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The Canadian Missionary Link

CANADA

In the interests of the Baptist Foreign Mission Societies of Canada

INDIA.

VOL. XIII, No. 8] "The Gentiles shall come to Thy light, and kings to the brightness of Thy rising."—Is. lx. 3. [APR., 1891.

CONTENTS.

Editorial	97	The Work Abroad	100
Poem	97	The Work at Home	102
Pastors and the Mission Work	98	Treasurer's Acknowledgments	103
A Pentecostal Day in Ongole	99	Young People's Department	103
Missionary Scrap Book	99	W. B. M. U.	105

From the General Board of Ont. and Que.

The women who subscribe for and read the LINK are the ones whose hearts are in the Foreign Mission work. In the *Baptist* of March 12th, you notice that the treasury of the General Board is *overdrawn* for the first time since October. Money comes in more slowly during the months of February, March, and April, than during any other months in the year. This year a larger amount than ever before is required, and the times are very hard. If we are to receive the full amount necessary, every effort must be put forth, especially if we raise it promptly. The Board is extremely anxious to avoid paying interest. Every dollar used in this way is practically so much lost. During the past year a large proportion of the income has come to hand during the last few days of the year. This is very unfortunate, and should be remedied.

Will our sisters help us in doing this? We are sure you can. Talk it over in your homes, in your Circles, and rouse the church on the subject. The brethren intend to forward the full amount required sometime during the year. Will you endeavor to have them attend to it as soon as possible? Probably some churches and some individuals are able to increase their contributions even this year, and to give now as well as later.

Stir up your pastor, if he needs it. Speak to some wise-hearted deacon or church member. Let every individual in the churches have an opportunity to give something very soon. A canvas will usually give better results than simply an open collection.

The money is *required*; we cannot do without it. It is required for investment in the cause which pays the highest interest. You understand all this. Let others know the facts, and hearts will be stirred, and pockets opened, and God honored. We urge upon every reader to put their hearts into this matter. Will you?

On behalf of the General Board,

S. S. BATES,

Chairman

Toronto, March 16th, 1891.

A PENTECOSTAL DAY IN ONGOLE.—We give this month, further particulars of the great revival in the American Baptist Mission among the Telugus.

A SISTER after reading Mr. Stillwell's article in March LINK, sends us a dollar, saying, "After reading that I thought I must send you another dollar for the poor heathen, praying the Lord may bless it, and it may be the means of helping to save some soul."

Mr Craig writes: "I do hope that some devoted sister with a medical education, will respond to the call this year.

BOARD MEETINGS.—The semi-annual Board meetings of the W. B. F. Missionary Society of Ontario, will be held on Thursday, April 18th, at 9 Richmond Street, at 2 p.m. The Home Mission Board will meet on Wednesday 15th. Entertainment will be provided for members of the Board, and they are invited to remain over on Friday 17th, for the meetings of the Toronto Missionary Union.

THE half-yearly reports of the zenena workers, Mrs. De Beaux, Miss Lottie Gibson, and Miss Priscilla Boggs, are to hand—128 houses have been regularly visited. There is a growing distrust in the gods of wood and of stone, and a deepening conviction that Jesus Christ is the only true God and Saviour. The zenena visitors have gained the confidence and love of the women, who look upon them as their dearest friends. The caste girls' Sunday school is beginning to show its effects.

The Sin of Omission.

It isn't the thing you do, dear,
It's the thing you leave undone,
Which gives you a bit of a headache
At the setting of the sun.
The tender word forgotten,
The letter you did not write,
The flowers you might have sent, dear,
Are your haunting ghosts to-night.

The stone you might have lifted
Out of a brother's way,
The bit of bothersome counsel
You were hurried too much to say;
The loving touch of the hand, dear,
The gentle and winsome tone,
That you had no time or thought for
With troubles enough of your own.

The little acts of kindness,
So easily out of mind,
Those chances to be angels
Which every one may find,—
They come in night and silence,—
Each chill, reproachful wrath,
When hope is faint and flagging,
And a blight has dropped on faith.

For life is all too short, dear,
 And sorrow is all too great,
 To suffer our slow compassion
 That tarries until too late.
 And it's not the thing you do, dear,
 It's the thing you leave undone,
 Which gives you the bit of heartache
 At the setting of the sun. —Selected.

Pastors and the Mission Work.

The relation that pastors sustain to the mission work of the churches is a topic that needs to be considered seriously in many places. We are not going to charge wholesale dereliction of duty upon pastors generally, as is too frequently done when the failures and shortcomings of churches are under review, as we are fully cognizant of the valuable work done at all times by faithful and conscientious pastors, who are endeavoring to fulfil the demands upon them in regard to missions and every other enterprise connected with the Kingdom of Christ. Our aim is to get pastors of every description, however, to examine more closely into their relations with the great world-wide operations which are intended to bring the glad tidings of salvation within the reach of all mankind. A man is highly honored who bears the title of under-shepherd for Christ and is made the overseer of his flock. He is the leader in that which concerns the immortal destiny of his fellow-men, and to him more than to any other human agency must the world in darkness look for the incoming of light to their benighted souls. He is not expected to go as a missionary, perchance, but he has it in his power to awaken the conviction among God's people that it is their duty to send the gospel to the heathen world.

A great many church members are totally ignorant of their duty in this respect. They need training and instruction, for with too many the mind is a perfect blank concerning the heathen, and they are content to leave the matter alone, while their hearts are untouched by the wretchedness and misery of the unsaved millions. They cannot feel for another's woe, unless the occasion calls for help in a material sense. To relieve bodily wants they would give cheerfully and liberally, but will ease their consciences by contributing nickels and dimes to further the work for which the Saviour of mankind freely gave His own life. Our churches are filled with men and women who are acting in this way. Pastors know this fact better than any other class of men, and many of them are largely responsible for the ignorance and indifference which prevails in our churches concerning the duty of every Christian to send the gospel on its mission of love and mercy to a dying world. Once a year is not enough to break the crust of ignorance and sweep away the habitual indifference controlling the lives and conduct of such Christians. Constant instruction from the pulpit, coupled with personal appeals to the unthinking and the reluctant, will be needed in many instances to awaken the conviction that they are really concerned in the work of missions.

We believe that there is needed an intense and wide-spread awakening among the pastors as to the real condition of their people, and with the beginning of the new year, it is an appropriate season to urge an investigation of this matter. Is there a pastor in all the land who knows just what every member believes in regard to missions? Such as give freely and intelligently to the various departments of mission work are known, of course,

but these "are few and far between." The majority, in nine-tenths of our churches, do not express themselves with much distinctness, and they are drifting along without any clear convictions on the subject, or else they are secretly cherishing the most heretical views as to their duty. We respectfully submit that the pastors are in duty bound to correct the evil, whether it appears in the one form or the other, if it lies within their power.

Let us commend to the pastors the following extract from an unknown writer, which puts the question strongly as to their relation to missions, and gives most excellent reason for their taking the lead in this work:

"We are persuaded, and recent intimate contact with the churches confirm the impression, that what is now imperatively needed is *that every pastor shall regard himself as the representative of missions in his own congregation*; shall take pains to inform himself of the wants of the world-wide field; shall familiarize himself with the history and biography of missions, and instruct, arouse and educate his own people on the subject. The pastor is the natural organ of sympathetic connection between the Boards and the church. His advocacy costs nothing but a little sympathetic labor. His flock will hear and follow his voice while they will flee from strangers. His appeals impress his own people as unselfish, unofficial and genuine, while they may sometimes think the official representative is perfunctory, and, like other specialists, prone to over-estimate the comparative importance of his own work.

"After no little observation we are prepared to affirm that no outside appeals, however powerful, can accomplish a tithe of the lasting influence of a pastor who is full of intelligent zeal for missions, and that in every case where a local church is found to be a leader in missionary activity and liberality such a pastor is now or has been at its head. Give the church such men to instruct and inspire its members, and there will be an end of debts and deficiencies in the Boards; missionary secretaries will be left to do their proper work, to act as the channels of communication between the churches and the mission fields, while the pastors themselves shall become a grand body of home secretaries, supplying the channels of communication between the churches and the Boards."

The ideal church of the future will never need an appeal from a missionary secretary, but will furnish its full quota under the inspiring leadership of an ideal pastor.—*Baptist Courier*.

