABROAD.

COCANADA, July 9, 1888.

TO THE BLOOR STREET BAPTIST CHURCH, TORONTO:

Dear Brethren in Christ.—As you have committed me to the grace of God for this work of ministering to these people, I have been for weeks desirous of rehearsing to you the way in which God has dealt with and brought me on my journey and to my work, and how he has largely opened my heart towards these people who "sit in darkness and the shadow of death." And now I do wish that I knew you all that, if could be, my words might be of more interest to you all. But God is adding to your numbers so largely, for which His name be praised, that I am bound to know you all through Christ only, and I beg of you to remember me in Christ alone, for, apart from Him, my past life is loathsome, even to myself.

I thank God that he has opened your hearts so largely to this work of proclaiming Christ in the "regions beyond." For these regions which are beyond, are vast beyond imagination. For thousands and thousands of miles they are spiritually trackless wastes, where feet made beautiful by the preparation of the Gospel of peace have never run. And here where the Gospel has been preached in some well favored spots one hundred years, there are millions upon millions who have never heard it. The need of the home land seemed great, but when I face the need of this land, it is tremendous and awful. And what of it I have seen, let me impress upon you.

There is a field here for which we may be said to be responsible, of about 2,000,000 of people. You can imagine five men put down in the midst of New York City, and told to evangelize that immense place. Could they do it? Here we are five of us in a place a hundred times more difficult to reach with the Gospel, and yet in a vague way, it is hoped, we may do it. That is one of the vaguest fancies that ever deluded the soul of man. There are, to be sure, the native helpers and they are merely a help, but neither independent nor energetic enough to work alone. When the missionary leaves them they relapse into much the same condition as many of the seven churches in Asia, or many of the 300 Baptist churches of Ontario, after being pastorless for a time, so luke warm that God would fain spew them out of His mouth. But with the missionary these native pastors and preachers are doing good solid work, and that is nowhere more manifest than on the Akidu field, where the burden of the missionaries' care has been placed. But upon the northern part there is a barrenness which is only explained by the absence of the missionary.

Over this needy portion I would have you accompany me. On a Monday night I left Cocanada for Tuni, a distance of forty-five miles or thereabout. Cocanada itself

is a city of 39,000 people.* There are fifty native Christians. On the way to Samulocotta, nine miles distant, I passed village after village in which is a light as feeble as that of a single converted soul, and that only glimmers. Samulocotta is a town of 15,000, with a Christian population of 27. The journey from Samulocotta to Tuni lies over a road as beautiful as the eye of man ever beheld. But to the eye of the Christian soul that entire stretch of country is a desert waste. I left Samulocotta at midnight and passed many villages. The day dawn breaks upon my little train of seven bullock carts in the heart of a town just eight miles on. One mile in twenty-seven minutes. Throughout that town, it takes the (?) *bundies* one hour to pass. The streets, even at this early hour, are thronged with people. There are 12,000 immortal souls in that place. And how many Christians? *Not one*. Again I pass many villages to a town three miles further on, and dumping the camp stuff, put up for the *hot* day, at the travellers' bungalow. The people of the place number 3000. I long for, and pray for them to come, witness for Christ, but they have not come and will not come, till God's elect, blessed with God's treasure and entrusted with God's greatest trust, "The Commission," live up to their privilege and send them forth.

That evening, as the sun silver-lined the heavy thunder clouds, I set out on the last stage of the two days' trip to Tuni, which I reached at break of day. During that short time I passed through village after village and town after town, and until I touched the outskirts of the Tuni field, amongst all those dying thousands there was not a Christian soul to be found. Tuni contains 3,000 people and fifteen Christians. Pass beyond the narrow limits of the villages, which include the sixty members of the Tuni church, and travel up that road for miles and miles, past thousands and thousands of people, and on and on you may go for stage after stage, and day after day, before another enlightened soul cheers your sad heart.

In the light of these facts you may question the activity of the missionaries you have aided in sending out to labor in these parts. I answer for these men, that they have wrought with such ceaseless toil and such anxious sympathizing care, for these perishing millions, that two of them lie in premature graves, at the side of the unfinished work, to which both were martyrs; two have relinquished their toil and returned home, subject to a malady which the distressing anxiety for these destitute ones has brought upon them for life; the remaining missionaries are at work. Those who know the language (there are but two) bear enormous burdens, and the others are filling up, as God gives time and strength, the great gulf that lies between them and the people.

In proportion to the men and means given to this field the results have been large, and no four men in any of the home churches having a large and characteristic membership to co-operate with, have reaped such harvests as have your first four missionaries to the Telugus. God has wrought wonderfully through them.

The work is vast beyond comprehension. Our Brother Craig has, since the death and withdrawal of his early associates, been burdened with a stress of work. Under his pastoral care are seventy villages alone with Christians—a task sufficient to tax the energy of two missionaries, and yet over and above these there are hundreds upon hundreds of villages which, if not reached by him, will go untouched. If in his lifetime with all the native help at command, he is the means of preaching Christ to 50,000 people, so that they can intelligently believe, he will accomplish a marvellous evangelizing work.

* These numbers have just been given by the municipal statistician.

