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THE Canadian Missionary Link.

CANADA.

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

INDIA.

VOL. VIII., No. 4.] "*The Gentiles shall come to thy light, and kings to the brightness of thy rising.*"—*Is. lx. 3.* [DEC., 1884.]

The Macedonian Call.

BY REV. J. R. MUNROE.

There's a wail of woe on the troubled air,
Coming over the deep, wide sea;
'Tis an anguished plea, 'tis a woman's prayer,
To you, Christian sister, and me.

'Tis a voice like the sea's when the storm's wild strife
Wakes a moan on her every strand;
A dirge for the ships, with their freight of life,
That are never to reach the land.

The sable women of Afric's wild
Join in the pleading cry,
When all unhonoured, unloved, unblest,
They sink in their chains to die.

The daughters of Brahma unite in the dirge,
And roll the echo along,
Till it sweeps over Bengal's flashing surge,
And is joined by Siam's throng.

Burmah, and Assam, and all the slopes
That skirt Himalaya's steep,
Are thronged with women, whose only hope
Is to suffer, and toil, and weep.

The daughters of Buddha, condemned from birth
To a dark and joyless lot,
Whose fondest prayer is to pass from earth
And in silence of death forget.

And China's sad womanhood, hated and scorned
With tears that for ever flow,
Are loading the breeze of the night and the morn'
With accents of deepest woe.

Still I seem to hear it, loud and long
A cry of distress and fear,
From that toiling, suffering, dying throng
Do you hear it, my sisters, dear?

Our fathers, and husbands, and gods unite
To oppress, and to crush, and to spoil;
We are hated, and beaten, and bought, and sold,
The slaves of passion and toil.

This life is a dreary, weary way,
This world is a joyless home;
And for women, the gods of the heathen say,
No mercy this side the tomb.

But they tell us your God is a God of love,
And that every woman may share
In his favour here, and then rise above,
To dwell in his glory there.

Is it true? Come, tell us before we die:
Is your God the woman's friend?
And will He take us to his home on high,
When our troubles on earth shall end?

"Was it heathen women He came to save
From sin, and death, and night?
Has He room for us beyond the grave,
In his heaven of eternal light?"

"Toll us of your God and his mighty love,
How He died to bless and save;
Of the mansions of glory prepared above,
Beyond the sleep of the grave."

"Our journey in life is a weary waste,
Our death is a starless night!
We are dying by millions 'O sisters, haste
To bring us that glorious light!"

And another voice I seem to hear,
Speaking now from the highest heaven,
'Tis the voice that once to my captured ear,
Proclaimed my sins forgiven:

"Go ye into all the world," it says,
"And tell all nations abroad,
The glad, sweet story of Christ, who died,
To bring a lost world to God."

Jesus, Redeemer, we come to Thee!
Our hands and our voices we bring;
To tell of thy love, till a ransom'd world
Shall crown Thee our Saviour and King.

Christian Woman.

What is necessary to secure progress in our Mission Work?

A PAPER BY MRS. A. R. McMASTER, READ AT THE LONDON
MEETING, OCTOBER 9TH

It is well occasionally to turn our attention to the severely practical side of a question, as usually there is more or less of sentiment and enthusiasm attending, which creates interest and sometimes blinds us to plain truths standing side by side, which it is well to consider and thoroughly understand. The fact cannot be gained, our Women's Missionary Circles have accomplished a good work, in doing what was left undone. But the question is, Are we now using all our forces and securing the largest results of which we are capable? If the answer is in the negative, may we not then ask, How can we accomplish a still more effective work in our churches for the cause of Missions? That is, how can we women better do our part of the church mission work, do it better than it is being done at present?

There are those here to-day who have worked faithfully during these last eight years, but when we look facts in the face and see the large majority of our members still unreached, still uninterested in the work, we can but look on the slight interest created, and the few thousand dollars raised as very small return for the labor expended. We have indeed reached the pockets of a few,

and succeeded in inducing them to give a two or four cents a week, but you who have been collectors know, that among those contributing many and many a one gives the amount asked of her because it is asked, and she can not well refuse; at the same time exhibiting not the slightest interest in the cause of missions. The cases are too frequent where they do not even really understand to what they are giving, and I fear we must say do not care. They give simply to get rid of the collector, not even extending to her a sympathizing word as she goes to her arduous duties. This may seem a dark picture, and doubtless there are some—indeed many—who do not feel this indifference. But we all know this description to apply to by far too many of our church members. Nor are we now speaking of the poor—those who can give but small sums; for the amounts contributed by many of them become magnificent when brought into comparison with gifts of those of much larger means.

We are apt to forget that in this work there is blessing to be secured on two sides: 1st, to those whom we hope to aid to a better, higher life, by sharing with them our abundance. 2nd, but not less, to the giver, for is it not said, "It is more blessed to give than to receive;" "The Lord loveth a cheerful giver;" "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." It is to be feared much of the blessing in the latter case is frequently lost by the loveless spirit in which the giving is done. Until we have secured a more general personal interest, which leads to effort, and even sacrifice, can it be said that we have achieved a result corresponding in any degree to the amount of time and labor expended by some of our number?

It might be suggested that if this is the true state of the case, a reform is needed in our churches. But we can scarcely expect to become reformers with any hope of reforming those in our church, who have already grown hard in the belief that what they have belongs to themselves; in whose eyes each little act of giving becomes a very meritorious deed, and whose ears have become dead to the command of scripture, "Honor the Lord with thy substance, and with the firstfruits of all thine increase." This reforming old material is next to a hopeless task.