A Pentecostal Day in Ongole.

REV. PHILIP M. JOHNSON.

By the grace of God it is my privilege to report good news from Ongole. Dec. 14 was the day of the Ongole quarterly meeting, and we had an unusually large attendance. Hundreds of anxious souls came seeking food for growth in grace and in the knowledge of Him of whom they had heard as their great Deliverer. As usual, Dr. Clough gave them an earnest and eminently helpful sermon, after which the sacred emblems were taken in commemoration of the death of their newly-embraced Saviour.

How thrilling a sight to see the hundreds so recently from idolatry now rejoicing in a living Saviour! But still they come—still they seek the healing Fountain. The greater part of the afternoon was spent in the examination of those asking baptism. At five minutes to five Dr. Clough entered the water and began baptizing, while the multitude around stood waiting the sacred or-

dinance of his hands. In one hour and fifteen minutes Dr. Clough baptized two hundred and nine; then the native preachers took up the work and baptized, in turn, those who had been converted under their immediate work, or in their respective fields. At seven o'clock the last of three hundred and fifty-two was baptized:

Thus closed a day of great rejoicing for the work of the Lord in the Ongole field. On the following morning the Lord's Supper was administered for the special benefit of the newly baptized. It having been learned that large numbers back in the villages were anxious for baptism, Dr. Clough decided on an adjourned quarterly meeting to be held two weeks hence. In the meantime the preachers were to go to the several villages and arrange for all who could to come to Ongole. This was done and Saturday evening, Dec. 27th, long before night, the eager, anxious throng began pouring into the mission compound. Sunday morning it was soon found that the chapel would not accommodate one-third of the people, for they came by the thousands.

The meeting was then arranged under lovely the shade trees just west of Dr. Clough's bungalow, and the steps of his veranda were used for the pulpit. Between three and four thousand sat closely crowded together, forming a semi-circle in front of the steps where stood their beloved leader, Dr. Clough, ready to give to their hungry souls the nourishment of the Word. His text was a most appropriate one for the occasion. Hundreds of the men, women, and children before him had come, wending their weary way on foot through the sand and sun, from villages fifty to seventy miles distant. Then how deeply must have moved upon their hearts the words of the compassionate Lord, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of Me, for I am meek and lowly in heart, and ye shall find rest unto your souls. For My yoke is easy, and my burden is light."

From these words Dr. Clough addressed this vast concourse of Tolugus for one hour and twelve minutes, during which time not one moved from his position or scarcely took his eyes of the speaker. All paid the most profound attention and seemed wholly absorbed in the glory of the discourse, as Dr. Clough portrayed to them the great love and tender care of Him who gave this invitation. Following the sermon, and from half past nine to one, about fifty preachers and teachers were busy in hearing the evidence of those who came for baptism.

Now begins to dawn upon us the magnitude of the harvest. At twenty minutes past one the entire throng gathered around the baptistery. There, as we beheld the multitude of candidates for baptism, a deep sense of gratitude and a thanksgiving prayer went up from our hearts, rejoicing that God had truly heard the prayers and accepted the offerings of His people, and answered them with an abundant saving of India's hosts from the hopeless shadows of heathendom.

The native preachers began the work, and continued, two baptizing at the same time, for three hours and five fifteen minutes, baptizing one thousand and sixty-five. Dr. Clough and the writer then entered the water and proceed to baptize the remaining six hundred and six, completing the work at a quarter to six, and making the total number baptized in four hours and twenty-five minutes, sixteen hundred and seventy-one. This makes the grand total for the quarter two thousand and twenty three.

Thus, we feel, closed one of the greatest days in the history of missions, and it will be remembered by the posterity of those whose prayers, tears, and sacrifices brought

about these happy results, long after they themselves have gone to their blessed rest with Jesus.

Many urgent appeals were sent in from those who could not come, asking for some one to come and tell them more about Jesus. All this lays upon our hearts and hands the burden of an ever-widening work, and it seems that we are wholly inadequate to the task. Dr. Clough, whose labors God has so abundantly blessed, has more than he is able to do, and I have not the language yet, but the power of God is manifest among the people, and we rejoice at the outlook.

We are praying for the abiding presence of the Lord to give us strength for the work and His unerring direction in all we do. We shall trust all to His gracious care, and feel safe in His keeping, for we know that the name of Jesus must be honored among the nations, and that all the kingdoms of this world shall become the kingdoms of our Lord and of His anointed. *Rep. Miss. Mag.*

Missionary Scrap Books

Sometime ago I was reading about the success of a missionary album as a means of interesting a girls' sewing class for missions, when other things had failed. It seemed to me that such a thing might add interest to some of our Mission Bands, so I give this suggestion.

Let the leader of a Band procure a scrap-album. Show it to the children and ask if any member of the Band can bring one missionary picture to see if it would be suitable to paste in it. If any one could give a photograph of a living missionary it would probably be the most valuable picture in the book. The children might be allowed to ask for pictures from their companions, parents or friends, and be taught that any little thing they do to help on the Lord's work, must be done from the heart, must be willing work to be acceptable in His sight. In cases of lack of interest or interested friends, the leader could help these children, by suggesting Christian friends from whom they might get a picture, by asking politely for it. Instruct the children not to cut off the titles of the pictures, and to bring any reading that belongs to them, to see if it would be useful. There are some friends of the children who have old papers that have not seen the light for years, with pictures of foreign scenery, illustrations of customs, tiny scraps of reading, pictures of missionaries, mission boats, mission houses, etc., that would do good service, and if their friends will now put on their missionary spectacles, they will be sure to see where such would be useful. These scraps should be placed together in the book according to the countries to which they belong. Then the Home Mission scraps should be together. If preferred, a place can be kept for letters from missionaries, and another for compositions by members of the Band which have been approved and other items of interest. The book should be made by the leaders, or some competent person, and brought to the meetings occasionally to report progress, and keep up interest by showing it round, and allowing the children to read something from it. If at the end of a year there is enough in it, and it should seem advisable, it could be shown at a public entertainment of the Band. And still its work is not done. There are many new Bands starting wanting help and information, and if the children have enjoyed this work of collecting scraps, and have seen them all till they know every one, what a happy Band they will be when the day comes to give away their scrap-book to another Band, that they may enjoy it too.

These suggestions mean work for leaders, work for boys, work for girls; they also mean interest in missions. Where the boys and girls have separate Bands, they may require separate scrap-books.

And now I would like to turn for a minute from the Band scrap-book (or, as the sewing club called it, "Our missionary album") to speak of another kind. I saw one that was made by a very young lady on purpose to lend to Mission Bands. It was a school exercise book, and she had arranged the different nations in different parts, and had chosen simple interesting scraps for it, and it has been used by a Band. This was on a small scale, and so I mention it that other young ladies or gentlemen (and perhaps older persons), who are longing to do something for missions, and don't know what, may see if he or she have, or can get, the material necessary for such a book, and start something of this kind with heartiness and perseverance.

M. A. L.

THE WORK ABROAD.

[We should like to give our readers the whole of our missionaries' appeal, "The Missionary Needs of the Telugu People," but space will not allow, so we give it as condensed in the *Canadian Baptist*.—Ed.]

A "Statement of Needs."

Our missionaries in India are in downright earnest. If the Baptist Christians of Canada fail to do their whole duty for the evangelization of the Telugus, the guilt will not lie at the door of the faithful laborers in that far land. They are constantly striving not only to persuade the heathen people amongst whom they labor to accept the Christ whom they preach, but also to arouse their brethren in Canada to a deeper and keener sense of their solemn responsibilities in the matter. We have now before us three important papers which make us wish that our columns were much wider or more numerous than they are. Two of these, "The Missionary Need on Our Telugu Field," prepared by a committee appointed by the Missionary Conference, a year ago, and "World Conquest, as Enjoined by the Commission," by J. R. S., are in neat pamphlet form. The third is Bro. Liffammo's paper on the Missionary Conference, read at the late annual meeting. We were waiting for an opportunity to publish each in full, but a card received from Bro. Stillwell after our issue form was ready for the press, specially requesting the publication of the "Statement of Needs," in this number, in order that the brethren may be in possession of the facts before the day of prayer for Foreign Missions, has led us to change our plan. It being impossible to publish the whole pamphlet in this issue, we shall give as much space as we can command to a synopsis of its contents, to the exclusion of other editorial matter, rather than delay its publication to a later date.

