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The Canadian Missionary Link

CANADA,

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

INDIA.

Vol. 9, No. 5] "The Gentiles shall come to Thy light, and kings to the brightness of Thy rising."—Is. lx. 3. [JAN., 1887.

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MISS FRITH'S ILLNESS.—We grieve to learn that Miss Frith's health is not yet restored. The last news that has reached us is that she is improving slowly, but is still very feeble, and that she has been sent to Bangalore, where she can enjoy a more wholesome atmosphere. We trust that she is greatly improved by this time, and that she will soon be permitted to resume the work to which she has consecrated her life. Miss Hatch was not sent out any too soon, and we should even now be looking forward to sending out another helper into this needy field.

THE LONE STAR JUBILEE.—We are indebted to Mr. Craig for a copy of a book containing a full account of the proceedings of the conference held in Nellore last February. The volume contains all the papers and accurate reports of all the discussions of this memorable meeting. We notice papers by most of our missionaries, and most of them also figure prominently in the discussions. We hope hereafter to copy some of these valuable articles for the benefit of our readers. It is a pity that a work of such value should be so restricted in its circulation. So far as we are aware no arrangements have been made for its sale in this country. It was probably printed at the expense of the missionaries, and circulated by them among their special friends and the more prominent home workers.

REPORT OF THE W. B. M. U. OF THE MARITIME PROVINCES.

Our sisters by the sea have shown commendable enterprise in publishing a complete report of their work at home and abroad in a neat pamphlet. A condensed report has already appeared in the LINK, but we feel sure that many of our workers in Ontario, Quebec and Manitoba would be glad to see this full exhibit of the successful work of this Society. We are not authorized to offer copies of it, but we feel sure that Mrs. S. J. Manning, of Halifax, N.S., would be willing to send copies to those specially interested in case she has any left. From this report we copy, in the present number, Mrs. Archibald's paper. From this paper it will be seen

that while Zenana work is limited on the Telugu field, village work by women is greatly needed and is unlimited.

PASTORS AND MISSIONS.—We have great pleasure in laying before our readers a most interesting paper by Dr. Welton on "The Relation of Pastors to Missions." This address was read before the Fyfe Missionary Society of Toronto Baptist College, on the monthly missionary day in December. The members of the Society were so impressed with the timeliness and the value of the article, that by a unanimous vote the author was requested to furnish a copy to the Editor of the LINK, and the Editor of the LINK was requested to publish it, and to send a marked copy of the paper containing the article, to every Baptist pastor in the Dominion. This last involves, of course, considerable expense; but we cheerfully comply with the request, in the hope that the good accomplished will abundantly compensate us. Many of those to whom marked copies are sent are, doubtless, already regular readers of the paper; but the special copies will, we trust, receive the special attention that the Fyfe Missionary Society had in view in making the request referred to. We know that a very large proportion of our pastors are already thoroughly interested in missions, and furnish all the help and encouragement that can be expected. We fear that many of them are doing little or nothing in the way of forwarding the work, and that a few are even hindering it, directly or indirectly. May those who are already doing their duty be encouraged by the article, and stimulated to still greater exertions for Christ and Missions, and may those who are not doing their duty be aroused by Dr. Welton's earnest words to take the position of leaders in this glorious work. Dr. Welton's article is not limited in its application to Foreign Mission work, but applies to mission work in general. One thing more, we trust that those of our pastors into whose families the LINK does not already regularly go will become subscribers, and will take an interest in extending the circulation of the little paper. While it is conducted by the Women's Societies, and is chiefly supported by women, we are endeavoring to make it worthy of the attention of every friend of Missions.

Take the World for Jesus.

Friends of God! rejoice and sing,
Take the world for Jesus!
Shout! be glad! the Lord is King!
Take the world for Jesus!
Soon shall heathen temples fall,
Christ be owned as Lord of all;
Hear you not Jehovah's call?
Take the world for Jesus!

Sin's dark reign shall soon be o'er;
Take the world for Jesus!
Death shall triumph never more;
Take the world for Jesus!
Lo! He rose who once was dead,
All His foes are captive led,
Far and near the tidings spread,
Take the world for Jesus!

Magnify the Saviour's name;
Take the world for Jesus!
God's great love to man proclaim;
Take the world for Jesus!
Day shall break, and night shall end,
Shouts of praise to heaven ascend,
Countless Alleluias blend;
Take the world for Jesus!

Bid all unbelief be gone;
Take the world for Jesus!
See! God's ark is moving on;
Take the world for Jesus!
How can ransomed souls delay?
Forward! while 'tis called to-day,
Shining legions lead the way;
Take the world for Jesus!

Error cannot always last;
Take the world for Jesus!
Superstition's day is past;
Take the world for Jesus!
Truth can always stand the test,
Christ can make the nations blest,
Christ alone gives peace and rest;
Take the world for Jesus!

Duty's path at length is clear;
Take the world for Jesus!
Cast aside each thought of fear;
Take the world for Jesus!
Make the Saviour's glories known,
Bring the nations near His throne,
He can save and He alone
Take the world for Jesus!

All your deeds are known above;
Take the world for Jesus!
Armed with prayer and fired with love,
Take the world for Jesus!
Nought can God's own Word withstand;
Girded, strengthened by His hand
Plant the cross in every land;
Take the world for Jesus!

Rev. J. Clark.

The Relation of the Pastor to Missions.

BY PROF. D. M. WELTON, D.D.

In dealing with this subject I shall not attempt anything like exhaustive treatment, but content myself with a few statements which may serve as a basis for subsequent discussion. As the term pastor suggests the correlative term

flock, the framers of this subject probably had in mind the Pastor's relation to missions in connection with his flock, and so I shall now consider it.

The question then arises: How shall the Pastor transfuse the missionary spirit into those whom he touches by his pastoral ministrations and successfully lead them into the love and practice of missionary work? In other words: How shall he make the church "over whom the Holy Spirit has made him overseer," in every respect, a model missionary church? This is the question to which it will be the aim of this paper to furnish an answer.

And here, preliminarily let me say, that no church is worthy of the name that is not missionary in its character, missionary in its aims, missionary in its efforts. The church is God's instrumentality for the conversion of the world—his instrumentality for giving the Gospel to the world. It is no more true that God has purposed to subjugate the nations to his righteous rule, than that he has proposed to do so through the gospel in the hands of his church. The church is "the light of the world"—such, at least, is the divine intention. Set upon the hill-tops of the world—the world's most conspicuous, most beautiful object, it is to radiate the light of heaven, and to dispel the world's darkness. In so far only as the church accomplishes this object, does it answer the divine purpose concerning it. The missionary spirit in the heart of its members, and blossoming out in prayer, and giving, and self-denying endeavour that souls at home and abroad may be brought to Christ, is its mightiest credential for the divinity of its mission—its mightiest proof of a right to exist. Where these are wanting, the church has really forfeited all this right, and must be pronounced a failure.

It is doubtful if churches should be considered anything more than a failure—they do not certainly realize the divine ideal—whose zeal and effort are expended entirely on themselves, or for their own edification and comfort. As if indeed, edification and comfort—true spiritual edification and comfort could come in this way. As if this method does not conflict with the very spirit and genius of the gospel. As if it is not a primary, fundamental law in the kingdom of Jesus Christ, that believers are to be blessed—are to receive the highest blessing, through working for the spiritual good of others. It is the very nature of true religion that the more of it its possessors give away, the more they have left for themselves; while they who try to keep and use it for themselves only, finally lose it altogether. Receiving through giving, being blessed through becoming a blessing, finding our life by losing it—this is Christ's law for the individual Christian and for the individual church: this is heaven's own philosophy.

It should yet seem that this law is virtually ignored by scores and hundreds of churches. To these two things they seem to be willingly blind: first, that the great Commission has been addressed to them, that it is their duty, to the extent of their ability, to carry it out; and the second, that in this way their own spiritual growth and prosperity will be most largely and permanently secured. But the pastor must hold correct views on these points. He must clearly see what is God's revealed purpose and method for establishing his kingdom in the souls of men and in the world, and must work in harmony therewith, if he would develop the missionary spirit among the people of his charge, and make them a truly missionary people.

