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The Canadian Missionary Link

CANADA.

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

INDIA.

Vol. 11, No. 10.] "The Gentiles shall come to Thy light, and kings to the brightness of Thy rising."—Is. lx. 8. (JUNE, 1889.)

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Associational Meetings.

It is earnestly hoped that every Circle, and church without a Circle, will send delegates to these meetings, and that they will all go prepared to add something to the interest of the meeting, either by way of suggestions regarding the work, or by asking questions. We have understood that interesting programmes are being prepared. Foreign missions will be represented by Mrs. McLaurin, Miss Buchan or Mrs. Hooker. Home missions by Mrs. McMaster or some other.

THE GREAT VALUE AND SUCCESS OF FOREIGN MISSIONS.—This is the title of a most interesting and valuable book by Rev. John Liggins, to which Dr. Pierson contributes a highly commendatory introduction. Dr. Pierson says of it: "This most timely book fits the need of the day, as ball fits socket, or tenon fits mortise. To decry, or even deny the good work done by heroic missionaries does not disprove it; the logic of events will convince any candid mind, and this book is simply a grand massing and marshalling of testimony. In this valuable volume, the high character and grand influence of Christian missions are established beyond a doubt. Hundreds of representative men and women, whose very names carry the weight of authority, from every class in the community, here take the stand as witnesses, and in the High Court of the Judgment, command and compel a hearing. They speak what they know, and testify what they have seen, and only those whom prejudice blinds, or hostility hardens, will refuse to receive such concordant witness. Modern missions have nothing to fear from the harsh or hasty words of a few like Dr. Oscar Lenz, W. Reade, Sir L. Griffin, J. J. Monteiro, Mrs. S. Stevenson, or even J. A. Froude and Canon Taylor; when such as R. H. Dana, J. P. Donovan, J. R. Lowell, A. R. Wallace, R. N. Cush and J. B. Angell, W. E. Griffin and W. F. Stevenson, Sir Bartle Frere and Sir Richard Temple, Lords Lawrence and Loftus, Northbrook and Napier, Generals Edwards and Haig, Wallace and Wilson, Taylor and Gordon, Admirals Wilkes and Sullivan, Foote and Gore; nay, when Darwin no less than Buffenr, and Keshub Chunder Sen no less than Constance Gordon-Cumming, feel constrained to testify to the priceless value and great success of Christian missions."

With this hearty commendation we fully concur. The book is made up largely of testimonies to the value and success of missions by noted observers, and the materials are classified by countries: Africa, Borneo, Burmah, Celebes, China, and so on to the end of the alphabet. The book is published in paper covers at 35 cents, and can be had of the Standard Publishing Company, Toronto.

THE MISSIONARY REVIEW OF THE WORLD, for June, shows no evidence of decline in interest or power. A Retrospect of the World's Conference by Dr. Pierson is a masterly exposition of the errors in the conception and management of the great London meeting, while giving due credit for its superior and grand character. Dr. Geo. Knox, of Tokio, presents the Outlook in Japan in a fresh, vigorous and graphic paper. The sketch of the Life and Character of the Hon. Keith-Falconer—"A Modern Apostle"—is intensely interesting. Dr. Schodde's Jewish Mission Work is a valuable chapter in the history of Hebrew evangelization. Dr. Brockett closes his grand historical sketch of Madagascar with this sentence: "With all its shortcomings and faults, Madagascar is the missionary miracle of the nineteenth century." Dr. Atterbury's Lay Missionaries in China, and Rev. Lewis Grant's graphic sketch of Emin Pasha, will be read with interest. The correspondence in this number from almost all parts of the world is unusually full and important. All the other departments likewise are crowded with matter of great missionary interest. The twelve pages occupied with General Missionary Intelligence, and The Monthly Bulletin, showing the Progress of Missions, exhibit a degree of patience in gathering reliable information, and of skill in arranging and presenting it so as to make it available, rarely seen, and that makes the *Review* indispensable to one who wishes to keep up with current missionary movements. We can still supply our readers with the *Review* at the reduced price of \$1.75.

NEW MISSIONARIES.—Our readers will be glad to know that the Maritime Board and Ontario and Quebec Board have each appointed a missionary and that other appointments are in contemplation. The Maritime Board has appointed Mr. W. V. Higgins, B.A. who has just been graduated from the Rochester Theological Seminary. He is a son, we believe, of Prof. Higgins of Acadia College, and is very highly spoken of by those who know him well. The Ontario and Quebec Board have appointed Rev. J. A. K. Walker, pastor of the Kingston church, a young minister who has labored with marked success in the home field.

A COMMENDABLE PLAN.—With a view to meeting the increasing demand of the foreign work and to encourage others to give according to their means, a sister from Sydnay C. B., signing herself "Rhoda" proposed a few weeks ago to be one of ten to contribute \$100 each, for the salary of Mr. Higgins, the recently appointed missionary. A St. John sister, signing herself "Louise" has taken the second \$100 and the Amherst Aid Society has pledged a third \$100 as a

special offering over and above its regular contributions. We have no doubt but that the entire amount will soon be provided for by special offerings of this kind.

TWO OTHER PROPOSITIONS.—The brethren of the Maritime Provinces are not proposing to allow the sisters to get ahead of them in the matter of special giving to meet the pressing demands of foreign work. One of the Halifax pastors, Rev. J. W. Manning, has offered to be one of twenty to give \$100 each and Mr. C. H. Herrington has come forward with a still larger offer to be one of twenty to give \$500 each. Verily the brethren and sisters by the sea are awakening to a sense of the responsibility that rests upon them in connection with the evangelization of the world. Are the Baptists of Ontario and Quebec going to be left behind, in this onward movement? We trust not.

The Captain of our Salvation.*

BY LUCY WHITE PALMER.

In one of the noted wars which have taken place within the memory of many of us, a memorable battle was raging. The commander-in-chief, stationed on an eminence, held the home field in survey. Here his forces were in the ascendant; there the enemy pressed them hard; his orders were issued constantly as the changing needs of the field claimed his attention.

On the Heights of Liprandi the English held possession of the guns, but they were in danger of being retaken, and the general saw the need for reinforcements.

"Send up the Light Calvary to protect the guns!"

Three times the order went down; three times, for reasons which perhaps no one really knows, this order was disregarded by the general to whom it was sent. A fourth and peremptory command came:—

"Send up the Light Calvary immediately to protect the guns!"

Was it a misunderstanding? Oh! it must have been a misunderstanding that the field-general thought his orders were to send the calvary, not to the Heights of Liprandi, where there were guns to be protected and a fair chance of doing it, but into the narrow North Valley, where there were hostile batteries in front and on either side, and no advantage was to be protected or gained. He gave the order to the leader of the brigade.

"Nothing but death is to be gained in the North Valley," said the leader. "I know it," answered the general; but those are my orders from the commander-in-chief."

Without another word the leader turned to his brigade. "The brigade will advance," he said quietly.

The soldiers looked at each other, and up into the fateful valley, where

"Canon to right of them,
Canon to left of them,
Canon in front of them,
Volleyed and thundered."

"Each thought of the woman who loved him the best," and remembered the little ones who would watch and wait for the fathers "who would never come back to the town." Then they put spurs to their horses and rode forward as one man.

"Their not to make reply,
Their not to reason why,
Their but to do or die."

So,—

"Into the Valley of Death
Rode the Six Hundred."

All the world has wondered at the charge of the Light Brigade. It has been immortalized in song, and enshrined in the hearts of an admiring nation. It will go down to history as a shining example of the unswerving loyalty and unquestioning obedience, which a commander expects and obtains from his soldiers.

But although shining, it is only one example of what is found, and always has been found, in every army, in every country, in every age. Often have I heard a white-haired friend of mine tell of how her mother was sitting in her peaceful little home, her baby on her knee, when the word came from head quarters that the young husband and father was ordered at once to what were then the wilds of Wisconsin, and the trackless wastes of Minnesota. That order brought dismay and sorrow into the quiet home, havoc into the happy lives. What it did not bring was even a passing shadow of hesitation or rebellion. As a mere matter of course the order was forthwith obeyed.