The "Statement" has evidently been prepared with great care and pains by the Committee, Messrs. Stillwell, Sanford and Garside, and was received and published by the Conference. It commences with a reiteration of the fact that

THE GROUND PRINCIPLE

is all aggressive Christian work is the Will of our Lord and Saviour as expressed in His last command. Two things are contained in this command:

First, the mission field is the world, and Christians are under obligation to make provision for meeting the needs of every nation, people, and language. Their plans must embrace the whole field. That field being so extensive and the laborers so few, these few cannot afford to run foul of one another's attempts. All must work in unison. And it is found that unity in action is attained and most easily pro-

served by apportioning, to the various forces in the field, particular districts. It has pleased God to pre-empt for us the land of the Telugus. For, besides ourselves, there are none who are making provision to give the Word of Life to these people. This, then, in our obedience to our Lord's last command, is our sufficient reason for occupying this particular region.

Secondly, the strength, nature, and equipment of the evangelizing force, and the mode of conducting the work, are likewise determined by the terms of the Commission. The work is clearly delineated and comprehensively stated. It is summed up in making disciples, baptizing them, and teaching them to observe all the things commanded. As full a provision is to be made for the after instruction as for the disciple-making. This then, being clearly understood, we shall be in a position to ascertain what forces we may need for the speedy evangelization of the people for whom we have, in the course of God's providence, become responsible.

Then follow

II. A SURVEY OF THE FIELD.

A careful enumeration of the various districts and populations which are unoccupied by other denominations or missions, and left, in God's providence, to be evangelized by Canada gives the following results:

On the Akidu field, there is a population of 200,000.

On the Cocanada field there is a total population of 470,000 in 400 villages and a territory of nearly 1,200 square miles in extent.

On the Tuni field there is a total population of 25,000 in 300 villages and a territory of 600 square miles.

On the Yelamanchili field there is a total population of 250,900 in 325 villages and a territory of 700 square miles.

On the Bimpitampam field there is a population of 105,000 in 113 villages and a territory of 211 square miles.

On the Vizianagram field there is a total population of 245,000 in 455 villages and a territory of 830 square miles.

On the Bobbili field there is a total population of 260,000 in 400 villages and a territory of 575 square miles.

And lastly, on the great Chicacole field there is a total population of 1,050,000 souls in 3,210 villages and a territory of 3,850 square miles.

Summing up these results we get an actual need as expressed in a population of 3,100,000, dwelling in nearly 6,000 villages and towns, and peopling an extent of 9,240 square miles. These figures are taken from the Government Census Report of 1881, and as there has been an increase in the population during the last decade, we must believe that these millions actually exist. "Considering the forces in active work and the forces preparing for work, these figures are truly appalling—more than three millions dwelling in nearly 6,000 towns and villages dependent upon us for the Word of Life! No others are making provision to give them the gospel. *Their unappreciated need and Christ's Commission bind this heavy responsibility upon us.*"

III. LIST OF THE PEOPLE.

Here the most vivid descriptions, and the strongest expressions are nerveless in comparison with the reality.

On the Cocanada field, which hitherto has been supposed to have been occupied by a single missionary, and that missionary at times in charge of a second and even a third field, there are nearly half a million people congregating in 400 villages. And what is the real state of the people in this field? Although it is sixteen years since our first missionary landed at Cocanada, the town—and we are minimizing no man's work—the town stands almost as whole and intact in its attitude of heathenism as ever. No break yet; no glimmering light. Its forty thousand people still grope in darkness, and its streets still teem with throngs of unsaved souls. It knows no Sabbath; knows no Christ; knows no glad-some old, old story, no exultant song of redemption. There is no thrill of heaven-born hope; no throbbing of new born life; no stirring among its forty thousand sleepers—all is still, op-

pressive, suffocating. Spiritual night, deep and forbidding, broods over the place, wrapping everything in its sombre folds.

And those forty thousand are somewhat better off than the vast unweaned multitude, more than ten times this number, scattered over the field. For among these a missionary dwells, while a zenana lady, with her assistants, is doing something for the place, visiting one in every four-score houses, whereas over the field the missionary makes but flying tours, while villages upon villages never see him, hear about him, nor about his assistants. Unrescued, unwarned, those thousands perish. Such distress is indescribable, inconceivable, and yet it prevails all over the field. Some at times is to be made at alleviation very shortly by a division of the field; but after the division is made there will still remain three—hundred—thousand—souls to the Cocanada missionary, and the same distress will continue to multiply and aggravate itself.

And what of Tuui? Is it aught better in that region? Save the villages along the great highway, and those lining here and there a road leading into the country, the same distress prevails: the villages are unvisited, and the people without the Gospel. To be as definite as this great indefinite need will allow, possibly one-half of the villages of the 100,000 people nearest Tuui are in a measure worked, while the nearest hem alone of the great Gongolda region teeming with a second 100,000 is but touched.

And, in the parts worked, the effort put forth for the evangelization of the people—and we remember the earnest toil and tears of him who died, and of them who now fill his place—the effort put forth is so slight in comparison with the pressing need as to be comparatively resultless. In Tuui, with a population of 6,500, not more than a score of saved ones have been gathered out, while not more than four times that number have been rescued from the two hundred and twenty five thousand perishing on the field.

As we pass on, we enter, if possible, a more pressing need still. Our newest field, Yelamanchili, has a population of two hundred and fifty thousand, one missionary, one assistant, and four Christians. Look at this picture, Anakapali, a town of 15,000 people, is situated on the trunk road, twenty miles from Vizagapatam. In this town, at a great festival, whither 20,000 people come to do heathen worship after the manner of their ancestors, our missionary came also to tell of Him who died for men. About him seethed the great multitude, haughty Brahmans in their pride, merchants intent on trade, priests for gain, devotees wild with the frenzy of the festival, infidels with mockery of scorn, men mad with drink, their dancing, revelling, filling the air with discordant sound; screeching instruments, deafening toms; many idling, gaping; many ignorant, debased; others indifferent; others ready to browbeat; others filled with hate—a great seething mass, bewildering, maddening, soul disheartening. In the centre of the mighty multitude, jostled this way and that, pushed about, stood the missionary, and as he looked over the sea of faces, strange, un sympathetic, and often hostile, a great feeling of loneliness swept over him. For he stood in the centre of a region and in the midst of a people in which there was not one who could sympathize with him. He was all alone. Away to the west forty miles, to the south twenty miles, to the east forty miles, and to the north, how far, God only know—in that great region he and his few companions were the only ones who knew Christ. The multitude pressed them on every side, heaving, surging, breaking in every direction, rolling now this way, now that, people, hundreds, thousands, sweeping on on every hand; encompassing them—but they were alone. Alone!

And so the story goes on, the facts given with reference to other parts of the field, Bimlipatam, Vizianagram, Bobbili and, above all, Chicacole, with its four hundred and fifty thousand people altogether without the Gospel, being but a repetition of the dark, dark picture. The missionaries, however, stay their description for a moment to call to mind the conquests already made by the Gospel, and the display of His power to which they have been eye-witnesses. They

remember with gratitude and hope such facts as that on the Akidu field more than 1700 Telugus have turned from their idols to serve the true and living God; on the Cocanada field more than 500 Telugus; and on the Tuui field four score more; while on every one of the Bimlipatam, Vizianagram, Bobbili and Chicacole fields converts have been won through the Gospel of the Son of God. And while they write there comes to them with greetings, from Ongole, the cheering telegram: sixteen hundred and seventy-one baptized yesterday.

The appeal next proceeds to show what is so obvious that it scarcely needs to be shown, viz., that

IV. THE PRESENT MISSIONARY FORCE IS INADEQUATE TO MEET THE NEED

Here we must content ourselves with two illustrations they give:

On the Cocanada field there are as many people as there are in the whole of Nova Scotia, and when it is divided, that part remaining to the Cocanada missionary will still have a population nearly equaling that of New Brunswick. Tuui has nearly twice as many people as there are in the whole of Prince Edward Island, while Vizianagram exceeds the Tuui population by 60,000, and Chicacole has as many people as there are in New Brunswick, Nova Scotia, and Prince Edward Island together.