Coming now more directly to my subject, let me begin by saying: 1. That the pastor who would enkindle his Church with missionary zeal and make it a model missionary church, must himself have the true missionary spirit. He cannot impart to others what he has not himself. He will not be able to move his hearers with truths which have not stirred his own soul. They will be slow to believe truths which he preaches as though he hardly believed them himself. If missionary themes are kept in the background, or only incidentally alluded to in his preaching, they will naturally conclude them to be not very important—at least, that he does not think them very important, and if he does not, why should they? It is not of the nature of water to rise higher than its

source. The missionary life of the church can hardly be expected to reach a higher level than it has attained in the past. Its strength and how and elevation will depend very much on the impulse and illustration it receives from him. The pastor will naturally impress his own spirit on those to whom he ministers; they will readily take the stamp of him whom they have accepted as their guide and example in spiritual things. If the missionary spirit be strong and manifest in him, it will flow to them, and they will be ready to respond to his appeals; but if he be lacking in him, it will be strange indeed if they exhibit much concern in this regard. And just here have we not the true explanation of the indifference which characterizes many churches in this matter? Is it not directly traceable to the indifference of their pastors? to the fact that they have never properly put the subject of missions before their people, nor duly urged their claims upon them? We know how some pastors have been wont to deal with appeals from the different missionary boards. They have probably kept them from the knowledge of their churches, without giving them the opportunity of considering them, or they have introduced them in a way that has killed their force. They have said, perchance, "Well, brethren, here is another of these appeals—another circular asking for a collection. We have a great many calls for money. We should remember, however, that charity begins at home. Besides there is a balance yet due on the pastor's salary, which it might be well to provide for before raising money for other and outside purposes." And so, there and then, the appeal dies. Just as if it might not be expected that a church would be behind with the pastor's salary, whom the pastor should treat in this way! Just as if, in truth, a pastor deserved to have his salary paid regularly, or paid at all, whose pastoral duties are discharged in this way! Just think of a man, taking charge of a Christian church, with apparently no higher object than hereby simply to obtain his bread and butter. What a caricature of the true pastor! of the true ambassador of Jesus Christ!

2. But recently, not only must the pastor have the missionary spirit in himself if he would impart it to his church, but in order to the highest results—in order that the church may be and become in the truest and best sense missionary in its character, he must have a definite conception of the condition of things in the church which answers to this description; he must know what the high results mean, and must clearly discern the path by which alone they can be reached. In other words, he must carry in his mind a correct ideal of the true missionary church, and of the best way of making it such. No man, whatever his calling, ever gets beyond his ideal. To no man is progress any longer possible, after his ideal has been reached. If every man, therefore, who would accomplish anything, an ideal is necessary, for without it, he works at random, and consequently ineffectually. His strength is dissipated—does not gather itself up, and make itself felt along one line of action, and terminate in one issue. Aimless endeavor is ever fruitless endeavor.

But not only is an ideal necessary, it must be of the right kind. As men naturally strive to realize their ideal, hence the importance of having it as nearly perfect as possible. In a certain sense it should be unattainable, that it may thus lure to higher and yet higher endeavor, while yet a point shall never be reached where further endeavor is needless.

Now what is true of men in general touching the necessity of ideals and their inspiring influence on human action, is true of the pastor in particular in his relation to his flock. If he would achieve the grandest results for those to whom he ministers, and through them, for the world, he must distinctly discern the end to be aimed at and the best means of attaining it; his eye must steadily view the splendid ideal which he has proposed to himself, and the best energies of his life must be given to its realization.

It might not be easy to name all the characteristics of the model missionary church, but if the pastor's ideal of the same be perfect, there is one characteristic which it will not include; it will not be a church that looks upon itself as an end, instead of only a means to an end. This is lamentably

true of too many churches. They work only for themselves, they care only for themselves, they exist only for themselves. For the conversion of a perishing world, they seem to feel very little concern. They do not seem to think that the great commission has been addressed to them, that they are in any way responsible for its being carried out. They do indeed sometimes exhibit some anxiety for the conversion of sinners, but it is chiefly that their own church may be strengthened and kept alive. As to the conversion of outside sinners—sinners in the spiritually destitute places of these home lands, or in far off India or Africa—what is that to them! The great primary purpose for which churches should regard themselves as existing, namely, the evangelization of the world to God, is thus ignored. In the apostolic time the evangelist went before and planted the church; then the church, in turn, sent forth the evangelist. But in these times many churches, instead of doing aggressive work for Christ, concentrate their efforts upon themselves; they are too busy in training the saints within their own fold, to look after the sinners outside and beyond it. Just as if, as I have already observed, the very best way, or one of the best ways of accomplishing the former, is not by doing the latter. The true pastor will not fail, indeed, to instruct and guide his flock, but he will not make this the sole end of his ministrations, but rather a means to an end beyond. Every Christian church should feel itself particularly charged, in the first place, with the evangelization of the masses among whom it is located, and second, with the evangelization of those whom it can only reach with its prayers and Christian giving. Yet strange to say, in some of our large cities, there are churches calling themselves Christian, that are actually moving away from the masses, and building for themselves houses of worship in which their devotions will not be disturbed by the presence of the poor and homely clad. It is, in fact, a matter of just aghast, that in this way the gulf, in many instances, is being actually widened between the churches and the neglected, ungodly, and degraded multitudes whom it should be their aim and endeavor to save. Mission churches are doing a good work, but they are failing to meet the demands of the whole case. By the low, neglected classes themselves they are apt to be looked upon as the bones which the old barons threw to their dogs. I believe the Christian church will never fully discharge its duty to the poor and despised who are, destitute of the gospel and gospel privileges, until it plants itself among them, and on equal terms, for their salvation.

3. But admitting that the pastor must himself have the missionary spirit and rightly view the work that is to engage his energies, the question arises: How is he to get this spirit and how is he to communicate it to his church? In other words, how is he to become deeply interested in missionary work, and make his church interested in it also? I answer:

(1) First, as regards the pastor. His interest in missions and missionary work may be deepened and strengthened (a) by personal intercourse with the Lord Jesus. He was the first great missionary—the first great foreign missionary, for he came all the way from his glorious throne to this apostate planet; he came from the bosom of the Father—the object of the Father's ineffable delight, to endure spitting, buffeting and death, that he might save lost sinners from death eternal. He was the first great home missionary, for having come to earth, "he went throughout all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of disease and all manner of sickness among the people." He came "to seek and save the lost." He came not to be ministered unto, but to minister, and to give his life a ransom for many. No one can truly learn of Jesus,—can truly drink in his spirit, without being stirred with the missionary impulse. (b) By a baptism of the Holy Spirit. This baptism is needed for the largeness of heart spoken of by Paul in his second letter to the Corinthians, "O ye Corinthians, our mouth is open unto you; our heart is enlarged." This baptism is needed to lift us out of the ruts of our selfishness and lead us into the joy of self-sacrificing service for the spiritual good of others: to make us willing and glad to go anywhere and, if need be, to suffer the bitter

est privations and hardships, if thereby only souls can be won to Christ and his kingdom advanced. If this baptism be upon us we shall look upon the things of others as well as our own. We shall feel like the woman who saw a horse running away with a child, and she ran crying, "stop that horse! stop that horse!" "Why?" asked somebody, "is that your child?" "No," said she, "but it is somebody's child."

