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THE Canadian Missionary Link.

CANADA.

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

INDIA.

VOL. IV., No. 2.] "The Gentiles shall come to thy light, and kings to the brightness of thy rising"—Is. lx. 2.] OCT., 1881.

Make Thy Way Mine.

Father, hold Thou my hand ;
The way is steep ;
I cannot see the path my feet must keep,
I cannot tell, so dark the tangled way,
Where next to step. Oh, stay :
Come close ; take both my hands in Thine.
Make Thy way mine !

Lead me. I may not stay ;
I must move on ; but oh, the way !
I must be brave and go,
Step forward in the dark, nor know
If I shall reach the goal at all.
If I shall fall,
Take Thou my hand.

Take it ! Thou knowest best
How I should go, and all the rest
I cannot, cannot see :
Lead me : I hold my hands to Thee ;
I own no will but Thine,
Make Thy way mine !

GEORGE KLINGLE.

What She Could.

There is no record in the Gospel story more rich in teaching, more full of practical lessons for all time and for all circumstances, than the story of the anointing in the house of Simon the leper. No act received from Christ a more emphatic endorsement than did the act of this loving heart which freely poured out its wealth at the feet of the Saviour.

The commendation was simple enough, "She hath done what she could," and the lesson for us is the practical one that as lovers of Christ, we are bound to do for Him what we can.

It is the interpretation of these words, *what we can*, it is the estimate we put upon our powers, the talents entrusted to us, that makes the difference between a real and cheerful gift to Christ of all that we are able to give, of time, talent or money, and that narrow and contracted service which we are so prone to render, if we submit to the limitations which our love of ease and love of self impose upon us.

These words must be stripped of all the false meaning we attach to them, and we must honestly measure our ability in the light of God's sacred truth, and act up to it, before we shall be entitled to the commendation of our Saviour, "She hath done what she could."

When we promise to do what we can for some good cause, or in behalf of some needy person, do we not often mean, merely, that we will do what is perfectly convenient, give what we can spare easily without self-denial, and lend our influence on the side of right and

truth, only so far as it involves no personal sacrifice of ease and pleasure. Is this all that is meant by the words, "what she could?" Have we any right to say to ourselves or to others, "I have done what I could," when in our hearts we know that, like the wicked servant, we have hid our Lord's talent, made no use of it, and must return it unimproved to Him who gave it? It may be hard and self-denying labour that is included under the head of "what she could," it may be only an humble duty, but it is a searching question to be honestly answered, which meets us in our study of these words of our Lord. If each Christian woman would sincerely and honestly do what she can for the cause of Christ, how grandly that cause might prosper! What results might be attained! How soon might come the dawning of that day, when "the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea."—*Faith and Works.*

The Congo Mission—"Onward."

The English Baptist Missionary Society is extending its Missionary operations in Central Africa. It will be remembered that in 1877 Mr. Robert Arthington, of Leeds, who had previously given £5,000 to the London Missionary Society and another £5,000 to the Church Missionary Society for work in Africa, addressed a communication to the committee of our own society, in which he offered to assist in a resolute attempt to establish a mission in the Congo country. Mr. Arthington had learnt from Commander Grandy, who was sent out by the Royal Geographical Society to explore the Congo River, that "the old king strongly expressed his hopes that some English (white men) would come" to teach him and his people, and he therefore promised "one thousand pounds if the Baptist Missionary Society will undertake at once to visit these benighted, interesting people with the light of the Gospel, teach them to read and write, and give them, in imperishable letters, the words of eternal truth." In July, four years ago, the committee accepted Mr. Arthington's offer, and Messrs. Grenfell and Comber, of the Cameroon Missions, were sent on an exploring expedition up the Congo River and into the adjacent country. In the early summer of 1879 Mr. Comber, with three young brethren—Messrs. Crudgington, Bentley, and Hartland—were commissioned to go to the Congo country, and soon established themselves at San Salvador, being favorably received by king and people. But their watchword was "Onward." If possible, they were to find their way to Stanley Pool. This was done eventually, and the successful expedition of Messrs. Crudgington and Bentley closed the opening chapter in the history of the Congo Mission.

There is now, we learn from the London *Freeman*, to be a new departure. "The Executive Committee of the society have resolved to 'go forward' up the Congo

and to commence work in earnest. As we stated some time ago, San Salvador will not be abandoned, but three new stations will be established—at Isangila, Mbu, and Stanley Pool. We have no space at our command to enter into details, nor is it necessary, seeing that the Congo supplement of the August *Missionary Herald* contains all the information that can be supplied. Suffice it to remark here that six missionaries, in addition to the four already in the field, will be required to carry out the plans of the committee, and that, besides this, a river steamer, as well as the steel boat in course of building, must be provided. Ten men for the Congo Mission, and the funds necessary for establishing four stations at once, suggest the importance of the decision of the last quarterly meeting of the committee. We give in, not our unhesitating, but our firm and convinced adhesion to the new departure. The question was, Shall we go forward, or abandon the Congo Mission? Never did a summons come to our society more clearly expressed or more emphatic in its tone. It is a call of duty—the cry of the perishing and the command of the Saviour unite in urging us forward. The forward movement is attended with grave responsibilities and serious liabilities; but brave and faithful soldiers of the Cross could not shrink therefrom when the Captain of their Salvation bade them march. The committee has done right. It would have been no less cowardly than disloyal not to have taken this new departure in the Congo Mission.