Dr. Chamberlain, a veteran missionary to the Telugus, has rung out through your denominational papers the trumpet call, "5,000 men for India." That cry has been endorsed and re-echoed by men whose knowledge of the need is wide and accurate. If five thousand come to India thirty-five additional missionaries must be sent to this section of the Telugu people, to whom you have appointed us. All the missionaries now here, and all elsewhere, of whom we know, agree that as yet, under God, the great factor in reaching these people with the Gospel is, the "Christ-like-missionary." In the entire Telugu country there is the enormous population of 18,000,000 of souls, and amongst them are scattered some thirty-five missionaries. Can we comprehend that number! 18,000,000! If we count two souls every second and keep counting for ten hours every day for thirty days in each month, it will take us nine months to number the souls of the Telugus. In fifteen seconds the missionaries are numbered, in six hours the native converts, but it takes 2,700 hours or nine months to number the population of the country. Thirty-five more men for the Canadian Baptist section of the Telugu mission are needed this night. God grant our prayers!

Every home-mail day we are looking for news of fresh reinforcements for this labor. We are looking for these men with more expectation and anxiety than did Wellington at Waterloo, for night or night. We strain the eyes of our hope across the sea and wonder what move the main body of the King's army is making to strengthen the forces on the frontier.

As you will know by this time, we have all united in calling for a single man to associate with us, in opening the new station. I am looking anxiously for his early arrival, as every month means so much delay in going right out into the new country, and souls are perishing. In Cocanada alone, since our arrival last November, 480 souls have perished without hope; that is a community almost as large as your present membership, gone eternally; and I doubt if many of them knew anything of Christ.

We are all in excellent, and some of us, robust health. To most of us, and especially to the ladies, the intense heat, is trying. But I am thankful, having spent eight months in the country without an hour's sickness, and without feeling the heat so trying. It is not the climate that kills the missionary. There are English residents who have been in India all their lives, and some in this town, who were here ten years before Mr. McLaurin. He is gone, broken in health, and they look better than ever. It is the fearful drain on the missionary's whole being that kills, and if he expects to follow Christ in this work he must lay down his life for it.

Yours in the King's service,
H. F. LAFLAMME

Cocanada.

To the readers of the Link.

I can scarcely realize it is six months since I wrote you, time goes so swiftly. After vacation I came to my work feeling that the rest had renewed me physically, mentally and spiritually, so I readily dropped into the harness, adding house-keeping to my other duties.

Our half-yearly conference had been held, and yearly reports sent home to the different boards, and we, in Cocanada, felt that as there were so few converts, some special effort should be made. Just at present the work in the town is very encouraging. Four of the school

girls have been converted. The day before we left a Sudra came asking baptism, four other Sudras are, we believe, earnestly enquiring the way of truth, having been coming to receive instruction for two months past, but of all these we hope to write later on. The converts of this field that used to number scores and perhaps hundreds, in the year (this past year), numbered only five. Mr. Craig had gone to his work in Akidu, Mr. Davis and Mr. Laflamme were not yet quite ready to proclaim the Gospel; so, after much prayer and much seeking of the Lord's guidance, we decided that we should leave our work in Cocanada and go to the villages for at least one week.

On Monday evening, August 13th, we boarded the *Canadian*. There were Miss Gibson and myself, Miriam, the Bible woman and her daughter, both such good singers, Mahalutchi, Rebecca, Anna and Hope, former school girls, besides Jonathan and another preacher. I believe we were all full of hope that the Lord was going to bless us, that He had given us a mission to these people. We had prayed much about it, the people who were left behind were praying for us, both in the English and Telugu churches, and we were not disappointed.

We have baptized no one, and no one had given the decisive word, "We will come out," yet my feeble words can scarce tell you what good things we have seen and what joy we have felt. The first village we entered, the crowds came, numbering between two and three hundred. We sang and the preachers talked to them. After the service we separated; the women to talk to the women, and the men to the groups that were sitting in the verandas near. Numbers gathered and we soon had five crowds instead of one. We then went to the Mala Pilly, where they also gladly heard the word. (On coming out from there we saw two old women eating their rice, and asked them why they hadn't come to hear, "O," they said, "we didn't know you had come, nobody told us. Here we were eating our rice and no one came to tell us and now we have missed the good words." During the day, people coming to the boat kept hearing the good words. In the evening we were loath to leave for another village, but still thought it best so to do and scatter the seed broadcast.

Here we entered the town, singing joyfully as we went and calling upon all these we saw going and coming, to come with us and we would do them good. In the broad open street, where were many looms (such as these and not great manufactories, being the signs of the people's industry in these primitive places), and where the people still would have plenty of standing-room, we rested.