It is only the other day that one of our own army generals was ordered from the Western coast to the Eastern. The papers spoke of his regret at leaving his pleasant home, they told of the sorrow of his comrades at losing him; but they gave no hint that he delayed in honoring the orders of his superior officer.

Instances might be multiplied; but to what avail? We all know, without argument or instance, that the first and chief requisite of a soldier is obedient loyalty to his commander. It is the foundation on which army life is based. Its lack in a soldier is punishable by dismissal or death.

But, you will say, we are a company of quiet women gathered in the interests of the Prince of Peace. What has this warlike theme to do with us?

It has everything to do with us! For our Prince of Peace is not only the Prince of Peace,—He is also a mighty man of valor, and the Captain of our Salvation. We are Christian soldiers, gathered as for war. Have we not our commission,—“Go, teach, preach, baptize. Is not our battlefield assigned us,—“All the world! Have we not our weapons, offensive and defensive,—the girdle of truth, the breastplate of righteousness, shoes of the preparation of the gospel of peace, the shield of faith, the helmet of salvation, and the sword of the Spirit, which is the Word of God? Ah! the thought of what allegiance is due from a soldier to his leader, has much to do with any Christian worker, especially with any missionary worker; so much, that when I was asked to speak a few words to you to-day on some practical topic, I could not find it in my heart to choose any subject less vital than this most practical, this underlying, overlying, all-pervasive one.

I was born on missionary soil, of missionary parentage. I have known something of this great work, and have loved it, in some feeble measure all my life. And the more I have known and loved it, the more thoroughly convinced I have become that what we most need in our workers is not so much greater numbers, nor greater talents, nor greater wealth, nor greater strength and leisure. These things are good, and we wish we had them all in more abundant measure, but no one of them is the pressing need for our workers. It will be understood that I am not speaking now of our dear consecrated missionaries, nor of the native converts, some of whom have sealed their devotion by their very blood. It is ourselves the workers at home, of whom I say that the great lack and the great need is a consecration which shall count all things as dross for Christ's sake,—a loyalty which shall obey the lightest or the hardest order of our Captain

*Address given at the Annual Meeting of the W. B. M. at Worcester, Mass., Jan. 10, 1889.

Sometimes I feel that as workers we talk too much of ways and means, and not enough of the motive power. Nor should we set before ourselves any motive lower than the highest. What we need, is not so much instruction in the work, as inspiration for it. If the heart is so full that it must find expression, it can and will find it. There is no use in providing ways of working for those who will not work. And so I hold that our deepest need is a more adequate realization of the absolute claim that our Captain has on us, His soldiers. Kingsley makes his Abbot Philamon say that if for one day all Christians lived as they should live, in that one day the whole world would be brought to Christ. It is but a condensed way of saying that when missionary workers are thoroughly consecrated, missionary work will be speedily accomplished.

Now note the differences which there are between Christ's followers and earthly soldiers. Earthly soldiers fight, often they know not why, to glut the greed of some conjuring hero, or to satisfy the petty quarrels of nations. Their meed at best is a little transitory fame; more often it is hardship, peril, wounds, death, an unknown grave. We fight for better stakes than these,—even for the redemption of the world, a crown of glory for ourselves, and best and dearest, our Captain's "Well done, good and faithful servant!" Earthly soldiers fight under leaders fallible as themselves, whose wounds often heal, and to whom mistakes are easy. We follow a captain who never makes mistakes, who has blundered at no Balaklava! What would those brave soldiers who went on to certain death at the word of command, even though they knew someone had blundered, think of soldiers who had to be pushed, and prodded, and coaxed, and led, and driven into following an all-wise and almighty Captain? What do we think of ourselves, as we see our own pitiable conduct as Christian soldiers? "In what is our conduct pitiable?" Send the question out into the Christian world around you, and bid it bring back honest answer,—sink it down into your own heart, and let it bring up faithful reply,—and you will need no answer of mine.

The Captain calls for reinforcements at the front, where the hosts of sin are pressing hard; the fighters there are desperately calling for help. "More men! more women!" is the reiterated cry that comes to our ears. What are we going to do about it? Perhaps we cannot go ourselves; we are held here by cords of the Lord's own fastening. But you have children, I have children. Do we dedicate them to this service? Do we train them up for this frontier warfare? O no, Lord, not my children! Some other mother's!

The Captain calls for more money. We have heard how, oftentimes our mission schools are disbanded, our missionaries handicapped, points of vantage cannot be occupied, our work abroad is crippled for lack of money. How many of us here to-day represent Christian families where the expending for our own needs, real or fancied, is by hundreds and thousands, while the casting into the Lord's treasury is by tens and units!

The Captain calls for our influence,—that subtlest fragrance of our personality,—for our interest, our time. We have interest in the latest religious novel; we give our influence toward the study of art; we have time for the ordering of our households, for the pickling, and the cleaning, and the fashion studying in their season. But we are content if our influence in this matter of missions be not actually adverse: we have no interest in keeping up with missionary intelligence; we have no time for attending our branch or auxiliary meetings, or for helping them along. No, dear sister, I do

not mean you, nor you, nor you. I mean myself and those of us who know that of us these things are true. Such know too, that this is not the kind of allegiance that the Captain demands, and has a royal right to demand, from us. It is not the kind that wins the battle. We may sing "the world for Christ" all we please. We shall never bring the world to Christ by anything less than that complete surrender of ourselves to Him, which says, meaning it,—

"Take me, Lord, and all my powers.
Take my mind, my heart, my will;
All my goods, and all my hours,
All I know and all I feel;
All I think, and speak, and do,
Take my soul and make it new!"

Shall we be content with any allegiance less absolute than this? The Captain will not be. But some one will say: "I do not feel any such glad consecration as that, and there's no use pretending that I do; and I can't make myself feel it either." It is written in the beautiful poem "Gladys and Her Island,"—

"Why, Gladys is a child. She has not skill
To shut herself within her own small cell,
And to build the door up, and to say, 'Poor me!
I am a prisoner'; then to take hewn stones,
And, having built the windows up, to say
'Oh, it is dark! there is no sunshine here!
There never has been.'"

Would that more of us were children, after the fashion of Gladys! Would that we might throw wide the doors and windows of our hearts to the light of God's indwelling presence, and the sweet air of His inspiration! But we shut ourselves within our own small compass, and lament that we are straightened; we bewail the darkness, while we will not bask in the sunlight. Bear kindly, then, in closing, with a few practical suggestions from a fellow-soldier.

First, one way—the best way—to cultivate the spirit of loyalty is to get acquainted with our Captain. Go to Him much and often in prayer. The humblest private has free leave to His presence. No formality need intervene; our petitions have not to be countersigned by any superior officer. Talk to him frankly. Take your very coldness, and half-heartedness, and disloyalty to Him, that He may forgive it and do away with it. Get acquainted with Him, too, through His great letter to his soldiers. A faithful study of the Bible, especially the Gospels, will nurture in you such an admiring love for Christ as will not brook the thought of disloyalty. To know Him is to love Him, and love but Him for ever.

Again, get acquainted with your fellow-soldiers: with the condition of the battlefield, and the needs of the conflict. The more you know of these, the more you will burn to be in the thick of the fray. To the end of this knowledge read your *Missionary Herald*, and your *Life and Light*; read the *Day-spring* with your children; go to the meetings of your Branch; make your own auxiliary meeting as interesting as in you lies; help your pastor to get up a good, stirring missionary concert; lose no opportunity to get acquainted with a "real, live missionary"; in short, open the doors and windows, and let in the light and air. You will wonder at the rapid growth of your own devotion to the One who leads in this soul-stirring conflict.

But, after all, it is not a question of making one's self feel, but of making one's self be and do. Consecration must be primarily a matter of the will, of principle, or it will live only in spasmodic gasps. You cannot make yourself feel, but you can make yourself give an hour of your time, a dollar of your money, a little of your influence where they are needed. You can aim, like Crom-

well, "not only to strike while the iron is hot, but to make the iron hot by striking." Fénelon says, "A will all naked and dry, without life, without vivacity, without pleasure is often purest in the sight of God." You can offer Him such a will. But I can promise you—oh, how faithfully, I can promise you!—that it will not long stay naked and dry. A consecrated will soon blooms out into a glorious fruitage of joy and love, and work for the Master becomes its own reward.