"This enlargement of the Congo Mission—an addition of three stations and six men, with the cost of a river steamer—will involve an immediate increase of more than £2,000 a year in the expenditure, and the maintenance of the three new stations and six additional men, after all preliminary expenses have been defrayed, means a regular expenditure of £1,500 or £2,000 to the outgoings of the society."

The *Freeman* adds, "After much prayer and earnest deliberation it was resolved to make the Congo Mission our own work, the special contribution of Baptists to the evangelization of the interior of Africa. Having put our hand to this plough we must not look back. The first step pledges us to the whole journey, the beginning of the work binds us to complete it. The reception given to our brethren by the king and people of the Congo country is a further reason why we should press onward with the work in hand. Mr. Comber and his associates have met with a cordial welcome, have won the hearts of the men of San Salvador, have found 'open doors' which invite them to labor elsewhere. Our prayers have been answered, and the Lord has pointed northward up the Congo and said to us, 'This is the way.' Can we do any other than heed the voice which speaks. The men of the Congo region for Christ and liberty must be our rallying cry. Souls are perishing. The perishing ask our help. Christ is waiting to be gracious to the Congo country. He commands us to preach His Gospel there. What other can we do than go in and claim the country for our Saviour?"—*Ex.*

OUR INDIAN STATIONS.

Cocanada.

THE GIRLS' SCHOOL.

Mr. Timpany writes, July 30th: "The school girls who went to their villages for vacation will begin to return to-day. Quite a number will not come back, but their places will be filled by others. One of the girls was baptized two weeks since in her own village by Josiah.

She learned to love the Saviour here. I do not think that since the school was started there has been a girl who has passed fifteen years of age without coming to Christ. Perhaps you would like to know how Lukshmi is doing. So far she seems to be a very nice girl and is one of the best scholars in the school.

"I do not write long letters now-a-days if I can help it. My sickness has left a good deal of work in arrears, and I am trying to work it off with as much economy as possible. Yesterday was the first day for more than a month that I had not fever. I had been overworking the past ten months and finally collapsed."

Akidu.

A MONTHLY MEETING.

Ever since Mrs. Craig and I took up our abode at Akidu, we have had a monthly meeting for the Christians of the surrounding villages. At the first meeting, which was held on the first Sunday in December, we organized the Akidu Church. We had no meeting in March, because I was in Cocanada. You all know that the first Sunday in April was a day of dark gloom and deep sorrow here, so that another meeting was missed. Until this month the meetings were held in a small mud building in the compound of the house I bought as a temporary dwelling-place. On Sunday last our meeting was held in an unfinished room of the new house.

Three weeks ago I took possession of the room that is to be my study. Although only that one room was fit to be occupied, still it was quite an event to me leaving the old house and taking up my abode in the new. Perhaps I might compare it to a church taking possession of its basement before the main audience room is finished. If I could only have seen my joy reflected in somebody else's face, how different it would have been, but with all my sorrowful recollections I was very thankful to God for His mercy in prospering the work thus far.

The room next this is to be the bedroom. It is the largest room of the four that make up the house. It is roofed and the walls are being plastered.

To return to our subject: Our meetings were held in that large room on Sunday. The floor was swept on Saturday evening, and on Sunday morning mats were spread on it.

Our first meeting was at 7.45. Beside the few Christians who live here, a few had arrived on Saturday from neighboring villages. As I invited my work-people on Saturday evening, a good many were present on Sunday morning. My remarks were intended chiefly for them. I read Matthew's account of some of Christ's miracles, and then spoke of our Lord as the great Healer. After that service was over we had our Sunday-school. My servants and the mission-helpers compose the school. They learn a verse of Scripture every day, and then recite all the verses on Sunday. But the meetings I have spoken of are our usual Sunday meetings. After the Sunday-school I examined three men who had come for baptism. Between 11 a.m. and 2 p.m. a good many Christians put in their appearance. At 2.30 we began our services, which consisted of a preaching service; a business meeting; the celebration of the Lord's Supper; and, finally, the baptism of some believers. In announcing the first hymn, I called the attention of our brethren and sisters to the fact that by God's grace we were met to worship Him in a room of the new Mission House, and reminded them that this should be a special reason for thanksgiving and praise. I think they sang the hymn of praise with the heart as well as with the voice. After

prayer and another hymn I read the 13th chapter of 1st Corinthians, explaining it and asking questions as I read. I trust we all realized more than ever the importance of having genuine love toward God, and toward our fellow-men.

In our business-meeting we received a brother by letter from the Rangoon Telugu Church. His name is Benjamin. I have employed him as a preacher. Then we attended to the three men who had come to be baptized. The members present voted for their reception. After that the question of collections came up. A month ago I provided two villages with boxes, so that they might have a collection every Sunday when they meet for worship. The boxes were brought in last Sunday and were found to contain very fair contributions.