In the first chapter of the Acts it is written, "Ye shall receive power after that the Holy Ghost is come upon you; and ye shall be witnesses of me both in Jerusalem, and in all Judea and in Samaria, and unto the uttermost parts of the earth." "The uttermost parts of the earth" was the last expression which fell from the Saviour's lips, the last thought which came into his heart, as he ascended to heaven. And this thought should be in his heart still. (c) By informing himself concerning missions. This will necessitate certain lines of reading. He should first of all read the history of missions in connection with his own denomination. He should then pass to the history of missions in connection with other denominations. He should study the missions of different countries, as Persia, India, Madagascar and the Sandwich Islands, and thus gain a kind of general survey of missions. He would find it helpful to read with a map before him, for history and geography are mutually supplementary, and more easily mastered when taken together. Reliable missionary maps should adorn the walls of the pastor's study, on which, so far at least as his own denomination is concerned, he should be able to locate the different missionary stations, and call up the names of the different missionaries upon them. He should also familiarize himself with missionary biography, and he should so systematize his missionary information, from whatever source gained, as to be able readily to draw from it for illustration in his sermons, and for instruction and inspiration to his hearers. (1) By reflecting upon the prophecies and promises which point to the evangelization of the nations, and by seeking to come into line and sympathy with God's great and glorious purpose as expressed therein. These prophecies and promises readily occur to our minds. I refer to only three of them, and with-out expanding the thoughts they express. The first is that of Daniel: "I saw in the night visions, and, behold, there came with the clouds of heaven one like unto a son of man, and there was given unto him dominion, and glory, and a kingdom, that all the peoples, nations, and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." The second is that of Micah: "In the latter days it shall come to pass, that the mountain of the Lord's house shall be established in the top of the mountains, and it shall be exalted above the hills; and peoples shall flow unto it." The third is that of Hosea: "Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass that, in the place where it was said unto them, Ye are not my people, it shall be said unto them, Ye are the sons of the living God. And the children of Judah and the children of Israel shall be gathered together, and they shall appoint themselves one head, and shall go up from the land: for great shall be the day of Jezreel." This last passage Paul interprets, not of the literal Judah and Israel, not of the Jews as such, but of the Gentiles, the spiritual Judah and Israel who should embrace Christianity in the last days. How grand and inspiring to see the divine purpose unfolding through the ages and reaching its fulfillment "in the dispensation of the fullness of time." It may be doubted if the most regal imagination has yet pictured a glory so fair as that which shall result from the triumphs of the gospel in the last days. (2) By reviewing the history of missions during the last fifty years. In the light of this survey we have reason to believe that in another hundred years, or about the year 2000, the whole world will be thoroughly evangelized. Then the gigantic idolatries of the world will have been overthrown. Then the conflict between labor and capital will have been adjusted. Then whiskey

rings and the abominations of intemperance will be a thing of the past. Then the benign and blessed influence of the religion of Jesus Christ will be everywhere dominant, and they shall not hurt nor destroy in all God's holy mountain.

Having thus become interested in missions, the pastor will be prepared to interest the Church to whom he ministers, and the way has already been hinted at. (a) If his interest has been deepened in missions and missionary work, so will that of the Church in the same way. The pastor will therefore see to it that his people are put in possession of this information. He will give them the privilege of informing themselves, utilizing, for example, the missionary concert for this purpose. Dr. Edward Judson has suggested an excellent plan for this. He says: "I divide the whole world into three divisions, which we successively consider. At one of our missionary concerts we take Asia and Africa, at another Europe, at another America. Now, I have divided up Asia and Africa into ten or twelve different mission fields, and I have assigned one field to each of a number of different persons, and I hold them responsible every month for the tidings from their respective fields. I do the same with Europe and America, and then we have one man whose business it is to be a sort of lookout and give us the missionary intelligence from other denominations. Now, when we get together, the meeting is opened with singing and prayer, and then pointing up to the map, I say, for instance, here is the great country of Japan: is there any intelligence from Japan? And my man will get up and give us what information he has on Japan. Then we take up another country—China, and my man gets up and says something about China. Then we have prayer and sing a rousing hymn, and so we go on from one country to another. In this way we get more material than we want for any one meeting. It enables my people to inform themselves. I can hardly get a word in edgeways." It would be strange indeed if a Church thus trained should not become deeply interested in missions. (b) The pastor will interest his people in missions by inducing them to give. This will be found very effectual. Our hearts naturally go out towards the object to which our money is given. This whole question of giving on the part of churches deserves a thorough going into. Great importance attaches to it. Every pastor, if he is wise, will give it the attention it merits, and he will not fail, in order to the best results, himself to set an example of giving.

Yet other means will occur to the thoughtful pastor of interesting his people in missionary work. For example, he will not fail to give due prominence to the subject of missions in his preaching; he will remember it in his public prayers; and he will see to it that it is not overlooked in the Sunday School. And, lastly, he will be sure to enlist the gentle but mighty agency of the sisters in this behalf. How strange that Christian women should not be asked to share in a work which, both by nature and grace, they are so eminently adapted to! What an absurd and wicked interpretation of the divine word and purpose is that which excludes them from this blessed work? A true rendering of the 11th verse of the 68 Psalm, puts the matter in its true light: "The Lord giveth the word: the women that publish the tidings are a great host."

Christ, the First Missionary.*

Hundreds of years before the advent of Christ, the prophet writing of Him said, "He hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord." And during His earthly life, He Himself speaks once again of the Father having "sent Him into the world,"—so that if the true meaning of the word missionary be, one who is sent, then was Christ our Lord in very truth the first missionary.

*Paper read before the Quarterly Meeting of the Women's Aid Societies of Halifax and Dartmouth.

Just for a little—looking on him as the Sop of Man—let us trace Him in His life work that we may catch something of His missionary spirit. The lesson to be drawn from this aspect of His life need not be mentioned; they appear in every incident. His commission we have seen included "preaching good tidings, proclaiming liberty to the captives, and the opening of the prison to them that were bound." How greatly was all this carried out! He seems ever to have had before Him the fact that for Him there was a precise work to do, that His period for that work had its definite termination, and that therefore "He must work the works of Him that sent Him while it was day"—that the night was coming. Add to this the doing of His Father's will, and we have the key note to that wonderful life.

Notice His implicit confidence in His Father. The work before Him would entail sufferings, but "The Lord God will help Me, therefore have I set my face like a flint." "I know that thou hearest me always." This was enough. One moment the people to whom He was sent ~~wondered~~ at His gracious words—the next they were ready to murder Him; yet never once did He fail or falter, upheld by His Father's presence, His Father's smile. O, for a loving confidence like this; a trust that nothing shakes!

But notice again, His resolute purpose. "This one thing I do"—to seek and save the lost. This was with him an all-absorbing passion, and so it mattered little whether crowds hung on His word; or His audience consisted of only the few. His work was to save, and He labored with the one as with the many. See Him that day at Jacob's well. How much is implied in the words, "Jesus being wearied with His journey, sat *thus* on the well." It was noon-day, a time when even the very flocks rested; but Jesus cannot rest while even one is in wretchedness and sin; and so putting aside His own weariness and thirst, He pleads and labors with the woman, until she is brought to His feet in penitence. Only one soul to talk to, and that a woman, very humble and very repulsive too, yet He speaks not of His condemnation, of the pity and love He had spent upon her. No, He had gained her, and through her would gain others, and this so filled His whole soul that He was satisfied.

Christ seemed to realize that this work needed preparation; or else why do we read "that rising up a great while before day, He went out and departed into a solitary place, and there prayed" Why, after a long day's work does He, after seeing to the comfort of others, depart Himself alone into a mountain to pray. Why, but that He felt the need of direct communion with God; felt, that with "strong crying and tears." He must plead for those He would save. Trace the intention of these hours of prayer, and you will notice that it was always before any great work, or after a specially long and fatiguing day that He sought this retirement with His Father. He not only prayed, but gained power and strength in secret communion.

No thought of self ever hindered Christ's work. On one occasion, He bids His disciples to "come apart into a desert place and rest awhile" and Mark adds this graphic touch: "For there were many coming and going, and they had no leisure so much as to eat." We can imagine the crowd with their sick to be healed, with their endless questions, many of which the great Father knew were asked only out of mere curiosity. An honest, earnest questioner Christ would have gladly hailed, but these must only have added to the weariness. Yet just as He goes to take the needed rest, He has compassion

on the multitude, and regardless of His own comfort and deaf to the entreaties of His disciples—"He spake unto them of the kingdom of God, and healed them that had need of healing." O wondrous life of self-denial, of loving tenderness!

But He goes further. He could not be contented with preaching; could not even be contented with that last crowning act of His life, but during His ministry He sought the lost! "The Son of Man is come to seek." "He looked up, and saw Zachæus." We have but scanty record of any success in His work, yet it needs no great stretch of imagination to picture many other such cases, cases that only He looked for, and sought out sinners like Zachæus from whom others turned away. A general train was a common sight then as now, but He who was always about "His Father's business" who "went about doing good" the Man, Christ Jesus, saw in it a human heart in trouble, and independently of the wondrous miracle, what comfort must have come to that mother in the simple words He uttered, "Weep not," O the tenderness, the loving sympathy wrapped up in them, how the sore heart must have leaped at the very sound of His voice.