While throwing out a few suggestions as to a remedy for the lack of interest now manifested, I beg to be allowed to quote from Dr. Holland a few paragraphs relating to the matter of influencing others. He says, "So long as it is easier to scold than to teach, and pleasanter to declaim and contend in public than to work in private, the reformer will be likely to live; but it history teaches us anything it teaches that the world is to be reformed by other methods than he pursues. And now do you ask me to show you a more excellent way? I will try, though I claim no discovery. I am moved to try because I am entirely convinced that the means of true progress are in our own hands and are little used." Now this is just what we want to be shown, "a more excellent way," in order to accomplish greater ends, and that we may make surer progress in our work, let us listen to Dr. Holland's answer. "A mountain rivulet goes never back, but by way of the sky. From its fountain all down its passage to the plain and widening at last into a river, its path is a path of progress. It meets no barriers which it does not overleap, and surely finds its way to the waiting sea. Formation, and not reformation, holds the secret of the world's progress. It is cheaper and better to build a new house than to remodel an old one, for no old house can be made new. If you would have pleasant shade round you after twenty years, cut down your forest

and plant your young trees. It is an easier task to choose and plant, and train and wait, than to prune and heal the scars of pruning. It would be better to let the world of adult life which seems bent on going to the bad, go to the bad, if in our efforts to save it our minds are diverted from the Christian education of our children. The race can be formed but it can not be reformed so as to make it strong enough to stand alone. A boy well instructed in the dangers of intemperate drinking and the evils of excess, and trained in temperance as a principle of life, is a boy not likely to become a drunkard."

A girl instructed in the dangers of selfishness, and the evils of a life of pleasure, and trained in habits of liberality as a principle of life, is not likely to become one from whom you have to coax a reluctant four cents a week for mission work, when she becomes a member of the church. If the boy is father of the man, how much more is the girl the mother of the woman. To quote once again: "Mind, like matter, can only be shaped when it is plastic. Human character, like the tree, can only be bent when it is young. New life can be grafted into an old tree, it is true, but it takes fifty scions to do it, when fifty years earlier it would have taken but one."

So we can succeed in securing by constant and untiring labor, a few hundred dollars a year from our comparatively old trees; but if the right influence had been brought to bear on these same trees while they were young, what harvests of fruit would they now be voluntarily yielding for our treasury, instead of making a monthly shaking necessary. We have neglected the children, we are now neglecting them daily, we mothers, who are so absorbed by cares at home and abroad; and this neglect more than counterbalances any good we may have fancied we achieved in our efforts for missions among the elders. We urge the members of our churches and societies to contribute—to show an interest in the work—and at the same time how many of us are training our children to a true missionary spirit, that they may be better than ourselves in the future?

There never was a time when we needed more than now the ministry of patient, loving, Christian mothers in the rearing and educating of the children. The future of our churches depends on it. Our entire mission work, foreign and home depends on it. I think we all agree that this is true, and if so, what surer way is there for us to secure that success in our mission cause which we all so much desire, than by devoting not less time to the mission work in which we have already embarked, but more time and attention to our children. Let us teach them about foreign countries, and let us be careful to associate in their minds, with their knowledge of distant lands, thoughts and ideas about our missions, and the work which is being done upon these fields. Let us also tell them about the mission fields in our own country—those sections which are not so far removed in character from the towns and cities in which our children themselves live, those places where there are few to sustain the churches, where even the few are scattered over many miles of comparatively unsettled land; where even the richest have but little of this world's goods; and where consequently the struggling home missionary must practice self-denials and endure hardships almost, if not quite, equal to those of the missionaries to foreign lands. Let us, I say, tell these things to the young, let us awaken and cultivate their interest in the cause of missions, and we may confidently expect in due season a return commensurate with our toil and efforts.

What more cheering report could come to us next year than that each Circle now existing, had brought into ex-

istence in its church an embryo circle in the form of a Mission Band? In these Bands we should see certain promise of such Mission Circles and missionary meetings as we vainly wish for to-day. Without a doubt it is in this direction that we shall find most speedily the realization of our brightest hopes.

Communion.

"My sheep hear My voice."—JOHN 10: 27.

"Behold, now I have taken it upon me to speak unto the Lord"
Gen. xliii. 27.

"My child, it is not necessary to know how much to please Me, it is sufficient to love much. Speak to Me as thou wouldst to a mother, if she drew thee near to her.

"Are there any for whom thou wouldst pray to Me? Repeat to Me the names of thy relations, thy friends; after each name add what thou wouldst have Me do for them. Ask much, ask much. I love generous souls who forget themselves for others.

"Tell Me of the poor whom thou wouldst relieve, the sick whom thou has seen suffer, the sinners thou wouldst have converted, those who are alienated from thee, whose affection thou wouldst regain. For all say a fervent prayer. Remember that I have promised to hear all prayers that come from the heart; and is not a prayer from the heart that which is offered for those we love and who love us?"

"Are there graces thou wouldst ask for thyself? Write, if thou wilt, a long list of all thou desirest, of all the needs of thy soul, and come and read it to Me.

"Tell Me simply how proud thou art, how sensitive, egotistical, mean and indolent; and ask Me to come and help thee in all the efforts thou makest against it. Poor child, do not blush; there are in heaven many saints who had thy faults; they prayed to Me, and little by little their faults were corrected.

"Do not hesitate to ask Me for blessings for the body and mind, for health, memory, success. I can give all things, and I always give when blessings are needed to render souls more holy.

"To-day, what wilt thou have, My child? If thou knowest how I long to do thee good! Hast thou plans that occupy thee? Lay them all before Me. Do they concern thy vocation? What dost thou desire? Dost thou wish to give pleasure to thy mother, to thy family, to those on whom thou dost depend? What wouldst thou do for them?"

"And for Me—hast thou no zealous thought for Me? Dost thou not wish to do a little good to the souls of thy friends whom thou lovest, and who have perhaps forgotten Me?"

"Tell Me in whom thou art interested; what motives move thee; what means thou wouldst employ. Whom dost thou wish interested in thy work? I am Master of hearts, My child, and lead them where I will. I will bring round thee all who will be necessary to thee. Be tranquil.

"Bring Me all thy failures, and I will show thee the cause of them. Hast thou not troubles? Oh, My child, tell them all to Me fully. Who has caused thee pain? Tell Me all, and thou wilt finish by adding that thou wilt pardon, thou wilt forget; and I will bless thee.

