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THE

# Canadian Missionary Link.

CANADA.

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

INDIA.

VOL. VI., No. 1.] "The Gentiles shall come to thy light, and kings to the brightness of thy rising."—Is. lx. 2.] SEPT., 1883.

## "Bequeathed Trusts."

BY THOMAS OAKES CONANT

Ye sons of godly sires,  
 On whom the burden of to-day doth rest,  
 Keep bright the holy fires  
 Your fathers lighted! In each generous breast  
 Let the pure passion glow  
 That had them gladly go—  
 Or others send, with large-d' visting hand  
 To bear the torch of truth to ever-darkened land

Do ye not hear the cry  
 Of souls sunk down in heathen hopelessness?  
 "O brothers, ere we die,  
 Shed the sweet light upon our dark distress  
 That on your way doth shine!"  
 Shall they in darkness pine  
 For whom Christ died, when you the precious light  
 Of life divine may pour upon their rayless night?

The Lord hath chosen you  
 To this high honor; to your hearts and hands  
 A mightier work to do  
 He doth confide than conquering war-worn lands  
 Your task? From chains of sin  
 A captive world to win;  
 With love's strong hand from Satan's grasp to wrest  
 Myriads of living souls by Satan's power oppressed.

Be true to your high trust!  
 As wrought the fathers with unflinching zeal,  
 So, o'er their sacred dust,  
 Vow to their God, and yours; the world's appeal  
 Shall grandly answered be,  
 Till, over land and sea,  
 Lips touched with altar-fire the blessed Name  
 To every tongue and tribe shall faithfully proclaim.

## The Church and Missions.

Not a few of our church members, and we fear some of our ministers are in danger of falling into the grievous mistake of regarding missionary operations as something which a church undertakes in addition to its ordinary work. On the contrary, missions—the work of preaching the gospel to every creature—are a part of the very life of the church. One great reason why the church exists is to "evangelize all nations." This thought ought never to drop out of the consciousness of Christians. But it does. Christian people sometimes seem even aggrieved when the claims of the destitute at home or the heathen abroad are urged upon them. If new lamps are needed—or thought to be needed—in the church building or a new sidewalk required for more ready access to it, the heathen must wait till the "so much to do at home" is attended to. There is need of a genuine and general revival of religion in the pockets of God's people. As paving the way for that there is need that we all learn to put mission

work, whether home or foreign, in its proper place in our regard, not as an addendum, an extraneous thing, but as an essential part of the very life of every church.—*Canadian Baptist.*

## A Missionary Creed.

BY REV. B. S. M'LAFFERTY.

We believe that for the hope we ourselves cherish as Christians, we are indebted, under God, to those missionaries of the Cross who preached the Gospel to our heathen forefathers, and, consequently, that all true religion now existent in the world is the fruit and effect of foreign missions.

2. We believe that the command of Christ, expressed in the great commission, makes our duty, by all the means at our command, to preach the Gospel to the now existing heathen nations, both plain and imperative.

3. We believe that when Christians are engaged in preaching the Gospel to all nations, especially to those which are pagan, they are exercising their first and highest functions.

4. We believe that in so far as we fail, through our indifference, to make the Gospel known to all men, we are guilty of denying our Lord.

5. We believe, respecting the comparative claims of the home and foreign fields, that they can never be deemed equal in their demands upon us till all upon the latter have had at least one opportunity to hear the Gospel.

6. We believe that every pastor ought to testify his interest in foreign missions by studying the current missionary literature, in so far as he is able to procure it, and by frequently laying before his congregation the conditions and wants of the field.

7. We believe all Christians ought to testify their interest in foreign missions by an annual contribution to maintain them.

8. We believe it is impossible to be sincerely interested in, and to effectively pray for, foreign missions, when, having received of God, we give nothing to their support.

9. We believe the alleged fact that nine-tenths of all contributions to foreign missions come from one-tenth of the membership of our churches, ought to be seriously pondered by at least 2,066,688 American Baptists.

10. We believe we need a revival of faith in the doctrines we teach and profess to believe respecting foreign missions—a faith acting like fire within our hearts, burning with an intense desire that all men may know and obey the same truth which has saved us.

11. We believe that in the prosecution of the work of foreign missions, we need more of the light and power of the Holy Spirit, without which we may have spasmodic, artificial, temporary spells of activity, but can have no permanent, persevering, and successful continuance in zealous effort.—*Baptist Missionary Magazine.*

## OUR INDIAN STATIONS.

## Cocanada.

## FIRST VISITS.

(Some extracts of a letter from Miss Frith to Miss Muir.)

One evening this week, Mary Timpany and I went with Lukshmi, one of the girls to visit her uncle's family, who belong to the Sudra caste. They were glad to see Lukshmi, and seemed pleased to see us also. Lukshmi sang some hymns and read a chapter. The uncle could speak English nicely, and was apparently very favourable towards Christianity, as I believe the women in the house are also. Rungamma, our Bible woman, visits them.

This evening Miss Cowling and I are going to visit my Munshi's zenana. When I told him this morning that I would go, he seemed delighted, and said he would have women from other zenanas in to see us. He asked me to send him a chair and my table cloth. I expect he will have quite a time this afternoon making everything pretty. I hope I did not discourage him by some of the questions I asked. I will tell you a few: I said, "Munshi, what would you do if your wife eventually became a Christian through my visits to your home? You know that if I go it will be with this desire in my heart, and with this purpose and object in view. Now, what would you do if after a while she tells you that she loves Jesus and wishes to be baptized, would you let her?" He smiled and said, "Mamma asks such questions." He did not like to give me a direct answer, fearing that I would be offended if he told me the truth; but as I pressed for a reply, he said, "If she wishes to become a Christian and be baptized she may do so, but I will leave her and marry another." I felt rather disappointed when he said this, as I had for some time hoped that were it not for his home ties he would soon be a Christian. Oh, how long it takes to understand these Hindus!