But once more we notice how He came into personal contact with those He sought to save or His words expressed love and tenderness, but the touch of His hand far more. Small marvel would it have been if He had done no more than speak. But, "He came near," "He touched," "He laid His hand upon her," the story reads again and again. Was it necessary this personal contact? They were so ignorant, so degraded, so loathsome with disease. He so pure, so far removed from them surely to speak was all that could be expected of Him, but remember, His work was to do His Father's will, and that will was the salvation of souls. Listen to the record once again, "This man receiveth sinners and eateth with them." It made no difference, through the body he might reach the soul; and so, "He laid His hand on every one of them." The sinful, the sick, the doubter, all might come near, might touch Him and feel confident of only tender, loving words. We have looked at but a few of the many characteristics which marked the life of the first great Missionary; but we have seen enough to cease to wonder at the enthusiasm His life beget in His early followers.

Sending them out that through them He might carry on the great work on which His heart was set. He said to them, "As my Father hath sent Me, even so send I you." "My Father sent Me to bind up the broken hearted, to proclaim liberty to the captive, and all this it is yours to do." And is it any wonder that when the first missionaries of the cross went out, that "the people took knowledge of them that they had been with Jesus." They had caught His spirit of self-denial, of loving tenderness, of singleness of purpose, caught it until they counted it all joy to give their all; caught it until one of them looking back over three years of service could say that in all that time he had "ceased not to warn every one night and day with tears."

Shall we, too, catch the inspiration of this wondrous life? He is our elder brother, bone of our bone, and flesh of our flesh, "It behoved Him in all things to be made like unto His brethren." So that we too may come very near, and O let us ponder His life, until we too hear Him saying to us, "As my Father hath sent Me, even so send I you."

A. E. J.

Mrs. Archbald's Paper.

A WORD FOR THE WOMEN ON OUR MISSION FIELDS.

In many of the phases and callings of life we meet with anomatic truths which stand like corner-stones. Upon these other principles are laid, plans assume proportions, and work a more definite aim. In some measure this is true of Mission work also. For instance, throughout the American and Canadian Baptist Missions in the Telugu country some truths have become so self-evident as to be almost universally accepted without controversy. One is, that the people in the large towns are more difficult to reach with the Gospel, than those in the country. Closely allied to this is another, that low caste people are more amenable to the influences of Divine truth than are those of the higher castes. Perhaps we may see some relation between these things and the works of Christ. He, who taught as never man did, said at one time to the rich, "Ye have received your consolation," and again, "To the poor the Gospel is preached." So it almost seems as if the Missionary should know at once where to lay his hand. There is all abounding proof that the country yields more spiritual fruit than the town, and that the low castes furnish more souls for the Master's kingdom than do the higher walks of life. This in no wise proves that we are to pass by the enlightened town and the proud Brahmin in utter silence, for we have the injunction, "To sow beside all waters." But does not all that is best within us demand that for our Master's sake we give the major part of time and strength to those who will the most readily receive Him as their Saviour?

On our three Mission fields there are very few real zenanas, but many high caste women. Yet both town and country throng with women, whom we meet at every turn, whose indifference as to their spiritual welfare has never yet been stirred by a ray of Gospel light. Their caste allows them the most freedom as far as moving about in all directions is concerned, and wherever we look for them there they are, and usually ready to listen. Is there not too much of an idea abroad at home regarding the exclusiveness of the Hindu women among whom we labor? However this may be, the fact remains that the greater part of the Indian sisterhood with which we have to do is largely free to go and come at pleasure.

The greatest need of these women, but wholly unrealized by them, is the pure, simple Gospel. Thousands of them hear it from the lips of the male Missionary, for in the crowds he addresses, women form a fair proportion. But because this is the case, should lady workers be confined to the hard and comparatively unyielding work of the town?

You, my sisters, have acknowledged the claims of God upon you in so far as you have sent representatives to the foreign field. Have you any choice of department of work for them? Do you prefer that they should spend time and strength, where the experience of those who have gone before us teaches that the most fruit is gathered? or will you counsel them to devote themselves to the classes of women and condition of things which self-evident truths affirm produce little for the Heavenly garner? Not that all effort made for the Master is not blessed; but the question before us now is one of results. Will you choose that which shows the richest returns, or that which is the most barren? My sisters, I feel like entreating the Baptist women of the Maritime Provinces for the common country women on our three Missionary fields. These fields are large, densely populated, and the workers few. On them is expended the main strength of

the Missionary; yet as some of us move about over them, we feel as if we only touched here and there the great seething mass of heathenism.

Yet it is from here that we look first for converts. I feel like saying to you, *here* is where your help is most needed. Put the great body of your work, your money, and your prayers here. Get hold of the common women in their homes if you desire the speedy downfall of caste, and the opening of prison doors. Remove the sustenance, and the thing that lives thereby will die a natural death. Home ties frequently keep the Missionary's wife at the station, but they are rarely so onerous as to prevent her giving some time to the station school or the few boarders which may be in the care of the infant mission. Thus the lady Missionary can be left free for direct Gospel work among the women. Is the gathering of heathen children into a school more important than this?

With only one life to live, and our dark browed and darker-hearted sisters going down to eternal night on every side, does it not seem that we should throw ourselves into that part of the work which makes the heaviest and most speedy advances on the kingdom of Satan? May the day soon come when your representatives on the Mission field shall be by you, as far as you are able, thoroughly equipped for work, and with their Bible women go hither and thither through the country, and with their womanly tact and earnest faith assist in giving the Gospel to those who now sit in darkness.

CARRIE H. ARCHIBALD.

Sketches of the Modern Missionary Movement—No. III.

BY MRS. J. C. YULE.

In the year 1705, sixteen years before Egede and his family began their work in Greenland, there had died in Berlin an illustrious Reformer, Philip Jacob Spener, the leader of the Pietist Movement of his day. This man had been used by God for the revival of evangelical Christianity, and for giving that impulse to religious feeling and enterprise, among whose immediate effects was the missionary movement of that period—a movement which, after a century of slow but steady progress, culminated in the glorious era of missionary enthusiasm and effort in which it is our exalted privilege to live.

Among the fruits of Spener's life for Christ, was Nicholas Ludwig, Count Von Zinzendorf, who at the age of six or seven years was privileged to listen to the pious conversation and prayers of that good man when a guest in the house of Zinzendorf's grandmother, the Baroness Von Gersdorf, by whom the child Nicholas was being educated.

The good seed thus sown in the child-heart of the young nobleman sprung up, grew, and bore precious fruit in after years. In 1710, he was sent to Halle where he spent six years under the spiritual and intellectual training of Francke, the great philanthropist and Reformer of the period, during which time his piety was deepened and matured for a life of extraordinary usefulness. In very early manhood he turned away from a life of political preferments which opened temptingly before him, and settled on his estate in Upper Lusatia. It was while here, that he met one day, by one of those seeming accidents in which a great providence is wrapped up, a stranger—a wandering carpenter named Christian David Zinzendorf discovered in this humble man a Christian and a brother; and with an eager sympathetic spirit listened to his story.

He was a member of the old sect of Moravian Brethren—followers of John Huss, who, some three hundred years before, had sealed his testimony for Christ amidst the flames of martyrdom, and whose followers, after long and cruel persecutions, had become well-nigh extinct. Zinzendorf's heart was deeply stirred, and he offered David and such of his friends as could be brought together a settlement on his own estate, which offer was gratefully accepted, and the little colony thus formed became the centre of a great and widely diffused missionary enterprise. The settlement was rapidly increased, not only by the accession of the refugees from Bohemia, but by Christians from nearer regions, who were attracted by the zeal and piety of the Herrnhuters, as they were called. Among these was Count Zinzendorf himself, who not only joined the brotherhood, but devoted the profits of his estate to the propagation of Christianity, and himself to the Christian Ministry.

It was while the early Danish missionaries were laying the foundation for future work in the East, and their contemporaries, Egede and others, in the West, that this Christian nobleman was leaving Germany, Prussia, and Holland with his own earnest Christianity; and building up and strengthening his colony at Herrnhut, of which he was not only the patron but the leader and head.

The spirit he infused into his followers and exemplified in his life of toil and self-denial for Christ, may be inferred from his own strong and fervid utterance.