"Dost thou dread something painful? Is there in thy heart a vain fear which is not reasonable, but which is tormenting; trust thyself wholly to My care. I am here. I see everything. I will not leave thee.

"Are there those near thee who seem less kind to thee than they have been, and whose indifference and neglect

separate thee from them, while thou canst see nothing in which thou hast wounded them? Pray earnestly to Me for them, and I will bring them back to thee, if they are needed for thy life's sanctification.

"Hast thou not joys to make known to Me? Why dost thou not let Me share thy happiness? Tell Me what has happened since yesterday to cheer and console thee. Was it an unexpected visit which did thee good; a tear suddenly dissipated; a success thou thoughtest thou shouldst not reach; a mark of affection, a letter, a gift which thou hast received; a trial which left thee stronger than thou supposed? I have prepared it all for thee. Thou canst show thy gratitude and give Me thanks.

"Hast thou promises to make to Me? I can read the depths of thy heart. Thou knowest—thou canst deceive men, but not GOD. Be then sincere.

"Art thou resolved no longer to expose thyself to the temptation? To give up this object which leads thee to evil? Not to finish this book which excites thy imagination? No longer to give thy friendship to a person who is not religious, and whose presence disturbs the peace of thy soul? Wilt thou go at once to do a kindness to this companion who has hurt thee?"

"Well, My child, go now, take up thy work, be silent, humble, submissive, kind, and come back to-morrow, and bring Me a heart still more devout and loving."

"To-morrow I shall have more blessings for thee."

—Written by a Converted Brahmin.

FOR THE LINK.

Some Inmates of an Indian House.

Next to the family the principal inmates of an Indian bungalow are snakes, scorpions, toads and lizards. Nice companions, are they not? In some localities snakes are most common, in others, scorpions, in others, toads, while the house lizard is a general guest.

Scorpions take refuge indoors from the rain. They are frequently found on the cool iron fastenings of doors. Snakes, it is said, come indoors after the toads to be found there. I think, however, they are more frequently stragglers with no particular business on hand.

In our bungalow toads are most common. They have a purpose in coming. With night-fall they are wide-awake, and come hopping in with a well-bred blink of their funny eyes, as much as to say, "Good evening to you. What's the prospect for flies?"

When the rains set in great numbers of winged insects are hatched. At night these fly indoors and swarm about the lamps. In a short time they lose their wings and fall to the floor. Then toady gets his fill! I have watched him eat until he could scarcely move. While dining he opens his mouth with a quick, noiseless motion, never taking in more than one insect at once. When he swallows, his eyes sink into his head in the most comical way! Toads sleep all day. Sometimes they hide away in the house. Once we found seven in a heap fast asleep under a convenient corner of the bamboo matting. Baby, when called to see the sight, gave it his opinion that there was "Too much toad."

Once we discovered one of their toadships in a singular position. In the "drawing room" was an American steamer chair. Part of the bottom of this chair folded in beneath the main seat, forming quite a large space. In this a toad was found. When watched it was ascertained that this was his headquarters, to which he returned every morning, and where he slept all day. He reached his bedroom by climbing, Crusoe fashion, up the

crooked leg of the chair. He was finally expelled for non-payment of rent.

The house lizard is very common, tame and harmless. His color varies from a dark brown to a silvery grey. Sometimes he is spotted. His eyes are very black and shiny. The pupil is oval and notched on the inner edge like the teeth of a saw. His movements are quick and graceful. He prefers the walls and ceiling to the floor. Sometimes he falls and breaks off his tapering tail, but this is a small loss; it quickly grows again.

The lizard's food consists of such winged insects as come indoors at night. Hiding behind some convenient picture he waits for his prey to appear. Then, running out quickly, he seizes it with his sharp tongue. If the insect be small it is swallowed at one gulp. If large, the captor returns to his shaded nook to dispose of it at leisure. Large or small it is swallowed bodily. I have seen lizards attack the cockroach, grasshopper and praying mantis. Sometimes the last makes him run off by sawing him across the head with his spiny legs. The process of swallowing a two-inch grasshopper is no easy one. I have known it to extend over a quarter of an hour. To facilitate the process the lizard raps his lower jaw on the wall with a sharp, quick motion. The size of his mouthful can always be determined by the loudness of this noise. My attention was once attracted by a loud rapping behind a door. It was made by a lizard in the act of swallowing a large centipede.

One day a cooley, who was digging up white ant-hills in the grounds, brought in a "queen" for my inspection. The grub was as large as my little finger. I laid it upon a sideboard and left the room for a moment. On returning it was nowhere to be found. Puss was blamed for the theft. Shortly after, as we were sitting down to dinner, my attention was attracted by a tapping sound behind the sideboard. On looking closely I discovered a large lizard with the grub half swallowed, and evidently enjoying his "find" very much. J. R. H.

OUR INDIAN STATIONS.

Ten Years' Work.

From the Eighteenth Annual Report of the Baptist Foreign Missionary Society of Ontario and Quebec.

Origin of the Mission.—For the first seven years of its existence this Society served as an Auxiliary to the American Baptist Missionary Union, and contributed both in men and money to the work of that body. This is not the place to give in detail the providential circumstances which led us to undertake a mission of our own amongst the Telugus, with Cocanada as its centre. Suffice it to say, that late in the evening of October 16th, 1873, at the house of T. S. Shenston, Esq., Brantford, there were laid before the Board of this Society letters from the Rev. John McLaurin, then at Ongole, and the Rev. A. V. Timpany, then at Ramapatam, setting forth the needs and the advantages as a mission field of the Telugu country surrounding Cocanada, and on either side of the great Godavery river. These brethren earnestly recommended us to undertake this field as a mission of our own, and to accept heartily a work which seemed almost thrust into our hands by the Lord of the harvest. Before the Board adjourned that night it was unanimously resolved to obey the leadings of Providence, and to enter upon this independent work. The Missionary Union cordially agreed to this action, and consented to release Mr. McLaurin for the new enterprise. Accord-

ingly, on October 28th, just eleven years ago, the late Dr. Fyfe telegraphed from Boston to Mr. McLaurin at Ongole, "Go to Cocanada on basis of your letter." It was five months after that memorable telegram was sent before Mr. McLaurin could leave his work at Ongole, and accordingly, in March, 1874, he made his way to Cocanada, and under the auspices of this Society, took up the work which a native Christian, Thomas Gabriel, a man of true apostolic spirit had already begun. Of the honored brethren who then constituted this Board and assumed this responsibility, the Revs. John Bates, R. A. Fyfe, James Cooper, T. L. Davidson and Mr. A. R. McMaster have since gone to their reward.

