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Mrs. J. B. Harkett  
480 Lowell St. Orléans  
3 copies

THE

# Canadian Missionary Link.

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

VOL. VII., No. 8.] "The Gentiles shall come to thy light, and kings to the brightness of thy rising."—Is. lx. 3. [APR., 1885

## In Memoriam.

A. V. T.

I.

Drop low, O Eastern sky, and weep,  
Fast let thy rain-tears fall!  
For 'neath thee on the green, to-day  
Is spread a funeral pall.

Beyond the seas are smitten hearts,  
Low bending 'neath the rod,  
For there a heavy stroke of pain,  
Falls from the hand of God.

A sudden cry of sorrow, swells  
Along the battle plain,  
A thousand soldiers of the Lord,  
Deep mourn a leader slain.

Drop low, O Western sky, and weep,  
Fast let thy rain-tears fall,  
For to the grief-cloud westward spreads  
And breaks above us all.

II.

Above the skies a soul is borne,  
And list! the angels' song  
Swells sweeter as the spirit soars,  
To join the sainted throng.

And those who ages past endured  
The martyrs' pain and loss,  
With shouts of gladness welcome one,  
Who dies beneath the cross.

The King of kings and Lord of lords,  
Enthroned in worlds of light,  
Receives a saint beloved whose death  
Is precious in His sight.

Joy! joy! O brave enduring soul  
Thy toll was richly blest,  
Thy sheaves are garnered, rest thee now,  
Sweet toil and blessed rest!

Belleville, Ont.

IDA BAKER.

## Work among Women in Bengal.

The *Indian Evangelical Review* in an article on missions in Bengal in 1884, speaks as follows of Zenana work:

"The number of Christian ladies devoted to this branch of labor is increasing year by year. The principal features of this department in 1884 are the increase of voluntary workers amongst the Bengali Christian ladies; and their organization into associations of their own, and the growing facilities for Bible work amongst the women, not only of the higher classes who are closely confined within the Zenanas, but also among the still more numer-

ous and poorer classes who are not so strictly secluded. To show the rapid development which is proceeding, it may be remarked that two ladies alone have nearly 500 houses in regular and systematic visitation. If there were only suitable persons available in sufficient number in the native Christian community, the work of Bible women might be almost indefinitely increased. Many testimonies are given to greater curiosity to possess, as well as to be acquainted with, portions of God's Word.

## Subsidence of Obstacles.

BY ARTHUR T. PIERSON, D.D.

No results wrought in modern missionary history more startlingly attest the hand of God than the *subsidence of opposing systems* which leaves the Gospel tides to flood the sinking land.

When the brig *Thaddeus*, with her seventeen missionaries, cast anchor off the coast of the Hawaiian group, how little that band of workers knew how God had prepared the Hawaiians for their approach! He had gone before them, and the old king was dead, the idols burned, the old pagan faith flung away as worthless, and the first death-blow struck at the tabu system. Here was a people without a religion; the isles were waiting for His law!

We talk of McAll's wonderful work in France. But the fields were white for the harvest when he crossed the Channel. Bouchard, Reveillaud and others, disgusted with papacy and priestcraft, were already, with Gambetta, protesting against clericalism as the *ſic* of France, and forsaking Romanism as the ally of ignorance and superstition. They were but the voice of a people rising in a new insurrection of thought and a new resurrection of conscience, after a thousand years of bondage and burial. Skepticism was the reaction from the atheism of Voltaire, and the people that can no longer feed on ashes are asking for the bread of life. And so the Gospel is flooding France, not so much because the tides have risen higher, as because God has let the continent below their level.

These are but instances out of hundreds, furnished by modern missions, of colossal barriers gradually or suddenly subsiding to let the Gospel floods and tides.

The fullness of the time has surely come for the last great crusade against the powers of darkness. Everything seems ready and ripe. Within the memory of those now living the doors of the continents have been thrown open or unhinged by the giant power of God. About fourscore missionary societies now are enclosing the world in a golden network of connected effort. Never did such opportunity offer before. The strong walls lie prostrate and we have only to march straight on, and take the strongholds. The Word of God is in almost every tongue, as though the Pentecost miracle

were crystallized into permanence, and multiplied into universality. Immense wealth lies in the coffers of disciples, sufficient, were a tithe of it laid on the altar of God; to furnish all the funds needed for the evangelization of the world; a vast host of disciples, needing only organization and consecration, to carry dismay and defeat to the allied powers of the world and Satan. Time and space are practically annihilated, and all nations neighbors. In addition to all, the voice of the Lord rings out from the midst of the shining cloud of His Providence, bidding us "Go forward!"

For what are we waiting? With the threefold inspiration of our Saviour's precepts and promises, Divine Providence going before us, and Divine Grace working with us, the eyes must be blind that see not the signs of the times, and the ears deaf that hear not the call of God. The duty of bearing the good tidings to the world is both instant and constant. It is the *first and last command* of our risen Lord, the first and last need of a dying world, the first and last condition of a true vital piety.—*Christian at Work.*

### The Power and Work of the Holy Ghost.

*A paper read by Miss Frith at the January conference of Canadian Baptist Missionaries at Samulcotta, and published by request.*

"And behold I will send the promise of the Father upon you; but tarry ye in the City of Jerusalem until ye be clothed with power from on High" Luke 24 : 49.