*Later.*—It is now almost bed time; I have brought a little table and a lamp out on the veranda, it is so warm inside, but Mrs. Timpany has been looking at the thermometers, and she finds that mine on the veranda is 98° while the one in the study is but 96°. This evening at half past five it was 102° on the veranda. The hot winds are really dreadful; I never could have formed any idea of them at home. The heat to-day made me feel quite sick, and for a time I scarcely knew where to put myself. I shut my room up tight to keep it out; then I was left in the dark. Mrs. Timpany was busy teaching the girls to sew, and she found the heat sickening. Miss Cowling was so prostrated that she was unable to go to the zenana, but Mary and I went and we had a very nice time.

Munshi had gathered seven or eight women, among whom were three widows. Munshi seemed to be overcome with gladness and was most entertaining. The little table, with my cloth on it, was covered with flowers; a bottle containing Florida water was also there which was showered upon us most profusely during our visit.

Munshi's wife is a very pretty woman, about sixteen; she has a bright, intelligent face, as indeed had all the others. She had jewels in her hair, ears, nose, and on her wrists. Several chains were round her neck, and she wore a gold belt. The belt and the bangles he had brought in the morning to show me. He said the belt cost Rs. 160. Sometimes I feel as though I never want to see a jewel again, the natives make so much of them. At first I entertained the women by making use of what

Telugu I knew. They were greatly amused, and Munshi was pleased, for he is so anxious and is such an indefatigable teacher. Then he asked them to sing for me, promising to go out while they did so as they were too shy to sing before him. After a great deal of talk, one persuading the other, they began. The singing was very nice, but the songs were heathen. When Munshi came in again we talked, he interpreting for me when I could not use the Telugu. When we got up to leave we received a fresh shower of Florida water. This was my first visit to a Brahmin's house.

Oh, Miss Muir, I can see abundance of work, and even now it is coming to me without my seeking for it, and I am *aching* to get at it.

My Sunday morning class has been badly shaken by the baptism of a young Brahmin by Mr. Timpany. We expected that it would suffer, but I have a few left who are apparently seeking for light, and we expect others after they have lost a little of their fear. I would like to tell you all about the baptism of that Brahmin boy, and a young Sudra, and the trouble and noise it made, but have not time.

Pray earnestly for me, that wisdom and strength may be given me to carry on the Lord's work successfully.

M. J. FRITH.

## Tuni.

## MISSION WORK AND NATIVE PREACHERS.

We are very glad to learn that the ladies have succeeded so well in raising funds for the mission, and acknowledge gratefully the appropriation made for our native preachers. In the straitened condition of the finances of our Society, this action on the part of our sisters will afford some relief.

We have now five preachers in the employ of the mission (including the colporteur). Two of these, however, are engaged only temporarily, and may soon be withdrawn. We might immediately increase the number by the addition of one or two more, if we were satisfied of the fitness of certain applicants; but no little care is needed in the selection of men for the work.

We have for some time thought that it would be well to establish a few outstations in various parts of the field, and have recently attempted to put the plan in execution. Accordingly, Chinnamma—one of our Bible women—and her family have been temporarily settled at Satyarum, a village in which one of our converts has his home; and Abel has gone with his family to Juggempet, the home-village of another convert, some fifteen miles from Tuni. We hope to locate two more families in other villages as soon as it becomes practicable. We think that more efficient work can be done in this way than if all should continue to live at the station. However, this arrangement is but an experiment as yet, and we may find it undesirable or impossible for some time to make it permanent.

We have great need of faith and patience. There is so little to encourage in the outward aspect of the work, and so much that is discouraging! All the currents of the social and religious life of the people seem to be flowing in direct opposition to the introduction of Christianity. We have to fight our way inch by inch. New forms of effort put in operation for the special benefit of heathen children are repeatedly thwarted. And when a little advantage has been gained, the most of our few converts having come from the lowest ranks of the people, are such poor, ignorant, unstable creatures that it is impos-

sible to feel much satisfaction regarding them. They are not only babes in Christ, but children in intellect, and like most of the people of the same class are in a condition of chronic poverty. Their lot, hard enough at the best, is usually rendered more trying by a profession of Christianity, as it seldom fails to bring persecution in one form or another. So that instead of at once affording additional moral strength to the mission, they make a heavy draft upon our sympathies, and occasionally require substantial aid. It is sometimes exceedingly perplexing to know what advice to give or what course to take in order to help them out of their difficulties. Care must be taken not to do too much for them, and so foster a spirit of dependence, and yet it will not do to close our ears entirely to their requests. How much we would like to receive a better class of converts! And yet, until the Lord shall be pleased to bring them, we must make the most of such as we have.

I have thus given you a little of the shady side of our experience. It is not the only side, but for some little time past it has been more prominent with us than the other. The news of extensive revivals in America, received of late by every mail, is cheering in no small degree, and we rejoice that the work of winning souls is going forward with such power in the home-land. How we long to participate in such work. But in what sad contrast with scenes of that kind is the condition of things about us here. It is encouraging to know that you ladies are taking such an interest in the work on this field, and have assumed so much of the expense connected therewith. I trust it means more earnest prayer in behalf of our helpers and ourselves and the perishing heathen about us. The day of triumph must come at length, however long it may be delayed, and then the sowers and the reapers may rejoice together.