I have provided three more villages besides Akidu with boxes, so that I expect a good contribution at our next meeting. The church voted one rupee a month to a sick brother who is living on the compound here. After the above business was disposed of, we took a rest for ten or fifteen minutes in order to stretch our legs. There were about fifty present at the Lord's Supper beside a number of spectators. At 5.30 p.m. the people went to the canal bank, where I joined them after a little delay. There I read about Christ's baptism and spoke about His divinity, and also about the reason why He submitted to the ordinance. I found the canal a very convenient place for baptizing as it is deep and had a nice hard bottom where it passes our compound. I had baptized twice before in Akidu, but it was in a tank on the other side of the village. After changing my clothing I talked to some of the Christians for a while, and finally sat down to my four o'clock dinner at 6.30. But one could afford to miss dinner altogether once a month for the privilege of a day in His courts. I think the Christians in this region are beginning to realize that they are Christians. If they appreciate our monthly meeting as much as I do, it must be a joy and a blessing to them.

The weather has been very dry, splendid weather for building, but poor for crops. However, I think the bottom fell out last night, as it has been pouring much of the time since yesterday at 9 p.m.

JOHN CRAIG.

Akidu, 9th Aug., 1881.

Chicacole.

DEAR LINK,—Instead of my usual letter to you this quarter, perhaps your readers will be interested in the first report of my two Bible women.

The name of the elder is Papamah. She is the mother of my school teacher, and has been with me about six months. She seems an earnest loving Christian.

That of the younger is Heniamah. She was here when I came to this station; has rather an interesting history, and I may give it to you some day. She has gone out with me, or with another woman, more or less during the past year, but I never felt like calling her a Bible woman, or putting her fully into the work till the first of July. I have them both in the Bible lesson with the young men in the morning, and nearly every afternoon finds them out in the town or adjacent villages.

I have only been out once with them during the month; then we certainly had a good time. I will translate their report and it may speak for itself:

REPORT.

July 2.—To-day we went to Godavery street, where we talked some time about the Gospel. Several people listened, and one said, "Yes, your words are true; there is one God, we do not know much about Him, so worship many."

Another said, "You say there is one God, but there is no God who is helping or sustaining us; we simply live."

"Look here, before God made you He made heaven and earth; the sun and all the fruits and produce of the earth for your benefit. He has done no less than this for your good and happiness, yet you say He does nothing." She dropped her head and was silent, while we told them of another token of His wonderful love.

July 5.—To-day we went to a village called Arrisavilly. Found near the house of a former soldier a number of women and children, and while we talked of some things in Matt. xv., more than a dozen women came together. As they listened the eyes of one filled with tears as she said, "We know we are all sinners, but must we depart from the way our forefathers have walked? This is hard." "God is kind to you." Just then her husband came, and with anger, commanded her to go into the house. "What was she crying for? Did she too want this new religion? What did she know about things?"

July 6.—Went to another village to-day, and when we were having a pleasant time with the women, the men came, became very angry, and began to tell Hindu stories.

Went once more to Arrisavilly and a number of women listened attentively. Recently two asked what they had to do in this matter? "What must they do? You must believe now in the Lord Jesus Christ who is able to save you; then in this world and the next you shall be happy. You must give up idol worship, for these images are only wood or stone, and worship the Creator and His Son Jesus Christ." Then they saw some men coming, and turning away hastily, said, "Come again but now we must go."

Next day, while talking to more than a dozen women about a verse in John, 2nd chapter, one asked, "Ah Ma,* how do you know all these things?" "My dear friends, God has given us a book by which we can learn about our own hearts and His love to us. This book was not devised by man, but is God's own Holy Book and written as He taught men by His Spirit. This is the only book God has ever given to us." "Ah Ma, you must be very happy to know about God in this way, how can we learn?" "We were once more wicked than you. I gave plantains, and coconuts to be placed at the feet of an idol, and worshipped once as you do now; after a long time I learned the true way of salvation." After further talk they asked when we would come again, and we left them.

July 10.—Went to Bundeponam to-day, and after reading a few verses from Luke to both men and women, one man arose and asked, "If all these idols in the temple were without life?" "We do not know whether the God who made all things has a form or not." "But you say if we worship these idols in the temple we receive no good." Without further talk the women laughed, made a noise, and went away.

So the report goes on to the end of the month; sometimes one thing, sometimes another. I have not time to translate more, nor have you further space to spare. As visits are repeated in the different houses I hope that some will hear. Only the Master, whom we try to serve, can give His word the power to move these dark hearts. I have always wanted to have Bible women at work, and I hope God's best blessings will rest upon these two, and those whom they try to teach.

C. A. HAMMOND.

Chicacole, Aug. 2nd, 1881.

* Ah Ma is simply a respectful phrase, do not know that it has a real equivalent in English.

Bimlipatam.