Jesus had already told the disciples before His death that He would pray the Father and He would send not a *Comforter*, but *another* Comforter, who would abide with them forever.

He, from the time He came up out of the wilderness into Galilee in the power of the Spirit, had been their beloved Teacher, Comforter, Companion and Friend; but now He must leave them, and that is not all, He tells them of all they shall have to endure for His sake. They would be hated and persecuted, have sorrows and afflictions, and many of them would even be put to death; but the Holy Ghost would be their Guide and Leader; and would teach them "all things" "guide them into all truth" and bring "all things to their remembrance," whatsoever He Himself had said unto them. He is no stranger, "you know Him, He dwelleth with you and shall be in you." "He shall receive of mine, and shew it unto you; and shall shew you things to come." With all these precious promises the loving and sympathetic Saviour comforted His sorrowing disciples. In their state of anguish it may have been difficult for them to apprehend all their Master was telling them and to believe it possible that any other beside Jesus would be able to comfort or help them in such times of distress. To them His words may have at the time seemed speculative and impracticable, as it would appear they are to us very often; but this same Comforter afterwards helped them and many since, to sing praises to God even within the prison walls. He also helped them to stand boldly before kings, rulers, councils and to leave their presence rejoicing that they were counted worthy to suffer shame for the sake of their Lord and Master, and to be made partakers of His sufferings that "the Spirit of glory and God might rest upon them."

Paul, in His first Epistle to the Thessalonians, commended the church for having been followers of them, and of the Lord; and said they had "received the word in much affliction with the joy of the Holy Ghost." So

we believe, the Comforter became not only to the apostles, but also to the churches practically a source of comfort and joy.

Now that Jesus had already fully explained to them who the Comforter was, and what His mission would be in them and in the world, He, before His final departure to the Father, charged them to tarry in Jerusalem until they had been clothed with His power; and He, the Saviour promised after the Holy Ghost had come upon them, that they should be witnesses unto Him "both in Jerusalem, and in Judea, and in Samaria, and unto the uttermost parts of the earth."

The disciples, we would imagine, ought to have been already without this power very well equipped for the work for which they had been chosen. They had been called and designated by the Lord Jesus Himself, so that with the exception of Judas, no mistake had been made as to whether they were the right persons to carry the gospel even into the uttermost parts of the earth. They also had the advantage of which even Paul could not boast, of having been, for three years, under the loving personal influence and teaching of Jesus Himself. From Him they had heard and received many lessons, and had seen such mighty works wrought by Him, that one of them afterwards wrote: "If every one of the things had been written which He did even the world itself could not contain the books that should be written." They had learned upon His bosom, sat at His feet, had seen His miracles, and also His glory, when "His face did shine as the sun and His raiment was white as the light." Ah! They had seen His agony too in the garden, when "His Soul was exceeding sorrowful even unto death." They had witnessed His sufferings and death on the cross, and were with Him again after His resurrection; and doubting Thomas, that his faith might be strengthened in the risen Lord, had had the privilege of putting his finger on the prints of the nails and thrusting his hands into the pierced side. We ask what more could possibly be required of the servants of the Lord and ambassadors of King Jesus. They had received no college or university training, and probably still wore their fishing costumes which no doubt many of our ordaining councils of the nineteenth century would object to and so consider them unfit for the ministry, although they had been with Jesus Himself, and had been taught by Him three whole years; but Jesus, from other motives and for other reasons, considers the disciples, whom He has taught, still unfit for the great work of proclaiming the gospel to all the world. They had not yet been filled and clothed with the power of the Holy Ghost; and until they had been they are *commanded* to wait in Jerusalem. Even Jesus Himself did not enter upon His ministry without this enduing. We read of Him returning in the "power of the Spirit into Galilee."

The call to service, the consecration of ourselves, our wills, our affections, our talents—whether many or few, our time, our strength, and our all, whatever it may be, is necessary; to be with Jesus; to love Him, and be loved by Him; to lean upon His bosom as John did; or to sit at His feet like Mary, is a preparation we all need and must have if we would be successful laborers in the vineyard of the Lord. To go to the wilderness to be tempted by the same one who tempted our Lord, may be a part of the preparation for work and a means God uses very frequently while fitting men and women for His service. Years of training by the best teachers our Christian colleges and universities can afford is good and useful; but all these preparations are inefficient and are not complete of themselves, and over them all must be

worn the mantle provided for the servants of the Lord in the Holy Ghost, without which our Captain has given no marching orders to any, no matter what their qualifications may be.