"Christians," he says, "are God's people, begotten by His Spirit, obedient to Him, enkindled by His fire. To be near the Bridegroom is their very life, His blood is their glory. Before the majesty of the betrothed of God, kingly crowns grow pale; a hut to them becomes a palace. Sufferings, under which heroes would pine, are gladly borne by loving hearts which have grown strong through the cross."

Under the inspiration of such words and the example that accompanied them, it is no wonder that men were fired with a holy enthusiasm to undertake great things for God. In the year 1781 Count Zinzendorf made a journey into Denmark for the purpose of attending the coronation of King Christian VI. Some of the brethren who accompanied him became acquainted with a negro from the West Indies, who had come to Copenhagen with his master, a Danish nobleman, and had there been converted. Fired by the account this man gave of the condition of the negroes of St. Thomas, the Count, on his return to Herrnhut, laid the matter before the brethren, and soon two—Leonard Dober and David Nitschmann, the latter leaving a wife and children behind him, set out with only a half guinea each from the Count, and half-a-dollar each from the church, to carry the Gospel to the negroes of St. Thomas.

In spite of discouragements, rebuffs, and ridicule, these brave men pushed on; and finally succeeded, through the kindness of friends who at last came to their aid, in securing their passage on a Dutch ship bound for the West Indies, and on the 18th of December, 1732, gained their destination. The negroes as soon as they comprehended the purpose of their coming, were overjoyed at the prospect of being taught the way of life, having previously supposed this blessing confined wholly to their masters.

After various changes, and much trial and privation endured by these brave pioneer missionaries, their numbers were recruited, a number of the negroes were converted, and finally the Moravian Mission to the West Indies became an established fact. Thus has the work of this people moved on; and to-day the Moravians have missions in Asia, Africa, South America, the East and

West Indies, Greenland, Labrador, and among the American Indians. And this hallowed enthusiasm has not declined, as it not unfrequently does when so intense at first, but has lived on, working out its blessed results, until at present the Moravian Missions number their converts by tens of thousands, and their missionaries and native helpers at more than seventeen hundred.

Count Zinzendorf was not without persecution; but in spite of it he toiled on, travelling, preaching, and founding colonies of Moravians in Holland, in Esthonia, Livonia, and later in life, during a visit to this continent, that of Bethlehem in Pennsylvania. He closed his life of marvellous activity and usefulness in the year 1760, but the impulse he gave to the cause of missions will not cease to be felt until the kingdoms of the earth and the glory of them shall become the Lord's in reality, as they are yet in promise.

THE WORK ABROAD.

Cocanada.

My Dear Mrs. Newman.—It is a year now since we landed in Cocanada, and as there has been nothing written about the girls in the boarding-school during that time, I presume I had better try to fulfil the promise I made to you before leaving Canada. I have just received the names of those girls who are supported by circles, etc., but as the majority have not yet been taken by anyone, perhaps it would increase the interest if I were to give a short account of each one.

But first it will be necessary to revise the list, as some of the old ones are not in the school now, and their places have been filled by others. The lowest graded class in school is called the 1st, and not the 5th, as given in the old list, and below this there is a class known as the "Outside Class," as their lessons are recited on the veranda. In the old list it is called the 6th. I shall class them along with the 1st. At present the list is as follows:

<i>5th Class.</i>		<i>2nd Class.</i>	
1. Y. Miriam,		24. K. Gnanavati,	
2. A. Ruth,		25. R. Sarah,	
3. A. Rhoda,		26. N. Shantamma,	
4. M. Nancy,		27. S. Leah,	
5. Y. Lizzie,		28. M. Leah,	
		29. M. Karnamma,	
<i>4th Class.</i>		30. D. Lydia,	
6. A. Tamar,		31. P. Keerab,	
7. D. Chinnamma,		32. A. Miriam,	
8. G. Martha,		33. N. Martha,	
9. M. Cassie,			
10. T. Sundramma,		<i>1st Class.</i>	
11. S. Lydia,		34. D. Shantamma,	
		35. P. Amelia,	
<i>3rd Class.</i>		36. S. Ratnavati,	
12. B. Lydia,		37. N. Anna,	
13. P. Subbamma,		38. D. Satyavedam,	
14. C. Hope,		39. K. Rhoda,	
15. A. Elizabeth,		40. V. Miriam,	
16. Y. Deborah,		41. G. Esther,	
17. P. Mary,		42. Y. Mary,	
18. A. Mary,		43. G. Gangamma,	
19. N. Martha,		44. M. Anna,	
20. W. Kuupavati,		45. G. Mary,	
21. Y. Sundramma,		46. A. Ruth,	
22. P. Ruth,		47. S. Venkamma,	
23. P. Miteah,		48. K. Susanna,	

No. 1, on the old list—M. Mary—has not been in the school since I came, having left on account of illness. She was to have been married in August, to Jugganaikulu, who graduated at the Seminary last April, and is now one of the teachers there; but for some reason the wedding was postponed. However, on the 4th of this month, a marriage took place in the Telugu Chapel, in which I know many of the readers of the LINK will be interested. The bride was Lukshamma, who was received into the boarding-school nearly six years ago. When only five years of age she was married to her cousin, who died some three years afterwards, leaving her a little widow of eight. As she was an orphan, her grandmother then took charge of her for a time, after which she went to live with a brother-in-law. He became reduced in circumstances, and sent her to Cocanada, to another brother-in-law. When she arrived here she found that the family had moved away. The sweeper at the Mission House told her to come to the missionary, as he had a number of girls here in a school, and would probably receive her and be as a father to her. And Mr. Timpany did receive her, and did more for her than her own father would have done, inasmuch as he taught her of the true God; and now she is a useful Christian woman.

But I must not forget about the wedding. Just before the time appointed for the ceremony, I sent for her to come over to the Mission House, as I had some pink and white roses for her hair, and then for the first time I saw the handsome kwaka (cloth) that the bridegroom had given her. Her skirt and little short jacket were scarlet, the latter being trimmed with some white lace. At half-past three we went over to the church, and there found the groom patiently waiting for the coming of the bride and minister. First a hymn was sung, then Jonathan led in prayer. Next a portion of the Scripture was read and a short address given, in which Mr. Craig gave them some good advice. After that the ceremony was performed, prayer offered, and a farewell hymn sung, after which the customary brass pot for carrying water was presented to the bride. A Ruth was bridesmaid and looked quite pretty in a pink and white kwaka. After the register had been duly signed, all the school-girls and preachers, and a good many others besides, came over to the Mission House, and when all were seated (the bride and groom on chairs and the others on the floor). Mr. and Mrs. Auvache and Mr. Craig and I distributed plantains (bananas) and guavas, roasted peas and candy to all. Mr. Auvache had a good deal of fun with some small boys, who, by the way, are quite as mischievous as Canadian boys.

There was one unsatisfactory thing about it, and that was that she married out of our mission, and thus we lose one whom Miss Frith thought would make a good Bible woman. The groom was Naraidu, a widower with three children, and a teacher in the Narsapur Mission. At the time Lukshamma entered the school, he was one of the teachers here, and in February, of 1881, Mr. Timpany baptized him.

K. Rachel (14), whose home is in Samulcotta, did not return when school reopened; I have not heard the reason why.

K. Rebecca (15) is being trained by Miss Frith for a zenana worker, and has not been in the school since vacation.

Siamma (31) went with her mother to Rangoon in the beginning of the year to join the father who is working there. She had been in the school about two years.

K. Venkamma (38), from the Akidu field, was sick so much of the time that we advised her to remain at home after vacation.

Chandravati (41) and Dinamma (43), Akidu girls, were both married to bearers; the former last January, when we were at Akidu, and the latter during vacation, when Mr. Craig was out touring.

Y. Esther (28), C. Karnamma (34), Lydia (35), B. Martha (44), Esther (45), Ruth (46) and Milcah (48), have not put in an appearance this term. Probably some will return at Christmas. Milcah is supported by the Baillieboro Band (or Circle) so I hope she will come.

This time I have written altogether about the absentees; the next time I will tell you of those now in the school.

Oct. 7th, 1886.