Again, Ontario has not more than two thirds of the population on our Telugu field. At one stroke disband every church, level every edifice for worship, blot out all knowledge of Christ, confuse all moral distinctions, bind the people hand and foot by indissoluble fetters of caste, sink them twenty centuries deep in idolatry; then imagine that eight missionaries, with as many lady missionaries, come into Ontario, thus reduced to a state of moral death and spiritual death, to reclaim the mighty waste. Let them be men who speak another tongue, men from a far distant region, where climatic conditions, social customs, modes of life and thought, are totally different. Imagine these eight missionaries, coming into our regions with a new message to proclaim and a strange religion to propagate. Imagine them, with large purposes, meeting together, and apportioning the country among themselves, planting one at Chatham, another in London, a third at Collingwood, a fourth in Hamilton, two more in Toronto, another in Kingston, while still another explores the country as far as Ottawa, and there builds his station. Imagine them struggling with the language, acquainting themselves with our strange modes of life and thought, suffering from our inclement climate, working at building, preaching, translating books, teaching the people to read, and each one making converts of a few of the poor and more degraded of the people near his station. The ladies visit a few houses, and the others preach in the streets, along the wayside, or wherever they can get a hearing. What could they accomplish? Something, certainly, but in comparison with the need, what?

Want of space compels us to dismiss with a word

V. WHAT WE ASK

"We ask one missionary to every 50,000 of the people. After what we have already said, it will not be thought that this is an over-estimate. Nevertheless, we have so accustomed ourselves to large numbers that elucidation is necessary." The elucidation is ample, but the thoughts of each will readily supply it to a considerable extent.

Finally we have

VI. AN IMMEDIATE AND DEFINITE ADVANCE CURED

Not a definite advance, for, to meet the present distress, there must be intelligent and definite thought, plan and action. The warfare before us is to be waged like any other warfare. It calls for the same promptness and clear-sighted policy. As wise strategists we must see to it that we possess ourselves of the commanding and central points. All such we must proceed forthwith to occupy with forces adequate to the reduction of the surrounding country.

After carefully surveying the whole land and indicating the strategic centres, the result reached is, "eight stations occupied, twenty-four awaiting occupancy."

Our space limits compel us to conclude with the following summary, and without the final impassioned appeal.

To conclude, then, this summary of facts: though there are 3,000,000 heathen on our Telugu field; though no others are making provision to give them the gospel, though we have pledged ourselves repeatedly to relieve their distress, though we have counted ourselves their debtors and been in the field sixteen years—*three-fourths of the land remains unoccupied and three-fourths of the people without any hope of hearing of Christ*

Let there be no misunderstanding here. Let no one disregard these facts, thinking them overdrawn. Let no one think that, though the present force be not reinforced four-fold and that speedily, still, in some way, through strained and superhuman effort the relieving force will compass the need. This will not and cannot be. We have pushed out the line of supplied need; we have strained the estimate to its utmost limit; we have left no possible margin for hope; we have pressed to the extremest verge—and beyond prevail *unrelieved distress and hopeless death.*

A Question.

It was at the close of a long day's work in a large town, when a bright-eyed little widow stepped out from the group of listeners surrounding the missionary and her helper.

"May I ask one question, mother?" she said

"Yes, certainly," was the reply.

"You have a home somewhere far away—a long, long journey from here?"

"Yes."

"And you have a father and mother?"

"Yes."

"And sisters and brothers?"

"Yes."

"And you have left them all to tell to us these words? Surely they must be true words. You wouldn't come so far with an empty message, I know. Now tell me, mother, if we, having listened to you, forsake the religion of our fathers and our idols, and accept this new religion, and believe in this Jesus Christ, our sins will be removed far from us, and eternal life, heaven will be ours?"

"Yes, that is just it."

"And if we having heard, refuse to believe, we lose all?"

"Yes, all."

"But, mother, what about those who have heard? You have been here three days, you have seen me early and late, but you haven't seen nearly all the people yet; what of those to whom you have not told the message?"

What a question! what a very solemn question that should stir to its deepest depths the soul of every Christian woman, for it is written, "Whosoever shall call upon the name of the Lord shall be saved. How then shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard?"

F. M. S.

Malikimhammadapuram,
February 14th, 1891.

THE WORK AT HOME.

News from the Circles.

DEAR LINK,—In thinking the other day of the great need of more money for the Lord's work; how urgent that work is; how the time is hastening on to the return of our King and how doors are being opened in answer to prayer, all over heathen lands, faster than we can send messengers to them, the question suggested itself: Why can we not send the message faster? Because we are holding back the Lord's money to use for self, forgetting His words: "The silver and gold are Mine." Only entrusted to us, to use for His work. Surely we are not all awake to our responsibility in this matter. I do thank God that I am getting more awake to it than I have been in the wasted years gone by, and although my resources are limited, my prayer is that I may be made willing to use all I can for His work, and to help those to carry His message who count it a joy to spend and be spent in His service. As to ways for raising money to swell our treasury, there are differences of opinion, and we should be careful about engaging in any undertaking that to some may seem wrong. But one plan that seems worthy of suggestion and could not be said to go against any one's conscience is this, that every Circle should start an extra cent-a-week Band. The extra cent-a-day bands are working splendidly where started, in the States. But many of us may perhaps feel that we could not manage the extra cent daily, but surely we all could manage an extra one a week. We have, I think, over 200 Circles in Quebec and Ontario, and surely the membership of these 200 odd, might be calculated as a thousand. If every one of these 1000 would give one cent extra a week, just see how much more our free-will offering to the Lord would be, \$520! If the Boards think well of this plan, will these not urge its adoption on the Circles. Some who are not members of a Circle, might like to contribute their mite also, in this way. "Freely ye have received, freely give." R. T.

Feb. 25th, 1891.

PETERBORO.—The annual meeting of the W. B. M. Circle was held in the Baptist Church, March 3rd, at 3.30 p.m. In connection with the meeting a thank-offering service was held. On invitation, several members of Circles in the town, of other denominations, also from sister Circles in the county, met with us. Envelopes containing the offerings, with texts of Scripture, were put on plates at the door. The Secretary's report of work for the year shows an increase in both Home and Foreign Missions. Several meetings of special interest have been held during the past year. Our afternoon meeting was made very pleasant and profitable. Kindly greetings were received from members of other Circles; and papers were read by Miss Roberts and Miss McDonald, on Foreign Missions. A paper on Woman's Work, by Mrs. McKee. At the close of the meeting tea was served. An evening meeting was held at 7.30. After singing a hymn the thank-offering texts were read by two members of the Circle, which took the place of the regular Scripture reading. Miss Anderson, of Lindsay, gave an interesting talk on Grande Ligne. This was followed by a paper on Home Missions, by Miss Aldridge, which brought our meeting to a close. The collection amounted to \$22.34, equally divided between Home and Foreign Missions.

M. A. NICHOLL,
Secretary.

April 1st has been set apart as a day of special prayer for our Telugu Mission. We trust that it will be generally observed.

ST. CATHARINES, QUEEN ST. CHURCH.—The ladies of our Mission Circle held a special thank-offering service in behalf of Foreign Missions, Thursday afternoon, Feb. 20th. The chair was occupied by the President, Mrs. Gibson. The meeting was opened by singing, reading of the scriptures and prayer; then followed an interesting programme, consisting of solos, and readings, all partaking of a missionary character. During the service the envelopes containing the contributions and texts of Scripture were collected, the envelopes opened, the texts read by two of the sisters, and the offering counted, which amounted to \$12 10. The reading of the texts was interspersed with singing and prayer. All present felt that it was a blessed service, for we felt the Master's presence. Our monthly meetings are interesting and the attendance is increasing. We hope to see many more interested in this work before the year closes.

OWEN SOUND—We have a membership of twenty in our Mission Band. The following is what we have been doing toward the cause of missions \$10 to Home Missions; \$25 for education of M. Chinnia Cassie in Cocanada. We also gave \$20, being half the amount required to furnish a room at Grand Ligue. This is merely for the year 1890.

BELLE GILSON, Sec.

New Circles.