G. F. CURRIE.

PENTAKOTA, INDIA, May 31st.

MRS. CURRIE also writes:—The LINK is coming all right now, and its monthly visits act as a stimulus to me. Living so far from congenial society, the mind working in a groove as it were, is very narrowing as well as depressing. How I long to see such scenes as those of which we read in the home papers: the seasons of church revivals; the common Sabbath privileges in one's own language. We have books and newspapers, Sabbath-services and prayer meetings; but the latter are in a foreign tongue, with a people who, whatever they may feel, are not demonstrative.

We have had a little breeze from Canada in the shape of a share in the Montreal boxes. The Tuni bazaar furnishes us with rice and curry, fowls, and occasionally mutton. We can nearly always get plaintains, and in their season, oranges; but for bread, potatoes, and anything else we may need, we must send to Cocanada or Madras. Now do you not think we know how to appreciate our share of the box from Canada? We do indeed, and feel grateful to the kind friends who prepared this treat for their missionaries. *May God bless them abundantly.* I hope they will continue to *pray earnestly* for Tuni Station.

We have come down to the seaside for a change much needed by all of us. It is now very hot at Tuni, but we have delicious sea breezes here and are revived. A wealthy and generous native gentleman of Cocanada presented this house—formerly a storehouse for grain—to Mr. McLaurin and Mr. Currie conjointly. Mr. C. had it roofed and doorways cut from room to room, doors made of

bamboo matting, etc., expending nearly Rs. 220 upon it in order to make it fit for our hot season sojourn. It is larger than our mission bungalow, but needs new floors, doors and whitewash to make it comfortable and respectable. As we have been well drilled in roughing it since coming to Tuni, we do not mind the discomfort as we otherwise would. We have the pure, refreshing, life-giving sea breeze, and I feel thankful for that every day, and grateful to the generous man who has made it possible for us to enjoy it. The glorious, wonderful sea! I feel almost on the wing for home, nearer dear Nova Scotia. How I long to go! and yet I long to stay in India.

Pentakota is a village of about 1,000 inhabitants, all of whom are heathen. They worship the sun, stones, trees and other objects. We brought a preacher here with us, and this week one of our Bible women has commenced visiting the women of the village. We hope our sojourn here will not be in vain so far as some souls are concerned. Please ask the friends of the mission to join with us in prayer for a gracious outpouring of the Holy Spirit upon this field this year. Yours in the work,

M. A. CURRIE.

### Samulcotta Students.

Would the readers of the LINK like to read a few sketches of our Seminary boys? In describing them as light, dark, etc., you must remember that some are light only relatively—because all are dark-skinned. When I give a man's height, I give his measurement from the sole of his bare feet to the crown of his bare head. No high-heeled boots nor even socks to be deducted from these figures. I cannot give their exact age as few of them know it.

*Philemon*, is an Akidu young man, the tallest in the school. He is well built, straight, supple and strong, and is about 5 feet 7 $\frac{3}{4}$  inches in height. He is of the average hue—regularly featured—his hair is inclined to curl, his disposition is generally good, though a little inclined to be hot-tempered, and he is a fairly good student.

He was some time in our boarding school in Cocanada before we went to Canada in 1879. He has been teaching since then. His wife, *Ruth*, is a small, black, plump, good-natured body, who was in the girls' boarding school in Cocanada while we were there; she is a pretty good scholar, and only lacks a little personal and household cleanliness to make her a very nice Christian woman. Their one son, *Daniel*, one-and-a-half years old, is as sharp as a weasel, bright as a new cent and no end of trouble. *Philemon* is a relative of Pastor Peter of Gunanapudi.

*Peter*, also from Akidu, comes next in height, being 5 feet 5 $\frac{1}{4}$  inches; he is slightly though well built, and is lighter in color than *Philemon*. He is a well-meaning fellow, though he often falls into heathenish ways of looking at things. In case he does wrong his repentance is thorough. It is rather difficult to get a new idea into his head, and those which do struggle out, though often original, are very attenuated and not seldom impalpable; still he is a whale in the sea of ignorance around him. His wife, *Bangarama* (Gold-dame), was a pupil in the girls' school in Cocanada, she is light in color, tolerably good-looking, can read tolerably well, has some knowledge of elementary branches, and can be a great blessing amongst her ignorant neighbours if she will.

*Samuel*, from the same field, I like very much. He is

a good boy, even in temper, and has good abilities; he means to do good honest work, and generally manages to do it. His stature is 5 feet 4½ inches, his color coal-black, his hair slightly curling, and his face marked by small-pox. He has a good stout well knit frame, is single, and if he can be induced to remain so for five years, and Bro. Craig can spare him so long, you will hear from him again.

*Sathyanandam*, (Truth-Happiness). This man with the long name, with the beautiful meaning, is, like the others, one of Bro. Craig's men. He is quite young—black as a raven's plume, hair straight as a porcupine's quills, and stands 5 feet 4 inches on well-developed foundations. He is a tolerable student, gets his lessons fairly well, behaves himself well, and is no more indolent than many boys of the same age at home. He is single and ought to remain so for some time.