A. S. CRAIG.

S. S. MACARTHUR, Nov. 22, 1886.

We are nearing Port Said, where there will be an opportunity of mailing letters, and as some of our friends will care to know how we are progressing, I send a few lines to the *Mess. and Visitor*. How glad we would be to find letters and a few copies of your paper awaiting us there, informing us of affairs at home. It seems so long since we have had any news. As I did not think in time to have letters or papers addressed to us at Port Said, I do not expect to find any, so shall have to wait till we reach India, and I wonder what news will be awaiting us there. There is not much to write in regard to our voyage thus far. The weather has been as pleasant almost as we could desire, even the dreaded Bay of Biscay could only get up a few heavy rolls.

There has scarcely been any excuse even for Mrs. C. to be seasick, and that is saying a good deal. We left Liverpool on Wednesday morning, Nov. 10th, and passed Gibraltar on the next Monday, so we have been in the Mediterranean just a week. We are to be at Port Said at 5 o'clock this afternoon, where we shall coal and start again to-morrow morning. If the rest of our voyage is as pleasant as the previous part has been we shall have little to complain of as regards wind and water. Our ship, too, is fairly comfortable. Of the passengers we have the usual variety found among those who are going to India at this time of the year—there are planters, missionaries, and people of leisure. The missionary contingent is made up of two Church of England missionaries and their wives, Miss Hatch, of the Ontario Board, Miss Cummings, of the Baptist Union, and ourselves.

With the two apostolic successors on board of course I, as a dissenter, am quite relieved of any share in the religious services. They coolly and quietly ignore me.

There is this to be said of them, however, they seem to be good men. One is very strong in his belief in the identity of the English and the lost ten tribes of Israel. He delivered a lecture on Saturday evening on the subject, and is busy canvassing for disciples. It seems to be a harmless theory, if nothing more, and I do not know that there is any special objection why one should not believe in it if he can, upon what seems such slight evidence. If the adoption of the theory as a matter of faith by the English, would lead them to give up some of their sins, for which ancient Israel was so scourged, it would be a good thing. Drunkenness, and the burning of incense to false gods were two of their chief sins, and if tobacco smoke may be allowed to stand for the latter, I should claim these as two strong links in the evidence of the identity.

While there is not any real drunkenness as far as I know, there is a good deal of drinking, and as for tobacco smoke, if it were half as much an offense in the Lord's nostrils as it has been in mine, I fear the rod of chastisement would soon be used. There are the usual methods

of trying to kill time. Among others is a daily game of cricket, out of which comes a good deal of fun and exercise. As may be supposed, a constant supply of new balls is required; but as they are made of rope yarn they do not cost much of either time or money. We are to call at Colomba, where we are to spend a couple of days, and from which place I will try to write a few lines. Meantime, I trust the Lord is prospering his work at home, and blessing all his workers. We believe that many prayers are going up for us and our work, and I trust they are being answered. Our friends may be assured that they are not forgotten by us, and if our good wishes can bring a blessing they will have one.

G. CHURCHILL.

News from Miss Hatch.

Many of Miss Hatch's friends will be anxious to learn some particulars about her voyage. It is well that we should follow our missionaries' lives as closely as possible, for the better we know them, the more truly we can sympathize with their work.

Very interesting letters have been received from Miss Hatch by her home friends. Though these were not written for the public eye, she will not object if through extracts and facts gleaned from them, all her friends have some glimpses into her life as she journeyed towards her work.

Her voyage on the *Catalonia*, in company with the large party of American Missionaries, was very delightful. She was almost alone in being entirely free from sea-sickness, and enjoyed the exhilarating sea-air to the full.

Nearly a fortnight was spent in England, which, with her keen appreciation of the beauties of nature and art, was a time of great delight.

Some of her enthusiastic words about the wonders of London will be interesting to all.

In a letter written soon after her arrival there she says, Oh! Westminster Abbey! It is wonderful, wonderful. Away beyond expression. Words are such menage trash, when I try to make them adequate to describe to you the beauty of that place. The grand aisles, noble columns and lofty arches all lift one's thoughts to Heaven and to Him who reigns there. Please read all the poetry you can find on Westminster Abbey, and then imagine me feeling all the poets say. But the music in that place! More awe-inspiring and soul-subduing oven than the place itself. My whole being flowed out in adoration of Him who made it all.

'And I guesst by the str of this music
What raptures a Heaven can be
When the sound is Thy marvellous stillness—
And the music is light out of Thee.'

I should like to fill the letter with Westminster Abbey, but there are other places in London.

St. Paul's! As I beheld that dome for the first it seemed to say to me, 'What an insignificant bit of a thing you are! How paltry! How small in your littleness!' But afterwards it was more encouraging, and said, 'Come up higher, higher, higher still. See how I have ascended towards Heaven, so may you in your thoughts, your aims, your aspirations. Yes, as I beheld, I felt the quick impulse of higher, nobler, grander motives.'

After telling of visits to many other places of interest, she adds: Truly my God is good to me in letting my eyes rest on such wonderful manifestations of the power of the mind of man, so many beautiful things, and I feel like singing praises to His name continually. My text to-day is 'Let my beloved come into his garden and eat his pleasant fruits.' Surely I have come into the garden of the King in a physical sense, may I also in the real, in the spiritual sense!

May my eyes be opened to see the beauties of His face and of His love!

Many kind friends helped to make the whole of the English visit pleasant.

On the 9th of November she sailed from Liverpool on the S.S. *Clan MacArthur*. Mr. and Mrs. Churchill, of the Maritime Provinces, Miss Cummings, of the Baptist Union, two Church of England missionaries with their wives, and herself made up the missionary party. In Miss Cummings, a medical missionary, she found a most delightful companion during the whole journey from Boston.

Speaking of the passing acquaintanceships always formed in travel, she beautifully says, "I find in my travels, and always shall find I hope that the nearest bond of all is a common fatherhood in Christ."

The general atmosphere of the *Clan MacArthur* was less congenial than that of the *Catalonia*.

Nov. 11th our missionary wrote: "I am busily contrasting everything with the *Catalonia*; very much in favor of the latter. There, songs of praise and happy contentment, here, drinking, gambling, smoking, and thirst for excitement." But the missionaries were sufficient to themselves, and the letters give indication that their influence for the right was felt outside their narrow circle.

Another one connected with the missionary party must not be forgotten. Seetama, a Telugu girl, who was with them from Boston. She has been in America four years, and is returning to her own people.

Miss Hatch was delighted with her intelligence and cultivation and said, "when I see what one can become in her appreciation of the beautiful, I have more hope for those who are now down in the slums."

This afforded an opportunity for beginning the study of the language, and Seetama said her pupil was to report herself as making good progress.

The last letter received was mailed at Suez, Nov. 26, and tells of delightful weather and good health. They then expected to reach Ceylon in three weeks! A week before Christmas she would probably be in Cochin.

All the letters are full of sunshine, and tell of the gladness and peace of the consecrated life.

To those friends who know at what cost and with what struggle the consecration was made, and who knew the bitterness of the parting from home and loved ones, this gives great joy.

But let us not forget that the time of greatest trial is to come, and that our friend in India will need all the help that bright words from the home-land and many prayers can give.

E. M. FREEMAN.

A Favorite Hymn.

Many hymns in our Telugu hymn-book are very hard to understand, and hence are comparatively useless. On the other hand we have some that are quite simple. One of these is a great favorite with the people, and is frequently learnt by school children before any other. I am out on tour at present, and have lately visited some village-schools and heard the children sing this hymn. It occurred to me that a translation of it would be of interest to the children at home and perhaps to the older people also. The first stanza is repeated as a chorus after each of the others. One or two expressions, not in the Telugu, have been introduced for the sake of the metre and rhyme, but most of the hymn is a literal translation of the Telugu.

OH JESUS, LORD, MY REFUGE.

Oh Jesus, Lord, my refuge,
Thou heaven the only way;
In mercy keep me safely,
Thou Lord of night and day.

Thy home on high forsaken,
Of virgin mother born,
Upon this world Thou shined'st
As shines the sun and moon.

Their hand so kindly taking,
Thou savest those cast down
Beneath their sins and sorrows :
For Thee alone the crown !

O'er death Thou wast victorious
To show the path of life ;
For us Thou didst leave heaven,
Thou conqueror in the strife !

8th November, 1886.

JOHN CRAIG.

THE WORK AT HOME.