Ten Years' Work.—What then have these ten years accomplished on this Canadian Baptist Foreign Mission field? As to the *Workers*.—Mr. and Mrs. McLaurin arrived at Cocanada in March, 1874, and in February, 1876, were joined by Mr. and Mrs. Currie. In January, 1878, Mr. and Mrs. Craig were added to their number, and in December of the same year Mr. and Mrs. Timpany. And finally Miss Frith joined them in November, 1882. To these who have gone forth from our own Christian land we rejoice to add the following, won from heathenism, viz.: 17 Native Preachers, of whom 3 are ordained, 3 Colporteurs, 6 Bible-women, and 23 teachers in the day schools. Taken altogether, surely a band of workers whom we may deem it a privilege to sustain.

As to the *kinds of work*.—Let us remember that the Telugu people in all number about 17,000,000, and that of these at least 1,500,000 are entirely dependant on this Society for their evangelization, and for all the blessings of the gospel. With this vast work before them, our missionaries and their helpers, as far as it is in their power, continually engage in chapel and street preaching, in conducting boarding schools at their stations, and village schools scattered over the field; in distributing tracts and portions of the Scriptures; in reading and singing of our Saviour; in Sunday-school work, in holding meetings for prayer, in endless conversations with visitors and inquirers. And added to all this is the far-reaching work of the Samulcotta Seminary.

When we enquire about the *Results*, we have to report that three distinct stations or centres of missionary operation have been established, viz., at Cocanada, at Tun, at Akidu. On the entire field there are seven regularly organized churches; and into these churches have been gathered 1,352 converts, baptized on a profession of their faith in Christ. This number does not include the baptized converts who have already passed away to a better land. It is not easy to gain an approximate estimate of the numbers of children who are continually coming under Christian influence in the schools, and in other ways; nor can any eye of man trace all that is done by the constant scattering of the good seed, and by the daily life of the missionaries in the midst of that people. As to the Seminary, its power for good must resemble that of the truly Christian school or college in our own land.

Passing on now from the spiritual and mental to the *material*, we find that this Society has become the possessor of property in that far-off land to the value of about \$17,500. This property consists of station chapels, homes for the missionaries, dormitories for the station schools, village school-houses, the seminary building, boats, tents, etc., and the ground by which all these are occupied. It is a cause for thankfulness that so much has been accomplished in this way for the carrying on of the work; and since so much has been done already, the estimates for building purposes will naturally be less in proportion hereafter.

For these TEN YEARS the total sum raised and expended by the Baptists of these two Provinces in this enterprise has been about \$83,093.34.

In looking back any lover of the cause can have only one feeling, that of joy and of gratitude to God for what He has permitted us to do. In looking forward there can be nothing but hopefulness, and a determination in Christ's name to push on the work amongst the million and a-half of souls who in the providence of God are entrusted to our keeping.

Bobbili.

MY DEAR LINK,—It has been so long since your familiar face has been seen at Bobbili, that I fear you will feel quite strange if you do not come soon.

Since I wrote the above, we have had dinner and a long talk with our colporteur from Jeypore country, and have decided to take into our boarding school the boy and girl he brought with him. The latter is a very nice looking little girl, about eight years old, named Godavery, and if she lives will probably be in the school several years. The boy is some years older, and is brother to one of our Christians there. We hope that the future will prove that this is a move in the right direction, and that some day the Lord will use these two to advance His Kingdom in the regions beyond.

A few months ago I wrote you something regarding Zogy Kaju, and there may be some interested parties who would be pleased with further information. He has not allowed me the pleasure of giving a very good account of him, yet it might be worse. He got along quite well till some time in May, only giving us trouble every few days by his requests to go to his village. We permitted him to go as often as wisdom dictated; but finally it seemed as if the whole village was getting married by the number of weddings he reported. He would ask three or four days' leave at once, and one day one of our people told me that he said he was going to be married. I spoke to him and he said yes, he was going to marry a young lady of tender years, whose home was in Satur, as soon as his father could get the money. He said they would not let the girl come here, so he must live over in his village. We had considerable talk; I rather laughed at him and the matter dropped. One Wednesday evening he asked leave till the next Sunday morning, which was not permitted, as the people were half crazy with their festival, their idols and toddy. On Friday he went without permission, and on Saturday Nursiah went for him. He came and wanted us to give him his board money, which was usually given on Saturday, and said that he would come back on Monday. We declined to do that, and after a long talk he went away, promising to return on Monday and bring his father. They came and we put two courses before him: he could be a boarding boy in every sense of the word, or work with the other coolies and receive pay. He chose the latter. We made one exception in his case; he could come to the servants' Bible class, which I had every day at eleven, and go to school one hour in the afternoon. He worked quite well, but beyond that had little interest. He was always pleasant and we had many little talks. In September we wanted a house servant, and while unwilling to support him with mission funds, we were glad of the opportunity to offer him steady work in the mission house, on good pay. Now he is what we call our maty, or table boy, and he sets the table, washes dishes, dusts, makes the butter in a bottle, cleans the lamps, etc.