Extract of letter from Rev. R. Sanford to Dr. Cramp: "We are in the midst of the South-west Monsoon. It came on mildly this year during the latter part of May, and has continued without any severe storms thus far. It is during the first part of each Monsoon that experience has taught us to look for Cyclones.

Travelling on the field is unpleasant on account of the frequent showers. The ground is well saturated, and the arable ground is all under cultivation. Since the first of June I have been giving special attention to a class of seven native brethren, who, with one exception, are our helpers in Christian work at this station. We have been pursuing studies in theology, taking Mr. Timpany's "Compendium of Theology" (in Telugu) as the text-book. We are also studying, as carefully as we can, the Epistle of Paul to the Romans. These exercises, together with the time spent in giving Christian instruction in the school, take three hours each day.

The school contains 43 children of both sexes. In connection with it our native Christians on the compound receive some instruction. We might have twice as many pupils if we so desired it and would make provision for them. But it is our aim to have the school serve the million, rather than have it an educational institution for the heathen. We feel pretty well convinced that it is shooting wide of the mark to make the mission school other than very closely allied to evangelical work. This is a fruitful subject, and deserves a treatise.

How encouraging it would be to have two missionaries with their wives sent out this year! I think it is just the thing our brethren should do, if the men are available. We have made a fair start; have become established. Two men coming now would find themselves in a vastly different position from that through which we have been struggling. I believe that a few years of earnest faithful labour on this field would realize the Lord's blessing in many souls converted. Besides it also appears to me that our brethren would be greatly enriched in heart, and in their home mission work, if they would now give a little extra attention to their Foreign Mission interests.

Notwithstanding our many discouragements, let us rest assured our adorable Redeemer has not led us upon a barren enterprise. He himself is in it, and He makes even feeble efforts wonderfully successful.

Bimlipatam, India, July 9th, 1881.

THE WORK AT HOME.

Ontario and Quebec.

SUBJECT FOR PRAYER.

That a special blessing may rest upon the coming meetings at Woodstock and Montreal: that the spirit of missions may pervade all hearts and fit the sisters for the gatherings: and that the Master's presence may be graciously manifested in their midst.

IT IS A MATTER of very deep regret that the meetings of the Ontario Women's Society at Woodstock, and that of the Eastern Society in Montreal, should happen on the same day. It was with the express purpose of avoiding this difficulty and enabling Mr. and Mrs. McLaurin to

be present at both gatherings, that, some months ago, the Central Board of Ontario decided not to hold their annual meeting until Thursday, the 27th of October, the week after the Baptist Union was to have met in Montreal. When the postponement of the Union Meetings was announced, it was too late to make any change in that at Woodstock, arrangements with the Railways, etc., having already been made for the 27th.

Mrs. McLaurin, it is confidently expected, will be at Woodstock.

THOSE CARDS FOR SUNDAY SCHOOLS.

The replies in answer to the cards sent to the Sabbath Schools in behalf of Foreign Missions have been almost uniformly favorable. Some of them have been really encouraging. Some have doubled the amount I asked of them. To all who replied promptly we tender our very sincere thanks. But to scores of our requests no answer has been given, and that is the reason, dear LINK, why I appeal to you. Cannot the ladies, so successful in meeting all their own obligations, come to our assistance in this matter also? In all departments of loving labor for the good of mankind our efficient and kindly helps-meet, will you not in this one, to which *you* owe more than to all others combined,—give us now a "helping hand?"

Young ladies, teachers in the Sunday School—your whose hearts have been made partakers of the Divine nature—go to your superintendent, or pastor, or leading deacon, and ascertain whether that card has come to hand, and if so, what answer has been returned. If no card has been received, write me at once, and I will send another. If it has been neglected, kindly call their attention to it—speak of it again and again. If a negative answer has been given,—oh entreat them to think again before they shut up their purses to the cry of the poor heathen for the Gospel. Oh, remind them once more of what they owe to the Gospel and what they owe to their Lord. Tell them of the Life on earth—the Agony in the garden, and the Death on the tree. Ask them to count up their blessings before the Lord, and then ask Him—ask their own souls—"How much owest thou unto thy Lord?" and then, sisters, if you succeed you will please the Lord Jesus, and help to send the Glad Tidings to your waiting, perishing fellow sisters in India.

I shall hope to have a large accession to the answers already given.

JOHN McLAURIN.

P.S.—In two or three weeks' time I intend to publish a list of schools contributing.

Important Notices.

WOMEN'S BAPTIST FOREIGN MISSIONARY SOCIETY OF ONTARIO.

The fifth annual meeting of this Society will be held in Woodstock on Thursday the 27th day of October. Morning Session commencing at eleven (11) o'clock.

Afternoon at half-past two (2.30) o'clock, and an open meeting in the evening.

RAILWAYS.

Arrangements have been made with the Great Western Railway and with the "Georgian Bay and Lake Erie Division of the Grand Trunk Railway" (running from Listowel to Port Dover) for return tickets from all points at one and one-third fare, valid from 26th to 29th of October inclusive.

Parties coming from points on the Grand Trunk East can also secure tickets to Toronto at reduced rates.