I plead, then, to-day, for a more whole-souled allegiance and a larger loyalty to the Captain of our Salvation. He gives Himself to us. What can we find enough for Him?

No one knows so well as I do that my words are not by might, nor by power; but I pray that they may have been so much by the Spirit of the Lord of Hosts, that their plea may ring in your hearts, and find a quick response. May each one of us carry away in her heart a solemn question and a faithful promise. The question—"Lord, what wilt thou have me to do?" The promise—"I will do it whatever it may be."—*Life and Light.*

Eight Questions for Christians.

By REV. I. E. PAGE.

I.

Is the condition of the world to-day such as to constitute a present, pressing need for Missionary enterprise? Is idolatry abolished everywhere? Are there no places which are "dark," and habitations of cruelty? Are the heathen nations, as we know them, in such a state, that Christians ought to leave them to themselves?

II.

Are we entirely sure that the Gospel of the Lord Jesus is the divine, the adequate, the only remedy for the evils of the world? That it is still, among men of all lands, "the power of God unto salvation?" That the peaceful blessings of civilisation follow in its train, and that from the renewal of individual lives, the uplifting of whole communities will follow?

III.

Does Christ's command to "preach the Gospel to every creature" lie upon His Church to-day? Apart from all questions of method or agency, is this a matter of stern obligation upon all who "profess and call themselves Christians," and who are members of His Kingdom upon earth? Can His Church neglect this duty without actual disobedience to the Master's clearly expressed will?

IV.

Has there been given, in connection with this work, a promise of the Holy Spirit? Are the infinite resources of His Grace, wisdom, love, and plenitude of power at the disposal of the Church for the conversion of the world? Is there a Divine Word which declares, "I will pour out my Spirit upon all flesh?"

V.

Has the experiment of Mission Work during the last sixty or eighty years been followed by such results as to assure us of a co-operative Divine agency, and the presence of a Divine sanction? The Church has given freely of her money, her noblest men, her precious lives—what has been the result? The Gospel has been carried to Africa, India, China, Madagascar, the West Indies, Japan, and the South Seas; has there been success, of such kind, and in such measure, that we may say "God gave the increase?"

VI.

Is the ultimate victory of our Lord Christ certain? Does the Word of Eternal Truth affirm this? He has said, "Heaven and earth shall pass away, but My words shall not pass away." Are we then certain that all idolatry, degraded and refined, all false systems, all superstition, shall pass away before the advance of His Truth, as the mists of night before the daybreak? Has He said it, that the "knowledge of the Lord shall cover the earth?"

VII.

What would happen if Missionary zeal died out, if Christians at home ceased to care for the heathen; if Missionaries were re-called, and all agencies for the conversion of pagan nations were withdrawn, and the people "which sit in the darkness" were left to themselves? Could such a thing be while any in these lands remained loyal to Christ, and kept His words? And what would become of the world if this were done?

VIII.

With the Lord's commandments on the one side, and the perishing world on the other, ought the Churches to give of the best to the work, or look round for a cheaper agency? Has it paid the Church to give of her finest intellect, her scholarly men, who can form a language and translate the Scriptures!—her Careys and John Hunters, her Moffats, Arthurs and Patesons and Hanningtons. In regard to the agents employed in this tremendous work, should not the Church give the best of her best? *Illustrated Miss. News.*

The Indian Marriage Question.

India is moving. One step, and not a small one, has been taken towards terminating some at least of the abuses connected with marriages in our great dependency. A paper presented to the House of Lords shows that our rule, in one district at all events, has not been without beneficent result. It contains a report from Colonel Walter, Agent to the Governor-General in Rajputana concerning the effect of certain efforts made by him to secure an agreement among the Rajput Chiefs with respect to the expense of marriages. At his suggestion the Chiefs, in solemn council assembled, discussed the question, and agreed upon a set of rules which, if fully carried out, cannot but be most drastic in their operation. The money spent upon marriage ceremonies is to be strictly limited in proportion to the income of the parents. Furthermore, expenses at funerals are to be limited likewise. But perhaps the most important regulation is one that was proposed, not by the agent, but by one of the oldest and most respected of the chiefs themselves. It bears upon the age of marriage, and declares that henceforth boys are not to be married under eighteen, and girls under fourteen. This seems young enough to us, but according to Indian ideas a girl of seventeen, unmarried, is almost to be reckoned an old maid. The benefit of this rule will be clearly understood by English people, as, indeed, it seems to have been by those who adopted it. They declared in their preamble that the evils of child-marriage were patent to all. So they are; but it is something new for natives of India to change an ancestral custom because it gives rise to evils.

Well, we may be very thankful that the chiefs of Rajputana have made a move in the right direction. But let us not think too much of it. One or two further steps are needed before we can be fully satisfied. In the first

place, we hope the rules made will be really carried out. When the car of Jagannath, by the vigorous exertions of the coolies engaged, is first started from its place, there is sometimes such a shout of joy that the coolies themselves stop to join in, and so the progress of the ponderous car is stayed. We trust the Rajput chiefs will not be so pleased with themselves for passing these rules, as to forget to give them practical effect. Previous attempts in the same direction have been frustrated by the vanity of individuals, who to secure the applause of their dependents have disregarded limitations of expense in marriages which they had before agreed to adopt. And it is one thing for these men when away from their own people, and under the influence of what they knew to be official English opinion, to establish regulations in accordance therewith, and quite another thing for each of them in his own city to defy the feelings and disappoint the expectations of those by whom he is surrounded. The Hindu mind is strongly controlled by opinion—we cannot properly say public opinion, for that is in its general sense can scarcely be said to exist. It is class opinion, family opinion, village opinion, that binds their minds in chains of ancient custom. Eccentricity, which is but independence of mind hypertrophied in certain directions, is extremely rare in India. Thus the individuals who have acquiesced in these rules may find it difficult to carry them when occasion arises in their own homes, and still more so to get them carried out by men of less distinction in their little States. A rule was established in the Brahmoo Samaj, in Bengal, that no member should allow his daughter to be married under the age of fourteen. Within a few months the Maharajah of Kuch Behar wanted to marry the young daughter of the Brahmoo leader, Keshab Chandra Sen, who at once led the way in disregarding the rule which he had been foremost in imposing. Such things may happen again.

Further, Rajputana is not India. It is an important district, no doubt. Its people are looked up to by the other provinces as representing the bluest blood, next to the Brahmans, of the Aryan race. We may hope that their example will have some influence among all who are educated enough to hear of it and appreciate it. But these Rajputs have special advantages in the way of independence. Their chiefs are semi-independent of our Government, and quite independent of one another. Each State forms a small society by itself, led by its chief. The other provinces are not so. Society there is a larger thing, with us leaders of similar prominence. No agreement among Bengali zemindars could be arranged to prevent one from vying with another in marriage expenses. A few years ago one of them lighted a mile of the streets of Calcutta with electric lamps, in order to eclipse all rivals in matrimonial extravagance. Probably his tenants had to pay for it, for though occasional demands of this kind are illegal, they are still not seldom wrung from the ignorant ryots. And, again, it is not merely the zemindars, or rich men who need restraint in this matter. It is no great harm, perhaps, that opulent men's rupees should be prevented from accumulating in their coffers, though it would tend more to enrich the country were they expended on productive works, and not in feeding Brahmans, and so on. But it is a common thing to find a small farmer burdened with debts incurred at his father's wedding, or perhaps his grandfather's. A missionary sometimes has to exert his authority to the utmost, to prevent a native Christian, whose monthly wage may be Rs. 8, from expending Rs. 10 on a so-called "English band" to grace the wedding of his daughter. It will be long ere the example of the Rajput princes

will filter down to the labourers and scavengers, whose extravagance at the marriages is perhaps even greater in proportion to their means. However, it is a step we may be thankful for. It will not regenerate India. But it may tend to diminish infanticide, and to make the Rajputs more thrifty and more comfortable; and it will be an example that may be quoted not without effect all over India by the advocates, missionary and otherwise, of the introduction of common sense among Indian social customs. For in truth whatsoever savours of moral courage tends, so far as it goes, to bring nearer the liberation of the Hindu mind from social and religious bondage, and its regeneration by the truth of Christ.—Abridged from "The Record."