*Adia*, (First one). I cannot tell why this young man should have had such a name—But, "What's in a name?" He is quite light in color, about the color of a Canadian Indian, and only stands 5 feet 1½ inches in height—but he is all there—not a superfluous pound of flesh or bone about his body. Up to the time of his coming here he had been his own teacher, and though that teacher made some huge blunders, yet Adia has grit, and has originality, and is always wanting to know. He is not much of a scholar yet, but improves rapidly. He will do good if God keeps him. He is not married.

*Peter Hymour*, from *Bimlipatam*, is a Eurasian (Europe-Asian). He is of course very light, almost European in color, black hair and eyes, with a good open countenance. He had been in the habit of wearing European clothes, but when he heard that we allowed neither coat, pants nor boots in the Seminary, with commendable alacrity he doffed the English, and donned the native dress. He is young, is a good-hearted Christian boy, shows the English blood in his veins by his great hearty laugh; and is altogether a hopeful young man. If the Lord will keep him from drifting into the peculiar weakness of the Eurasian community he will do great good. He is 5 feet 5¼ inches high, and rather slight in build.

*Appalswami* is Peter's only companion from *Bimlipatam*. He is high in color, low-set in stature, and has a heavy look about him, but this look belies him very much. He is one of Bro. Sanford's first, from the outlying villages, I hope he may have many more like him, there are few better students in the school than he, his disposition is good, and his conduct unexceptionable, his height is 5 feet 4 inches, with a good solid body. He is still young and unmarried, and is a boy of good promise.

All these young men with their wives, are, of course, Christians, we receive none other here. Our term is over; the first year is passed, we are deeply grateful to God for preserving all our lives, we have had considerable fever, but all have been graciously spared, and a good year's work done.

April 18th, 1883.

JOHN MCLAURIN.

## Bobbili.

### OUR NATIVE HELPERS AND THEIR WORK.

As Mr. Churchill was unable to go out touring in April, he sent our three native helpers among the villages by themselves. They were instructed to keep a daily record of their work. As this was given in English I have

copied it, only changing the idiom where I thought the meaning too obscure.

Our new missionary, Mr. Archibald, is spending these hot months near the sea, and studying the language, while we are holding the fort, and keeping things moving in Bobbili. May was a very hot month. We have all felt the heat very much.

Will not the sisters pray that Bobbili may have a special blessing this year, so that, if it be the Lord's will, the tired missionaries may gather in some sheaves before they go to their old home to rest a while, as they expect to do the coming year?

M. F. CHURCHILL.

### TEN DAYS' REPORT.

G. Nursiah, B. Kotiah and G. Kamiah, we start from Bobbili on the 11th at 6 p.m., and arrived at Paradi at 8. That night we slept in a mango garden.

12th—In the morning we went into Paradi to preach the gospel; went into a goldsmith's house and preached to them about salvation, and we told them there are no castes, and afterwards told them how these castes come. We spent three hours there and thirty people listened to us. After 12 we return to the garden to cook our meals. As we are coming by the river bank, we see a Brahmin taking his bath, and also he pray Brahma, Vishnu and Siva, then we told him these words are lies, and these people died long ago. "Dear sir, don't take these foolish names, and you may learn some wisdom afterwards. You know who is our Saviour," (this Brahmin had been taught in a mission school) and he said, "Sir, these words are all for this world, not for heaven." We ask him his name and where he came from, He said, "I am doctor to Gopal Swami," (the patron god of Bobbili). We ask him if he was giving medicine to Gopal Swami; he said, "Sir, as I told you before, this is all humbug." Then we told him about salvation, and he said, "That is a good way to go to heaven; there is no other road to go there."

We took our meals and after 3 o'clock we start from Paradi to Kambadrapoortam; there was a crowd of bandies and men in a tope, and we preach about salvation from 4 to 7; 30 people heard.

Having taken our meals, after 8, as we were preparing to sleep a Brahmin came near to us to rest. When we were praying to God he heard our prayer; then he came and asked, "Who is 'Our Saviour?'" We told him about salvation, Saviour's birth, etc., and spend two hours with him, then he went away with the bandies.

13th—We went from K. to Chintawalsala and preach in Farmer-street about salvation; 25 people listened. Afterwards we return to Kambadrapoortam, and after 1 we took our meal. After 2 the Overseer Komaraswami came to see us and he asked about the Revelation; he had been well taught in the Christian religion, and we talk to him about baptism. At 4 we went and preached about salvation and castes in Brahmin and Farmer-streets. We spend four hours there and 40 people listened.

14th—We went from K. to Tharapoortam and preach from John 14th chap. 1 to 8; 30 people heard. We took our meals and after 3 went to Kottanga; went into Telaga-street and preached about salvation; 25 people there heard.

15th—We came to Laloor after 8 a.m.; we went near to the Rajah's house, and saw some Brahmans and other people, and Kamabudra Kejal; they were reading their shastras. We began reading our Saviour's words; they listened nicely, and the rajah said, "Sir, I never heard in my lifetime such good words"; 40 people there.

After we took leave from them we took our meals, and after 12 we are preaching to our coolie about salvation; that time our friend Mallakarganaswami came to take some wisdom; he brought some people with him. We sing 117th hymn, and preach Matt. 5th chapter, 1 to 15; afterwards we talk about caste; we spend three hours; 25 people listened to us. After to some farmers and some komaties standing in a street near the post office, we preach about salvation; 30 people there. After 6 we took our meals. At 9 p.m. we went into Weaver-street. They were reading lingapurana; we listened a little time, then we took our Bible and B. Kotiah read John 14 chap. 1 to 6; Matt. 1 chap. 18 to 25, and we sing there two or three hymns. Afterwards some goldsmiths called us and we went there and preach about salvation from 10 till 1; 80 people listened. Then we say to them, don't forget what we say, God will bless you all. They say this is the best way. We told them "Try and see the best way, you don't forget these words." Then we took leave from them.