It was said of the kings, rulers, princes and captains who were chosen and appointed by Jehovah that "the spirit of the Lord came upon them." It was upon Saul until he was rejected by God for his disobedience, and the spirit departed. It came upon David when he was anointed king by Samuel. It is said of Jephtha "The Spirit of the Lord came upon him, and he passed over Gilead and Manasseh; and passed over Mizpeh of Gilead; and from Mizpeh of Gilead he passed over unto the children of Ammon" and he slew them. Job out of the fullness of his heart exclaimed "I am full of matter (or words) and *thy spirit* within me constraineth me." And Micah said "Truly I am full of power by the *spirit of the Lord*, and of judgment, and of might to declare unto Jacob his transgressions and to Israel his sins." The word of the Lord by the mouth of an angel unto Zerubabel was "not by might nor power, but by my *spirit* saith the Lord of hosts." Simeon, a just and devout man waiting for the consolation of Israel, had the Holy Ghost upon him, by whom it was revealed to him that he should not see death before he had seen the Lord's Christ. And aged Anna, a holy and good woman, like Simeon, had sanctified ears and eyes so that when she saw the babe in the mother's arms she recognized Him to be the long promised Messiah. It was when Peter had been filled and clothed with the Holy Spirit that he preached that memorable sermon when three thousand were pricked in their hearts, and cried out "What must we do to be saved." He and John being full of the spirit were able to reason with the rulers of the people and elders of Israel; when they saw their boldness and perceived that they were unlearned and ignorant men they marveled and took knowledge of them that they had been with Jesus. When the number of believers grew and the apostles found they were not able to do all that was required of them, they gave the church orders to look out among them "seven men of honest report, full of the Holy Ghost and wisdom" whom they would ordain. And of Stephen, one of these seven, it was written that "they were not able to resist the wisdom and the spirit by which he spake." Of Barnabas, we read that "He was a good man full of the Holy Ghost and faith, and much people were added unto the Lord."

These are a few of the many mentioned in the Word of God, who were mighty because they were under the influence of the Spirit. Was there anything that could stand before this power then, and is there to-day? He has not stepped down out of the place assigned Him that other powers may take His place in these last days, no, sinners are now as they were then, convinced in respect of sin, righteousness and judgment by His power, and many men whose names are familiar to us have had the spirit of the Lord upon them, and by Him have been mighty in leading precious souls into the way of salvation. We are comforted and our hearts made glad in the midst of numerous trials and afflictions, by this ever present Comforter. There is no danger of thinking too much of Him and by doing so, thinking less of Jesus, nor is there danger of giving too much honor to Him. But there is a danger, and it is utterly a fault among all Christians I fear, and Jesus must be grieved as well as the Holy Spirit, that we do not try to realize more than we do His presence among us continually; and that He is waiting to do the work we commit to Him. He works with us and the Word. We depend on each other. The Spirit works

through the Word and through us. He never changes, neither does the Word; but we do and God's work is hindered. The Holy Spirit cannot fill our hearts so that from us would flow streams of living water, if we do not believe in His ability to do so. Neither will He clothe us with His power in opposition to our wish. It was when Mr. Moody sought His power and obtained it that he was the means of bringing his tens of thousands to Jesus. Dear old Mr. McPhail who labored so long in Eastern Ontario, but now is at rest, was a man full of the Holy Ghost; and it might be said of him as of Barnabas, "and many were added unto the Lord."

Are there not many whose names are familiar to each one of us whom we know from their lives and works were, or are, men full of the Spirit? What can we say of Judson and Carey, of Moffat and Livingstone, and many others who have gone to the uttermost parts of the earth? We believe Mr. Day and Dr. Jewell, our first missionaries to the Telugus, were sent here in the fullness of this same power. We also know that Dr. Clough, who has been the honored instrument in God's hands of bringing his thousands, has the power of the spirit upon him. Ten years ago Mr. McLaurin came to Canada, and others followed him and have settled in the different stations that we now occupy in these two missions; and what shall we say of them? Let the 1700 souls who have been redeemed from heathen darkness and idolatry speak; and, in addition to these, those who have gone home and are singing in the New Jerusalem above also speak, and they would tell that the Holy Spirit had manifested His power in those who are with us. But we are not satisfied, and will not be until, like Jephtha, we have gone over the whole region of country which the Lord has committed to our charge, and have fought with and slain all the false religions and isms that oppose the religion of King Jesus, and have seen an end of idolatry and superstition from Orissa to the Kistna river. Is it too much to expect, to hope, and to pray for? No. It will be to us according to our faith, for nothing is impossible with God, and He has promised that the idols He will utterly abolish. The Spirit Himself maketh intercession with groanings that cannot be uttered, and helpeth our infirmities, while we pray that such may speedily be accomplished.

And now, my dear brothers and sisters, have we to-day the power it is our right and privilege to have? Are we filled with the Spirit? Are we now endowed with power from on High? Are our workers, whether preachers, teachers, colporteurs, or Bible women, men and women full of the Holy Ghost? Are our churches walking in the love of Christ and in communion with the Spirit? If so, may we not expect this year a great ingathering of souls? If we have not this power to-day present with us, or if we have it not in the measure we ought to have it, let us seek it, for without it we are helpless. If Jesus were talking with us to-day as He talked with His disciples nearly nineteen hundred years ago, would He say to us "You know Him?" I think He would; but would no doubt reprove us for not knowing Him a great deal more than we do. We seem to know Him as we do some one whom we do not quite trust, and have only a little faith in, or as if we were afraid of offending Jesus if we were to be intimate with the Spirit whom He Himself intended should be our leader, our helper, companion, and associate. Oh! let us seek to become personally acquainted with Him, and to be led, guided, filled and clothed upon by Him continually. May our hearts and ears be so sanctified that we would be able to understand Him when He speaketh with us, and when He leads us,

as He led the apostles and directed them where to preach and with whom to speak.

When we are in trouble or distress and find ourselves helped and comforted by some unseen One, we at once think of Jesus as being the source and the comforter, and so He is, directly or indirectly, but has the Comforter no part in this blessed work? If not, then He has failed to fulfill a part of His work in the world, which would be impossible. He has and is accomplishing the work the Father gave Him to do.

And now, may the God of hope fill our hearts with joy and peace in believing, that we may abound in hope through the power of the Holy Ghost.