After several hymns, Jonathan spoke to them. There were people of many castes, having various deities, some worshipping Siva, some Vishnu, some Rama and some Brahma. As the preacher exposed the folly of their different religions in turn, those of the other religion would look quite triumphant, till it came to their own turn, when they also were put to shame. They willingly heard the truth, that there is one God, each one thinking his is the right one, but when Jesus Christ is mentioned as the only God, they resist. "If He is God, show Him to us," they say, "then we will believe. How shall we believe without a proof?" Two different men resisted very stoutly. We sang again and were about to go, but they wanted to hear more. Miss Gibson and Rebecca had gone to speak to a few women and many others followed and closed in around them, listening to the truth. Miriam was talking to a few women in another place. Mahalutchi and Anna had been sent to some women in another quarter. To such as could read, we had given

tracts, and those were sitting one here and another there and another off in another place, greedily devouring the truths written therein. Some still remained with me and the girls, evidently expecting to learn something, so I read to them of the healing of Bartimeus, and told them because of their soul-blindness they could not find the way to heaven, but Christ was passing by and He would now open their eyes. I scarcely know whether they understood me, but I had done what I could. O, I wish you dear readers of the LINK could have seen us all there. It would have done your hearts good. As I finished my reading and saw that the people still waited for more, and as I looked around and saw how the banner of Christ was being uplifted, my heart overflowed with joy.

The next morning we came to another town, where it was market-day, as it had been the day before in the other village. Many were in from the smaller villages. Surely we were sowing by many waters. They say this is an uncivilized country, and so it is, but I question whether, at home, a crowd of two or three hundred could be gathered together in the open street to listen for an hour and a half to hymns being sung and to reading of the Scripture and preaching, as quietly and as earnestly attentive as this people listened this morning. I put in my mite here and afterwards handed out some tracts. Some were rather covetous and wanted all the books I had in my hand, my Bible and hymn-book. They pressed me so hard that I at last gave them my hymn-book. The Bible was one I had used and marked and I couldn't well part with that. I told them I hoped they would read what I gave them. They said they only wanted them that they might read. I spoke to them of the only way of salvation through Christ, and told them they could find much about Him in this book, and in those tracts, and asked them if they wanted to hear more to come to Cocanada, where they would learn much, if they came to see us. They said they would surely come. In the Mala Pilly we were all scattered and held services in different places, where they all listened gladly, desiring us to come again. We had given out many tracts and small books and portions of the Bible, but they still wanted more, and kept coming all morning to the boat begging for books. I had some translations of Sunday school papers for children, with me. These were illustrated as ours at home, and to each child who could read, when he asked, I gave him one after I had examined him. The man who had asked me for a Bible in the morning had secured one from one of the others, so he was well off with his two books.

On this day, at three o'clock, we had a prayer and conference meeting in the boat, and many were the words of cheer and of joy we could speak one to another. One common testimony was that God had heard our prayers in the many who had come and in the earnestness with which they listened, and in the acceptance, by some, of the truth of the words which at first they had resisted. Of the two who had spoken out so boldly in the second town we visited, one had spoken to Jonathan afterwards and acknowledged that he was wrong, and on saluting to him, had saluted him as 'my lord.' The other had followed us to the next village desirous to hear more. Several of the Malas had said, "Yes, we believe we are willing to be baptized, but we are so ignorant. Who is there to teach us?" Yes, dear readers of the LINK, who is there to teach them? We had preached in three villages on this canal with their thousands of inhabitants. In these two days we had passed many more within reach of the canal with their thousands and we were not twenty miles from home, and there are

a thousand more villages with their thousands that the Baptists of Canada have in charge, and to these how many teachers have you of Ontario and Quebec sent? Men and women, in all, nineteen, of whom ten only are here now. These for a thousand villages with their thousands of inhabitants. Is it any wonder, that they ask, "Who is there to teach us?"

Truly you may say you have your converts, and so we have some few thousands. But have these not come forth from generation after generation of heathenism and ignorance, darkness and superstition, and are they not still surrounded by such follies and such vices? Whom do you have for your teachers at home? Do you expect your child to learn from a teacher who knows only his a, b, c's, or at the most can spell a-n-a-n; or o-x-o-x? Will the child be able to learn even his a, b, c's, properly? We have only been fifteen years here altogether, so how many of our converts are only in the a, b, c, of the Christian religion? Nearly all those who have been trained are the children of those who are ignorant. Well may this people say, "Who is there to teach us?" Ten to ten thousand is out of proportion, but think of ten to a hundred times that number and you will faintly realize the disproportion.

In our meeting we felt that though many had heard, there were so many, infinitely more to hear. Where, then, was our joy and confidence? In These only, O, our God. He has said, "I will give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession."

The next village we came to had Christians, a few of our own, and about two hundred of the Lutheran mission. After the public service, as we separated, going to different services with one of two of the Bible women I visited the school of these Christians and found the little folk well versed in Bible truth. They could tell me all about the birth of Christ and much of His life and of His death, and that forgiveness of sins could only be obtained through Him. I was glad to find so much light after the total darkness of the other villages. Called also on our own Christians, and found them rejoicing in Christ as their Saviour. That evening visited another small village with some Christians. Here we only had a few hours. After the outdoor service, went into the church to have prayer and exhortation with the Christians. These were not all present, owing to their work in the fields, from which they did not return till nine o'clock. Then we had prayer with some who were sick, afterwards visiting all the Christians in their homes, trying to cheer them on in their way. The preacher lives here and the Christians had done much towards building his home for him. He had service with them every day when he was not out preaching, was teaching them hymns and verses from the Bible, as none of them could read, and he was also trying to encourage them in all good works. During the past year some of them had fallen back sadly, but he hoped that henceforth they would serve the Lord more faithfully.