Anniversary of the American Baptist W. F. M. Society.

DEAR LINK.—Two days and a half last month, were spent so pleasantly and profitably in the Pierpoint St. Baptist Church of Brooklyn, N. Y., with the W. F. M. Society, that I cannot refrain from giving you a few items in connection with the meetings.

The Brooklyn sisters evidently understand the entertaining of strangers, for we were made at once to feel at home among them; and every thing that could conduce to enjoyment was apparently laid under tribute to attain this end. But enjoyment, after all was not the principal object which drew these women together. Matt. 28: 18, 20, if read in connection with Gal. 2: 20, will abundantly explain this.

The meeting perhaps of greatest interest was that held on Tuesday afternoon and evening before the more formal opening. This was called the "Secretaries meeting," and was presided over by the Corresponding Secretary. After a short prayer-meeting, each worker was provided with a prayer containing one question from the Board to the Secretaries, and eleven from the Secretaries themselves. Each of these was asked and discussed, there being the utmost freedom, and we cannot but think that each worker would go to her own field, not only encouraged to persevere, but determined to do so.

On Wednesday morning the more formal exercises began. Each session was begun with a half hour of prayer; commencing at 9.30 a.m., and continuing with only brief recesses in which to refresh the physical until ten p.m. Lunch and tea was served in the large vestry below the audience room, where tables were laid to accommodate about five hundred. The guests were provided with red tickets, and were served first, those who were "at home" with blue. The tables were beautifully decorated with flowers, and presented a very pretty appearance. No less than eleven hundred meals were provided one day, and yet there was no confusion, no hurry. The sisters were kept pretty busy; for the work and enthusiasm of the session seemed to sharpen the appetites, and it is hardly possible that there were many "fragments" left to gather up.

Our sisters' missionary efforts extend over a large field. We heard not only from India, but from Japan, China, Africa, Russia and France. The report gives 46 missionaries, 55 Bible women, 394 baptisms, 152 schools, 5,212 pupils and this year more missionaries had been sent out than ever before.

The report of the Corresponding Secretary, Mrs. Gates, should be heard to be appreciated. It seems a shame to only take a bit from it here and there, and yet that is all there is time for now. In Africa, Misses Falhoner and

Hamilton, were joyfully awaiting the arrival of Miss Royat, who was on her way to join them in their work. Their house, which had been reported last spring as lying in parcels at Palabulia, had made its transit up country on men's shoulders, and now stood on a healthful elevation near their first dwelling place. Beside this Miss Hamilton has had a clay house built for her three ransomed waifs, in one part of which she is domiciled. Miss Falhoner has chief charge of the general school, which has increased from forty to seventy during the year, men, women and children learning to read. Reports from France, had come this year freighted with new spiritual life. In Sweden the Bible women had had tokens of divine favour. In India the work at the different stations was all encouraging; only one of the workers had been called "home," and those left were caring for her work as best they could. Overburdened hearts and hands cry from every direction in this land. "Come over and help us."

One missionary has built a house this year for the boys under her care, out of mud and thatch, at a cost of perhaps \$18. Another spends four hours daily with the Burman women, and finds a welcome every where, being often invited into their houses by caste women, that they may hear the "old, old story."

Another, as a grateful recognition of her appointment as a missionary, sends a thank offering of \$60 from her salary to the treasury. She had brought home from her visit to the villages twenty-three young girls. At one time she found herself waist deep in a stream of water where her pony having stumbled had landed her. And still another is busy learning the language; another translating the Bible into Burmese; and one of the Bible women sends word, "every one we see has not the desire to contend and oppose as formerly," and she begs that Christians in America will pray for the people of her land. And so on from one and another came tidings of the glorious work. No wonder that the Secretary adds; "Prayer, self surrender, Christy service are on the un-written page, which we may never read; and the fruitage? That will be garnered to the end of time and be the joy of eternity."

In China one of the workers asks for an inexpensive house for wayside preaching. She wants it to be wholly Chinese in style, a model of what a Chinese Christian woman's home should be.

In Japan the work is showing wider opportunities for enlargement on every hand. Miss Kidder not long home from the field received a warm welcome, and gave an interesting account of her share in the work.

The Treasurer's report showed receipts, \$76,103.88, and a balance at the opening of the year of \$5,002.81, which made a total of \$81,196.69.

On Wednesday afternoon, the first address was from Mrs Nathan Brown, of Yokohama, Japan. She told of her work in teaching young men to read. In less than six months the fruits were seen in the baptism of six. Later when she began teaching Japanese girls, the heathen came to her begging her to take their children and educate them, and she had to turn away three times as many as could be accommodated the first year. With a proper building two or three hundred could be gathered in in two or three days. Mrs Brown pleaded for help in these school buildings as only one could please whose heart had been constricted by the love of Christ.

Mrs L. C. Barnes, of Newton Centra, read a grand paper entitled "Responsive Service for Young Women," which is to be printed. She thought that young womanhood was never so rich in resources as to day. Fifty years ago the mental training of women was far inferior

to what it is now, and God expects a richer, sweeter, response to His call of service from the women of this generation than from any other.

Mrs. Waterbury, of Madras, interested us very much in her plea for schools in connection with the mission work. She had met now and then a little murmur as to the advisability of such schools. Those who had looked at child life in India, did not need to be told of the needs of the children. The same means cannot be used for them as for the older people, and she wanted to present the evangelistic side of these schools. The meaning of evangelize was to instruct. Never before did the full beauty of Mrs. Browning's "Cry of the Children," strike us as it did coming from the lips of this consecrated worker as she pleaded for the little ones for whom Christ died. For these little ones they have three schools: one for those too poor to buy books or slates, and are therefore provided with piles of sand on which they are taught to write. And those gathered are best of all learning of Christ. The second school is the boarding school. These are needed that well-equipped men and women may be sent out to evangelize. The third is the school for caste girls. Some people say that caste should not be recognized. It is impossible not to recognize it. It is a barrier to all effectual work in India. Like a stone wall it stands to bar the progress of the missionary, by and by it will fall to pieces, and many a caste woman has died with the name of Jesus on her lips.

The reasons for carrying on this work are three: First, that we have it in our hands to shape and mould these girls, save the man in the boy, and save the people in the men. Second, because we are Baptists. It has often been said that we have no place in the Church for the little ones, but let it be known, that though we do not baptize the children we save them. And third, because we are women. "It seems a most beautiful thing that we should be allowed to mother the children of the world. Can we ask God to bless our children, and not care for His? Christ's children are your children. It is a great comfort to me to know that before the Throne are little ones that I led to Jesus. Let us not leave this grand Mother-work undone."

In the evening, Dr. Gordon, of Boston, gave a splendid address to a crowded house. Of it, we can only say that every heart was touched, and every worker's hands strengthened for future work.

On Thursday morning, greetings from sister boards were followed by a paper entitled "Fellow Helpers, from Miss Durfee, of Rhode Island." A very beautiful address, if we may call it such, was, "God's Thought about the nations," by Mrs. I. M. Hull, of Mass. It was a recitation of Scripture passages, showing beside God's thought, the responsibility He has placed upon His people with regard to these nations. Nothing could have been more beautiful and it was listened to with rapt attention.

In the afternoon, a farewell service was held for Mrs. Elwell, returning to Burma, Miss Church, who goes to Japan, and Miss Cummings, who also goes to Japan. Each spoke of her gladness in going, and the President's warm hand clasp, and tender loving words, would go with those workers wherever their fields might be. All the missionaries present were gathered (just before the close on the platform, and spoke in earnest words; some of the joy they had in this service in days gone by; others of the willingness with which they were going forth for the first time, and others at home for rest, of how they longed to return. No joy of earth could be compared to that of obeying the Master's last command and winning these souls for Him.

On the platform were three others: two recently ap

pointed by the Board for Mandalay, one who was studying for a medical missionary, and one who had just offered himself for service.

The evening speaker was Dr. A. T. Pierson. Those who have followed this servant of God, as he has spoken month by month in the *Afias Review* need not be told that what he said was earnest, helpful, and inspiring.

Much more might be told, but these notes are already too long and we can only advise the readers of the LINK, who possibly can, another year to see for themselves if the half has been told them. A. E. J.