Now some of the good folks who read this will think how nice it is to have a servant to do all that work. I

have been having such a nice time teaching him: first, to keep himself clean, and then to do his work properly, and have thought many times, Oh, that I could do our own work! It would be such a pleasure to keep house in my own way; but American housekeeping and an Indian climate cannot go together, and I must do some Bible teaching, attend to the day school, visit in the town, and care for our boarders. Zogy is improving, and we have hope that he will yet become a useful man. He does not have much interest in his books or his soul's salvation. If any Band or Sunday school has been working for him, will you give what is far more necessary than your money at present—your earnest, faithful prayers? God can open his eyes and lead him to the truth. Had I not this hope, I would not trouble to teach him housework, but get a boy who could do it at once.

We have one Christian servant who came from Akidu, and whom we like very well.

During some weeks, we have felt that the Spirit of God was present with us and doing a gracious work in some hearts. Two, we believe, have yielded to His claims and they are willing and anxious to be baptized; but the husband and father are not quite ready yet to see them follow Christ. We are not discouraged, for we most earnestly hope that he will soon come himself. One of our boarding girls, Susie, was baptized and she is becoming a daily increasing pleasure to us. One of our servants is much troubled, and says that just because he talks about our religion, they, his people, fear he will become a Christian, and have threatened to turn him out. His wife's name is Cammiamah. Is any one at home praying for her?

Last Sunday evening we were down visiting the Beely people, a most poor and degraded part of humanity; sent the carriage back and walked home after dark, though it was clear starlight. As we walked along the street three men turned and looked after us, and we stopped, asked who they were, and if they would come to the veranda of our town school house near by and have a talk. They were three policemen, and assented willingly. We conversed some time, and one said that in his heart he believed in Jesus, but that his conduct condemned his words. That their work was full of lies and deceit, and that it was impossible to be a Christian and remain in it. Mr. Archibald talked to them very earnestly, and then we came on and called to see the above-mentioned servant and his wife. We enjoyed the few words with them and felt that the quiet evening was a favorable time to meet and converse with those who are more or less interested. We hope that God will yet bring these two into the light and make them willing to acknowledge openly the truths of the Christian religion. Ceermiah, the man, frequently asks questions in the Bible class and tells what the Brahmans say.

I began this letter last evening, and now in an hour or two we are to start on a short tour. Mr. Archibald is very busy doing last things, and as soon as the sun is gone we will start with our pony and carriage for the tent, which is five miles distant. Siamna and her mother are going with us, and we hope to have several good days at a town called Sutenagram. We hope to be out very much during the cool weather, and Mr. Archibald unites with me in asking you to remember us, our helpers, and the heathen people of this field before God.

CARRIE H. ARCHIBALD.

Bobbili, Oct. 14th, 1884.

P.S.—I forgot to say that Zogy Kaju is not yet married; he says that they could not get the money, and the girl was given to another man. —C. H. A.

Map of our Mission Fields.

The map of our Mission Fields is designed to show the position of the principal villages where our converts live. The canals and roads marked in the map are those which are chiefly used by the missionaries. There are others which it was not thought necessary to mark. There is a canal between Cocanada and Samulcotta, which the engraver forgot to indicate. It runs along the west side of the road. I forgot to mark the road, which runs from Akidu through Undi to Narsapur. Possessors of a copy of this map can easily make many improvements in it by noticing the letters of the missionaries describing tours on the various fields. The black marks across the Godavery river at Dowlashwaram, and the Kistna river at Bezwada represent immense stone dams at those points. Now, I wish to tell who are the workers at the villages indicated. To begin with the Tuni field, at Darmasagaram we find Hannah the Bible woman, of whom Mr. and Mrs. Currie have often written. A little east of Uratla is a village where a Christian lives who was a Shudra before his baptism. Near Tuni is Sathyaram, where Sarriah preaches. Pentakota, on the coast, is the village where Mr. Currie and family spent two hot seasons, and found it much cooler than at Tuni. Chilliappalem was Malliah's native place, I believe. Malliah is a devoted preacher. After we had discussed the jewellery question at the Association last January, he took three pairs of ear-rings from his ears and gave them to me, requesting that their value be put into the treasury of the Tuni church. Dahliah and his wife are stationed at Chilliappalem. Geddenapilli and Lingamparti are on the Cocanada field. There is a school at the latter place, but I do not know the teacher's name. Gokaram promised to be the centre of a great work at one time, but the preacher who was sent there did not behave well, and hence the work was hindered. Further south are Marumanda and Nalluru, where chapels were built a year or two ago. The preacher at Marumanda is called Peter; the name of the one at Nalluru is Samuel.

The western branch of the Godavery river is the boundary between the Cocanada and Akidu fields. The canal that runs to Ellore, and thence to Bezwada on the Kistna river, passes Singampadu and Malikhomahamedpuram. In the former a chapel has been built, and the latter is the home of Daniel, who has charge of the work in that region. On the canal running to Akidu is Ganapavaram, where an old preacher named Job resides. Further east is Attili, the home of preacher John. Undi is a large town five miles from Akidu. Kalasipudi contains some new but earnest converts. Crossing the Upputuru river, we come to Asaram, where a chapel was built and a church organized last year. Joseph the younger and his wife Shantamma reside at Asaram. These were both at school in Cocanada for some years. Further west we have Gunnanapudi, the banner village, with one hundred and thirty (130) members. This is the home of Karre Peter, who is supported by the Sunday School at St. Catharines. Isaac also resides here. Gunnanapudi is the chief village in a group where live the members of the church of this name. The membership is over 500. South of Gunnanapudi are Moturn, where forty-nine (49) were baptized at one time, and Peyyeru, where the first ingathering was still larger. At both these places chapels have been built since I left India. The first converts at Gudlavalleru were persecuted so severely that they had to leave the place. They went to a village near Gunnanapudi and remained there two years. At this place also a good chapel has been built recently. It is in the Malet hamlet, which contains about one thousand people.

The first Madigas received on the Akidu field were baptized at Kallavagunta. Most of the outcasts on this field are Malas; but there are a good many Madiga villages near the Kistna river. At Tarakaturu and Bodagunta we have converts. Some went from the latter place to Ongole, and were baptized there. Afterwards Dr. Clough asked me to take care of the village, and I sent them a preacher named Enoch. He was employed as colporteur formerly. Mr. Timpany tells me that Pariah, the first Madiga baptized on the Ongole field, has a sister residing at Bodagunta.