GUELPH, 2ND CHURCH. A Mission Band was organized March 15th. It was called the "Do Without Mission Band." Officers—Pres., Miss Mills; Vice-Pres., Miss Matheson; Sec., Miss Rainsforth; Treas., Frank Daniels. A RAINSFORTH, Sec.

TARA—A Circle was organized September, 1890, by Mrs. Fraser, of Owen Sound; with a membership of five which has increased to nine. Pres., Miss M. B. Wilson; Vice-Pres., Miss M. Sinehlor, Sec., Miss J. Broadfoot; Cor. Sec., Naomi Parsons. Treas., Mrs. J. Broadfoot. NAOMI PARSONS

TARA.—A Mission Band was organized in January, with thirteen members which have increased to twenty two. Officers—Pres., Miss M. B. Wilson; 1st Vice-Pres., Miss Jennie Broadfoot; 2nd Vice-Pres., Minnie Ross; Rec.-Sec., Patrie Kough; Cor. Sec., Huston Young; Treas., Wilford Thomlinson. Subscrib. Kate Anderson. We will be thankful to every person that will send us some mission readings, recitations or dialogues, as we are very much in need of such things. HUSTON YOUNG, Cor. Sec.

TORONTO Mission Band organized at Birch Avenue Mission, Toronto, March 14th. Officers—President, Bessie Newman; Vice-President, Annie Henderson; Secretary and Treasurer, Flossie White.

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

Receipts from Jan. 23rd, to March 2nd, 1891

Dominionville, \$4; Clarence, M. B., \$5.80; Kingston, \$6; Atmore, \$6; Athens, \$2; W. Winchester, M. B., \$8; Hawkebury, \$4; Carleton Place, \$5; Rockland, \$15; Harlem, \$6; First Baptist Church, Montreal, \$7.95; First Baptist S. School, Montreal, \$25; Algonquin, \$20; Osnabrock, Willing Workers, \$15; Olivet, \$17; Grenville, M. B., \$6; Pottou, \$2; Plum Hollow, \$5; Ottawa Circle, \$22; Ottawa, Cheerful Gleaners, \$17; Chantry, \$5. \$202.75.

MARY A. SMITH, Treas.

524 St. Lawrence St., Montreal.

WOMAN'S BAPTIST FOREIGN MISSIONARY SOCIETY OF ONTARIO.

Receipts from Feb. 18th, to March 17th, 1891, inclusive.

Toronto (Dovercourt Road) M. C., Thank offering, \$9; Westover M. C., \$16; Caltou M. B., \$10; Misses McDonald and Andrews (extra payment for Gulla Andrew), \$3; St. George M. C., \$4; Hartford M. B., for Paluavarti Daniel, \$14; Clinton S. S. special collection last Sunday of 1890, 25 cts.; a friend to missions, 25 cts.; Clinton M. B., 41 cts.; Toronto (Walmer Road) M. C., \$9.07; Thank offering, \$12.55; total \$21.62; Port Hope M. C. Thank offering, \$28.50; Toronto (Jarvis St.) M. C., additional Thank offering, 50 cts.; A Thank offering from the Circles of London, \$24.23; Chdtenham M. C., \$7.30, special, \$13.37, total, \$20.67; Glanmis M. B., \$1.74 for Vera Mary; Bethel M. C., \$3; Norwood M. C., \$1.95; Hamilton (Wentworth St.), M. B., \$9.75; Quebec M. C. per General Treasurer, \$25 for the support of Prakaam; St. Catharines (Lyman St.) Young Women's Missionary Society, \$7, for Hannah, a Bible-woman; Boston M. C., \$2, completing life membership fee for Mrs. Ezra Parney; Peterboro M. C., \$15.55; Wolverton M. C., \$9.70; 2nd Markham M. C., \$7; Hillsburgh M. C., \$3, Thank offering \$6, total, \$9; Malahide and Bayham M. C., \$5; Whitby M. B., \$8.50, for Sumpara Lydia; Toronto (Parliament St.) M. C., \$11.35; Norwich M. C., \$3; Waterford M. C., \$12; St. Mary's M. C., \$2.67; London (Adelaide St.) Young Ladies' M. C., \$9; Junor M. B., \$3, to support a Cocanada girl; Toronto (Bloor St.) M. C., \$38.91; Ingersoll M. B., \$16, to be divided between Paren Jacob and Mary Tholun (Chinnia), St. Catharines (Queen St.) M. C., \$11, Thank offering, \$13, total, \$24; Burch M. C., \$10; Scotland M. C., \$8; total, \$382.55.

VIOLET ELLIOT, Treas.

109 Pembroke St., Toronto.

YOUNG PEOPLE'S DEPARTMENT.

Invited out to Dinner

It was in a strange country, for as I stepped off my veranda it was to follow a large turbaned black fellow carrying a lantern, who carefully held it low to show each step of the way through the darkness, for there might be what I— a cobra in the path. Looking up I saw such bright stars in such a deep blue sky with a little three days old moon almost right over head, a very cradle in the sky—just like this—, while here and there straight, tall and stately stood the palm tree like a guardsman in the land, branchless and silent but for the rustling, like heavy brown paper in a breeze, of the six or eight great leaves that crown its top and seem from below to be a large feather duster sent up to sweep the skies.

But it is after seven already and dinner will be waiting, so I step quickly after the lantern, for the carrier never turns his head but keeps straight on. I see a pretty little house before me, two of its rooms are lighted, the pillars of its veranda are low, so I stoop to enter and then walk to one of the open doors, where my hostess meets me. O no—but where ten or twelve little hostesses, some sitting on mats upon the floor with deep shining brass plates heaped up before them, others standing awaiting their guests arrival, are gathered. My place is ready, mat to sit on, plate of rice upon it, the curry in another dish so little and round, and a brass cup of water. "Now sit down all of you," says an old lady who seems to be keeping them all in order. "Say the prayer, Condama," she says again to one of the little women; but Condama, like many another young lady of the same age just getting into long dresses, whose hair is sometimes coiled up and

sometimes hanging down, declines; so another little woman who either has not reached or just passed that very stylish age asks a nice little blessing and we begin. I draw the plate of rice a little nearer, empty the round dish of curry over it, and then look about me. O yes, I see; so in goes my fingers. But what is this? Some little bits of sweet potato. O I like sweet potatoes; so I lift a bit up along with some of the rice there seems to be something hot in it. But here are some beans, I'll try them; but I must not forget the rice, for there is so much rice if I don't take some every time I shall never get it all done. O but these beans are hot too! Let me see what there is else—here is a tiny fish, fish are such tasty things, and fish and rice must just be lovely—so hot! Here I look up to find all the little women smiling, and at me. "Take your five fingers to it," says one little woman. "Make a little of the curry and the rice into a ball like this," said another of the little women, putting her fingers into her own deep brass plate and then lifting to her mouth such a nice round hard ball. It seemed so easily managed I did the same, but my ball all went to pieces and some fell back into the plate before I could catch it. "You will need practice," said one very little woman, and I think she was right. But by this time my lips were burning, for you see everything in that curry was so hot, so I just said, "I have had plenty, thank you," then a brass dish was brought and I took the little brass cup of water and poured it over my hands and dried them on my pocket handkerchief. By this time all the little women had made and eaten so many of those round balls that their plates were quite empty, so each one lifted her brass cup, drank a little and poured the rest over her hands into the empty plate, which she then rose and washed and put against the wall at one side of the room.

"Now," said the old lady, "sweep up the crumbs." So one little woman said "where is the broom?" and another said "I don't know." Then one said "there it is right behind Parana, in the corner," and out came the broom, a bunch of grasses tied at one end, and a brisk little maid swept up the crumbs. Then the Bible and hymn book were brought and one among the little women gave out a hymn and we all sang, then she read part of a chapter and we all listened: the room was not very light for it had such a funny little lamp, a twisted rag lying in a small clay saucer of oil, one end leaning upon the edge lighted; of course the light had to be brought very near that the little reader might see, so it was taken off from the window sill and held by the littlest one of all, who kept it burning so brightly by showing the rag up into the flame that in about four minutes it needed another which was all ready and had only to be dropped into the oil. After prayer we sang another hymn, at the end of which all the little women said "salaam" to each other and to their guest.