THE WORK ABROAD.

Within and Without the Mission Compound.

It is mid-day here in India and all Cocanada is supposed to be indulging in its daily siesta, quiet reigns; indeed, as we pause for a moment, we hear nothing but the rustle of the palmira and cocoonut leaves as stirred by the hot west wind, but as soon as the clock strikes two signs of life will appear. In this, the Zenana Bungalow, will be heard the voice of singing and of prayer—the native Bible women meeting for a few moments before going out to their afternoon's work; they having departed, there is nothing more of interest until dinner hour, only the monotonous hum of Telugu issuing from three different rooms occupied by Misses Simpson, Baskerville and myself, with our respective munshies. At the mission house we would find Mr. Davis busy with the native preachers of his field, they come in at the beginning of the month to give reports of their work, to receive their salaries, and then words of counsel and encouragement, which Mr. Davis is always so ready to give when opportunity presents. At the girls' boarding school, Miss Biggs, the matron, is giving a Bible lesson to the younger girls, and at the church, where all through the week a day school is held, we find classes in arithmetic, grammar, geography, etc., and most interesting of all, the primary class sitting on the floor. In front of them is spread sand, in which they are being taught to form the letters of the Telugu alphabet, and the chubby little fingers are trying so hard to make them just like teachers. Passing on we take up our stand just outside the gateway. To the right is what we call our "cab stand." Let me describe the cab—all two wheelers, drawn by bullocks or oxen, covers made of bamboo sticks bent to form an arch over which is laid palm-leaf matting. To the left is a large tank 100 x 150 feet, the water therein is used by the natives for all purposes—drinking, cooking, washing of pots and pans, and bathing, and as we watch the women filling their water pots, raising them to their heads and passing on, we think of the Water of Life that flows so freely, and concerning which Jesus said, "Whoever drinketh of the water that I shall give him shall never thirst, but the water that I shall give him shall become in him a well of water springing up into eternal life," and we would that these our dusky skinned sisters might drink of this life giving water; but they don't know anything about it. They have not even so much as heard that there is a Water of Life, nor has the name of Jesus ever sounded upon their ears.

Our thoughts come back to the tank by the road side, as a woman steps out from among the passers by, and pauses near a large stone close by the water's edge, she loosens half of her quaka and after dipping it into the water, dashes it over the stone, again into the water, again over the stone, until she is satisfied as to its cleanliness, then blinding the wet half about her she treats the remaining half to the same operation. When all is satis-

factory she dons the wet and dripping thing, lifts her burden and is gone. A man, evidently influenced by her example, immediately takes possession of that stone, and his puncta is immediately made clean in much the same way, save that he does not do it in halves, and instead of putting it on at once, he crosses the street, ties one corner to the back of one of the above mentioned carts, then catching a corner of the opposite end in hand he stands off and holds it in sun and breeze until dry. Then comes the most unmusical band we have ever been privileged to listen to—three or four men beating drums with an energy worthy of a better cause, as many more blowing long horns, and a like number knocking brazen clappers one against the other, and all this without the slightest regard to time or tune. In the rear of the procession are cooly-men bearing the offerings to the god or goddess, for they are going up to the temple to worship, and as we realize this our hearts sink within us and we faintly cry, "How long, O God, how long before this people shall know that Thou alone art the Lord God, that Thou alone art worthy to be worshipped, that blessing and wisdom, and honor and glory, and power and might must be ascribed unto Thee, unto Thee only." Surely we who are the Lord's remembrancers in this land and in the home land, will keep not silence, will hold our peace, day nor night, will take no rest, and give Him no rest till He establish and till He make Jerusalem a praise in the earth, even in this Telugu country.

April 2, 1889

F. M. STOVEL,

April 4, 1889.

The day of fasting and of prayer is over and before sealing the above would add a word concerning it. We (Messrs. Davis and Laflamme, Mrs. Davis, Misses Hatch, Simpson, Baskerville and I), met at 6.30 a. m., that our hearts might go up as one voice unto the God of missions in thanksgiving for the past and supplications for fuller, richer blessings in the future. At seven o'clock the church bell rang and we attended the meeting that had been arranged for at that hour with the native Christians. Two hours went swiftly by, and we felt that it had been good to be there, that we had indeed gained the ear of the Master, "and if we know that He hears us, whatsoever we ask we know that we have the petitions we desired of Him." Then each one met with the Father alone. Words would fail to express the blessing that was ours. We realized that "in His presence is *fulness of joy*." At four p. m. there was a woman's meeting, led by Miss Hatch; at 6.30 prayer meeting, in both English and Telugu churches, after which we all met again and recounted unto each other the experiences of the day. And as one after the other told of the assurances the Father had given, that this prayer for more laborers, for an abundant outpouring of the Holy Spirit, that the workers be filled with power and their hearers bowed with conviction, and for the speedy triumph of the cause of Christ throughout the world, would surely be answered we lifted up our voices and sang "Praise God from whom all blessings flow." F. M. S.

MEDICAL WOMEN.—We learn from the *Indian Witness* that in the first Bachelor of Medicine Examinations of the Calcutta University, published last month, two Bengali girl-students passed in the first division. The first in order of merit is Miss Virginia Mitter, and the first in alphabetical order is Miss Bidhu Mukhi Bose, both native Christian girls, late pupils of the Free Church Normal School, superintended by Mrs K. S. Macdonald.

THE WORK AT HOME.

News of the Circles

BRANTFORD.—The annual tea of the First Baptist Mission Circle was held in the basement of the church, the first Wednesday in March. Following the custom established a year ago, the ladies of the Park and East Ward churches were invited, and an entertaining programme, in which all the Circles took part, was given. The President of the First Baptist Circle, Mrs. Benedict, gave an address of welcome, which was responded to by Mrs. Hutchinson, of Park Church.

After reading of Scripture by Mrs. Crawford, Miss Foster sang a hymn in her own exquisite manner. This was followed by Mrs. Gillespie, who spoke on Women's Work in the temperance cause. Mrs. Lloyd Harris sang a solo, "Numberless as the Sands of the Sea." Mrs. J. N. Shenston read a paper on the "Tabernacle, and women's work in furnishing it," as typical of women's work in missions. Miss Yule gave a recitation, followed by a talk by Mrs. John Harris, on Grande Ligne Mission Work. This concluded a very entertaining programme, which seemed to be appreciated by all. Tea was now announced, and all gathered round the little tables and passed a pleasant half hour in conversation and discussing the edibles provided, and then separated with renewed interest in missionary work.

MRS. R. SHENSTON, Cor. Sec.

WOODSTOCK.—The ladies of the Home and Foreign Mission Circle, Woodstock, held their annual public meeting, March 22nd, in the school-room of the church, our President, Mrs. McLaurin, presiding. Mrs. Sheldon, of the College, gave a Bible Reading. Subject: "Giving." The Ladies' Mission Circle of other denominations of the town were invited to be represented, and to send in reports of their work, which was rounded to by four of the churches, and very interesting reports were read. Mrs. McLaurin and Mrs. Dadson addressed the meeting, and the hearts of all present were troubled as they spoke, the leading thought in their remarks being "our responsibility as Christians to our heathen sisters abroad." Mrs. Dadson also spoke of the LINK, and urged that it should be in every Baptist family. Mrs. Thomas Trotter read some soul-stirring letters from our much-loved missionary, Miss Hatch. These Circles meet as one, and the same staff of officers serve for both. Our membership is: Foreign Mission Circle, 64; Home Mission Circle 20. Music for the evening was supplied by some of the students of the College, also two solos were given, one by Miss A. Hatch, the other by Mr. J. O. Trotter.