DEAR LINK.—Before this reaches your many readers we will have bidden farewell to 1886, and entered upon 1887. Farewell to 1886 did I say? yes, but only for a time; the record of its days and hours we must meet once more. The retrospect is sad now, as we think of hours that *might* have been better spent, of souls that *might* have been won, and prayers that *might* have brought down blessings, yet the thought of meeting all this again, would be sadder still were it not for the "blood that cleanseth."

And 1887—Has its entrance seen the same resolves of former years, the same desires to be more entirely consecrated in heart and life? And will these desires and longings frame themselves into earnest action, or will they as in days gone by be lost in mere resolves? Workers! ponder it well. The Master has this year placed His honour and His interests in your hands. What will you do with them? He has opened new doors into lands where there are thousands of souls who have never heard His name. He has kindled desires for His salvation in many hearts so that constantly is the cry coming up, "Come over and help us." Will you pass this by, and be contented with just the same old pace of years past?

The hearts of our missionaries in foreign lands and at home must often ache when the request is made, "send us teachers," they know that but for the inactivity and listlessness of Christians the teachers would be sent. And if the hearts of missionaries ache, how must the heart of the great Master be grieved. He notes the many professors of His name; He notes too the little enthusiasm with which they regard this last request.

You remember the heathen woman who used words something like these, "If your people believe that we are perishing why do they not send help quicker." Do we believe it? Christ's last words a reality to us *Go ye into all the world*. . . He that believeth and is baptized shall be saved; he that believeth not shall be damned." Let us once believe this, and there will be no empty treasuries, no missionaries dying on the field, because worn out with over work, while their cry for help was unheeded at home. Sisters, let 1887 be a different year from the past ones.

Let our following be such a close, such a real thing, that like the Galilean woman of old, we will minister unto Him as we go, adding day by day to the white robed throng, who out of every kindred, and tongue, and tribe and people, and nation, shall sing "unto Him that loved us and washed us from our sins in His own blood; to Him be glory and dominion for ever."

A. E. J.

I am so sorry that a letter from Mrs. Emmerson—Provincial Secretary for New Brunswick has been mislaid, because it tells of new societies formed. Just now I can remember but two, Harvey and Hopewell, but our sister's

visit among the Societies has been productive of much good. There is nothing like heart to heart personal work to rouse—even Christians. Mrs. Emmerson knows this, and adds even when speaking of discouragements, "but the Great Head of the Church knows, and will bring it out all right, *I am not one bit discouraged.*" That has the right ring.

A. E. J.

ONSLow.—Dear Mrs. Newman,—I forward to you subscription for LINK for present year. It is intensely interesting; I could not think of doing without it. No Baptist family in the Dominion should deprive themselves of the privilege of its monthly visits. If they would take it one year we do not think they could be persuaded to do without it after that. The writer is a member of the "Invalid Society," and has sent copies of the LINK to members, associates, and others, and received such testimonials as "The LINK is entirely new to us, and exceedingly interesting; we like it better than our own missionary paper," etc. Have you any copies of the June No. of LINK, which contains Miss Rauschenbusch's Fifty Years? If so I would like to send for a few copies to send to some of my friends of the "Shut In Band."

May the Spirit descend and rest upon the Churches, giving them his abiding presence, his indwelling power; making them to feel the weighty responsibilities that rest upon them, until his great commission is fulfilled.

Is it not glorious to look forward with the eye of faith to the hour which approaches, when the idols shall be utterly abolished, and when the Lord alone shall be exalted?

Very sincerely yours,

I. M. SOLEY.

PAISLEY.—The "Cheerful Workers" Board held their Anniversary Concert Nov. 26th. The church was crowded with a very appreciative audience, that did not weary of the two hours programme. For the help of other Boards we will give the names of some of the pieces. The choruses by twelve little girls were: "Something in Heaven for Children to do," "Open the Door—for the Children," "Children all for Jesus," "Little Reapers," "Not half of the Heathen's Sad Story," was sung by two of the girls; "A Child's wish" (solo), by little girl: "Oh to do Something for Jesus" (solo), by little girl. The choruses by the four boys were much appreciated. The Mission Band Choir furnished the rest of the music, two of its members giving the solos "Where is Heaven?" and "One sweetly solemn thought."

The literary part consisted of recitations by the "wee, wee folk," all of which met with much applause. "This a little child can do," The little workers, "The spiders and the contribution box," "Missionary music" prepared the way for the "Sermon of giving," in the middle of which the collection was taken up by two boys, which far exceeded our expectation. Our money goes to the support of Palipa Ramaswamy, in the Samulcotta Seminary. Several other pieces were given by the children and older members of the Band. "The Shipwreck," "Our Telugu Women," "Twenty-one Millions of Widows," "Addition of Fractions," "Dying Heathen's Prayer," and "Thanksgiving Ann." All joined in singing "Sweet By-and-bye," and our first anniversary closed.

Officers for coming year are: Mrs. J. C. McDonald, *President*; Mrs. Sam Christie, *Vice-President*; Miss Annie Blue, *Secretary*; Miss Flora M. McKechnie, *Treasurer*; Mrs. McDonald and Miss Blue, *Directors*.

M. A. B.

The Paisley M. Circle is improving. Our prayer meeting, we are sorry to say, keeps some of the sisters away, but those who come are more interested. We had several readings, music, and a paper—the first of a series—on the Life of Judson, by Miss McGillivray, which will fire us with more zeal. *Vice-President*, Mrs. Buchanan; *Secretary*, Miss Mary McGillivray; *Asst. Secretary*, Mrs. J. H. Whyte; *Treasurer*, Mrs. P. Kennedy. There are about thirty-five. Amount of money raised for Home and Foreign work, over twenty dollars.

ASST.-SEC.

YOUNG PEOPLE'S DEPARTMENT.

The Goddess Gunga; or The River Ganges.

A missionary in the East Indies met an old brahmin, or priest, an asked him how old he was? "About eighty," was the reply. "In that time you must have committed many sins," said the missionary. "Yes," replied the brahmin, "a great many." "And how do you expect to have your sins forgiven? you are too old to live much longer; where will you be after death?" "My hope," said the old priest, "is in the river Ganges."

One day, a gentleman, when taking a walk in India, met some priests, who led him to a place where many of the learned brahmins lived, in a college, or school for training young men as priests. He sat down on a mat in the midst of a large assembly. After they had talked together for some time, he asked if they could tell him how he was to get pardon for his sins. They said he must wash in the Ganges, and the water would quite wash away all his sin. "But," observed the gentleman, "does not sin darken and defile the mind? Can washing the body cleanse the soul? Do you go down into the river with a mind dark through sin, and come up with a mind full of light through the Ganges?" They did not know what to answer. The Christian gentleman then showed them that sin defiles the soul, and that no outward washing of water can take away the evil of sin. It is not, as the apostle Peter says, "the putting away of the filth of the flesh;" it is only the blood of Jesus Christ that can take away the guilt of sin, while his Holy Spirit subdues the power of it, and makes us holy, by working in us a new nature.

The Ganges is one of the largest rivers in the world; it is more than two thousand miles in length. It flows through the finest part of the East Indies. The banks present a lovely sight: cottages made of bamboo are seen amidst groves of tamarind, palm, and banyan trees; the fields are always green, and shrubs and flowers are seen of almost every colour.

Here every prospect pleases,
And only man is vile.

What though with lavish kindness
The gifts of God are strewn;
The heathen, in his blindness,
Bows down to wood and stone.

The heathen not only flock to worship the idols in the temples that crowd its banks, but also to offer their prayers to the great river itself, which they regard as a goddess, named Gunga. Not only do they look upon the water as holy; but the fish, frogs, snakes, snails, leeches, and even the mud, are held to be sacred. In one of the Hindoo writings it is said, "O goddess, the owl that lodges in the hollow of a tree on thy banks is exalted beyond measure; while the king whose palace is far from thee, though he may possess a million of stately elephants, is nothing." The sight of it is said to do good;

and daily bathing in it makes a man happy in this world and in the world to come. In courts of justice the witnesses are bound to speak the truth by holding a basin of Ganges water in their hands.

On one day in the year many thousands of the people come from all parts to the river. They carry with them rice, cloth, fruit and sweet-meats, and hang rows of beautiful flowers across the river. After they have bathed, a priest casts the fruit and rice into the river; and they worship the fishes, frogs, and other creatures that live in the Ganges. Lamps of melted butter are floated on the water: they then bow to the river, and return to their homes. At other times, they make small rafts of straw, and fix on them little earthen vessels of oil; and when it grows dark they light the lamps, and send the rafts floating down the river. As they light thousands at once, the river seems blazing with stars. It looks very pretty; but it is shocking to think that such things are trusted in for the salvation of their souls!