Secretaries of Circles and parties interested will please take notice, and make application to me for certificates before the 20th of October.

E. DEXTER, *Rec. Sec.*

10 Carlton Street,
Toronto, Sept. 29th, 1881.

CORRESPONDING SECRETARY'S NOTICE.

Will the Circles from which we are to have verbal reports at our annual meeting *please notify me at once*—and it has been very wisely suggested that those who make these reports do so in a tone of voice sufficiently loud and clear to be heard by all.

H. H. HUMPHREY, *Cor. Sec.*

10 Pembroke St.,
Toronto, September 26th.

NOTICE OF BILLETING COMMITTEE.

The ladies of the WOODSTOCK Mission Circle are desirous of ascertaining the number of delegates to be provided for at the annual meeting. They will be much obliged by the presidents of the various circles informing them how many of their numbers purpose attending.

An interesting programme has been prepared for the evening meeting, to which it is hoped all the delegates will remain.

All communications on the subject to be addressed to Mrs. A. E. Martin, Box 68, Woodstock, Ont.

MONTREAL.

The annual meeting of the Woman's Baptist Missionary Society, Convention East, will be held in Montreal on Thursday, October 27th, at 3 o'clock. Circles are requested to send their reports to the Corresponding Secretary before the 20th. Those circles sending delegates to the meeting will please notify the Secretary so that provision may be made for their entertainment. As the meeting will be the same week as the Baptist Union, we hope to have a number of the circles represented there.

The amount received by the Treasurer this year has been much smaller than was anticipated. We would urge the Treasurers of the different circles to do some practical earnest work in their several churches, that we may close the year feeling we have made some progress and not be obliged to mourn over decreasing interest. We would have the interest in Foreign Missions deepen and widen in every place where its claims have been felt, bearing practical tangible fruit. So many Christians like to hear of good being accomplished and work being done, but they do not care to do the work themselves. Do not let any of us be of their number. On behalf of the Board.

A. MUIR, *Cor. Sec.*

Montreal, 1395 St. Catherine-st.

THE TREASURY OF THE GENERAL SOCIETY.

Our Foreign Mission in India is an important work which God has entrusted to us. The future brightens! Our missionaries look for a glorious harvest. Brethren, shall we allow this God-given work to suffer for lack of funds? We require *three thousand dollars* by the 15th day of October, if we would close our fiscal year free from debt. Will those churches who have done nothing for this work during this year and all those who gave pledges at the Associations and to our agent, kindly relieve the Executive of anxiety, by sending their offerings at an early day to the address of our Treasurer, T. D. Craig, 51 Front street, Toronto. In behalf of the Executive,

JAMES COUTTS, *Secretary.*

Georgetown, September 12th, 1881.

Maritime Provinces.

ANNUAL MEETING OF THE W. M. A. SOCIETIES.

The W. M. A. Societies of Nova Scotia, New Brunswick and P. E. Island met with the ladies of the Yarmouth Societies at the Convention held in Yarmouth, August 23rd, 1881.

The President opened the meeting by asking the congregation to sing,

"Jesus, like a Shepherd lead us,"

she then read a portion of Scripture, and called on Mrs. Alfred Chipman to offer prayer. The President read a note from Mrs. Day, the President of the 1st Yarmouth Church Society, regretting that ill health prevented her from being present.

The Secretary of the Nova Scotia Central Board read the Report of the year, and was followed by Mrs. March, who read the Report of the New Brunswick Central Board, and by Miss Hooper with the Report from P. E. Island.

Mrs. Manning then read a paper prepared for the meeting by Mrs. Armstrong; Mrs. Selden also read a letter from our Missionary, Miss Hammond, to the ladies meeting at Convention. By request, the Rev. Mr. George and Rev. Mr. McLaurin addressed the meeting on the needs of the Foreign Mission field, and the open door for woman's work. The President then introduced Mr. Hutchinson, who is soon to leave us for his mission work and home. He spoke of the pleasure he felt in the prospect, and trusted for himself and Mrs. H., that the sympathies and prayers of the people in the Provinces would sustain and strengthen them while working for the Master in their new and untried field of labour. Reports were presented from Scotch Village, Newport; Woodstock, N. B.; Hopewell, N. B.; Canning; North Church, Halifax; Temple Church, Yarmouth; Freeport; Pereaux; Margaree, C. B.; Amherst, and the Mission Band at Woodville. Suitable and pleasing singing was introduced between these exercises. The following resolutions were carried:—

Moved by Mrs. J. T. Eaton, and *seconded* by Mrs. Selden, That in consideration of the past services and interest that our sister Mrs. Armstrong has taken in our W. M. A. Societies:

Therefore Resolved, That we feel it to be a cause of deep regret that our dear Sister Armstrong has been separated from us, and we therefore wish to tender her our loving sympathy and interest.