In regard to the pronunciation of the names, I can lay down only one general rule at present. The letter "u" has the sound of "oo" in every name except the two anglicized ones, Rajahmundry and Samulcotta.

My prayer is that this little map may help to deepen the interest of many in the great work God has given us to do among the Telugus.

JOHN CRAIG.

THE WORK AT HOME.

Ontario and Quebec.

HULL, QUE.—In the report of the annual meeting of the Women's Missionary Society, held in Montreal, it was omitted to state that the Hull Circle had made Mrs. McCallum a life member.

BELLEVILLE, ONT.—The president of the Circle writes that the meetings are regularly held and the interest in mission work deepening.

TORONTO.—A For. Miss. Circle has been formed in connection with the Dover Court Road church.

BRANT ASSOCIATION.

The interest in Foreign Missions in the Brant Association is steadily increasing. Since October, 1883 two new Circles have been organized, which promise well.

There are now nine Circles and five Bands. The interest in Home Missions has also increased. Two of the Circles divide their funds between Home and Foreign Missions, while nearly all have made special effort for Home Missions.

The associational work was commenced with considerable opposition; this I think has quite disappeared. The annual meeting in June is looked forward to, and much interest manifested.

We would earnestly urge the Circles in other Associations to take up this work, feeling assured a blessing will rest upon their efforts. ANNA MOYLE, Assoc. Sec.

MISSIONARY LITERATURE.

At the recent meeting of the Women's Baptist Foreign Missionary Society of Ontario in London, the undersigned were appointed a committee on Missionary Literature. It was also decided to publish the very interesting paper, entitled "*God's Purpose and Our Privilege*," read before the meeting by Mrs. O. W. Gates, of Boston. This paper makes a neat pamphlet of sixteen pages and is now ready for distribution. It will be sent to any address by either of the undersigned or by the Standard Publishing Company, on the following terms: twelve copies, thirty-five cents; fifty copies, \$1.25; 100 copies, \$2. It is thought the extensive circulation of this tract will do much towards promoting interest in missions,

and presidents of circles and others are requested to supply themselves immediately with copies.

The proceeds of the sale of this tract will be used in printing or purchasing other missionary literature.

Mrs. H. J. ROSE, 11 Gerrard St. W., Toronto.

Mrs. A. H. NEWMAN, Avenue Road, Toronto.

MISSIONARY BOXES AND TRACTS.

A few days ago I received a letter from a lady, inquiring where missionary boxes might be obtained. For the information of all the readers of the LINK, I would state that I have had a large number of neat boxes made, with the view of having one placed in every family connected with our churches. These boxes have cost ten cents each. I shall be happy to supply Mission Circles with them at this price, or for nothing, if the price is a hindrance to the use of them.

In regard to the tracts that I advertised in the November LINK, I would like to add, that I find I can sell numbers 2 and 3 together for one cent. Let me urge the sisters to send in their orders for these tracts. Anyone can easily do much good by taking a dozen or two, and distributing them among neighbors and friends. Postage stamps are received in payment, so that the trouble of ordering these tracts is very slight. The following tracts are on hand: No. 1—Aunt Mchitable's Account of the Annual Meeting; No. 2—The Telugu Woman; No. 3—Story of Krishnalal; No. 4—Mrs. Pickett's Missionary Box. Numbers 1 and 4 are sold at a cent each.

JOHN CRAIG, Port Hope, Ont.

Maritime Provinces.

DEPARTURE OF RECRUITS FOR THE MISSION FIELD.

It may interest many of the readers of the LINK to know that on Monday, the 3rd of November, two sisters left Halifax for mission work in India in connection with the Foreign Mission Board of the Maritime Provinces. Their support is assumed by the Women's Missionary Union. Miss Wright and Miss Gray go out with the fullest confidence of our Women's Mission Aid Societies, and no doubt heartfelt prayer will continually arise on their behalf.

On Saturday, November 1st, the Women's Mission Aid Society of Granville-st. church held a missionary "At Home" in the Vestry, from five to seven o'clock, for the purpose of meeting these dear sisters in a social way, and forming their acquaintance. Mr. and Mrs. Churchill were also present, and thus added to the interest of the occasion. The members of the North church and Dartmouth Societies were invited to unite, and it proved a very enjoyable time.

On Sunday afternoon the more formal farewell services were held, and were participated in by all the Baptist ministers in the city. An invitation was extended to Rev. Dr. Burns (Presbyterian) and Rev. R. Brecken (Wesleyan), but neither were able to be present. Rev. Dr. Saunders occupied the chair. Miss Wright and Miss Gray each spoke of their call to the work, and their desire to be engaged in it as soon as possible, in a spirit of self-consecration which was gratifying to hear. Mrs. March, Cor. Sec. of the Union, addressed to them loving words of sympathy and encouragement from the Societies at home. Mr. March, Sec. of the Foreign Mission Board, followed in wise counsels and rules for future guidance, closing with an impressive farewell. Mrs. Churchill gave them a welcome from the mission-aries and the mission work, assuring them of a loving

and hearty greeting on their arrival at the scene of their future labors. Mr. Churchill and other ministers took part in the meeting, which was one of the deepest interest.

On Monday morning a large number of friends assembled at the steamer, to take final leave of our dear sisters. Rev. Dr. Saunders, in a brief but touching manner, commended them to the protecting care of our Heavenly Father. Soon the signal is given we have to leave the ship, and in a very short time it has passed out of our sight, bearing our friends away—to meet again, who knows where or how? yet it is all clear to Him who guides every step of our onward way, and in whose wisdom and goodness we unhesitatingly confide.

MARIA R. SELDEN.

Prov. Sec. for Nova Scotia.

Halifax, Nov. 6th, 1884.

A WOMEN'S MISSIONARY UNION.