As it was now late and they still had some work to do, it was time to go. They came out upon the veranda to say good night, and as some among them were very small indeed it seemed only proper to give them a kiss, but the big little women did not like this at all, and said they wanted one too, then the old woman shouted and a light began to come from a larger house a little higher up, and soon the large turbaned black fellow came and took me home.

But I have forgotten something—all these little women who had invited me to dinner were little brown women, and they talked so strangely, just like a little brook running over stones, that does not seem to have any words but is just telling its whole story at once. But I think perhaps if we sat by the brook long enough we might find out all it was saying.

MAGGIE GARRIDE.

A White-haired Hero.

At a missionary meeting in Ottawa last month, there were three maps of India in the room. Ladies were there from all the different churches to tell of their missions in that land.

Baptist missions were asked for first, and the stories of William Carey and Adoniram Judson, were told. Then the map of our Telugu mission was shown, and a short history of work among that people was given. But I wanted to tell the boys and girls who read the LINK a true story told us one of the ladies from the Methodist church.

Early in this century a good man named Thomas Coke, longed to go to India, that he might tell the heathen about Jesus. But he knew that his people would not be willing to have him go to that far-off land. Then the Government in India was opposed to any plan for making the Hindus Christians. The Methodist church at home felt itself too poor to begin such a great work. At that time Mr. Coke himself was nearly seventy years old. One day he said "India cleaves to my heart." He told the people that he wanted no salary for he had money enough of his own. At last he learned that the Island of Ceylon, just south of India, would be glad to have missionaries. So he determined to go there. Then his friends said "You are too old for such a long journey. Let somebody else go. We need you at home." But his answer was, "I am now dead to England, and alive to India. I would rather be set on its coast without a friend or any comforts than stay at home." At last the Irish Conference of Methodist ministers said they would accept him as their missionary, and several of the young ministers said they would go with him. So in 1813, the year Judson began his work in Burnah, Dr. Coke presented himself and his little band of missionaries before the great British Conference for their approval. Many were greatly opposed to the whole plan, and a long debate took place. It was not finished that day, and Coke, in great distress, went home to his lodging and spent the whole night lying on the floor crying out to the Lord about it. The next morning at the Conference Coke made a thrilling speech that none who were present could forget. His offer was accepted at last and he was given power to go to Ceylon, and take seven men with him. They were soon ready for the long voyage. Every power of Coke's soul seemed alive to the work. His farwell sermons were as seed that fell upon good ground and great was the harvest.

During his last sermon in England, he said "It is of little consequence whether we go home to Heaven from our native land, from the trackless ocean, or the shores of Ceylon." After a stormy voyage of nearly twenty weeks, they reached the Indian ocean. Almost to his desired haven, and the work to which he had been eagerly looking forward for many years. But God's thoughts are not as our thoughts. One night the angel-messenger came to the cabin of Dr. Coke, and carried his soul away to rest with God. No sound or struggle had been heard, and a peaceful smile was on his lifeless lips, when his companions found him the next morning. With heavy hearts the little band left his body in the great ocean, until the day when the sea shall give up its dead. But the cause he loved did not die. When the people at home heard the sad news, they were aroused to still greater zeal and soon afterwards the Wesleyan Missionary Society, with its complete system of Board of Management, Auxiliaries, and monthly meetings was organized. So by his death, this white-haired hero did more for the cause of missions than he could have done

by his life, and many successful missionaries dated their first desire for this work, their first call to supply the great need from the time they heard that he was gone.

Faithful in prayer to God, earnest in pleading with his brethren, full of hope for God's work in India. Dr. Thomas Coke's memory will long be dear to the people who called him brother.

May this story make us all more in earnest in our work for missions.

SISTER BELLE

Letter from India.

Dear Children, Shall I tell you something about our India stores or shops? There is a certain place on the corner of two streets in Midnapore, where I sometimes go to trade, that you would perhaps like to hear about. On one side of the street is a variety shop. The first thing noticed here are the long strings hanging from the front of the low roof, strings of bright braid of various colors, chiefly red, also strings of bright glass and wooden beads. These strings of braid and of beads the children buy to wear around their waists. There are also little silver and brass chains for the same purpose. The strings of braid the little girls often braid into their hair. Every little Indian girl wishes to have her hair done up, and when it is not long enough, or when she wants it to look especially nice, she puts in this braid with it. She thinks it looks better so, but you and I would not agree with her. Here are also slates, pencils, thread, buttons, needles, and little clay and porcelain images. The children use some of these images to worship and some of them to play with.

On the opposite side of the street, which is here none too wide for a single garry or carriage, is a candy store. These sweetmeats would probably please you better than the things in the variety store. Many of the candies you would not think candy at all, but I will call them so for want of a better name. The owner of the shop sits cross-legged in the midst of his wares. There is a fire on the floor close beside him where a man is frying cakes. Another man is busy rolling them out on a little board near by. There are big brass plates filled with pretty white balls and cakes of sugar, sugar and coconut, or rice and sugar; also lumps of rock candy, parched rice, and many kinds of fried cakes. There is also plenty of fresh curd made of sweet milk. After adding a little salt this is very good.

The boy weighs out the sweetmeats in a balance consisting of two basket-work plates hung to the ends of a bamboo stick by a fine rope. Then he puts them into a little dish made of fresh green leaves, pinned together with little sticks, of which a supply is kept on hand. This is not sufficient. He has a little cover, also made of leaves, which he pins over it to keep the dust out. This makes a very neat little package, and when filled with some of those candies would make any little Indian boy or girl happy. *Missionary Helper*

Mabel's Pennies.

The Belleville Mission Band will long remember and miss one of its youngest members, little Mabel Nurse, who has gone home to live with Jesus. She died Dec. 22nd, 1890, aged three years and six months. Although so young she came regularly to the "Band," and her baby

voice and broken baby talk was very sweet in the hymns and verses she would recite for us. Mabel loved the Saviour, and tried to serve Him. She has left behind her many sad hearts in her home, in the Sunday school and Mission Band, yet we cannot but rejoice in the thought that Mabel is safe; "Safe in the arms of Jesus." Safe from what? From sin, from care, sorrow and suffering, all will be unknown in heaven, where little Mabel is. She is infinitely better off than we. Mabel left the contents of her bank for the Band. At our last meeting it was opened by the Secretary, and found to contain \$2.76. She had saved it herself, doing without the candies so dear to little ones, and she had earned some herself, helping mother. Oh, readers does this not teach you and me to sacrifice self, to "do without" so others can be blessed? How many lessons we can learn from the children. Truly "a little child shall lead them." The following verses were also in Mabel's bank.

THE CHILDREN'S PENNIES

Here the pennies dropping,

Listen while they fall.

Every one for Jesus,

He will get them all.

Dropping, dropping ever,

From each little hand,

Tis our gift to Jesus,

From His little band.

W. B. M. U.

Edited by Miss A. E. Johnstone

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

PRAYER SUGGESTION FOR APRIL. For the workers at Bimlipatam. That a mighty outpouring of the Holy Spirit may be vouchsafed them at once, and that as we pray we may expect the blessing.

Come, labor on!

Who dares stand idle on the harvest plain,

While all around him waves the golden grain.

And every servant hears the Master say,

"Go, work to day!"

SOME LESSONS WHICH CONVERTS FROM HEATHENISM MAY TEACH US

A converted Chinaman on our Pacific coast sold him self as a coolie in New Guinea for the sake of working among his own countrymen. Before he died he was the means of the conversion of two hundred of his countrymen.

Miss Brown says that when the people in Kobe, Japan, were suffering great want, several starving to death, the students of the Kobe Girls' school, for three weeks, ate nothing for breakfast but rice and pickles, that they might save something to give to poor people. Nearly \$10 was saved in that way. *Missionary Echo*.

It is said that the Christians in Ceylon have four methods of giving for the support of the Gospel. 1st, the tithes of their earnings, 2nd, the offering of trees—the setting apart by each family of a coconut tree, the produce of which they sacredly devote to benevolent

purposes; 3rd, the offering of labor—devoting a certain amount of time to work in the interest of the church; 4th, they reserve a handful of rice from each day's meal. — *Missionary Review*.

In China, a man after seeking rest of soul for long, was found of Christ. Rejoicing in Him, he immediately set to work, and interested a dozen people in the Gospel, these afterwards formed a native church. This man was greatly used of God, and three or four village churches exist to-day, the fruit of his labors. — *Missionary Review*.