Moved by Mrs. March, and *seconded* by Mrs. James Masters, That *Whereas* it appears from the financial report of the Board of Foreign Missions that the balance of money to the credit of the W. M. A. Societies is so much larger than that of the Foreign Missionary Board,

and *Whereas*, it is the aim of the W. M. A. Societies to assist by all possible means in giving the Gospel to the heathen :

Therefore Resolved, That we request the Foreign Missionary Board to appropriate from the balance of funds now to our credit in their hands such an amount as will meet the outfit and passage of Brother and Sister Hutchinson to India.

Moved by Mrs. Alfred Chipman, *seconded* by Mrs. Manning, That the financial year of each of our Societies and Central Boards be arranged to coincide with that of the Foreign Missionary Board—namely, to close with the Convention year, and that from this time each W. M. A. Society send to its respective Board its annual report in July.

The meeting, which was throughout of an interesting character, and more largely attended than usual, was closed with prayer by Rev. Wm. George.

M. R. SELDEN, *Secretary*.

AT THE RECENT CONVENTION at Yarmouth, Nova Scotia, the discussion on the unfortunate differences between Rev. W. F. Armstrong and the Foreign Mission Board occupied a great portion of the time until twelve o'clock on Monday night, when a resolution, approving of the action of the Board, was adopted. A second resolution was also adopted expressive of desire that Mr. and Mrs. Armstrong might return to the work in connection with the Board and go again to Chicacole and labor in our mission there.

One of the pleasant incidents of the Convention was the calling of Rev. J. R. Hutchinson, missionary elect, to the platform and the presentation of the cordial sympathies and prayers of the denomination to him through the venerable Dr. Bill. The old man eloquent, in stirring words, bade the young brother preach the Gospel fully, faithfully, fervently. May the mantle of a Judson or a Boardman rest upon him, and he feel that underneath him, in all circumstances, are the everlasting Arms.

A FAREWELL MEETING in connection with the departure of Rev. J. R. Hutchinson and wife, newly appointed missionaries to Chicacole, India, was held in the Germain Street Church, St. John, Tuesday evening, the 20th of September.

THE *Visitor* says :—"We are given to understand that it is the intention of Rev. W. P. Everett to remove from St. John in a week or two for a residence in the United States. This will involve the necessity of an immediate appointment of a new Secretary and Treasurer of the Foreign Mission Board. We trust the Board will be directed to the choice of an efficient successor for this work."

Fruit for India.

DEAR LINK,—This month you came to our homes with a good and timely letter from Miss Muir. As she expressed a wish that some one would furnish some particulars about the fruit to be sent to India, I thought it would be in place for me to send to your readers a little of our experience at Timpany's Grove. For several years past a box of fruit has been sent to Mr. Timpany from the "Old Homestead." I may say it has been mostly dried fruit, as it can be packed more closely; yet preserved fruit can be sent very nicely and add much to the variety; also dried corn, maple sugar, or anything

that we relish, be assured, will be acceptable to our missionaries. While preparing fruit for the "Box" to-day, little Ernest asked, "What are those white bags for?" I said, "They are going to India." He said, in a gentle voice, "I would like to send something." His offering goes, with others, to complete the box. It is the first. May it not be the last of missionary work for him. We can imagine the joy that would beam from every heart on the reception of such a box in that far off land. It is not like the holy joy over sinners that repent or turn from their idols, but a spontaneous out-gushing of the heart, in knowing that their loved ones at home have not forgotten them. Who will be the first to respond to this friendly call? I think the expense of the box, which must be of tin and soldered over and encased in a wooden box with iron bands, is \$2.50 to Montreal, that is as far as it is paid for here.

E. E. MCCONNELL.

Calton, Ont., September.

Missionary Address.

BY MRS. H. M. N. ARMSTRONG, READ AT YARMOUTH, N.S., AUGUST 23 1881.

DEAR SISTERS,—I have met with many of you publicly, with the most of you in the vicinity of your own homes. I have thought of you, written to you, prayed for you, while you have been giving and praying and sometimes writing to me. Now for the first time I meet you assembled together in this capacity. Remember that whatever changes time may bring, this woman's work at home has woven itself into my life that I can never break quite away from you if I would. How can I ever cease to be one of you? Our Society at Canso, you may remember, was the first one organized, and that Society paid \$50 to, make me a life member there, before any other Societies were formed. Afterwards I was made a life member in Halifax, then again in St. John. So you have bought and paid for me three times over. But the best part of it is that we are bound together heart to heart as well as hand to hand. Life members indeed, many of us, to live and die in the work the Master gave us conjointly to do.

Let us review briefly what has been accomplished since our organization. I believe I was your first missionary abroad, then you undertook the support of Miss DeWolf—now Mrs. Eaton. Then you sent out Miss Eaton and Miss Armstrong, and when these had found shelter under the shadow of the General Society, you sent Miss Hammond to represent you there. Not content with this, Mrs. Sanford, Mrs. Churchill, and I, though not nominally your missionaries, have been furnished by you with the funds necessary to carry on your mission work. Thus you have had a large representation abroad, and through your instrumentality the gospel has reached the Karens, Burmese, Siamese, and lastly the Telugus. To day, from among each of these races, you probably have representatives who have passed beyond the shadow, into the full sunlight of the Master's presence.