## OUR INDIAN STATIONS.

### Cocanada.

#### LAST WORDS.

There is always a sacredness attaching to the last words of departed friends, but read in the "light of after days" the following letters, brought to us by the mail nearly four weeks after the electric flash had told of the writer's death, are peculiarly touching and doubly sacred.

MY DEAR MRS. FREELAND.—Here is a little letter for the LINK. Brother McLaurin is here. He is not well, sick with fever and planning to go away for a sea voyage. It makes me feel lonesome. I do hope that Mr. Craig may be back by the 1st October, and that a new missionary may come. Pray God to put it into the heart of a good man to come to this work. There is a great deal of interest in all parts of our Mission Field. I verily believe a thousand would be baptised this year could we do the work. Oh it is glorious, but where are the reapers? The girls are doing nicely. I am trying to get a suitable matron. There are 49 girls in the boarding school. Mrs. Timpany has not been well, but is better now. Mary is well. I am well, save when I overwork and give the slumbering fever a chance. Our English School is doing well, very well indeed. With much Christian love to you all.

Yours truly, A. V. TIMPANY.

#### FOR THE LINK.

When I went to Akidu for the December Quarterly Meeting, there went with us on the boat one of the nicest of the Akidu girls to be married. She was married on Christmas day, and before we left Akidu went to her home in Lingampad. We came back to Cocanada, had our "Week of prayer" and made ready for going to our annual conference at Bimlipatam. We missed the steamer we expected to go on, and had to wait a week for another. During the time one day Mr. McLaurin came into my room and told me that Nellie had fallen into the well at Samulcotta and been drowned.

This Nellie was one of the nicest of Mrs. Archibald's girls, and had been married only a few months before to Subaraidu a senior student in the seminary. We all felt her loss keenly. As Mr. McLaurin was not well I buried Nellie the next morning in Cocanada. A little after I came home, the mail came in bringing a letter which told me that Susanna was dead and buried. She had died in Lingampad fifteen days after her marriage, of fever,—the Colair fever, the same which carried off Thomas Gabriel, and which I have had more or less for the past five years.

It would seem as if the girl had had a warning of what was coming. She would not come from the girl's quarters till our daughter Mary went and brought her away. She was a nice bright young woman, and would have been a blessing had she lived. She was the pick of the Akidu girls in our school. You can hardly realize the loss it is to us here to give up women like Nellie and Susanna. The first especially was well cultured and promised to be a power for good. God knows what is best. His will be done.

A. V. TIMPANY.

Cocanada, Feb. 6th 1885.

### Chicacote.

#### LUTCHEE'S NOSE-JEWEL.

All Hindu women wear nose-jewels. Among their many ornaments these are the nearest and dearest.

Three are usually worn—one on the outer edge of each nostril, and one, the largest, handsomest, and most valuable, on the central ridge. This is sometimes a pear-shaped pendant reaching to the edge of the upper lip; sometimes a gold ring of such size that it must be removed when eating.

If these jewels be laid aside for a time, the holes are kept distended with bits of straw. These stubby noses have a very funny appearance.

Nose-jewels occasionally add to a Hindu woman's beauty. They never fail to add to her vanity. To people born and bred in western lands the practice has a swinish look. We ring swine, however, not to indulge them in selfishness but to cure them of it.

On first coming to India I waged righteous war against nose-rings. There was one woman, however, who would not for love or money remove the obnoxious bit of gold. If she laid it away some one would steal it, she said. As it was, it was always under her eye—and, she might have added, under her nose, where she specially desired it to be.

But winged fortune flew my way one day, and the ring disappeared. How, I will tell you; where, I don't know any more than you do.

The woman who refused to remove her nose-jewel was not a rich woman. She was very poor; and this, perhaps, accounts for her love of a gold-tipped nose. She was one of those low-caste women who are known as *lutchees*, i. e., sweepers. Her occupation was sweeping and dusting the floors, furniture, &c., of the Mission House.

Though poor, Lutchee was very polite. She never forgot her manners. Her salutation of "Salaam, Babu" was almost the first sound that fell upon my ears on rising in the morning. She made her salaam in a queer, half-frightened way, and invariably finished up by bringing her hand down from the forehead to the right eye, rubbing it with the ball of her thumb with a half-circular movement that was very ludicrous.

Lutchee's pay was small, and she had to be exceedingly frugal in her diet. She used to cook and eat her mid-day meal in a conveniently screened corner of the back veranda. In passing I surprised her there many times, and so came to know pretty well how she fared. Her usual dish was a small pot of rice and the water in which it had been boiled, eaten with a few green chillies or onions for relish. Sometimes she would indulge in a bit of fish or vegetable.

But Lutchee did not live by such food alone. The largest, if not the most delicate portion of the table scraps, gravitated naturally to her through the medium of the

table boy and cook. These were to her the good things of this life. Often have I seen her exploring with great gusto the savory mystery of a pudding dish or drawing her long, mahogany finger alternately around the inside of a soup chattie and across her muscular tongue. But much as Lutchee loved these honied licks and smacks, she loved her nose-jewel more. Yet, sad to relate, her fondness for the one resulted in the loss of the other.

One day Lutchee, having performed some trivial service in the cook-house, received a cold meat bone as a reward; and, being ignorant of the use of plates, knives, and forks, she seized it in her hand and came toward that corner of the veranda where she usually concealed herself when feeding. But the bone was savory and Lutchee was hungry. She began to gnaw it tenderly.