The following paper on "Caste Girls' Schools" was read by Mrs. Churchill at the Quinquennial Conference lately held in India, and is printed here at the request of one of the missionaries of the Ontario Board. At Mrs. Churchill's own desire, we omit the first part of her paper, which gives in detail the origin and number of these schools.

From all that can be learned, these schools were first established in our Maritime Missions in 1877, at Bimlipatanam. At the present time there are in our three missions, eight caste girls' schools in successful operation. One on the Bobbili field, numbering 65; two in Madras, with 180 pupils; three on the Ongole field, numbering 232; one at Bapmitti; one at Narsarajetta, with 43 pupils. These eight schools, numbering about 600 caste girls, who are daily being taught Bible truths.

Do any ask why I favor *caste girls' schools*? We establish *caste girls' schools* to get *caste girls* into our mission schools. *Caste* is here and we cannot get rid of it by ignoring it, or by trying to crush it out, and unless *caste girls' schools* are established, *caste girls* will stay outside our mission schools, and our Christian influence to a very large extent.

When we find the women of India in such a low state in regard to education, not one in three hundred being able to read, I feel that our influence as Christian women from a land where woman's high position is what it is, because of Christianity and education, should always be on the side of female education, and this for all the women of this land.

But educating the intellects of the women, without giving them moral and spiritual training along with it, is often only putting an extra power in their hand to delude themselves. We know what class of women in India are always anxious to learn to read and write, and hence so much objection to female education in the minds of so many Hindus. But if girls can be taught the morality of the Bible, while their minds are being expanded by education, this objection would be removed. However, I do not look upon these schools only as a means of expanding mind, and teaching morality. I look upon them as *one of the means of evangelizing India*. If I believe in *zenana work*, or visiting *caste women* in their streets or homes, or doing anything for the salvation of the *caste people*, I must believe in *Caste Girls' Schools* too, to the extent of time and means a missionary lady has at her disposal for this work.

We know it is the mothers of India who teach the idolatry of this country to a very great extent. It is the mother who teaches her children how to worship the idols, and trains them in this day by day. So we want to get these little girls into our mission schools, and teach them of the *true God* and how He must be worshipped, and how they can find salvation, while their minds are *tender and impressible*, and when they become mothers they cannot teach this idolatry to their children as their mothers taught it to them. And why should we expect the blessing of God and the influence of the Holy Spirit

to attend the *Word* as read and preached to people in their homes, or on the streets, and not expect the same when it is taught to our pupils in *Caste Girls' Schools*? These get a far more intelligent knowledge of the Bible, and of the way of salvation, by being taught it regularly and daily, than the others, and God's power—in their hearts, can change *them* just as easily, surely, before they get steeped and hardened in idolatry and sin.

Let us work for this, dear sisters, pray for it, and expect it.

But some may say, *Caste* is a very great hindrance to the gospel, and do not *caste schools* foster, encourage, and strengthen *caste*? I answer no, not as far as my experience goes, but mission *caste schools* have the opposite effect. My Christian woman teaches in the school, and our Christian children walk to and from school, sit beside, play with, and recite in the same classes, with the *caste children*, and they seem to know no difference, but show much respect and affection for each of them. And when we go into their streets to talk to their people, they do not stand off at a distance, or pull their clothes away, if we approach, and shrink from us lest we should touch and defile them, as children do who have never been to the school; thus gradually the *caste* feeling of pollution from our touch disappears.

By having a *caste girls' school*, I have fifty or sixty girls gathered every day, where a part of the time is spent in the study of the Bible, learning Christian hymns, and in prayer. Then, by having my day school, I have a Sunday school of intelligent pupils too. And when I gather my twenty-one little girls around me Sunday mornings, who have learned to read by my having a *caste girls' school*, and have them intelligently read the Word of God, and listen to its elucidation, and hear them repeat verses and chapters of that Word committed to memory, or even hear the little ones in the other classes—some at the age of five years repeating the whole of the Ten Commandments without a mistake, I cannot help blessing God for putting it into my heart to establish a *Caste Girls' School* in Bobbili, and helping me to persevere in maintaining it, amidst much opposition, and this not all from the heathen.

Then, when I go to our Friday evening school prayer meeting, and hear so many youthful voices joining in the hymns of praise, which would never have been heard in this exercise but for my school, and hear some of these *caste girls*, as they kneel before the Lord, call Him their Heavenly Father, and ask for new hearts for themselves and their schoolmates, and for their parents too, that they shall believe in Jesus and be saved from their sins and eternal punishment, I forget the trials by the way, thank God and take courage.

There are many of my former pupils married, and I meet them here and there as I go into the different streets, and they always give me a welcome, and understand, O so much better than the other women, what I and my Bible women tell them, about God and Jesus Christ. Then the children who are attending or have attended the school, how differently they behave when I come into their street. They will come together, sit down or stand quietly by, listening to what is said and understanding it too. They often join us in singing a hymn, while the children in other *caste streets*, who have never been to school, merely stare at us awhile, then go to playing again, or quarrelling among themselves, making a noise and keeping their mothers also from hearing. The mothers, too, of our school children listen well as a rule. The interest we show in their children is a bond between them and us. True, we have not seen many of

these children come out and put on Christ by baptism. But how many from the zenanas visited, or how many women whom we have visited in their streets, and told them again and again of the love of Christ, from hearts full of desire for their conversion, or how many from the non-caste streets either, or how many from among the thousands and thousands of caste men, to whom the missionaries have preached the *Word*, in all these years, have come out publicly and acknowledged Christ in baptism? I do not think we need to be more discouraged in the one work than in the other.

It is not my idea that a missionary's wife or lady missionary should give all her time to caste girls' schools. With this she can do a great deal of other work, in zenanas, in visiting and teaching women in their streets. A school gives a good opportunity for morning work, and the other for afternoons, as I have proved it for many years, when I was strong and had not too many home duties, to go out twice a day.

In two of our schools, pupils have become teachers, and are now teaching the infant standards. In the Kapatam school a Brahmin widow having passed the 4th standard, was put to teaching by Dr. Clough, and continues at it notwithstanding the opposition of her people. In Bobbili, the girl is Telugu caste and passed the 5th standard last February. Her mother being poor and a widow consented to her teaching, and she too perseveres in it, amid the abuse of her relatives and caste people. She I believe is truly converted. Every Friday evening at our prayer meeting, she is the first to respond when I ask two to pray after opening the meeting. She has told me twice that she desires to be baptized, but the Lord has not opened the way for it yet, we believe He will. We have reason to hope that her father was brought to trust in Christ by her example, and by hearing her read the *Word* of God in her home. When he was dying he confessed before them all that he believed in Jesus, and wished his wife and the other members of his family to be taught as this girl had been. Her mother, too, now seems greatly changed and listens very attentively to us, when we read and pray with her. We are earnestly asking God that she may be truly converted and have strength to give up caste, and follow Christ with her daughter.

I believe we have now some children before the throne from our school at Bobbili. These died saying they believed in the Lord Jesus, whom they would never have known as the children's Saviour, but for our Caste Girls' School.

One day when our little boy was tenting with us, he asked me for some rice to plant in the garden he was making in the sand just inside the tent door. I said, we are going away to-morrow, then who will take care of your garden? "O," he said, "God will look after the seeds I sow, and make them grow." These words of my darling boy come to me often in connection with my sowing the seed of the *Word*, whether in talking to the women who visit my home "to see," or in street work among caste or non-caste women, whether in zenana work or in my Caste Girls' School. "God will look after the seeds I sow, and make them grow." For our promise (in Isaiah lv. 11) is sure: My *Word* shall not return unto me void, but it shall accomplish that which I please, and prosper in the thing whereunto I sent it.

A card from Miss Gray is dated Chicacole, where she was helping Miss Wright prepare for the home coming. She says, "What a shock it was when I heard the doctor's decision. Miss Wright feels very badly about it, but

hopes, as we all do, that a year at home will restore her so that she will be able to return."

Nova Scotia and New Brunswick have as far as possible a secretary for each county, whose work it is to look after the interests of the Aid Societies: visit them, and organize new ones. She reports the work to the Provincial Secretary of her province, and thus the work is carried on more systematically than it otherwise would be. We give below a list of our County Secretaries. If this catches the eye of some sister whose county is not represented, perhaps she will be led to give herself to the work.