Woman's work in India must always have two departments; one looking towards the woman, and one toward the children. Surely they are wise who plan for future generations, and carefully train and nurture the children, whatever their parentage, that they may start upon their life history conversant with the truest knowledge, the sum of all human wisdom. At home we have decided the question that among us the children, *all* children, should be trained away from vice and degradation. Just how necessary this is for heathen children is questionable

in some minds. It may be better that they should grow up in heathenism, and then that the gospel should be preached to them by missionaries. But some women in India have always felt that it was worth the effort to tell these children of Christ *before* they had grown old in sin. So far as my own experience goes, I have always found that the first and easiest work to approach was school work, and that has seemed the natural introduction to all the rest. From the school to the house is not only a very easy step, but it insures a welcome which otherwise it was hard to obtain. Any mother likes to see the teacher of her child, especially if the child is always speaking well of the teacher at home. In fact, how to obtain easy access and a hearty welcome in a number of Hindu homes apart from school work is a problem very difficult to solve. I presume the majority of you read our little *Missionary Link*, and know a good deal of our school work, and our visiting among the homes of the children in Chicacole. Yet I will try, if I can, to give you some new features of this work.

The man who usually led the devotional exercises, and assisted me in teaching the Bible in our school, was Suthenah, the head preacher at the station. A sketch of him and his wife Adama, who frequently accompanied me in my house to house visitation, may not be uninteresting to you. You know that the type of face among the Telugus is much like the English, and apart from the color we frequently notice likenesses to people whom we knew at home. Suthenah, for instance, bore quite a resemblance to Dr. Welton, of Wolfville, only he was an older man, and his hair was grey. He had fought and won many hard battles with himself, and it made him seem older than he was. A caste man, and one who had held the office of sergeant in the native army,—the truth that makes us free had taken hold of him, and had brought him to free himself at any cost from all the bonds of heathenism; but remember, heathenism is grown into the flesh and bone of its victims, and the separation, however needful, is agony at the time. His position and influence made it all the harder for him. As usual when he was baptized his wife took her children and left him. But the living power in his heart carried him through, and after a few years his wife came back to him to learn to be a Christian, and her family came with her. I never knew a man more settled in purpose to do what was right at any cost. It was not easy to convince him that he was wrong, but if you patiently gave him intelligent reasons from the Bible, he would accept no other,) for any course of conduct till he was convinced, you needed not to do it a second time. He was extremely sensitive, and felt keenly that his religion made him a social outcast. He was not always a happy Christian, because he was more conscious, perhaps, of the coldness and alienation of those about him than he was of the smiling approval of his Master, but he was thoroughly conscientious.

This manifested itself very clearly to us in an instance I will mention here. A boy from the outcasts, as they call them, but probably the most thorough and masterly young man that we have, was baptized at Chicacole a few months after our settlement there. Suthenah was very much interested in him, and took him at once into his own family, treating him as though he were his own son. It was just as though some bright, promising lad, picked up in the streets here in Yarmouth, and taught the Bible for a year or two, had given satisfactory evidence of his conversion, and Dr. Day, pastor of the church, hoping he would make a good preacher some day, took the homeless lad to his own table, and his own fireside.

He remained there about a year, and made rapid progress in his studies, but as those who understand human nature at all will understand, he began to feel almost too much at home. Feeling himself thoroughly domiciled in Suthenah's house, he began to smoke in the presence of his wife and daughter. This among heathen is looked upon as a mark of disrespect, no one will smoke in the presence of a superior. Out of this matter the trouble grew, and Suthenah wished the young man to be as friendly as he pleased in the part of the house where the men visit, but did not wish him to be in his family any longer. He felt this a good deal and said he had done nothing wrong and meant nothing wrong, and if Suthenah did not want him he did not wish to intrude. So for a while they held aloof from each other. A reconciliation was effected, but the old warmth of feeling was never restored. Suthenah was not willing to have him in his house again as he had been, and the boy felt as though he had been rather unkindly dealt with. Since we left Chicacole I have been sorry to learn that he has taken his family and removed to another place, chiefly, I believe, on this account.

Let me tell you something of his wife Adama. She was most gifted in prayer, and a woman who never let an opportunity of speaking for Christ slip by her unimproved. She had met with sore trouble in the loss of their eldest son, a very promising Christian young man, who had taken a degree as native doctor in a medical school in Madras, and upon whom many hopes were built. She had prayed most earnestly for his life to be spared, and when he was taken from her, her faith in the promises of God was sadly shaken. It seemed a very dark and mysterious thing to her that the promises to answer prayer which she had plead before a throne of grace had met with no response, as she supposed, because her son had died. Have none of us ever felt the same difficulty? Sisters, may God bless you in your work of sending the gospel to the heathen, and give you many stars in the crowns of your rejoicing.

FOR THE LINK.

A PROMISE.

Ecclesiast. xxxiii. 14.

"My presence shall go with thee,

And I will give thee rest."

I hear, O blessed Saviour,

Thy promise sweet and blest.