Now, it happened just at the instant she was closing her white teeth upon the choice morsel, and admiring at once the flavor of the meat and the glitter of the nose-jewel as it reposed upon her projecting upper lip—it happened just at the instant when the bone and the jewel were in contact, that one of those large hawks, so common in India, sailing overhead caught sight of Lutchee and her prize and with one fell swoop carried away the bone out of her very mouth.

When Lutchee at length recovered from her astonishment and fright, she heaved a sigh of regret for the bone, rubbed her right eye with the ball of her thumb, and proceeded to adjust her nose-ring. It was gone!

The hawk, attracted by its brightness, had made the gold pendant his aim and carried it clean off with the bone! That he took it nobody doubts. What he did with it nobody knows.

Lutchee has no ornament in her nose now but a bit of straw; but she never indulges in a bone without a sharp eye for hawks.

J. R. H.

## THE WORK AT HOME.

### Ontario and Quebec.

#### TO SUBSCRIBERS.

Please look at your label and renew promptly. The label gives the date when the subscription runs out.

#### TO THE CIRCLES OF ONTARIO.

As it is very important that the Foreign Mission Circles should clearly understand the nature of the work which our Woman's Society has undertaken in India, I am pleased to be able to say that the Board has ordered to be published a number of leaflets giving this information in a clear and concise manner. This leaflet has been prepared by Mrs. Freeland, the President of our Society. Copies of it have been sent to the Secretaries of all the Circles in Ontario for distribution among the members, and also among the women of our churches. If any should be overlooked, or should fail to receive these from any cause, the omission will be at once rectified on applying to me.

C. E. ROSE, *Cor. Sec.*

Address: Mrs. H. J. Rose, 11 Gerrard Street West, Toronto.

MR. TIMPANY'S last illness must have been very short, as letters from Mrs. McLaurin and Miss Frith, dated February 13th, make no mention of it. Particulars may

be looked for by next mail, and probably before the LINK reaches its readers all that there is to tell will be known. Mr. McLaurin had sailed for Burma on the 13th; therefore a few women and the Telugu Christians would be all who were left to bury their dead and "hold the fort." We believe that God, who is a very present help in time of trouble, would give them strength equal to their day.

THE SECRETARY of the Foreign Mission Board has received offers from five men and one woman for service in India. May the Lord open the hearts of His people in the churches to supply the money necessary for the sending forth of, at least, two of these this year. "How shall they preach except they be sent?"

#### UNION MEETING IN TORONTO.

The Women's Home and Foreign Mission Circles of the Baptist Churches in Toronto held Union meetings in the Jarvis St. Church, on the afternoon and evening of March 10.

These meetings carefully and prayerfully planned and looked forward to with hope, proved even more interesting and useful than was anticipated. The afternoon meeting was convened at four o'clock. After Scripture reading by Mrs. Arthur McMaster, President of the Women's Home Mission Society, and prayer by Mrs. Alexander, came encouraging reports from the various Mission Circles, and several addresses. Mrs. Castle spoke earnestly of the need of union in Christian work. Mrs. Rose sketched the history of Modern Missions, and Mrs. Newman gave a vivid idea of the vigorous beginning and well defined purposes of the lately formed Women's Baptist Home Mission Society of Canada.

Mrs. Freeland spoke fittingly and with deep feeling of Mr. Timpany's personal character, work, and relations to our Foreign Missionary Society.

Mrs. Humphrey emphasised the personal responsibility of Christian women, and the duty of real self-sacrifice, in order that the Gospel may be given to the sad and degraded women of India.

The following resolution was moved and adopted: "In the recent unexpected death of Rev. A. V. Timpany at Cocanada, a great bereavement has fallen at once on his own family, the Telugu native Christians, his fellow-laborers in the mission, and the Baptist Foreign Missionary Society of Ontario and Quebec.

We recognize in the event the mysterious doings of an Infinite but All-wise and loving Disposer, to whose will we reverently bow, imploring His grace that we may prosecute the great work to which our fallen standard bearer devoted his life with increasing consecration and self-sacrifice. In tendering to our beloved sister, widowed in a heathen land, our purest and deepest sympathies and in committing her and her little ones in our daily prayers to the keeping of Him who visited the sisters of Lazarus, we ourselves mourn with her in the loss of her devoted husband, whom we shall ever remember as the organizer of the Women's Foreign Mission Circles in this province.

*Resolved.*—That a copy of this minute be forwarded to Mrs. Timpany, and published in the LINK and Canadian Baptist.

The evening meeting was public, and the Sunday School room was well filled. Rev. J. W. A. Stewart spoke upon Woman's Work for Missions, Rev. Alexander Grant depicted the need and prospects of the Home work, and Rev. Jno. Craig made a brief and earnest appeal for helpers on the Foreign field now left so nearly destitute.

Both meetings were pervaded with a warmth and earnestness that was more than fleeting enthusiasm. We felt a presence with us inspiring a glow and purpose that will abide to strengthen our hearts for future service.

We saw too, more clearly, the inter-dependence of Home and Foreign Missions. "The field is the world." The work is one. E.