To-day we are visiting another large village, though I have remained in the boat to write this letter. To-night we hope to visit the same village though in a different quarter. They left me before eight, and now it is nearly twelve and they are not back, so they are doubtless being again blessed. Already I have written at length, so must send this letter without attempting to tell of the work in the next four villages we hope to visit. Thus far have I written that you may know of our joy in the work, though of that I fear I have given but a faint idea; that you may know of our hope in Him who answers prayer, and that

you may unite your prayers with ours that the seed-sowing in these ten villages, with their thousands of people, may bring an abundant harvest; that the fruit of this special tour, taken in much weakness but in the fear of God, may appear "not many days hence."

Your sister in Christ,
 Hont, Canadian,
 Muramundi, Aug. 15, 1888.

S. I. HANU

Students in Samulcotta Seminary

V. Class and Jr. Theological Class

- | | |
|-----------------------|--------------------|
| 1. Jé Pal Das. | 5. Dukka Amrutalal |
| 2. Nitta Philip. | 6. Chinna Samuel |
| 3. †Pantakani Samuel. | 7. Chilla Meshac. |
| 4. Karuturi Solomon | |

IV. Class and Sr. Bible Class

- | | |
|---------------------|--------------------------|
| 1. Nakka David. | 6. Ranakuri Nonh |
| 2. Motta Cornelius. | 7. Motta Prakasam. |
| 3. Mangam Samuel. | 8. †PalakurtiGuanannudam |
| 4. Bellam Lazarus. | 9. Patulu David. |
| 5. Bellam Thomas. | 10. †Mutyala Benjamin |

III. Class and Middle Bible Class

- | | |
|----------------------------|------------------------|
| 1. Palipé Ramaswami. | 7. Nitta Moses |
| 2. Komuguri Peter | 8. ††Vanga Krupanandam |
| 3. Palipé Luke. | 9. †Parasa John. |
| 4. Burapalli Samuel. | 10. *Venkatarazu. |
| 5. *Pantakani Guanannudam. | 11. Pantakani Lydia |
| 6. Palukurti Moses. | 12. Palukurti Mary |

II. Class and Jr. Bible Class

- | | |
|-----------------------|------------------------|
| 1. Tulukuri Isaac. | 10. *Yosu Dasu |
| 2. *R. Madurai. | 11. *M. Venkata Kuddi |
| 3. Aria Prakasam. | 12. *Vonturu Cornelius |
| 4. *Gardipé Joseph. | 13. *Pamu David. |
| 5. Terapalli Appanna. | 14. *Pamu Yacoub. |
| 6. Palaparti John. | 15. *Palukurti Aaron |
| 7. *B. Barnabas. | 16. †*P. Benjamin. |
| 8. Goddala Samuel. | 17. *Parasa Enoch. |
| 9. Uba James. | |

Preparatory Class

- | | |
|--------------------------|--------------------------|
| 1. *Yéddi Mark. | 5. *Anaparti Nagayya. |
| 2. †*Katuri Satyanandam. | 6. *Kordali Anandam. |
| 3. *Tiprala Bangari. | 7. *Anguluri Poturazulu. |
| 4. †*Terapalli Daniel. | |

* New students. † Students who have wives

Besides the above, there is a junior class composed of the students' wives, six in number—all new.

There is also a boy, *Lazarus, reading in the school, whom the boys are supporting. There is another smaller lad whom we care for, named *Abraham, so that in all we have 61 students.

Samulcotta, Aug. 1, 1888.

J. R. N.

THE WORK AT HOME.

Woman's Circles of Norfolk Association.

The first annual meeting of the associated Circles of the Norfolk Association met at half-past two in the Baptist Chapel, in the town of Simcoe. Mrs. Tarrant, of Waterford, occupied the chair. The meeting opened by singing, "Go tell the world of His love," followed by reading of Scripture by the president, and prayer by Mrs. Wallace. Mrs. Cary gave an address of welcome, to which Mrs. J. C. Yule replied. Mrs. David Wallace, of Simcoe, was then appointed Associational Director. Miss Baskerville then read a very interesting paper on "Woman's work in our Foreign field," written by Miss Hatch, of India. Mrs. Yule, of Brantford, also read an excellent paper on "Grand Ligne work." Miss Woodward read a paper on "Mission Band work," showing that good work had been and might still be done among the children; also giving many suggestions to those having the work in charge. We had great pleasure in meeting Miss Baskerville, our Missionary-elect for India, and listened to a few earnest words from her, after which the letters from Circles were read. There are in this association 26 churches, 8 of these have Circles, leaving 18 churches with no Circles. Only Boston reported a Mission Band. A Circle has just been organized in Bloomsburg. 7 of these circles are doing Foreign work, while only 4 reported Home work. Hagersville is doing only Home work. The amount raised through the Circles during the past year for Home Missions is \$55.28, for Foreign Missions \$96. By Boston Mission Band \$51. By one Circle that did not report where the money was used, \$26, making a total of \$226.25. A collection of \$5.86 was taken during the singing of a solo by Mrs. Carson. The exercises were interspersed with several pieces of music, and two recitations by little girls. The meeting was thoroughly entertaining, was appreciated by all, and was brought to a close by singing.

MRS. L. C. BARBER, Sec.