16th—We went Weaver-street. There we preach about caste; afterwards we told them about salvation; 25 people there heard.

Evening we went to the komaties; there we saw some farmers and some other people too. We told them about the Saviour's birth; 50 heard.

17th—We start from Laloor to Puro.hedivalas and Samasiraddipulla and Bagammavalsa, in these three places we preach salvation; 80 people heard. Evening we went to Pattrapatnam and preached about salvation; 25 people heard.

18th—We start from P. to Cheverdoo. We preach there to some Brahmans and some other people about castes and salvation; 30 people heard. Evening, we went to two Guddapa villages and preach salvation to 40 people.

19th—We went to Bantoomakarea and Sembara, and preach in Farmer-street of Jesus' birth, Matt. 1 chap. 18-25. Evening we went to Mackowa; that night we preach to some goldsmiths; 30 people heard.

20th—We heard there was a saint there and went to see him. He was singing about Rama. Then we told him, these words are foolish words. After we went near him and ask his history, and we ask him, "Why are you doing these works?" He say "For nothing." Then we tell him some wisdom; he says these all true words. When we ask his name he said Abram's son. We told about Abraham's story, after he says, "I will come after one month to Bobbili, and will leave these works all and live Christian life." Evening we start from Mackowa to Kannanapett. When singing Uppalanurimindo came to hear; we preach to him and others from 8 to 10; 25 heard.

21st—Morning we went into the town; we preach creation and salvation from 8 to 12; afterward we take leave from them; 80 people heard us. At 3 we start from Kannanapett and arrived in Bobbili at 5 p.m.

G. NURSIAM, B. KOTIAH, G. KAMIAH.

God will bless this report.

Bobbili, April 21st, 1883.

### Bimlipatam.

#### DEMONIACAL POSSESSION.

Miss Hammond writes: I am going to give you part of a conversation I recently had with a native about demoniacal possession.

You know this is common in this country, and the na-

tives often say they see demons, and I am not prepared to say that they do not, or that they are never possessed by them: Satan runs rampant out here, and he holds his power over these poor people with a death grip.

Well, this man said, that in his early childhood a very intimate friend of his father's died.

Their friendship was of years standing, and the one who died had always been regarded by the other, and by the community, as a man of great excellence and piety. That is, in the Hindu point of view.

Well, he passed away from earth, and all his friends believed that he had entered upon a happier existence than this.

Shortly after this, the man who told me, then a little boy, was possessed with a devil. It was the first instance of the kind in his father's family, and was regarded as a great calamity, particularly by the father, who was also a very devout Hindu. The child was acting as possessed people will, when the father in great grief came and spoke to the demon. Asked who he was, and why he had come to trouble his household. To his surprise and horror the demon replied, "I am —," giving the name of his dead friend. Then came the question, "How is it that you who were considered so gooly and upright, are lost?" The demon said he did not know how it was, but that he was lost. The man then asked, "Why have you, who were once my friend, come to trouble me, and injure my child in this way?" The answer was, "I am in the world to do evil; I did not know that the child into whom I had entered was your son, I will leave him and never trouble him again." All signs of possession immediately disappeared, and the boy, a man now, has never had any further experience in this line. He is an earnest thinker about Christianity, and we hope, some day, that he will openly acknowledge the power of our Lord Jesus Christ.

He has seen many cases of possession, and once when a young girl was raving like a lunatic, he took her hand, and wrote the Saviour's name upon it. She sprang away with a wild cry, asking why her hand was burning.—*Can. Record.*



### The Annual Report of the Telugu Missionaries.

The long looked-for report of the Canadian Baptist Telugu Mission has come to hand, and is full of most cheering and encouraging matter. God is blessing the work of His servants on the Canadian Baptist field in India.

It has been our custom for the last few years to reprint the entire report; but, owing to the lateness of its arrival, a pressure of other matter, and the fact that very full extracts have already appeared in the *Baptist Messenger*, and *Visitor*, we shall only give our readers a few of the statistics.

At COCANADA the missionaries are *Mr. and Mrs. Timpany*, and *Miss M. J. Frith*. Three native preachers, eight school teachers, two colporteurs and two Bible women are employed. Baptisms during 1882 were 43; church membership on the 31st December was 167.

TUNI.—*Mr. and Mrs. Currie*. Two preachers, one teacher, one colporteur, D. Chinnamma and C. Hannah, Bible women. Baptisms, 17; membership, 35.

AKIDU.—*John Craig*. One ordained preacher, six unordained preachers, one colporteur, seventeen teachers. Baptisms, 220; membership, 820.

*Supported by the Maritime Provinces :*

**BIMLIPATAM.**—*Rev. R. Sanford, Mrs. Sanford* (in Nova Scotia). Three preachers, two colporteurs, one school teacher. Baptisms, 4; membership, 45.

**CHICACOLE.**—*Mr. and Mrs. J. M. Hutchinson, Miss Hammond* (now at Bimli). One ordained preacher, one unordained preacher, two colporteurs, three school teachers. Baptisms, 13; membership, 41.