BLOOR STREET, TORONTO:—On February 14th, a new Mission Band (Willing Workers) was organized in connection with the Bloor Street Baptist Church, and the following officers were elected for the year. Miss Evans, *President*; Miss Cowan, *1st Vice-President*; Miss C. Stark, and *Vice-President*; Miss L. Stark, *Secretary*; Miss Boyd, *Treasurer*. It is the intention of the Band to support a student at the Samulcotta Seminary, and to induce an interest in missionary work among the young people. LOTTIE STARK, *Sec.*

POPLAR HILL ONT: We organized a Mission Circle here at the 2nd Lobo Church, March 12th.

Our membership commences with twelve, and more promise to join next meeting.

Officers elected.—Mrs. Campbell, *Pres.*; Mrs. McPherson, *Vice-Pres.*; Miss Pegg, *Treas.*; Mrs. Davis, *Sec.*

Four Solicitors.—Misses Maggie Paul, Jessie Ladell, Jennie Pail, Annie Grey.

The ladies seem quite enthusiastic over the work, and enter into it "heartily as unto the Lord."

March 17th. S. A. DAVIS, *Sec.*

#### W. B. F. MISS. SOCIETY OF EASTERN ONT. AND QUE.

The quarterly Board meeting was held in the parlor of the First Baptist Church on March 3rd. The corresponding Secretary read letters from several of the Circles, and stated that missionary leaflets had been sent to all the Circles, for reading at the monthly meetings. It was decided to send some tracts every second month. It was thought very desirable that the Circles should make use of the valuable books which the Rev. John Craig has placed at our disposal. The Treasurer reported only \$106.00 having been received since the Annual Meeting, so that we were unable to make the usual appropriations. She was instructed, however, as soon as the amount was received to forward the money due on Miss Frith's salary. Mrs. Frank B. Smith read a very interesting letter from Miss Frith, which was sent with her half yearly statement.

The hearts of all present were saddened at the recent news of the death of Mr. Timpany, and the great loss which our society has thus sustained. Part of the time of the meeting was devoted to special prayer for Mrs. Timpany in this great trial, and for some one to be raised up to go out to India. The corresponding Secretary was instructed to write to Mrs. Timpany and enclose the following resolution:

"It was with deep sadness and regret that we heard of the death of our missionary the Rev. A. V. Timpany.

We feel that our society has sustained a loss that can never be made up, as it was to his zeal and perseverance, that the organization of our society was due. He was with us at the first to encourage and instruct us in the work. He has always been our adviser, inciting us to greater effort, by his belief in the work which Christian women have yet to accomplish, in helping to evangelize the world. We desire to express to Mrs. Timpany our sincere sympathy with her in this hour of sorrow; in some small measure we too grieve for one who was much be-

loved for his works' sake. We look to our Heavenly Father, who has seen fit to call His servant home, to fulfill His gracious promise, and sustain and comfort those who mourn; and will continue in prayer that the burden which lay so heavily on our dear brother's heart—the salvation of the Telugus—may be rolled upon others who will go out with the same zeal and love to preach the Gospel to those who have never heard it." On behalf of the Board.

A. MUIR, *Cor. Sec.*

CHANGE OF ADDRESS.—After the first of May Miss Muir's address will be 1466 St. Catharine Street.

#### Maritime Provinces.

MISS WRIGHT AND MISS GRAY, the young ladies recently sent out by the W. M. A. Societies, arrived at Bimlipatam on the 3rd of January, just two months after leaving Halifax. S. J. M. writing on woman's work in the *Messenger and Visitor*, says of these sisters:

A short time ago we were deploring having no missionary supported directly by us, and were considerably discouraged at the prospect. How much better "God has been to us than all our fears." Letters have been received from our sisters at different points on their voyage, all speaking of a prosperous journey and bright anticipations of future usefulness. . . . These dear sisters are our representatives among the heathen; but they cannot do our work. This remains for each one of us at home, not only to give our money for their support, but our daily earnest prayer, that the Holy Spirit may accompany them and assist in acquiring that most difficult language. Think how many weary months of toil before they can utter one sentence in the Telugu language of the gracious message they have gone so far to carry!—oh! let us pray that God may open the hearts of our ignorant, benighted sisters, to hear their words and accept the Christ they offer.

We also may greatly encourage them by our words. It would cost each of us but little time and effort to write them once in three months, and yet what a source of strength and encouragement it would prove to those homesick, tongue-tied ones to know from our own words that we thought of and prayed for them.

MRS M. F. CHURCHILL writes from Truro, Nova Scotia:—Truro has been enjoying a very gracious revival for two months past. Meetings every evening and more than 200 have professed conversion. O how we have enjoyed the meetings, and the opportunity of pointing enquiring souls to the Lamb of God who taketh away the sin of the world, while in our home land. The influence of these meetings will remain with us in all our future years of work and discouragement in India, if the Lord permit our return to our loved life work, and we bless Him that He has so blessed our town during our visit home.

O how sad were our hearts when the news of our dear brother Timpany's death reached us—sad for ourselves, sad for our poor Telugus, but sadder still for our surviving lonely sister in India, and the fatherless children, the one cry of our hearts for days was "Lord Jesus comfort and uphold the stricken ones, and send some one to take up the work, so suddenly laid down by thy faithful, never tiring servant."

A few days ago we went over to New Glasgow. A small church has been gathered there, a small but noble band of workers in the Lord's vineyard. They have not

much of this world's goods, but have a *mind to work*, and such always succeed. Mr. Churchill preached to them on Sabbath morning, and spoke on missions on Sabbath and Monday evenings. There are only about 30 resident members in the church, but a W. M. A. S. of eight members was formed, and six new subscribers for the LINK obtained, and good collections given at each meeting.