Fathers and mothers bring their children, and make them kneel to the brahmins, who mark their foreheads with mud, with the mark of the particular god they worship; and they used frequently to throw their children into the river to be drown, or drown themselves, as a sacrifice to the Ganges. This is happily now forbidden, but they sometimes contrive to do it. Not long ago, at Benares, a father snatched his own baby from its mother's arms, and threw it into the Ganges. They are very willing to do 'some great thing' to save their souls; but no one is willing naturally to trust to Jesus, and by faith in Him to wash in His blood, and be clean."

Some cities built by the side of the Ganges are said to be more holy than others. Benares is very famous and crowds of Hindoos travel to this "holy city," though it is, in fact a place of great wickedness. Where the banks of the river are steep, flights of steps are made down to the river; and it is thought to be a very holy act for any rich man to be at the expense of making such steps for the use of the people.

At the time of an eclipse great multitudes flock to Benares. We know that an eclipse of the sun is caused by the moon coming between the earth and the sun, so that its light is kept away from us for a short time; and an eclipse of the moon arises from the earth passing between the sun and it, so that the shadow of the earth is cast upon the moon. But the ignorant Hindoos are taught that eclipses arise from a great monster, whom they call Rah, who chases the sun and moon, and when he gets up to one he catches it in his mouth. Now, they say if the people on earth bathe in the Ganges, and give money to the priests, the sun or moon will come out of Rah's throat, and they shall get their sins forgiven. As soon as the shadow of the earth touches the moon, all the people, upon a signal given by the brahmins, plunge at once into the stream; and, from the pressure of the water, a mighty wave rolls towards the opposite shore, which sometimes upsets boats filled with people.

The Ganges is the dying bed and the grave of the Hindoo. When a native appears near death, his bed is swung upon long canes, and he is carried to the side of the river to die. The dying man, if he be poor, is laid on the muddy banks, often without a mat beneath him, or a rag to cover him; and there he lies, exposed to the burning sun by day, and the chill damps of night, until he dies.

A Christian missionary has described the sad scenes that are beheld by the side of this river-god. In one spot a wretched creature is seen in agony. The missionary offers some drink or medicine to relieve the sufferer. It

is refused. "He is brought here to die," say those around him, "and live he cannot now." In another place are seen some young men roughly carrying a sick female to the river. It is asked, "What are you going to do with her?" The reply may be, "We are going to give her up to Gunga, to purify her soul, that she may go to heaven; for she is our mother!" Here we behold a man and a woman sitting by the stream, and as they rub their dying child with mud, they sing, "It is blessed to die by Gunga, my son! To die by Gunga is blessed, my son!" There you behold another seated up to the middle in water. His friends are around him, some filling his mouth with the leaves of a sacred plant, while others rub his breast and forehead with mud, on which they write name of their god. A priest then completes the fatal rite by pouring mud and water down his throat, until he dies—murdered, it may be, by his own parents, by his own brothers or sisters, by his own sons and daughters! This, in the opinion of the Hindoos, is to die happily. If they are spoken to about the sin of these deeds, they cry aloud, "It is our religion! It is our religion! It is for the benefit of the soul!" Poor creatures! surely—the shores of the Ganges belong to the "dark places of the earth," which "are full of the habitations of cruelty," Psa. lxxiv. 20.

Many deluded worshippers of Gunga drown themselves in the river in the vain hope that they shall be happy after death. When a man has made up his mind to drown himself, he puts on a red robe, and places a crown of flowers on his head. Then sitting down by the side of the river, he repeats the name of his idol—perhaps many thousand times. He then goes with a brahmin in a boat, which is rowed into the middle of the stream, with a supply of cord and water-pans. The pans are now tied to his neck and shoulders; and, while they remain empty they keep him afloat; but soon his friends who are in the boat begin to pour a little water into the pans, or he may do it himself—and then a little more. As he floats with the stream the pans are gradually filling, and in a moment, they suddenly overturn, and sink from the weight of water; and down they drag the victim to the bottom, amid the joyous shouts of his deluded friends.

Now mark the difference that is often seen in a Christian land. Their stands a cottage, in which a little English girl lies sick. His parents are poor, but some kind friends send many things to comfort the afflicted boy. The medicine soothes his pains; he rests quietly on his pillow; his Bible and other books cheer his lonely hours; parents fondly watch around him; and brothers and sisters show their love in many little acts of kindness. Perhaps his teacher, or minister, visits him in his sick room, to talk to him about Jesus, or to read to him from the holy word of God, and then kneels down, and prays for heavenly blessings to rest upon his soul. As he draws near to death, the love of his parents increases towards him. How gently now his mother smooths his pillow, or supports him in her arms! How fondly she kisses his parched lips! Her only comfort is that her dying child loves the Saviour, and will soon be with him in heaven. Oh! compare this scene with that of the poor heathen's child, whose parents are pouring down its gasping throat the muddy waters of the Ganges, and let pity move your heart!

Be thankful that you have the Bible, which has made you wiser than the heathen. It is that holy book which makes the difference between us and them. Without the Bible, we might have been as ignorant, as cruel, and as wicked as they are. It does not teach us that, by painful rites and outward ceremonies, we can save our-

selves; or that washing the body we can cleanse the soul. No; it tells us that "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life," John iii. 16; and in it we learn that "the blood of Jesus Christ His Son cleanseth us from all sin," 1 John i. 7. And then it teaches us "that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world," Tit. ii. 12. Praise God for the Bible.

Can we, however, forget the poor heathen? And can we think of them without wishing to help them and save them? But what can we do to save them? We can aid in sending out missionaries, and Bibles, and tracts, to make known to them the only Saviour; yes, even the halfpenny of a child will assist to send out a missionary to the Hindoos, or pay for a tract, which God may bless to the saving of a soul. We can also pray to God to prosper every design to send his gospel through the earth. Then, if we ourselves believe in Jesus, we shall share in the joys which now arise from the progress of his truth, and shall join at last in the shout of praise in heaven, saying, "The kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign for ever and ever," Rev. xi. 15.

WOMAN'S BAPTIST FOREIGN MISSIONARY SOCIETY OF ONTARIO.

Receipts from November 24th to December 30th, inclusive.

Collego Street Boys' Mission Band, \$3; Brooklyn M.C., \$9; Owen Sound M.B., \$25 (for the support of a Hindoo girl, No. 8 Lamai of 2nd class); Wyoming Children's Mission Boxes, \$1.09; Brighton M.C., \$3; Sarnia M.C., \$8; 1st Lobo M.C., \$5.12; London, Talbot Street M.C., \$10.72; Collego Street, Toronto, half collected at Union Meeting, \$8.58; Alexander Street, Toronto, M.C., \$13.15; Dovecourt Road M.C., \$8.55; Hamilton M.C., \$17.43; Cheltenham M.C., \$3; Dundas M.C., \$25.50 (proceeds of a lecture on "Work among the Women of India," by Rev. E. C. B. Hallam); Beachville M.C., \$15; Maple Grove M.C., \$0; Wingham M.C., \$5.58; Collego Street, Toronto, M.B., \$4.20 (for the support of No. 12 B Lydia); Hillsburg M.C., \$11; Hillsburg M.B., \$2.94; Hillsburg Missionary Boxes, \$2.06; Mrs. Thomas Burwash, Barb P.O., Ont., \$1.24; A Friend in Winnipeg, \$1.75; Mrs. J. C. Mills, Parry Sound, \$2; A Friend offering from A Friend in St. Catharines, \$2; A Friend in London, \$12 (for the support of a girl at school). Total, \$216.71.

JESSIE L. ELLIOTT, Treas.,

267 Sherbourne Street, Toronto.

NOTE.—The amount of \$25 credited to Collego Street last month was for the support of B. Lydia.

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

The Canadian Missionary Link.

PUBLISHED MONTHLY AT TORONTO.

Subscription 25c. per annum, strictly in advance.

Communications, Orders and Remittances to be sent to Mrs. M. A. Newman, 112 Yorkville Avenue, Toronto.

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

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