**BOBBILL.**—*Mr. and Mrs. Churchill, Rev. J. C. Archibald.* One preacher, one teacher, one colporteur, one Bible woman. Baptisms, 0; membership, 7.

**SAMULCOTTA.**—*Mr. McLaurin* gives a very full report of the design and course of study in the theological seminary, in the superintendence of which he and Mrs. McLaurin are engaged. 17 men and 2 women attended all the classes regularly; others, women, being scarcely able to read, attended Bible classes only. Two teachers assist Mr. McLaurin.

## THE WORK AT HOME.

### Ontario and Quebec.

#### THE FINANCES OF THE GENERAL SOCIETY.

The treasury of the General Foreign Missionary Society of Ontario and Quebec is empty, and over \$6,000 required by the 15th of October.

How has this occurred? Because many of the churches as churches, must this year have failed to gather in the offerings of the people. But there is yet time, if each sister who reads this startling statement will go first to the Lord in prayer, and then to the office-bearers of her own church, and urge that a general collection be made at once.

In 1878 the situation was even worse. Then, late in August, the treasurer was out of funds, and \$7,450 were needed. The churches responded so nobly and so promptly to the appeal then made, that in October, when the account for the year was closed, it was only \$800 short.

What has been done can be done again. The Lord's money is in the hands of His people. We confidently believe they are ready to render unto Him of His own if the opportunity be but afforded them.

### Important Notices.

THE SEVENTH ANNUAL MEETING of the Women's Baptist Foreign Missionary Society of Ontario, will be held on Friday, October the 12th, in the Jarvis street Church Sunday-school Hall, Toronto.

Morning session will commence at 11 o'clock, afternoon session at 2.30. A social gathering will take place in the evening.

Arrangements will be made with the railways to issue tickets at reduced rates.

Delegates will please send full names and addresses before the 1st of October, to *Mrs. Lillie, 85 Homewood Avenue*, who will furnish them with certificates, and provide them billets during their stay.

E. DEXTER, *Rec. Sec.*

THE CORRESPONDING SECRETARY begs to remind the Circles of Ontario that she hopes to obtain answers early in September, to communications already sent, relating to the annual meeting, and asking for a short report from each. She desires to thank those Circles who have already replied.

### WOMEN'S BAPTIST F. M. SOCIETY CONVENTION, EAST.

—The annual meeting of this society will be held in Ottawa, on Thursday, October 4th. Arrangements have been made with the railroads to issue return tickets at *one fare and one-third*. Delegates wishing certificates to secure reduced tickets, will please send their full names and addresses to Mrs. Halkett, 480 Lewis Street, Ottawa. Delegates wishing to have homes provided for them during their stay, will please send their names to Mrs. McDiarmid, 263 Albert Street, Ottawa. Delegates are also directed to go directly from the train to the Baptist Church, corner of Elgin and Maria Streets, where a committee will meet them, and assign to them the homes provided. It is especially desired that the different Circles be well represented.

BELLE HALKETT,  
480 Lewis St., Ottawa. *Sec. Ottawa Circle.*

THE WOMEN'S BAPTIST Foreign M. S. of Eastern Ont. and Que., will hold their annual meeting in Ottawa, on October 4th. Afternoon session from 3 to 5, and public evening meeting at 8 o'clock. All the churches are requested to send delegates, who will be entertained by the members of the Ottawa Circle. Those unable to do so are requested to send their yearly reports to the Corresponding Secretary, not later than October 1st. It is hoped that members from the Circles in the neighbourhood of Ottawa will make an effort to attend. There will be papers and addresses on subjects connected with our foreign work, and an interesting and profitable time is expected.

A. MUIR, *Cor. Sec.*

SARNIA TOWNSHIP, ONT.—Miss Rowles reports as follows to Mrs. H. J. Rose:—It affords me great pleasure to communicate the organization of a Circle in Sarnia Township. The Sabbath School class conducted by Mr. Holmes, first became interested in the Foreign Mission work. He has been praying and laboring for their conversion. After having the pleasure of seeing three of them brought to the Saviour, he was thinking what definite work he could give them to do when I met him at the Association. After some conversation with him, and in answer to earnest prayer, that had been offered at our Circle meeting the day before, that the way might be opened up to form a Circle, we succeeded in forming one with eleven members. I wish some other Sabbath School teachers would feel—"This is just the work I want for my class."

FOREST, ONT.—Miss Rowles, President of the Sarnia Mission Circle, paid the church here a visit some time ago, for the purpose of agitating the mission cause. The result was, that we organized a Circle on July 22nd, with the following officers:—Mrs. Macken, President; Mrs. T. Watt, Vice-President; Mrs. G. Scoular, Secretary; Mrs. Boyd, Treasurer; Collectors, Mrs. Fraser, Miss Gowenlock, and Mrs. Mallory. Although we are a feeble little band, we hope that by God's blessing and our own devoted zeal and energy, to be able ere long to report a good work for the Master.

J. MACKEN.

PARKHILL, ONT.—Through the efforts of Miss Rowles, our indefatigable worker, a Circle has recently been organized at Parkhill.

BEAMSVILLE, ONT.—A few of our Sunday School scholars have started a Mission Band called "The Busy Bees." They organized April 24th last, and are now at work making fancy articles, which will be sold at a festival to be held in the latter part of August. M. A. S.