One little girl felt so anxious to do something for the poor heathen children that she came bringing her "Christmas present," a gold dollar, and gave to us to help carry the Gospel to them. We would like to trace the influences set at work by this gift, both on the little girl herself, and on those to whom it was sent. Perhaps in Heaven we may be permitted to do so.

### Important Questions.

"How shall we interest all the sisters of the churches?" "How shall we interest all the churches?" are the ever-recurring questions in our work. Surely, we may bring to our aid every agency that is right and good, and among others is a social influence that may formulate itself into sisterly visiting. Let each circle appoint from quarter to quarter or half-yearly some of its number as a visiting committee, from whom every sister in the church shall receive, not an official, professional visit, but a genuine, social, church call that shall bring the giver and receiver into nearer Christian relations to each other. The work of the church, its mission work, and the news from our missions will naturally enough form a part of the conversation; and you may be sure that the ladies who visit will have some message to bring to the next missionary prayer-meeting, some new faces will be among you, and a new cord of sympathy will be felt drawing together those who before this have felt themselves personally strangers, perhaps. Many of us may never have known the feeling of the "stranger,"—these have been spared the reading of one of life's dreary pages,—there are many who do know it; many may have long been with us and yet not have felt themselves "of us." Reach out to every such possible one cordial hands and hearts in greeting. Thorough, loving church visitation will help our work for the perishing beyond the sea.

An associational committee can greatly aid the secretary in visiting among the churches. Not *always* is it best to ask for a meeting at which we may "talk to the sisters of missions," but go to some sewing meeting, Sabbath-school gathering, or other assembly of the sisters where you may secure a little time for telling them about the work that God is doing by women for women in heathen lands; and can you find on our home field a church in which there is not some heart responsive? If the church be weak, enter into its burdens and discouragements, and encouragement will come back to you and the cause you plead. Thorough church visitation and thorough associational visitation will do much to bring our work into the heart sympathy of all our sisters and all our churches. May the day of this precious result be hastened!—*Helping Hand*.

### A Good Idea.

In the *Helping Hand* a friend writes: "We have had three basket meetings of our own mission circle. We carry our supper, with a napkin, cup and spoon (boarding-school fashion); and only tea or coffee, sugar and milk are provided by the hostess. . . . This plan does away with any burden of dish and napkin washing. Last week, after we had our meeting, I read to the ladies from "Pagoda Shadows," while they sewed. It works well."

### For the Children—Uledi and his Substitutes.

The poor Africans are much abused, and often treated as if they had no noble elements of character, and were more like animals than men. Mr. Stanley tells a story which shows quite the contrary. In his heroic journey across Africa with his faithful band of followers, he arrived at Mowa, on the Congoriver, sad, weary and anxious; for they had little left, and their supply of beads and cloth for buying things of the natives was nearly used up. He was therefore much distressed, one day, to discover that a large bag had been opened, and nearly all the beads stolen! and still more grieved to find, on enquiry, that the culprit was Uledi, the coxswain of the boat—a brave, generous man, much beloved by the others, several of whom he had rescued from drowning.

A council was called to determine what should be done to the man who had committed such a crime, and at such a time, when the lives of all depended on these stores. "It is a hard case," said Manwa Sera, when urged to give his views on the matter; "for this is Uledi, whom we all love; had it been another, I would have said we should hang a great stone to his neck, and pitch him into the river. But it is Uledi; let him receive a thorough flogging, to deter others from repeating the crime." Many agreed to this, and cried out for "flogging." Then Stanley turned to the boat's crew, and said, "Now, you boys, who know Uledi so well, and have followed him through a hundred rough scenes, speak, what shall be done with him?" Mpwawpa, one of the most reliable and steady men, replied: "Well, Master it is a hard question, Uledi is like our elder brother; but I think he should be beaten—only, master, for our sakes, beat him *just a little!*" Another, who had special reason to be grateful to the culprit, assented to this, but added touchingly, "Remember, it is Uledi." Shumari, Uledi's younger brother, a kind-hearted boy, was next appealed to, and, after pleading earnestly, concluded by saying, "But please, master, as the chiefs say he must be flogged, *give me half of it*; and knowing it is for Uledi's sake, I shall not feel it." Last of all, the question was put to Saywa, his cousin, who threw himself at Stanley's feet, and said, "The master is wise: all things that happen he writes in a book. The master forgets nothing. Perhaps if he looks in his book he may see something about Uledi: how he saved many men: how he worked harder than any; how he has been the first to listen to your voice always; how he has been the father of the boat-boys. Uledi is my cousin. If, as the chiefs think, he must be punished, Shumari says he will take half the punishment, *then give Saywa the other half, and set Uledi free!*" Stanley could not but consent to these touching requests, and said, "Uledi, by the voice of the people is condemned; *but as Shumari and Saywa have promised to take the punishment on themselves, Uledi is free!*" and feeling unable to punish the two substitutes, added, "Shumari and Saywa are pardoned." Uledi, on being released, came forward penitent and humbled by the conduct of the two generous-hearted boys. "It was the devil which entered into Uledi's heart. Uledi will be good in future; and if he pleased his master before, he will please his master much more in time to come."

"Thus Jesus took the sinner's place,

To set the sinner free:

And God provided, by His grace,

A substitute for me.