M. J. HALLAM, Sec.

DUNDAS.—We are always glad to hear how other Mission Bands are getting along, and thought some might like to know how our little Band prospers; and many may not know that there is a Band at all in Dundas. The Willing Workers, as we have called ourselves, were organized a year last January, under the leadership of Miss A. E. Baskerville, now of India, with a membership of 18. Our numbers have grown somewhat, though we wish it had been more. Our meetings are held every two weeks; every second meeting is given to sewing; the girls have made an autograph quilt, from which they raised the sum of \$10; then we have on hand a rag carpet—many of our boys can help with this sewing; our meeting are well attended, and most of the members are deeply interested in the work. At the New Year we

gave a little entertainment, and the children were much encouraged; their parents and many of the older members of our church did all they could to make the meeting a success; then a number gave their names, and paid \$1 to become honorary members of the Band. The children brought at Christmas time a Christmas offering to the Lord Jesus; in some cases it was only a few cents, but it was money that they had earned themselves, and I believe it did them good to bring it in this way. Last year we had no membership fee, we just took a collection once a month; now, however, we have made it two cents a month; for the year and in three months we have raised about \$35, and hope that through this year we may do very much more than before. Very lately some of our dear girls have been led to the Saviour—we rejoice greatly in this—and as their hearts are filled with the Saviour's love, their earnest longings must go out after the yearning ones, for, as the hearts of God's children are more and more filled with His Spirit, and the closer they walk with Him, just so much the more will they seek to send the Gospel of our Lord Jesus Christ to all who are without it.

S. A. WARREN, Pres.

NORWOOD.—On Monday evening, March 25th, the W. B. H. and F. M. Circle gave their first public meeting in this place. It was well attended by all denominations. A women's meeting is quite a novelty here. The pastor took the chair at eight o'clock. A good programme was prepared, consisting of songs, recitations, dialogues and readings, all on mission work; also, a paper was read on Circle Work. A very profitable evening was spent. Collection, \$6.15. Our Circle was organized ten months ago with nine members; we now number fifteen. Membership fee to either Home or Foreign is \$1 a year. To be a member of both, \$2 a year. The average attendance at our monthly meetings is eleven. The interest seems to be increasing. Mission work is quite a new thing especially among the ladies. We expect to do something for Grande Ligne in the near future. Our object in having an open meeting was to create more of interest in mission work in our village. We were quite disappointed in not being able to have Miss Frith with us, but hope she will be able to visit us yet, in the near future. We are weak in numbers but strong in faith.

A. N. P.

HAMILTON, JAMES STREET.—On Thursday evening, March 14th. We had an Envelope Social, in order to raise our share of money towards the Grande Ligne Mission Fund. Our efforts were successful, for we raised \$52. The programme consisted of the reading matter supplied by the envelopes, which proved to be profitable and pleasing, also plenty of it. These readings were interrupted by hymns and solos by some of our lady friends. All present appeared to enjoy themselves. In the absence of our pastor, the chair was taken by one of the deacons, Mr. W. D. Booker.

We would recommend this style of social to our sister Circles, as we are sure they would be satisfied with the results. We sincerely wish all the Circles, God speed this grand work for the Grande Ligne Mission.

A. VINER, Sec.

KINGSTON.—We organized our Home and Foreign Mission Circle at the parsonage in August, 1888. The regular meetings are held the last Tuesday in each month, and our regular membership fee is ten cents a month. The ladies—gentlemen may become honorary members by paying twenty-five cents. Shortly before Christmas we held an "At Home," the programme consisting of

tirely of missionary selections. Our foreign mission correspondent read a very interesting paper on the "Telugus Missions." The Circle seems to be a great help in sustaining the interest of the young people in missions. This month we intend to have what we call an "Open Meeting," to which every one is invited. The business is to be first transacted, and afterwards a programme consisting of the reading of the latest missionary news, communications from those laboring in foreign fields, and at home, interspersed with musical selections. We feel that we will have a greater interest in the missions, particularly foreign, as Mr. Walker (our pastor) and his wife (who is president of our Circle) expect soon to go to labor in that far off land. Most of our members take the **MISSIONARY LINK** and enjoy the information and communications contained in it, very much.

NERVA MACDONALD, Sec.

PORT ARTHUR.—The fourth mission concert of the Beacon Lights Woman's Mission Circle was held in the Baptist Church, on the evening of Tuesday, April 2nd. The most interesting feature was a debate: *Resolved*.—That the evangelization of the Telugus would be best promoted by our missionaries assuming the *modus vivendi* of the natives. The decision was given in favor of the affirmative, although both sides were well sustained. The programme all had a bearing on the "Lone Star" Mission. The Church Choir gave several very pleasing selections, adding much to the entertainment of the evening. The collection in aid of the mission was very well responded to. A business meeting of the Circle was held Tuesday, April 9th, when a life membership was patroned out for Mrs. J. L. Matthews, in the Foreign Mission Board.

JENNIE P. KENNEDY.

W. M. AID SOCIETIES OF THE MARITIME PROVINCES.

Remember that we are nearing the end of our missionary year. Will not our Societies make a grand effort to increase our Home Mission Fund. The North West, Grande Ligne and our own fields are calling for help. Give all you can; do without something yourselves—only see to it that the treasury is full.

A. E. J.

New Circles.

PEMBROKE.—A Mission Circle was organized here on the 2nd. We start out with 21 members and the following officers. Mrs. McDougal, *President*; Mrs. Dow, *Treasurer*; Miss A. Foster, *Secretary*.

PARRY SOUND.—Women's Mission Circle, organized March 14th 1889, by Rev. Mr. McGregor, pastor of the Baptist Church, Parry Sound. Officers; Mrs. A. A. Miller, *President*; O. M. Cunnam, *Vice-President*; M. R. Campbell, *Sec.-Treas.*; with twelve members.

A Circle of "King's Daughters," was formed in Jan., 1889, at Tusket, N.S., for the purpose of educating a student in the foreign mission schools, and for the promotion of missionary knowledge and zeal among the members. In February, they gave a missionary evening in the church, taking a collection amounting to \$4.10.

On April 1st, they gave a mite box opening and sociable, at the same time offering for sale a few seasonable articles,

apron, dusting caps, holders, etc. The evening netted \$16.25; they have now on hand \$24. In a few weeks we hope to have prepared an evening with China and Chinese missions.

Associational Meetings.

TORONTO ASSOCIATION.—With the Second Markham Church on June 10th.

BEANT.—At Plattville, in Methodist church, June 4th, at 2.30 p.m.—Miss A. Moyle, Director, Brantford.

ELGIN.—At St. Thomas on Thursday, June 6th, at 2 p.m.—Mrs E. Welter, Director, St. Thomas.

Western.—At Ridgetown, June 14th.—Mrs. J. Lowe, Acting Director, Essex Centre.

WOODSTOCK.—At Beashville, Wednesday, June 5th, at 2 p.m.—A. Hatch, Director.

MIDLAND COUNTIES ASSOCIATION.—The Circles of the Midland Counties' Association will meet in Georgetown on Wednesday, 12th June, at 2 p.m. It is hoped that every Circle and also every church will be represented there. The programme will consist of reports from Circles, and director's report. A very short paper from each Circle on "What stands in the way of our sending fifty-two men to India this year?"; an address from Mrs. Booker; a Question Drawer conducted by Miss Tapscott and Mrs. Bracken. A collection will be taken.

MAGGIE McKECHINE, Assoc. Dir.

MIDDLESEX AND LAMBTON ASSOCIATION.—The fifth annual meeting of the Circles of this Association, will be held in the Baptist Church, Arkona, on Tuesday June 4th, at 2.30 p.m. A public platform meeting will be held at eight p.m. We earnestly desire that each church in the Association, as well as the Circles, send delegates to this meeting.

L. Mc. D. WELB,

Assn. Director.

SIMCOE ASSOCIATION.—The Associational meeting of the Woman's Missionary Society for the Norfolk Association will be held on Friday, June 14th, at 2 p.m.

MRS. B. B. WALLACE, Dir.

WALKERTON ASSOCIATION.—Our Mission Circles will (D.V.) hold their meetings this year with the Church in Tiverton. A platform meeting Wednesday, June 12th, at eight p.m. We are looking for addresses from Mrs. McMaster, of Toronto; Mrs. McLaurin, and Mrs. Davidson, of Woodstock. These ladies have said they would be with us if they could. Delegates from different Circles are expected to give readings, recitations and singing. Our business meeting Thursday morning June 13th, from nine to twelve. At this meeting we expect to hear from all the Circles about their year's work. Question drawers on all the branches of our work will, we hope, form an interesting part of our morning meeting. Churches in the Association, where there are no Circles, are requested to send delegates to our meetings. Send names of delegates to the director at Teeswater, as soon as possible.