**KEMPTVILLE**—At Miss Muir's request, I report through the LINK that, a few weeks ago we organised a Mission Circle in connection with the South Gower and Kemptville churches. We have not so many members as we would like, but hope to have more. We are glad to aid in the good and glorious work of sending the Gospel to the benighted heathen of India. JEANIE WALLACE.

### Memorial to Her Majesty.

In accordance with the expressed resolution of several of the Circles, and with a deep sense of the necessity and importance of uniting with other Women's Missionary Societies in beseeching Her Majesty Queen Victoria to cause to be abolished in India the cruel custom of child-marriages, the Central Board of the Women's Baptist F. M. Society of Ontario called a special meeting early in July to consider the matter and to adopt some form of memorial. It was decided to use that prepared for the Presbyterian Women's Society of Canada, and of which the following is the full text:

To Her Most Gracious Majesty QUEEN VICTORIA, Queen of Great Britain and Ireland, Empress of India.

The Memorial of the Woman's Baptist Foreign Missionary Society of Ontario,

HUMBLY SHEWETH:

That your memorialists in common with the Woman's Foreign Missionary Societies of Great Britain, the United States, and other Christian lands, are engaged in efforts to elevate the religious, social and moral condition of the women and children of your Majesty's Indian Empire.

That your memorialists have found that the custom of child-marriage (a custom which has resulted, according to the latest official returns, in the existence of 21,000,000 widows) arrests the education of women, and in many instances brings upon them untold misery and manifold evils, and is one of the greatest obstacles to the success of missionary labour.

That your memorialists therefore unite with other Women's Missionary Societies in your Majesty's Empire and throughout the world, in beseeching your Majesty to add to the many signal benefits which your Majesty has already conferred on your Indian Empire, by causing such enactments to be made as will free the children of India from this most unnatural and hurtful practice.

And your memorialists will ever pray.

In the name and on behalf of the Women's Baptist Foreign Missionary Society of Ontario, comprising 60 branches and about 2,000 members.

..... President.  
..... Secretary.

The corresponding secretary was therefore instructed to send each Circle a copy, notifying them to that effect, and asking for their approval and co-operation. This was accordingly done. Out of the copies thus sent nearly 50 answers have been received, all expressing the most cordial co-operation, and praying that the effort thus made may be crowned with success. The memorial is now in the hands of the engrosser.

C. E. ROSE, Cor. Sec.

### Nettie's Dollar.

DEAR LINK,—I wish to tell those who were interested in the story of Nettie, that her dollar has grown to eighteen dollars and eighty-two cents. I have had letters from quite a number of children, which were most interesting, and I know of several others who are saving their money, from whom I shall hear in a little time.

If my last letter had not been so long, I intended to say something about the young woman who is to teach our little Telugu girl. Let me tell you her name and how she came to get it. Her name is Mary Moseley, and she was named after a dear friend of mine. When Mr. Timpany was in Canada, he was speaking once about the education of Telugu girls, and Mr. Moseley thought he would like to have his family support one, so he asked Mr. Timpany to choose one, and each member of the family contributed towards her support all the time she was at school in Cocanada. This little girl was named after Mrs. Moseley, and I have often heard her spoken of most affectionately, and heard too the earnest prayers that were offered for her at the family altar. Mary grew up to fulfil the wishes and hopes of her friends, became a sincere Christian, and a capable, sweet girl. When she was married and went to her own home, we heard what a tidy nice house-keeper she was and a real good wife. When Mr. Craig decided to start a girl's school at Akidu he could think of no one whom he would rather have to superintend it than Mary, although she is still quite young. So he persuaded her husband to leave the village where they were living and come to Akidu, and she is to teach our little girl.

Does not this story of a sweet and useful life that was trained in the Cocanada school, encourage us to hope for the same for the little girl, who is to be the subject of our prayers, and to benefit by our donations? Do not let us forget to pray for both teacher and pupil, and that they and we may so live, that we will please the Lord Jesus Christ, and be able to do some good in this world which He loves and for which He died.

AMELIA MUIR.

1395 St. Catherine Street, Montreal.

### A Sure Receipt for Church Decay.

"Charity begins at home." Make sure that it will also end at home. Keep an eye upon local conveniences and adornments. Be careful to read little concerning urgent, essential wants in the wide field of domestic and foreign destitution. Be on the alert to hear criticisms and slurs upon missionaries and benevolent societies. With great apparent candor and appreciation of Christian equity maintain that it is wrong to put anything into the Lord's treasury till personal debts and church debts are discharged. Give up the monthly concert of prayer; and if all this should fail of arresting spiritual progress, and of making a shrivelled church, it will be due to the very special and sovereign grace of God. "There is that withholdeth more than is meet, and it tendeth to poverty." —A. C. Thompson, D.D.

HOW MUCH OWEST THOU MY LORD?—We are too much accustomed to think that our religious contributions are altogether optional, that we can give or withhold at our pleasure. So we may, if we are utterly indifferent as to our relations with Christ. So we may, if we are content to be a law unto ourselves, and take our portion in this life. But, if we are Christ's, we owe Christ a debt. He bought us with a price. We owe Him our substance, our service, our lives. He claims our offerings of money, as well as of praise. We must not rob Him in tithes and offerings. He says, "Freely ye have received, freely give." He makes us debtors to the heathen, to the needy of every land. Will ye pay His righteous claims? The question comes to-day to every redeemed soul, *How much owest thou my Lord?*



## Sister Belle's Corner.

(For the Little Folks who read this Paper).