FOREST Perhaps readers of the LINK would like to know what response we are making in Forest to the last command of the Master. For more than three years, our Mission Circle has I had almost said existed, but it has done more than that. If our numbers have not increased very much, our work has at least grown very dear to the hearts of our members. As the months have come and gone, we have never failed to have a meeting. Sometimes, when the attendance has been small, we might have been discouraged, were it not for the burning of heart that indicated the presence of the Master, and even in our little Circle meetings we have sat under His shadow with great delight.

Other churches in our village have also Ladies' Missionary Societies, and one of our sisters suggested that a union meeting, held at our invitation, might be a source of encouragement to them and to us. The invitation was very cordially accepted, and our August meeting saw about forty ladies of the different organizations gathered in our church.

The meeting did us good; we looked in each other's faces and recognized that we were handmaidens of the same Lord, and co-workers in the same cause, and "we helped every one her neighbor, and every one said to her sister, Be of good courage."

At first we had a prayer meeting, participated in by ladies of the different societies, and then we listened profitably to readings by Mrs. Murphy, of the English church, Miss Rawlings, of the Congregational, Mrs. Hart,

This bird that soars on highest wing

Builds on the ground her lowly nest;

And she that doth most sweetly sing,

Sings in the shade when all things rest;

In Lark and Nightingale we see

What honor hath humility.—*Montgomery.*

of the Presbyterian, and Miss Bentley and Mrs. Burns, of our own Circle. The meeting was enlivened with music, and at its close our young ladies served a lunch.

We have another society that I think has never seen itself in print. It bears the name of the "Young People's Missionary Society," and its organization was on this wise. It was laid upon our hearts to try to do something to bring our young people into line in mission work. A Band seemed impracticable as many of our children lived in the country and could not attend meetings, and besides a Band did not reach the young men.

On a cold stormy night in February of 1880, our society was organized in the parlor of our president, with a membership of seven. It has now increased to twenty-five. We have never waxed very great, neither have we ever waned very much, and by the good hand of the Lord we continue even unto this day. Our meetings are informal in their character, and are still held in the house of our president. We endeavor in this society to cultivate a love for all departments of mission work, and so we have contributed something for Foreign Missions, a little for Home, Manitoba, Grand Lagne, and a mite for the Vancouver church. Just now we are working on our annual subscription to the Garside Fund.

We have no regular fee, but take up a collection at each meeting. The Society was originally composed entirely of young people, but latterly it has been reaching out its arms and gathering in some of the children with good results.

This, my sisters, is what we have done, it is not the measure of what we might have done, yet we have been blessed in doing even this in His name.

If we needed any other motive, save the command of the Master, for engaging heartily in mission work, we surely have it in the recent numbers of the *Baptist*, containing Mr. Stillwell's account of the spiritual destitution on the Cocanada field. How helpless it makes one feel, and how foolish seems our wisdom, and how weak our strength apart from the Lord. But let no sister's heart fail her, for, "In His strength, we be fully able to possess the land."

We hope the coming meeting in Toronto will be very successful, and earnestly pray that the King's gift to the gathering may be much of His own spirit, manifested in drawing you very near to Himself and in wisely-formed plans for the promotion of the extension of His kingdom to the uttermost parts of the earth. A. M. B.

LINDSAY. The second annual meeting of our Home and Foreign Mission Circle was held in the church, Tuesday afternoon, September 11th. The Circles of Port Perry, Fenelon Falls and Whitby were represented and gave a very encouraging report of their work. Very interesting addresses were given by Mrs. J. F. Barker, of Whitby, and Miss Nellie Hamilton, of Port Perry. A solo, "Come unto me, all ye children," was well rendered by Miss Ward, of Birmingham, England. A bountiful tea was served, and all enjoyed a social time.

In the evening a public meeting was held. In the presence of Rev. Mr. Anderson, our pastor, the N. P. Clayton Parker, of Peterboro' church, took the chair and delivered a short opening address in his usual happy manner. Mrs. J. F. Barker was then called upon and delivered a very excellent address on "Why women should be interested in Missions." Rev. Dr. Williams, of the Methodist church, addressed the meeting on "The spirit of Mission work," and was followed by A. Alex. Grant. Mr. Grant was listened to with marked attention and frequently applauded. An excellent musical pro-

gramme was rendered by the choir, and we were also favored with another solo by Miss Ward. The attendance at both meetings was very encouraging, and the church was beautifully decorated with flowers. The collection amounted to over \$19. Our contributions during the year have amounted to \$31.45. We trust the interest in mission work is increasing among us, and hope with God's blessing on our efforts to do more than we ever yet have done to spread the glad news of salvation.

M. C. M.

COBOURG. Although we are a "Mission Church" ourselves, and not very strong either financially or numerically; still some of our sisters feel that they would like to do something for the Master in the way of helping on the cause of missions. So in May we wrote to Mrs. Barker, of Whitby, asking her to come and organize a "Circle" for us. She kindly responded to our call, and on the 8th of June we organized, with a membership of fifteen. Since then we have been steadily growing in numbers, and I trust in grace and knowledge of the truth as it is in Jesus. The urgent cries for help from both Home and Foreign Mission fields, led us to make an extra effort. On the evening of August 31st we gave an entertainment. Notwithstanding unfavorable weather, we had a very good attendance and spent a very pleasant and profitable evening, realizing from the offerings of our friends about nine dollars. This, with two dollars more from the treasury, we send to be divided between Home and Foreign Missions. It is not very much; we wish we were able to send more, but we give it gladly unto the Lord, knowing He will not despise even the small things that are done in His name.