ANNIE V. BRADEN, Assn. Director.

WHITBY AND LINDSAY ASSOCIATION.—The Mission Circles of this Association will hold their annual meeting in Claremont, June 19th at three o'clock. It is desirable that every church in the Association be well represented.

A. E. DRYDEN.

YOUNG PEOPLE'S DEPARTMENT.

A Child's Question.

(Written for two little girls in Canada, both of whom soon after found Christ as their Saviour.)

When shall I come to Jesus,
To save my sinful soul,
To cover my transgressions,
And make me pure and whole?

Shall I come when I have wasted
Many precious, precious years,
In sowing sinful passions
And in reaping sighs and tears?

Shall I come when I have given
Health and power to Satan's might,
Can I find my way to heaven,
'Mid the gathering shades of night?

No, I'll come to Jesus early,
When my heart and life are young,
I will trust my gracious Saviour
While my youthful songs are sung.

I'll remember my Creator,
In the joyful days of youth,
I will follow my Redeemer,
And obey and love his truth.

Tuni, India.

R.G.

Coconada.

To the Mission Band of the Bloor St. Baptist Church:

MY DEAR BAND,—You seem like my Band, above and beside all the Bands I know, and that because I am your missionary. But I have neglected writing you, not because I have forgotten you, but because I have had nothing to write with any certainty, excepting the queer letters of this language. As you must know, the very first work a missionary has to do after landing in this country is to learn the language. And one can't learn very much without a teacher; so I got one, a little man. His skin is as brown as mahogany, and his eyes as black as a coal and just as bright as eyes can be. Around his head, in thick, heavy folds, a turban of spotless white is tied. And a long white coat of light cambrie linen reaches to his knees, and under this a cloth draped gracefully about the waist and hanging loosely to the calves, with another loose cloth flung with the two ends over the shoulder, complete his entire dress. He came to me in his bare feet; it is a sign of respect, and here all who wear boots or sandals leave them off before entering the house. And, unlike us, they keep their turbans on while visiting. He is called a moonshee, and his full name is Govindalradsoo Subbarow Garee. The Garee means Mr. and the Subbarow is the name given at birth, and Govindalradsoo is the name of the people of his house. It seems very easy now for me to say it, but it was very hard at first, and it was a good long week before the name came readily. And that is the way they speak of the study of this language, they say, "Is it coming to you?" And that is the first sentence the moonshee said, "O master, the Telugu will come soon." He speaks English and so we commenced with the alphabet and a few easy words. Then we put the letters together, and we had the words. And then we got enough words to make a sentence, and queer sentences they are when put into English. They are turned right about

façà. So if you wanted to say "There is the man whom I saw yesterday," in Telugu you say "I yesterday saw whom man there is." If you wish to say "Come here in Telugu, you must put it "Here come"; or "Go there," "to there go." That seems like getting the cart before the horse very much, does it not? And so it is. Every sentence turned upside down and all mixed up together. There were ever so many strange letters and sounds that we never see or use in English, and word that our English tongue positively refuses to go around, and despite what the bright little moonshee had said, we thought the Telugu would never "come." But with very hard work (nothing comes without hard work) we got a good lot of words and a few sentences, and when we got them they were like so much capital, they made other words easy. From my horse keeper I got the words for horse, time, six o'clock, morning, saddle, put on, ready and make. Then from a little lad with a bunch of flowers the name for flower, grass and boot. And from Jonathan, the native preacher, the word for sin, salvation and Saviour. And every word must be said over and over and over dozens of times, and there are thousands of words. But sometimes once is enough.

One morning moonshee wrote down a word that sounds like "pawmoò" and without giving the meaning he closed his thumb and fore finger together and struck me a light blow on the leg, then fell over on the floor like a dead man, then wiggled and twisted across the room, and struck me a light tap with his closed thumb and forefinger and again died and went through such contortions and pantomines that it set me laughing so that he was quite put about. "Whatever in the wide world can that word mean, moonshee? Do stop rolling around on the floor and let me know. I'll never forget it!" Then standing up before me with his eyes opened wide and his hand pointing dramatically to the long dank grass outside the door, and his breath coming quick and fast, he exclaimed in a tragic whisper, "Snake, master, snake, dat is the word." I never needed a second telling, I shall never forget it. And so the work went on every day, the little Moonshee came and for four hours it was talk, talk, talk and words, words, words. And at the end of three months we could sustain an easy conversation in short sentences, and by the end of six, talk on a variety of easy subjects, such as follow. When you first meet a man in this country it is quite the proper thing to ask "Where are you from?" "Where are you going to?" "Have you a wife and children?" "Are your parents living?" "How many brothers and sisters?" "What wages do you earn?" "What is your business?" And we never closed the conversation without the additional questions which seemed new to many of them. "What God do you worship?" "Has He taken away your sins?" And then in a few simple words we would try to tell the story of the cross. But such a volley of questions as would then be asked quite discouraged us and made us undetermined than ever to learn the language, that we might answer all their questions, and tell them all about the dear Saviour. And in this we were very much helped. The Telugu Christians in the church at Coconada were praying for us, and when we were absent, wrote such kind letters, remembering Mr. and Mrs. Davis and me as we were trying to master their language. And then we were helped too, because there were prayers being offered in the home churches and in Bloor Street, and in the Mission Band, that we might get Telugu. And God answered that prayer. Just one year, less a day after landing I was able to preach my first sermon, and in a week Mr. Davis preached his, and before Christmas we

had taken all the prescribed examinations together, and with practice were ready for active work. And now we are preaching every day and talking more Telugu than English. Not very good Telugu, still the people can understand it and it is getting better every day. And we both believe that the language is under our control, and you will join us in thanking God for His answer to that prayer.

In just a month from Sunday, i. e., on the 3rd of April, we shall all, missionaries and native Christians, be observing a day of fasting and prayer that God may send his Holy Spirit in such power upon His people and upon the native Christians, that this generation of Christians may be impelled to give the Gospel to this generation of heathen. And I hope that long before you become old men and women there will not be a single man woman or child who can understand the message of salvation but will have heard all about it. Jesus is such a great good Saviour, that I have determined to put all my life and strength in telling everybody about him. To-morrow Mr Davis starts by ox carts with a company of native preachers and goes away up north and west of Samulcott, preaching to everybody about the good news. And the same morning, I go by boat, away to the south, down the canals that cut through all that part of the country to the Godavery. There will be native preachers with me and they will carry their musical instruments, and hymn books, and Bibles and tracts. We shall go into village after village, and in every place, and to everyone shout out the glad tidings of great joy! When this letter reaches you we shall be coming back, and bearing, I trust, many, many precious sheaves. We long for ever so great a number of souls this year. Join us in prayer, that Christ may be glorified amongst these people. Bro. Davis baptized two last night. One a caste man, at which all rejoiced. Now I have written you a short letter about getting the language, and in it have told you a few of the many interesting things about these people, that by using them as we see them, you may have the same interest in their salvation. Write me, and if you have any questions I shall answer every one of them. I remember you in prayer every Tuesday, as I do the whole Church. I commend you to the care and love of Christ.

Yours in the King's service,

March 1st, 1889.

H. F. LAPLAMME.

How There Came to be Eight.

There was seven of them, maidens in their teens, who formed one of those blessed "Do-without-Baude." It was something entirely new, this pledge to "look about for opportunities to 'do without' for Jesus' sake," but they were earnest Christian girls, so they organized with enthusiasm. Their first doing without was in their first meeting. One of the seven, Maggie, was honest enough to say, when the question was mooted as to whether they would have a silver or bronze badge, that she ought not to afford a twenty-five-cent one. So the others decided to choose the bronze, which was only five cents. And they had \$1.20 to begin with.

Alice is rich. Her self-denial reached in many directions. She often went without ruching, and wore linen collars. She bought lisle-thread stockings instead of silk. She mended her old gloves, and went without a new pair. She made thirty-five-cent embroidery answer when she had been used to paying fifty.

Carrie is moderately wealthy. She never indulged in silk stockings nor high priced embroidery. She used the

buttons on an old dress for a new one, bought just half the usual amount of plush for the trimmings, and did without a feather on her best hat.