I seek no other answer

To any prayer of mine,

No other full assurance

That I am wholly thine.

And so I go rejoicing,

Still clinging to Thy side,

Thy loving presence with me

Forever to abide.

And when my earthly mission

Is closing with the day,

Again, I pray, dear Saviour,

O let me hear Thee say—

"My presence shall go with thee,

And I will give thee rest,"

So saying bear my spirit

To glory on Thy breast.

IDA.

THE Women's Foreign Missionary Society of the Methodist Episcopal Church raised last year \$107,932, an increase of \$31,656 over the previous year.

Sister Belle's Corner.

For the Little Folks who read this Paper.)

DEAR BOYS AND GIRLS,—The people in the heathen villages I told you about last month are pleasant to look at. Their features are well formed, their teeth are white, and their eyes have a gentle look. The women take much pains with their long, dark hair, which is soft as silk. Sometimes they wear it in a "pug," crowned with flowers. They do not need sewing machines for their dresses, or needles either. They wind a long strip of white muslin, called a "saree," around their bodies, folding one end over their heads like a veil, and then they are full dressed. But we must not forget their ornaments with which they load themselves; glass rings of different colors on their arms; silver rings on their fingers and toes, and gold rings in their ears and nose. The funny habit of boring a hole in the nose to wear a gold ring makes us laugh; but, after all, boys and girls, are we not as foolish, if we bore holes in our ears for the same purpose? That is the reason Sister Belle never had her ears bored for earrings.

The men wear a long strip of calico twisted closely around their bodies, and another thrown loosely over their shoulders. This is their upper garment, and will be cast off while they work. On their heads they wear turbans, and sandals on their feet. The clothes of both men and women are generally white or printed, or white bordered with red. The most common food is rice, often mixed with curry, (that red powder your mamma sometimes buys to make things too hot for little folks' digestion). Very poor people cannot afford to eat either rice or curry, so they eat some coarse grain instead. A rich lady wanted to make a feast for these poor people one day. She gave them nothing but boiled rice; they liked it as well as you would like roast beef and plum pudding. The next day some of these hungry people came hunting for grains of rice that might have fallen on the ground. Rich Hindus eat mutton and venison, but never eat beef. As they worship bulls and cows they would think it wicked to kill them for beef. Cold water is their general drink. I think they are very sensible in this, for it is all I ever drink myself. Tea and coffee, especially for you boys and girls, are not necessary, and you will be far stronger men and women by and by if you drink pure cold water. Some of the Hindus have learned to drink the drinks that take away their senses and make them drunk. Why should we call whiskey *strong* drink when it leaves those who drink it weaker in body, in mind, and in soul? Oh, my little friends, never touch or taste in any form the drinks that every year, in India as in Canada, send people to drunkards' graves, and so shut them out of heaven. God tells us in two verses of the Bible that no drunkards can "inherit"—have a part in—"the kingdom of God."

May God give us grace to lead people away from temptation and evil of every kind by our example in keeping away from it.

SISTER BELLE.

480 Lewis street, Ottawa.

Can a Small, Weak Church do anything for Foreign Missions?

Miss Sarah Curtis, Secretary for the State of Maine, in her report for 1881 to the Women's Baptist Missionary Society, satisfactorily answers the above question. She says:—

In our State we have some large and flourishing churches, in which are found many noble and deeply interested workers for the Women's Missionary Society; but we have also a large number of small and poor churches, dependant upon the State Convention for aid to enable them to retain their visibility, as they think. Through the past winter I have written to many of these, who have the mistaken idea that they can do nothing outside of their own little church, saying, "Charity begins at home," where, with such ideas, it usually remains, as very few of them ever give anything for missions. So I have given them, as an example, the small and poor church of which I am a member, numbering eighteen, most of them women, and none of them young. We have had no pastor or meetings of our own, except the monthly conference, for more than fourteen years, yet we have never failed to contribute something every year to the Society since its organization. These yearly gatherings by a collector have amounted to nearly one hundred and fifty dollars. Not much, to be sure, compared with the large sums from the more prosperous churches; but if all the small churches would only become interested in the work being done by this Society and give the little they might, not only in Maine, but over all our land, how would the treasury of the Lord be increased!

EDITOR'S NOTICE.—The necessity of the editor's presence at the Woodstock meeting may possibly cause a few days' delay in the publication of the November issue of the LINK.—Will our readers kindly pardon us if such should be the case?

CANADIAN MISSIONARIES:

MARITIME PROVINCES:

Rev. Rufus Sanford and wife, A.M., Bimlipitam.
Miss Carrie A. Hammond, Chicacole.
Rev. George Churchill and wife, Bobbili.
Rev. J. R. Hutchinson and wife, *en route*.

ONTARIO AND QUEBEC:

Rev. A. V. Timpany and wife, Cocanada.
Rev. John Craig, Akidu.
Rev. G. F. Currie and wife, Tuni.
Rev. J. McLaurin and wife, at home.

WOMEN'S BAPTIST FOREIGN MISSIONARY SOCIETY OF ONTARIO.

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