CORA EWING, Sec.

MALAHIDE BEREAN. Dear Link, - Your visits are greatly appreciated by us, and, as intelligence from the Circles is generally interesting to ourselves, we thought that a few lines from us might be acceptable to others. The first public meeting of our Circle was held on the 22nd of Aug. for which we were favored with the presence of Mr. McLaurin, returned missionary. The meeting was opened with devotional exercises; Rev. R. McConnell, of Michigan, led in prayer. The President, Mrs. Elisha McConnell, then briefly reviewed the history of the Circle. She deeply regretted that so little had been accomplished by them in the past, but was hopeful that they would be more faithful and diligent in the future. The President then called Deacon John Haggan to the chair, and he presided over the meeting with dignity and ability. Revs. Geo. Mason and A. T. Soworby delivered short addresses, after which Mr. McLaurin spoke for upwards of an hour, and had the earnest attention of the congregation throughout. His address was very inspiring, and could not fail to give a deeper interest in Foreign Missions to those who heard it. Excellent music was furnished by the church choir; also a solo by Miss Chute, of London, and a hymn in Toluqu by Misses Ettip and Mary Timpany, daughters of the late Rev. A. V. Timpany. Collection \$18. The meeting was closed with prayer by Rev. H. A. McConnell, of Indiana. The meeting was in every respect successful, and the members of the Circle are greatly encouraged.

EAST JEDDORE.—Our monthly meetings have been fairly attended, and a good deal of interest manifested. We cannot report an increase of membership. There have been added, but others have ceased to contribute. Our dear sister, Mrs. Grace Webber, has been removed

by death, and we deeply feel her loss. In harvest, we held a lunch meeting, to which we invited the sisters from West Jeddore. May the dear Lord encourage us all to labor more earnestly in this blessed work, never losing sight of the precious promise, "Lo, I am with you always."
MRS. PETER HURLIN, Sec.

New Circles.

BRACEBRIDGE.—Home and Foreign Missionary Circle organized about three months ago. Present membership 9. Officers: *President*, Mrs. Bingham; *Vice-President*, Mrs. Fuller; *Secretary*, Mrs. Fleming; *Treasurer*, Mrs. Road.

NEW SARUM.—Home and Foreign Circle organized August 23rd. *President*, Mrs. J. Gilbert; *Vice-President*, Mrs. Emery; *Secretary*, Mrs. C. Newcombe; *Treasurer*, Mrs. Johnstone. 23 members.

YOUNG PEOPLE'S DEPARTMENT.

Liu Fuh Chiang; The Story of a Chinese Convert and his Work.

BY THE REV. GILBERT G. WARREN, WUSUEH.

Liu Fuh Chiang is now forty-three years of age. His native village is situated some sixty-six miles south-west of Wusueh, in the district ("tsow") of Shin Kwoh. His father died when he was young, leaving him to be cared for by an uncle. Liu's deep respect for this relative is seen whenever he refers to him. When he was about seventeen years of age the great Taiping rebellion broke out. The rebel forces swept over the whole of this district. On reaching Liu's village they proceeded, as elsewhere, to burn and to kill. Liu himself sought refuge on the roof of his cottage home; but as all the buildings are low he was easily captured. His arms were bound behind his back, and he was marched for some distance between two of the rebols. For some reason—perhaps because they did not want the trouble of guarding a prisoner—one of them gave him a savage blow with a sword, attempting to cut off his head, and then threw him into a fold, leaving him for dead. He was found, after lying there for two nights and a day, still alive, and was carried back to his home. He still bears a wound-mark at the back of his neck so deep that one wonders how he could have survived such treatment. He himself has no more hesitation in accounting for his recovery, than had John Wesley when referring to his escape from the burning vicarage at Epworth: "Undoubtedly it was the grace of God."

Some time after this he left his uncle, who was a small farmer, and became an apprentice in an oil-shop in Wusueh. While there he was troubled with one of the many forms of skin disease so common in China; and native remedies doing him no good, he applied to the "Gospel Hall" for relief. This was in 1876, when the Rev. Joseph Race was in charge of the Wusueh Circuit. He was soon thoroughly cured; but he considered that it would be only polite to show his gratitude by attending the services of the chapel; and, as might be expected in the case of any Chinaman who had such ideas of thankfulness, the truth found its way into his heart, and he applied for admission on trial for membership. Now

came the first difficulty. His master had no objection to an occasional visit to the chapel, but to go regularly once in seven days—why, that meant fifty odd days in the year off work! So Liu had to make his choice between keeping the Sabbath or losing his situation. He had, however, some knowledge of the truth, and the truth set him free from his apprenticeship. For a time he entered Mr. Race's personal service. After a period of probation, extending over a year or more, he was baptized.