DEAR BOYS AND GIRLS,—A lady told me the other day about a missionary hymn, which was written by Miss Havergal. She had been too ill to go to church one Sunday, and her sister had left her lying on the sofa, very weak. When church was over, and her sister came to see if the pain had gone, she found Miss Havergal at the piano, playing and singing the hymn I am going to copy for you. The Lord had come to her lonely room and given her these sweet thoughts, so she wrote them out for others. The verses are on the text, "Say unto the heathen that the Lord reigneth."

Tell it out among the heathen that the Lord is king,  
Tell it out among the nations, bid them shout and sing,  
Tell it out with adorati n that He shall increase,  
That the mighty King of Glory is the King of Peace ;  
Tell it out with jubilation, though the waves may roar,  
That He sitteth on the water-floods, our king for evermore.

Tell it out among the heathen that the Saviour reigns,  
Tell it out among the nations, bid them burst their chains ;  
Tell it out among the weeping ones that Jesus lives,  
Tell it out among the weary ones that rest He gives,  
Tell it out among the sinners, that He came to save,  
Tell it out among the dying that He triumphed o'er the grave

Tell it out among the heathen, Jesus reigns above,  
Tell it out among the nations that His reign is love ;  
Tell it out among the highways and the lanes at home,  
Tell it out across the mountains and the ocean loam ;  
Like the sound of many waters let the glad shout be,  
Till it echoes and re-echoes from the islands of the sea.

Miss Havergal is no longer in this world where pain and sickness so often come, but is with the King whose praises she sung so sweetly on earth. Many dear souls have been led to the Saviour by reading her writings.

Now let me tell you of a little girl in Carlisle, Iowa, only three years old. At a public missionary meeting she recited this little verse :

"Only a poor little penny !  
It was all I had to give ;  
But as pennies make the dollars,  
It may help some cause to live."

Her earnest manner so touched all hearts that when a life member was to be made by the collection she was the choice. May she long live to be a worker in the good cause. Another little girl was very poor, but at the close of a missionary meeting, when the chairman said he had some mite boxes for those children who wished to collect money for the missionaries, little Sarah was the first to ask for one. Two weeks afterwards she came to him in great trouble. He said, "Why, Sarah, what is the matter? Cannot you get any pennies for your box?" "Oh, yes," said Sarah ; "it is so full I do not know how to get any more in. The last penny had to be hammered in with papa's hammer." So the chairman gave her another box and the little girl went home happy once more.

The members of a Mission Circle that I love very dearly are making a missionary rag carpet. There is an idea for you, boys and girls ; work for the smallest fingers in our Mission Bands. But our Corner is full, so goodbye until next month.

SISTER BELLE.

480 Lewis Street, Ottawa.

THE RATE of postage to India is now ten cents for a letter and two cents for a newspaper.

EDITOR'S NOTICE.—We wish to remind our subscribers that the sixth volume of the LINK commences with the present number, and that our terms are only *twenty-five cents a year paid in advance*. Those who have already sent renewal subscriptions we thank for their thoughtful promptness.

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

TREASURER'S NOTICE.—It has again become necessary to remind our friends of the approaching close of another missionary year, and earnestly to request that Circles, Mission Bands, and all contributors to our Women's Foreign Mission work, will send their contributions at the earliest possible date, as all money must be in the Treasurer's hands before the 8th of October.

It seems hardly necessary to make any appeal. Those who read the LINK from month to month cannot but be impressed with the greatness of the work in foreign lands, and they must also feel that our missionaries across the waters are doing their part nobly and well. But how about our part? Are we earnestly doing all in our power to extend the knowledge of Jesus name, or are we using our means and best energies for the gratification of self? Let us stop and consider, remembering that every individual follower of Christ is called upon to do something towards spreading the Gospel among the heathen, and that this is one reason why Christ our Saviour keeps us in the world. If we have been remiss in our duty heretofore, and are behind in our contributions, let us pay up all arrears, and resolve, by God's help, to commence a new year by living less to self and doing more for the honor and glory of our Master's name.

Receipts from June 28th to August 20th, 1883.

Woodstock (Mission Circle), \$16 ; do. (Mission Band), \$1 ; Brantford (East Ward), \$12 ; do. (Mrs. Robson), \$1 ; Guelph, \$25 ; Alexander St., \$20.20 ; Belleville, \$2.82 ; Jarvis St., \$3 85 ; Hamilton, \$32.56 ; Yorkville, \$16.70 ; Thedford, \$3 ; 1st Lobo, \$9.50 ; Cheltenham, \$3 ; Georgetown, \$6 ; Colledge St., \$7 ; Mr. Jas. Warren (Kincardine), \$20 ; Mrs. Arkell (Teewater), \$2 ; From sale of leaflets, \$3.40 ; Total, \$190.03.

JESSIE L. ELLIOTT,  
Treas.

267 Sherbourne St., Toronto.

## W. B. F. M. CONVENTION EAST.

Receipts from June 30th to August 13th, '83.

Cumberland, \$7 ; Perth, \$7 ; Osgoode, \$23 ; Abbott's Corners, \$20 ; Dalesville Sunday School (for Miss Friith), \$5 ; Ottawa Circle, \$30 ; (\$15 of this being the balance of the sum raised for the life membership of Mrs. McDiarmid, in June, 1881) ; Tayside, \$4. —Total, \$96.

The amount credited to the Tayside Circle in the April LINK should have been \$6.

MRS. FRANK SMITH,  
Treas.

2 Thistle Terrace, Montreal.

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