Then, Lord, released from Satan's power,

In humble, joyful love,

Help me to serve Thee every hour,

My gratitude to prove."

## Sister Belle's Corner.

(For the Little Folks who read this Paper).

DEAR BOYS AND GIRLS.—Our hearts have been made very sad since I last wrote to you. Dear Mr. Timpany has been taken away from the work he loved so well in India to rest in God's beautiful home. While we know he is perfectly happy now, the dear wife and little daughter left mourning in the far-off land, the children here so long parted from their loved father, the work left with nobody to fill the empty place, these fill our hearts with sorrow. I know you will pray often for God's help and comfort for those who need it so much in this great trial, and that God may soon send another missionary to the field now ready for harvest.

Here is a little hymn about our work :

If you know that Christ, the Master,  
Stood without and called your name,  
Listening still to catch your answer,  
Watching for you till you came ;  
Would you let Him call unheeded,  
While the days and months went by ?  
Turning still deaf ears towards Him  
All unmindful of His cry ?

Sister, Christ is calling to thee,  
Hear Him saying " Lovest thou me ?  
" Canst return me now no kindness  
For my woo on Calvary !"  
But your eyes perchance are blinded  
That you do not know your King,  
And your ears are dull of hearing  
While those pleading accents ring !

You say " 'Tis the voice of strangers,  
Those who have on me no claim."  
'Tis no stranger's voice, beloved,  
Christ, our Master, calls your name,  
For you surely hear the summons—  
Many-tongued the voices—  
From the fervid plains of India,  
From the islands of the sea.

From the prison-like Zonanas,  
From the lowly heathen kraals,  
From the poor down-trodden Orient,  
From old China's crumbling walls—  
Fainting, hungering, thirsting, dying,  
Sinners just like you and me,  
Still are calling, sadly calling,  
Sister, they are calling thee !

Yet not they—in Christ, our Master,  
Calling to thee in their stead ;  
Answer, and His benediction  
Shall rest sweetly on thy head :  
" Inasmuch as thou hast done it  
To my people o'er the sea,  
To the least of my beloved,  
Thou hast done it unto me."

And for the little ones who cannot fully understand this long poem I have a recitation to copy called

" MISSIONARY PENNIES."

Hear the pennies dropping,  
Listen as they fall,  
Every one for Jesus,  
Ho will get them all.

Dropping, dropping ever  
From each little hand,  
'Tis our gift to Jesus  
From our little band.

Now, while we are little,  
Pennies are our store,  
But, when we are older  
Lord, we'll give Thee more.

Though we have not money,  
We can give Him love,  
He will own our offering,  
Smiling from above.

It pleases me very much to hear from our Mission Bands. I like to hear of the ways you have of working, and which you find the most successful. One Band, in which I am interested, tells me through a member that they are shortly to have a "jug-breaking" meeting. They have been collecting pennies in little earthen jugs, and when all are full these are to be broken, and the money all sent on its mission.

A little Band has recently held a very successful entertainment, at which eight little girls, who could hardly speak plain, recited the dialogue in our Corner for December. The friends of another Band prepared a little surprise for the children at its last meeting, and after the recitations and singing were all over, cakes and coffee were passed around to the great delight of the little folks. All reports tell of happy meetings and good being done. May God bless our Mission Bands, and teach all little workers to do with their might whatever their hands find to do. Then the good work will go on, and on, and on, until the whole world shall hear of our Jesus.

SISTER BELLE.

480 Lewis Street, Ottawa.

ENGLAND stands before all other countries in the extent of her Missionary efforts. She gives more money (nearly a million sterling), she has a larger number of agents (some 1400 or 1500), and half the converts from heathenism are baptized by English Missionaries.

### WOMAN'S BAPTIST FOREIGN MISSIONARY SOCIETY OF ONTARIO.

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

Miss Eliza Rowles, \$12 (towards the support of a scholar in Mr. McLaurin's school) ; London (Talbot St.) M.C., \$15 ; London (Talbot St.), M.B., \$4.98 ; Toronto (Lewis St.), M.C., \$11 ; Guelph, M.C., \$18.50 (of this \$6.93 from Mrs. Roberts' Sunday School class) ; Mrs. Wm. Rollins, \$1 ; Guelph, M.B., \$11 (of this \$6 was made at a social on Jan. 29th) ; Plympton Township, M.C., \$6 ; Wanstead, M.C., \$11 ; Whitevale, M.C., \$3 ; Peterboro', M.C., \$14.30 ; St. George, M.C., \$15.30 ; Orillia M.C., \$10 ; Toronto (Beverly St.) M.C., \$6.96 ; Mrs. A. E. Dryden, 75c ; Dovercoat Road M.C., \$5.40 ; Springfield, M.B., \$6.50 (towards the support of a student) ; Maggie Haines, \$2.00 ; Brantford (First Church), M.C., \$25 (for support of Bible woman) ; Aylmer, M.B., \$15 (towards the support of Morgan Samuel) ; Uxbridge, M.C., \$13.05 ; Strathroy, M.C., \$21 ; Toronto (Jarvis St.), M.C., \$20.66 ; Half of collection at Union Meeting, \$25 (held in Jarvis St. Church) ; Paisley, M.C., \$4 ; College St. Toronto, \$5. Total, \$283.40.

JESSIE L. ELLIOTT, Treas.,  
267 Sherbourne Street, Toronto.

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