Not long after, a minister of another church, who was the guest of Mr. Race while passing through Wusueh, preached so clearly on the omnipresence of God that the thought was born in Liu's mind: "God is at Shin Kwoh Tsow as well as at Wusueh. I need not stay near the chapel to serve Him. Why should I not go to my own home and tell what great things He has done for me!" It is interesting to watch Liu's face as he tells this part of his experience. In whatever way he is questioned, he maintains firmly that he had no other reason for leaving Wusueh.

For the past ten years Liu has been proving the reality of God's presence at a distance from any Mission centre. He has supported himself by farming, devoting all his leisure time to the service of God. He has been able to visit Wusueh two or three times each year, but beyond that he had no opportunity for communion with the people of God. The Rev. T. Brautitt visited him in 1886, and a few months back the Rev. F. Boden and Mr. Miles (of the Lay Mission) spent a Sunday at his house, bringing him back with them to Wusueh, where he has been studying for the past three months, receiving a small stipend subscribed by the native brethren.

Liu has been accustomed to minister to the sick in his neighborhood; but he requires those who come to him to put away their idols and pray to the only true God. He gives the patient a printed slip of paper, of which the following is a translation:

"Believe, and thou shalt be saved."

"Jesus, Saviour and Lord, forgive my sins; visit me not with sickness. May I and all my family have health of body and soul."

GRACE BEFORE MEAT

"Thanks be unto Thee, O God, Who hast provided for our needs."

When he considers that this short prayer has been fully understood, he teaches the patient to use the Lord's Prayer. He uses but little medicine, indeed, only a few ointments for external application. He says he has no other drugs, and that he would not understand their use if he had. He offers no help to those who have no beginning of faith. When asked whether he thought our system at the chapel was wrong, inasmuch as we not only use drugs, but also give to all comers, he replied, "No; you have a good stock of medicine, and know how to use it. I am obliged to use my little knowledge to the best advantage."

Liu has induced many people to give up all kinds of idol worship, and he says that there are seven families in his neighborhood in which the Word of God is daily read, and prayer is daily offered. The other day, as we were reading the tenth chapter of St. John, he paused

after the words, "And other sheep I have which are not of this fold," and said, "Don't you think our Lord means such people as those at Shin Kwoh Tsow?"

Liu is just going back to his home again, to do more sowing for the Lord of the harvest. He that soweth and he that reapeth might now rejoice together, if only "he that reapeth" were here. "But the labourers are few" - in this vast field, very few indeed. *Wesleyan Missionary Notices.*

The Missionary Nuts.

How fair are the woods in the ripe Autumn weather!

How tempting the nuts as they cover the ground!

Now Duncan and Jessie go nutting together.

Two bright, happy children as ever were found

Just look at the chestnuts, how plump and inviting.

Wee brown, satin bags, stuffed as full as can be,

The hearts of the two busy children delighting.

See Duncan and Jessie down under the tree.

But, oh! do you think these are like any others?

They're not common nuts I would have you to know.

For these are to help far-off sisters and brothers.

For Mission Band money these nuts are to go.

There's no little Band where the children are living,

Like the one they belonged to before they came there.

And yet, they must always keep on with their giving.

So the first Mission Circle may still have its share

Just think how a bushel of nuts will surprise them!

For chestnuts don't grow in that town far away.

And surely no person will need to advise them!

To sell them for all that the people will pay.

At last with some help, all the nuts are collected,

In Duncan's new wagon the box finds a place.

Then, Jessie takes hold, as might be expected,

And off to the station the little ones race.

How it went on the cars, how papa wrote a letter,

How the children rejoiced when the box came to hand,

And sold all the nuts I believe it is better

To leave you to guess, for you all understand.

But put on your thinking-caps this very minute,

Pray, what can you do for your own Mission Band?

If you think of some new thing, make haste to begin it.

Or do all the old things with a readier hand

WOMAN'S BAPTIST FOREIGN MISSIONARY SOCIETY OF ONTARIO.

Receipts from July 6th to Oct. 1st, inclusive.

Harrow M. C., \$4; Mrs. Mary Bickie, Amherstburg, \$1. A little boy in Brantford, \$1; Teeswater M. C., \$8, (towards the support of Rhoda, a Bible woman); Teeswater M. B., \$6, (to support D. Perama in Cocanada School); Brooke M. C., \$3.30; Wilkesport M. C., \$5; St. George M. C., \$3.16; Goble's Corners M. C., \$6.36; East Ward, Brantford, \$10; Tiverton M. C., \$3; Atwood M. C., \$4; Windham M. C., \$4.42; Harriston M. C., \$1.94; College St. (boys) M. B., \$2; A friend in London, \$12, (towards the support of a girl in Cocanada school); Belleville, \$3.60; Collection at Association meeting, at Peterboro', \$4.30; Dovercourt Road M. C., \$8.60; Glamis M. C., \$9; Beverley St., Toronto, M. C., \$6.10; Grisby M. C., \$1.20; Norwich M. C., \$5; College St. (girls) M. B., Toronto, \$10.36; Bloor St., Toronto, M. C., \$14.03; Paris M. C., \$10; Paris M. B., \$7; Schomberg M. C., \$10.72; 2nd King M. C., \$7.50; Sarnia Township M. C., \$5.30; Whitby M. B., \$8.50, (towards support of a student); Rodney M. C., \$1.25; Pt. Colborne M. C., \$15; two members of Whitby M. B., (Maud and Johnnie Wills) \$3; Ingersoll M. B., \$12, (towards the support of T. Saakama, in Cocanada school); Whitby and Lindsay Association meeting, \$5; North Bruce M. C., \$10; Listowel M. C., \$1.65; Walkerton M. C., \$5; Petrolia M. C., \$4; Mt. Forest M. C., \$6.37; Aylmer, M.