NEW BRUNSWICK.

Westmoreland—Mrs. W. Estabrooks.
 Albert—Mrs. John Lewis.
 Kings—Mrs. T. A. Blackadar.
 Carleton—Miss Fisher.
 Victoria—Miss A. L. Manzer
 St. John—Mrs. John March and Mrs. Murtell.

NOVA SCOTIA.

Annapolis Co.—Mrs. J. Eaton.
 Cumberland—Mrs. Christie and Mrs. J. Hatfield.
 Queen's—Mrs. Burnaby
 Hants—Mrs. Nalder.
 Lunenburg—Miss Vienotte
 Shelburne—Mrs. Harlowe
 Colchester—Mrs. P. R. Foster
 King's—Mrs. David Freeman.
 Digby—Mrs. C. C. Burgess

We are grieved that Mrs. Freeman has felt it necessary, on account of Mr. Freeman's illness, to resign. She has done grand work. Who will take her place?

FROM THE AID SOCIETIES.

Bridgetown writes. Our year ends this month with a membership of thirty-five. Our meetings are very interesting, though so many of our members, living out of town, are unable to be always present. Our President being absent, Mrs. T. M. Young presided, who, after the opening exercises, spoke encouragingly of our mission work, and the great necessity for earnest workers. A paper was circulated in the Society for the Spring Hill sufferers, and the sum of \$10 raised. We were cheered by two new members.

MRS. B. D. NEILY, Sec'y.

Mrs. Steadman says. We organized here at Mill Village, Queen's Co., a year ago last June. Since then we have met nearly every month. Our Society is composed largely of young girls and boys, and we find it difficult to raise a large sum. Last year we raised \$36. I feel very anxious to keep up the interest. We have in these meetings a missionary school for the young of our denomination. The interest manifested is surprising; with some it has never flagged since the beginning. As I see them bearing their part in these meetings, I ask myself: What are they fitting themselves for? Perhaps God is preparing some of them to carry His message to the heathen.

A new Society was organized in Oxford, Cum. Co., Feb. 19th, with nine members, and a good outlook for the future. President, Mrs. E. C. Corey. Mrs. J. C. McCormick, Secretary.

At Weston, a branch of the Berwick Church, a Society was organized last month. Mrs. Isaac Shaw, President, Miss Maude Skinner, Secretary.

Feb. 12. An Aid Society was organized at Wallace Bridge, Cum. Co., with twelve members. President, Mrs. Catharine Woodland; Secretary, Miss F. E. Purdy. Most of the members have ordered the LINK.

ONSLow, COL. Co.—*My Dear Miss Johnstone*.—Acting upon your suggestion in this month's LINK I will give some idea of what we, in the West Onslow Society are doing, in order to raise extra money. For several years the sisters have had in their hands what is called a Life-Membership Fund. When this fund reached as high as \$25, a life-member of the Union has been made. A little more than two years ago we resolved to make a life-member every year, which we felt sure would require persevering effort. In 1889 we were enabled to carry out our resolution—also in 1890. This year up to the present time, we have in hand the required \$25, all but \$2.27. Last year the greater part of our money was raised from an autograph quilt. This year our extra efforts have been pleasant and profitable in many ways, other than financially. Last month and this month, a change was made in the order of exercises in our monthly meetings. Tea was provided by the sisters, and partaken of by themselves, their husbands and a few friends, whose sympathy we have in our work. It was our privilege to have our pastor and deacons with us, whose words of sympathy and encouragement were very helpful to us. At one of the meetings a sketch of the history of this society from its organization, was read. The raising of this fund does not seem to detract in the least from the regular funds, instead of their being a decrease, we note, with much thankfulness that the money raised is increasing year after year. Our Mission Band is working on. The number to engage in this work is small, but the few are faithful and true. MRS. W. W. BROWN.

WESTON. A meeting was held in Weston, February 11th, at Mrs. J. W. Skinner, for the purpose of organizing a Woman's Missionary Aid Society, in connection with the 2nd Cornwallis Baptist Church. There were ten sisters present, all of whom readily joined and others sent in their names. We had a very interesting meeting March 11th, and a deep missionary interest was felt among the members both for Foreign and Home Missions, strengthened by our President, Mrs. Isaac Shaw, who has one son now in the field. We were pleased to find at the close of the meeting that our members' names numbered fifteen. Two weeks after the Society was organized we gave a missionary concert and realized \$10.00. We trust with God's help to be able to do some work here for the Master. MAUD SANFORD, Sec.

MILTON, QUEEN'S CO., N. S. A jubilee meeting of the W. M. A. Society was held in the Baptist church on Sabbath evening, Feb. 15th, Mrs. Cook, the President, presided. The meeting was opened by the congregation singing "Praise God from whom all blessings flow," prayer was then offered by Mrs. Burnaby. After singing "To the work, to the work," the scriptures were read and prayers offered by Mrs. E. G. Freeman, and Mrs. Curtis Kempton. Short readings were given by Mrs. Newton Freeman, Emily Freeman, Minnie Cook, Maggie Brown and Josie Ford. A recitation by Miss Carrie Kempton, "Dying and no man careth." An earnest appeal was made to the sisters who stood outside the gates of the Society, by Mrs. Curtis Kempton, and a paper read en-

titled "Christ and Woman," by Mrs. L. H. Burnaby, which with vocal and instrumental music, made up an attractive programme, which was highly appreciated by the large number present.

ST. STEPHEN, N. B.—The Aid Society in connection with the church in this border town was organized June, 1885, with a membership of twenty-three. Our present membership is thirty-one. The interest seems to be increasing. Mrs. J. B. Robinson has been our faithful President since the Society's organization. Thirty-eight ladies of the congregation are holding mite boxes, the contents of which are to be emptied into the Home Mission treasury. One of our sisters, who went from us last fall, to make her home in British Columbia, left behind her as a token of her interest in mission work, \$22. It is but right to state that this money was the reward of honest toil. It meant love and sacrifice. The Society purposes holding a public service at its annual meeting in June next. MRS. W. C. GOUCHER, Cor.-Sec.

EVERY DAY A LITTLE. - Every day a little knowledge. One fact in a day. How small one fact! Only one! Ten years passed by. Three thousand six hundred and fifty facts are not a small thing. Every day a little self-denial. The thing that is difficult to to-day will be an easy thing to do three hundred and sixty-five days hence, if each day it shall have been repeated. What power of self-mastery shall he enjoy who seeks every day to practice the grace he prays for! Every day a little happiness. We live for the good of others if our living be in any sense true living. It is not in great deeds of kindness only that the blessing is found. In "little deeds of kindness," repeated every day, we find true happiness. At home, at school, in the street, at the neighbor's house, in the playground, we shall find opportunity every day for usefulness. -Selected.

ADDRESSES OF PRESIDENTS, SECRETARIES AND TREASURERS.

Of Ontario: Pres., Mrs. W. D. Booker, Hamilton; Sec., Miss Buchan, 165 Bloor St. East, Toronto; Treas., Miss Violet Elliot, 109 Pembroke St., Toronto; Sec. for Bands, Miss Hattie West, 61 Huntley St., Toronto.
 Of Quebec Province: Pres., Mrs. T. J. Claxton, 461 Upper St. Urbain St., Montreal; Sec., Mrs. Bentley; Cor. Sec., Miss Nannie E. Green, 478 St. Urbain St., Mont.; Treas., Mrs. F. B. Smith, 622 St. Lawrence St., Montreal; Sec. of Mission Bands, Mrs. J. C. Radford, 10 Park Ave., Montreal
 Lower Provinces. Pres., Mrs. J. W. Manning, 26 Roble St., Halifax, N. S.; Sec., Mrs. John March, St. John, N. B.; Treas., Mrs. Botsford Smith, Amherst, 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.

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

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

The Canadian Missionary Link.

PUBLISHED MONTHLY AT TORONTO.

Communications, Orders and Remittances to be sent to Mrs. Mary A. Newman, 118 Yorkville Avenue, Toronto.

Subscribers will find the dates when their subscriptions expire on the printed address labels of their papers.

Subscription 25c. per annum, strictly in advance.

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