During the recent meeting of the Maritime Convention, a very important step was taken by representatives of the Women's Baptist Mission Aid Societies of these Provinces. Up to that time each of the three Provinces had its own Central Board, which took charge of the funds raised by the Aid Societies within its own jurisdiction, and managed its business independently of the other Central Boards. The question of uniting the three Boards, and forming one strong central body for the Maritime Provinces, had been under consideration for some time, and at the Moncton meeting the union was happily consummated. The following ladies were elected as officers of the newly-formed organization: Mrs. Williams, of Wolfville, N. S., President; Mrs. March, of St. John, N. B., Secretary; and Mrs. Manning, of Halifax, N. S., Treasurer. A Vice-President and Secretary for each of the three Provinces were also elected. The Union will be thoroughly representative in its character, being composed of delegates from the Aid Societies, and having its officers elected annually. The new organization will enable our sisters to carry on the work more harmoniously and efficiently than they could otherwise do. It has had the effect of awakening fresh enthusiasm among them, and they have returned to their homes determined to do more than ever before toward carrying forward the work of their societies.

—G. F. C. in Baptist.

AMHERST, N.S.—Our Mission Band held an Envelope entertainment, which proved quite a success financially, as we raised \$36; and all who attended seemed to enjoy the evening's entertainment, which consisted of music, dialogues, recitations, opening of the envelopes, and reading the good wishes, etc., which they contained.—Com.

Miss Fielde's New Book.

PAGODA SHADOWS; or, Studies from Life in China. By Adele M. Fielde, of Swatow, China. With Introduction by Joseph Cook. 16 New Illustrations. Boston: W. G. Corthell, Tremont Temple. (\$1).

This very fascinating work should be in every Sunday school library, and in every Christian home. The introduction is by Joseph Cook, who says: "I have great delight in commending Miss Fielde's work to the public; for I hope that a near view of China, such as she gives, may affect others as it did me. I had read much of Chinese history and statistics; I had examined the best sources of information as to the Chinese religious and social life; I had studied such translations of the Chinese classics as had come in my way; but I found that the simple vivid autobiographies, written out by Miss Fielde

from the actual dictation of Chinese women, brought me nearer to a clear view of Chinese wants than anything else I had used as a guide.

"In the present volume on 'Pagoda Shadows,' Miss Fielde has given a near and vivid view of woman's life in China. Her methods of religious labor have included many original and most successful measures for enlisting Chinese women in efforts for the amelioration of the condition of their own sex. Women in China have only of late been taught to labor religiously for the spread of Christianity. Miss Fielde is a pioneer in enlisting this new kind of laborers. She has instructed Chinese women in the Bible and sent them from house to house as missionaries. Their success has been most remarkable. They have access to circles which only they can at present reach. They quicken the hope that woman's work for woman in Asia may, in due time, be very largely performed by native women themselves. Without underrating any other form of missionary labor, I must say that this new development of the aggressive, self-supporting, and self-propagating powers of Christianity is full of most cheerful prophecy as to the possibilities of the future in every land not yet Christian.

"Women in China have sorrows and disabilities, which Miss Fielde sets forth with pathetic justness of statement; but they are, in some respects, better fitted to assist in religious reform than their sisters of India and Western Asia. They are not oppressed by caste: they are, in general, not degraded by the harem. In all Asia, no women, except the Japanese, are treated with more respect in their homes than the Chinese.

"It is the high duty of the women of China and Japan to lock hands with those of America and Europe, in labor for the social and religious regeneration of Asia. Miss Fielde, in this volume, endeavors to place the hand of woman in the East in the hand of woman in the West. God grant to her, and all others who labor for this holy end, success such as the high merit of their aim deserves! And may Orient and Occident, clasping hands around the globe, draw it so closely into God's bosom as to make the sound of his pulses the marching song of all the ages."

"Pagoda Shadows" may be obtained through the Standard Publishing Company, Toronto.

About Mission Bands.

BY THEIR SECRETARY.

I should like to say a few words concerning the importance of this department of mission work. Apart from the money raised by the children, which is by no means a paltry sum, we cannot estimate the benefit derived by the children themselves, through engaging in this work. Children must be active, their thoughts, their desires, their ambitions are in full play—why not direct them into right channels?

Self-forgetfulness, the first essential of good breeding, is one of the first fruits of this work. Self-denial must be exercised, benevolence must be cultivated, and then selfishness at once gives place to thought for, and care of, others. Is there not in all this good moral discipline?

Then, again, the knowledge gained. By degrees they become acquainted with other countries, their locations, their populations, their religions, their social conditions, and thereby their views are broadened and their capabilities enlarged.

But above all, may not the tender hearts of the children, hearing of the sad condition of their little heathen sisters, and knowing what is being done to bring them into the light of the gospel, lead them to ask the question, Am I

in the light? Do I love Jesus? and if not—Am I in the sight of God better than the heathen whom I am trying to save?

Some tell me that they find it impossible to organize a circle, therefore there is no use trying to form a band. I can easily believe that in some cases it would be almost impossible to create an interest in some women outside their own homes. But I do believe that if a bright energetic woman, endowed with a heart full of love for the Master and for his little children, should undertake this work among any children, be they rough and ignorant as the heathen themselves, or reared amidst culture and refinement, or vanity and frivolity, no matter—if the right person with the right spirit undertakes the work it will be a success.

For those desiring to engage in this work I have printed constitutions to assist them in forming bands. I have also a list of students of the Samulcotta Seminary, who need support; below I will give their names; and if those bands who wish to take one to support, will let me know whom they have chosen, perhaps I can give them a few items of interest concerning their choice. It takes \$17 per annum for the support of one student, and about the same amount for the support of a mission girl in the Boarding School; but I have none of their names as yet.