B., \$25, (to support Mangam Samuel at Samulcoota); Whitby M. C., \$10; Brampton, M. C., \$3.60; Mt. Bridges M. C., \$3.25; London, Adelaide St. M. C., \$6; Port Arthur M. C., \$8.50; Denfold M. C., \$3.95; Jarvis St., Toronto M. C., \$41.92; Brantford, lat Church, \$50, (\$25 was raised as a social to make Mrs. Charles Pawley a life member. The balance is for Minnie, the Bible woman, and Priscilla Boggess; Bakerhill (to few friends), \$3; Collego St. (boys) M. B., \$2; York Mills M. C., \$2.60; 2nd Markham M. C., \$9; Pine Grove M. C., \$5; 1st Lobo M. B., \$20 (to support Makka David); Beachville M. C., \$7.13; St. Thomas M. B., \$25 (to support Bellam Thomas); Daisy Blackhall, miss, fund \$25 (to support Sathyabada in Cocanada School); Haldimand M. C., \$12.32 (money raised at lawn party); Palmerston M. C., \$2; Stouffville M. C., \$4; Peterboro M. C., \$11.65; London North M. C., \$2.84; Oshawa M. C., \$2; Forest M. C., \$4.25; Calton M. C., \$23; Goodwood M. C., \$3.20; Alisa Craig M. C., \$10; Port Perry M. C., \$4; Miss Lesslie, Dundas, \$50; Bracebridge M. C., \$1; Essex Centre M. C., \$2.13; Dundas M. C., \$21.15 (\$12.25 of this for Rebecca, the Bible woman); Dundas M. B., \$15; Grimshy M. C., \$3.60; Line church (Smith) M. C., \$10.33; Mrs. Smith's children's miss. box, \$1; Miss Walton's mission box, \$0c.; Mrs. G. W. Mann's children's mission box, \$1.13; do. children's mission party, \$7.59; Bailiboro M. C., \$9.85; Parkdale M. C., \$8; Woodstock M. C., \$28; Wyoming M. C., \$7.25; Calvary M. C., \$1.50; Woodalee M. B., \$1; lat Houghton M. B., \$3; Scotland M. C., \$37.15 (\$12.25 for the support of T. Miriam, No. 2 Cocanada School); London, Adelaide St. M. C., \$25; Mount Forest M. C., \$3.75; Kincardine M. C., \$10.35; London South M. C., \$8; London, Talbot St. M. C., \$43.15 (\$25 of this is from Miss Annie Robertson to make herself a life member); Blenheim M. C., \$4; Lakefield M. C., \$12.40; Thamesville M. C., \$10; Listowel M. C., \$1.55; Hamilton M. C., \$18.00; Burgesville M. C., \$8; Port Hope, M. B., \$3; Cobourg M. C., \$5; East Oxford M. C., \$12; Bloor St., Toronto M. C., \$7.25; Strathroy M. C., \$17; St. Catharines M. C., \$10; Bridgen M. C., \$6; Westover M. C., \$9; Owen Sound M. C., \$6; Dovercourt Road M. C., \$8.65; 2nd King M. C., \$5.52; Calvary M. C., \$8.25; Blytheswood M. C., \$2; Sarnia M. C., \$18.65 (\$5.13 from mission boxes); Parliament St. M. C., Toronto, \$20.75 (\$11 towards a life member); Eto bicoke M. C., \$2; Courtright M. C., \$8; Courtright M. B., \$3.60; Aylmer M. C., \$19 (\$5.25 towards a life member); West Oxford M. C., \$6; Sunderland M. C., \$3; Sunderland S. School, \$1.60; St. Thomas M. C., \$40 (\$25 to make Mrs. S. L. Lindop a life member).

MISS JESSIE L. ELLIOTT, Treas.

231 Wellesley Street, Toronto.

The Treasurer's accounts for the year will be closed on Oct. 13th. It will, therefore, be necessary that all amounts to be tendered to be included in this year's annual report should reach the Treasurer on or before that date.

ADDRESSES OF PRESIDENTS, SECRETARIES AND TREASURERS.

Of Ontario: Pres. Mrs. M. A. Caetle, 401 Sherbourne St., Toronto; Sec., Miss Buchan, 125 Bloor St. east, Toronto; Treas., Mrs. Jessie L. Elliott, 231 Wellesley St., Toronto; Mrs. E. W. Dadson, Sec., for Bands, Claremont, Ont.

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

Lower Provinces: Pres. Mrs. M. W. Williams, Wolfville, N. S.; Sec. Mrs. John March, St. John, N.B.; Treas. Mrs. J. W. Manning, 26 Robie St., Halifax, N.S.

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

The Canadian Missionary Link.

Dudley & Burns, Printers, 11 Colborne St., Toronto.