Elsie never used expensive trimmings or feathers or flowers. She was a plain little body, but she did enjoy having her articles of the finest quality. So she bought an umbrella with a plain handle instead of a silver one, and a pocket-book which was good and substantial, but not real alligator, and walked to school when she used to patronize the horse-cars.

Confectionery had been Mamie's extravagance. Once a week she went without her accustomed box of bonbons, and sometimes bought plain molasses candy instead of caramels, and saved the difference.

Peanuts and popcorn are Sadie's favorites. And as she began occasionally to "do without" these, she was surprised to know by the amount she saved how much she had been spending.

Lottie went without tea and coffee and sugar, and her mother allowed her what she thought they cost. She enlisted the sympathy of the family, and persuaded them to go without desert one day in the week.

All this and much more these young girls did, not without some sighs and some struggling that first month; but it is growing easier to do without for Jesus' sake.

I think their history would forever have remained unwritten but for Maggie, the youngest and poorest of them all. Her dress was plain even to poverty. Fruit was a rare luxury on their table. Ruches and embroidery and fancy trimmings were not so much as thought of. She did not drink tea or coffee. As the days wore on, her heart was heavy, for there seemed absolutely no opportunity for her to do without, even for Jesus' sake. As she looked around her plainly furnished room she could see nothing any one would buy. Occasionally her mother had been used to give her a penny to buy a doughnut to eat with the plain bread-and-butter lunch she always carried to school. But the times seemed harder than usual, and there was no opportunity to deny herself even the cake.

A copy of their missionary paper came to Maggie's home. Alice had given a subscription to each of the Band. The child's heart ached as she read the pitiful story of need in the homes so much poorer than her own, and going to her-room she knelt and asked the Father to show her some way in which she could sacrifice something for him. As she prayed, her pretty pet spaniel came up and licked her hand. She caught him in her arms and burst into a flood of tears. Many a time had Dr. Gaylord offered her twenty-five dollars for him, but never for a moment had she thought of parting with him. "I cannot, darling, I cannot," she said as she held him closer. His name was Bright, but she always called him Darling. She opened the door and sent him away. Then she lay on her face for more than an hour, and wept and struggled and prayed. Softly and sweetly came to her the words, "God so loved the world that He gave his only begotten Son." She stood up. "I suppose He loved his only Son better than I loved my darling. I will do it," she said. Hurriedly she called Bright, and went away. When she came back she held five new five-dollar bills in her hand. She put them into her "Do-without-envelope" and sent them to the Band, with a brief note. She knew she would never trust herself to go and take the money. They might ask her where she got so much.

Three days went by, Maggie was strangely happy, though she missed her little play-mate. The fourth day good old Dr. Gaylord called. He had wondered if it was extreme poverty that had forced the child to part w

her pet. Maggie never meant to tell him her secret, but he drew it out of her in spite of her resolution. He went home grave and thoughtful. In all of his careless, generous life he had never denied himself so much as a peanut for Jesus' sake.

"Come here, Bright," he called, as he entered his gate. Gravelly the dog obeyed. He was no longer the frisky, tricky creature Dr. Gaylord had always admired. He missed his little playmate.

The next morning when Maggie answered a knock at the door there stood Bright, wriggling, and barking, and wagging his tail.

"My Darling!" was all the child could say, as with happy tears she scanned the note Dr. Gaylord had fastened to his collar. It read:

"My dear child: Your strange generosity has done for me what all the sermons of all the years have failed to do. Last night on my knees I offered the remnant of an almost wasted life to God. I want to join your Band, and I want to begin the service as you did by doing without Bright. He is not happy with me. God bless the little girl that led me to Jesus!"

So that "Do-without Band" came to number eight. Every month Dr. Gaylord sends his envelope, and his doing without usually amounts to more than their doing without all put together, and Maggie's Bible has a peculiar mark at Pas. cxxxv: 8. She thinks she knows what it means.—Mrs. A. C. Morrow, in *Lend a Hand*.

A Great Change.

Archdeacon Farrar thus writes of facts that have come under his own observation in Africa. Twelve years ago the station with which he is himself associated, consisted of a mud hut, the residence of the missionaries, a few sheds and a small iron building used as a church. "The natives," he says, "were always fighting; no man could travel alone safely. They clothed themselves in goat skins, and their only means of exchange were strings of beads or Amerikano, i. e., cotton sheeting. Now the excellent granite of the country has been quarried, lime has been burnt, a large and beautiful church, capable of holding 700 people, with nave, aisles, and arches, has been built in granite; a large hospital has been erected, with schools, house for the missionaries, dormitories over foe boarders, and a dining hall—all built by our native converts, in granite, under the superintendence of a young English-working mason. There is now perfect peace and safety in the land. A child can travel alone. The natives dress now in well-made garments, sewn by themselves, after the coat fashion. Trade has been introduced; a large market has been established close to the mission station, attended by 2,000 to 3,000 traders every market day. I can see from my window a young native Christian, who is being trained as a doctor, busily attending to a crowd of patients, sitting on a piazza near the dispensary, binding up their wounds, and giving medicine for their sicknesses."

TIBET is the only known country on earth not open to missions. It has an area of 750,000 square miles, about as large as all the territory in the United States east of the Mississippi River. The greatest length from east to west is 1,500 miles, and the population is estimated at 8,000,000. It is the stronghold of Buddhism. Lhasa, the capital, is the "Rome" of the Buddhists, and the Dalai Lama is the Buddhist pope. He is supreme in both temporal and spiritual things. One monastery has about 5,000 Buddhist priests, and there are about 60,000 in the country. Tibet is virgin soil for missions. The country is tributary to China.

WOMAN'S BAPTIST FOREIGN MISSIONARY SOCIETY OF ONTARIO.

Receipts from April 28th, to May 18th, 1889.

1st Houghton M.C., \$8; Harriston M.C., \$1.20; London, Adelaide St. M.B., \$7.54 (for the support of Merta Corneilus). Collected by Mrs. Welton, St. Thomas, towards sending another missionary to India: Mrs. White, \$2; Mrs. Norris, \$2; Mrs. Edwards, \$2; Mrs. Tinley, \$2; Mrs. Cronk, \$2; Mrs. Holes, \$1; Miss Munro, \$1; Miss Rowland, \$2; Mrs. Baker, \$1; Mrs. Upton, \$1; Mrs. Abbott, \$1; Mr. Broderick, 75c.; Mr. Fraize, 50c.; Mr. Boughter, 50c.; Mrs. House, 25c. London South, M.C., \$9; St. Catharines M.B., \$8.60; Port Hope M.C., \$28.50; Mrs. McLane, \$10; Berean M.C., \$3.25; Hartford M.R., \$5 (for Samuelotta Seminary); Port Hope M.B., \$7.00; Colgate St. M.B., \$1.80 (for the support of Lydia); Listowel M.C., \$2; Colgate St. M.C., \$3.75; Clinton M.B., \$1.75; A Friend, Hamilton, \$10; Wyomington M.C., \$3; Aurora M.C., \$2; Woodstock M.C., \$18; Malahide and Bayham M.C., \$9.25 (of this, \$3 was collected at anniversary services); 1st Lobo M.C., \$5 (for the support of Nakka David); Petrolia M.C., \$1; Etobicoke M.C., \$8; Petrolia M.B., \$25.25; 2nd King M.C., \$2.50; Edmonton M.C. and M.B., \$3; Denfield M.C., \$3; Tilsonburgh M.C., \$5. Total, \$232.60.

The supply of Life Membership Certificates having been exhausted, a new form has been prepared which will shortly be sent to all life members who have not as yet received certificates. If any who are entitled to certificates do not receive them this month, if they will communicate with the treasurer they will be promptly supplied.

Mrs. JESSIE L. ELLIOTT, Treas.

231 Wellesley Street, Toronto.

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

Receipts from March 26th, to April 26th inclusive.

F. B. Mission Circle, Montreal, \$6.07; Buckingham \$15.47; Charlemagne, \$9; Phillipsville, \$8; Cornwall, \$12; Morrisburg, \$10.31; Brockville, \$8; Olivet Circle, \$7.50; Total, \$74.35.

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

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