Some persons ask in consternation, Shall boys be allowed to join? I answer that if boys were naturally endowed with the missionary spirit it would not be necessary; but as they are not, how important it is that our future business and professional men and missionaries should be trained and taught. They are perhaps more difficult to manage; but their hearts are as tender and their interests as easily awakened and they will certainly repay cultivation. It is absolutely necessary that some missionary paper should be taken to maintain the interest, and the *Little Helpers* is a very good paper for that purpose. Terms: One copy for one year, 20 cents. From two to twenty copies, to the address of one person, each per year, 15 cents; twenty or more copies, to the address of one person, each, per year, 13 cents. Send orders and money to Standard Publishing Company.

LIST OF NAMES.

1. Godavali Satyanandam,
2. Bathu Nersinhulu,
3. Pennati David and wife,
4. Bupathi Jean,
5. Buntu Beemia,
6. Palukurthi Guanandam and wife,
7. Pasala Samuel,
8. Panthakani Samuel. (Ormond Church,)
9. Silla Meshac,
10. Koutnri Aaron,
11. Gopichetti Robert,
12. Charles Burdue,
13. Dhucca Amruthital,
14. Beethala Thatia,
15. Ramkuri Noah,
16. Mangam Samuel,
17. Bellum Thomas,
18. Hellum Lazarus,
19. Kosuri Benjamine,

I have several times been asked to whom shall the money be sent. All moneys should be sent to Mrs. W. H. Elliott, 267 Sherbourne St., Toronto, as often as convenient to the band. As soon as a new band is formed, or student chosen, please let me know at once.

J. E. DADSON, Sec. for Miss. Bands.
18 King St., Parkdale, Toronto, Ont.

Sister Belle's Corner.

(For the Little Folks who read this Paper.)

DEAR BOYS AND GIRLS,—So many Mission Bands are preparing for entertainments this month I will try to copy for you some items for your programmes. The first is a recitation entitled "Mites."

Only a penny! a gift so small
Seems scarcely worth our giving at all;
But pennies multiplied dollars make,
So we'll gather the pennies for His dear sake,
Who suffered and died on the cross, to save
A world of sin from death and the grave.

Only a word of cheer by the way!
It was all the poor, trembling lips could say.
While others may stand on Zion's wall
Proclaiming the gospel of peace to all.
Be it mine to toil in some humble sphere
Though it be but to offer a word of cheer.

It may be a cup of cold water given
To one who has nobly toiled and striven
To bear the glad tidings of Jesus' love,
To whisper of rest in the mansions above;
A cup of cold water, though small the gift,
May help some fainting soul to uplift.

A prayer of faith from a burdened heart
That the workers might bear some humble part
In sending the message of peace to those
Whose lives are encompassed by little words.
Not a "gifted prayer," yet it reached the throne
Of Him who died for sin to atone.

Then bring in the mites; let them gathered be,
Into our Master's treasury;
Remember the widow's mite of old
Outranked richer gifts of silver and gold.
Her *all* she laid at the Master's feet,
And love made the offering complete.

The next is a story about a rain-drop, to be told by some little girl just before the collection is taken.

There was once a poor farmer who owned a small field of corn. He had planted it with great care, for it was all he could depend on to support his large family. The little blades of corn had come up plentifully, but now the ground was parched and dry for want of rain. One day, as the farmer was looking out anxiously for a shower, two little rain-drops up in the sky saw him. One said, "Look at that poor farmer! He seems very sad and discouraged; I do wish I could help him." "What would you do," replied the other, "you are only one little rain drop and could not wet one hill of corn." "That is true, but I might cheer him a little. I believe in trying," and down went the raindrop on the farmer's nose. "Dear me," said the farmer, "I do believe we are going to have a shower after all. I am so glad." No sooner had the first raindrop fallen, than the other said, "Well, if you are going, I will go too." So down it came on the hill of corn near the farmer's feet. By this time another raindrop had come along, saying, "What is all this I hear about helping a poor farmer? I believe I will go too." "And I," "and I," "and I," exclaimed the others. So faster and faster they came until the whole field was watered. The corn grew and ripened, all because one little raindrop did all it could, and thus encouraged many others to do the same. Dear friends, that is just what our Mission Band is trying to do. Each one of us can do a little towards helping our dear missionaries who are toiling over the sea. And we now invite you older people to help us by a good large collection.

And the last we shall have room for this month is a little dialogue for eight members of the Infant Class, called, "The Way We Help."

1st. Of the happy workers,
Youngest ones are we,
That we're very little
Any one can see.
You may think our helping
Must be also small,
But you know it's better
Far, than none at all.
Would you know how many
Things we've learned to do?
Listen, and our secrets
We will tell to you.

2nd. I made lots of stitches
In a patch-work square.
Hardest work I ever
Did, too, I declare.

3rd. I can't sow, but Grandma
Holders made for me;
These I sold, to carry
Light across the sea.

4th. I shelled beans for henthon,
(Papa said I might,)
So my little fingers
Earned a shilling bright.

5th. My mamma to help me
Bottled up some ink.
I've sold seventy cents worth,
Now, what do you think?

6th. Out of Auntie's pansies
I picked every wool.
She is going to give me
All I sell of seed.

7th. I can nurse our baby
When he wants to play;
Many a shining penny
I have made this way.

8th. Sometimes I run errands
Over 'cross the street;
Earn my mission money
Helping older feet.

ALL. So you see, though little,
We find work to do;
When we said we helped some,
Don't you think so too.

SISTER BELLE.

480 Lewis Street, Ottawa.

WOMAN'S BAPTIST FOREIGN MISSIONARY SOCIETY OF ONTARIO.

Receipts from Oct. 27th to Nov. 25th inclusive.

Strathroy M. C., \$19.50; Strathroy M. B., \$7.60 (of this \$4 proceeds of an entertainment); Mrs. J. W. Labor, Orangeville, \$5; Jarvis St., Toronto, M. C., \$18.23; Simcoe M. C., \$25 (to make Mrs. David B. Wallace a life member); Aylmer M. C., \$7; Ballieboro' M. C., \$13.55; Peterboro' M. C., \$21.10.—Total, \$116.08.

JESSIE L. ELLIOTT, Treas.

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