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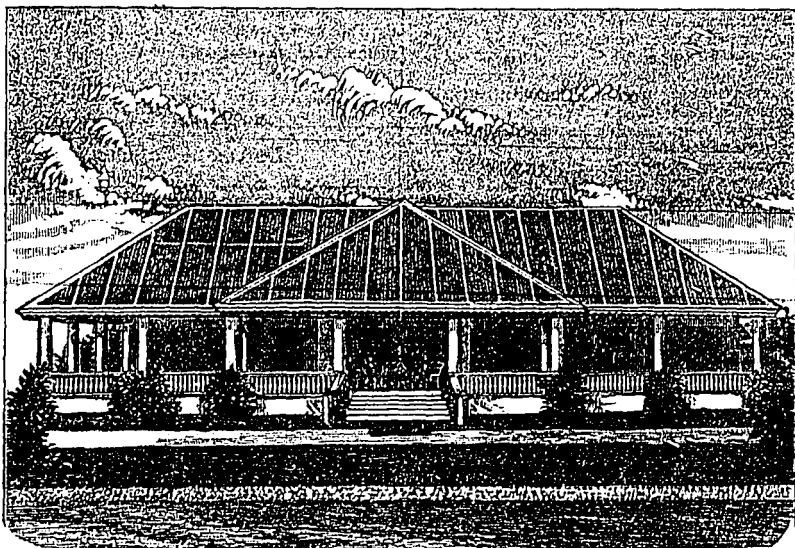
# Canadian Missionary Link.

CANADA.

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

INDIA.

VOL. IV., No. 1.] "The Gentiles shall come to thy light, and kings to the brightness of thy rising"—Is. lx. 2.] SEPT., 1881.



Mission House at Bobbili (*From a Photograph*).

IN THE PHOTOGRAPH OF OUR MISSION HOUSE, you will see the doors and a window opening off the verandah on the right. These open into our own and the children's sleeping rooms. The two doors on the left, open into the study or young lady's room—if the Lord send us one, and she prefer to live with us. The house is built in the form of a cross, the centre room running from front to back, and is to be divided by a screen into dining and sitting-rooms.

We moved in the last of May, a few days over a year and a half from the time the foundations were commenced; and such a year of toil, anxiety and trouble with workmen, no person at home can understand, and but few missionaries have experienced. All our chunam, bricks and tiles had

to be dug from mother earth, and made up by, or under the superintendence of, the missionary. All the timber either purchased in the log or cut in the forest, sawed and made up under the eye, and much of it by the hands of the missionary, and he frequently far from well. But the Lord, for whom we have done this, knows all about it and He has enabled us to complete and enter into possession.

And now, our prayer is that we may have health to remain to lay the foundation, and build up in Bobbili, a structure of a more durable and spiritual nature than the one we have just completed. We have seen the fruit of our labour in *this*; may we see it in *that* also, and rejoice in it, if it be the will of our Master.—M. F. CHURCHILL.

### A Seasonable Suggestion.

The return of the fruit season, bringing with it to all housekeepers "preserving time," when stores of fruit and vegetables have to be put away to furnish variety for the table during winter, has suggested a subject worthy of our consideration, viz: the trial if must be to our missionaries to be deprived of all these luxuries and restricted to the monotonous diet of curry and rice. A short time ago I received the following letter from one of the lady missionaries in answer to the question, "What would be the most acceptable things to send as a present to India?" and I think many of the readers of the LINK will be glad to see it:—

"Nothing you could possibly send to the missionaries would be more valued than dried fruit of different kinds, dried sweet corn, beans, and beef, if available. Vegetables and fruit that will cook are very scarce in our part of India. During the hot season we get almost none of either. You can imagine what a boon dried berries and apples must be under these circumstances; not only a luxury to enjoy, but so much more wholesome than the almost close diet of meat, bread and rice with curry. I have often thought that there might be members of country circles and children, who would pick and dry berries for the missionaries willingly if they knew how much they are worth in India. The C— of C— sent us out a very valuable box of canned and dried fruit, which arrived in perfect order and kept for nearly a year. Cocanada is better supplied with table comforts than any of the other stations. At Akidu and Tuni they lack what you call the common necessities of daily fare. Think of Mrs. Currie having no bread but what she sent a man to Cocanada for—40 miles. The loaves are made so small that they are very dry in that great heat before it reaches her, and the end of the week's supply has to be broken with a hammer—or something like it—and well soaked before it can be eaten."

We often hear it said that such discomforts are one of the minor trials of missionary life, and so they are in comparison with the separation from children and friends, the isolation from congenial Christian fellowship; but, if we were asked to bear it, would we call it a minor trial, a slight, inconvenience? Imagine any of our families provided with only rice, bread, curry and tough mutton, or tougher beef, every meal for a month, and if, in answer to indignant protest or remonstrance, we were to reply calmly, "Why that is not worth talking about, that is a minor trial." Who could stand the storm that would be raised? And it would be difficult to find words to express how tiresome and monotonous the food had become. Yet our missionaries never mention it. They bear it quietly and patiently for "Jesus' sake."

If this state of things were inevitable we might pity and sympathize with them, but it is not. A little thoughtfulness on our part will do much to furnish some variety to the present dull fare, and add considerably to the comfort of living. Surely among so many friends in Canada we ought to send sufficient preserved fruit and vegetables to keep the few mission stations well supplied.

If several ladies of one of the circles will promise one bottle of preserves each, a box can soon be filled. Others could send corn or beans or apples. Think of this, my dear friends, in putting by your own abundant winter store, and lay aside something for the missionaries in India. In preserving fruit to send, it requires to be well boiled with plenty of sugar, and put in an air-tight jar. I do not think that the expense of sending a box would be very great. Perhaps some of those who have already sent such things to Cocanada will kindly furnish the readers of the LINK with particulars as to the cost of a box and how it should be sent. A gentleman in Montreal has frequently sent out a barrel of self-raising flour, and it was a most acceptable gift.

While praying for the success of our mission among the Telugus, let us not forget to share with the workers there some of our many comforts and luxuries.

A. MUIR.

Montreal, Aug. 22nd, 1881.

### Legend of Chambrá.

BY A. L. O. E., NOW A MISSIONARY IN INDIA.

Our native pastor lately introduced into a sermon what appeared to me to be a striking illustration of evangelical truth. He had been visiting the beautiful hill-station of Chambrá, one of the charming features of which is that water gushes freely from a spot so high that to account for its appearance in that elevated place the following legend is given:—

It is said that in olden times the people of Chambrá suffered grievous distress for want of water. That which was nearest was so difficult of access that the Ráni (princess) of the place took the sorrow of her subjects greatly to heart. She consulted those who were supposed to know the will of the gods, as to by what means the constant curse of drought could be removed. The wise men, according to the legend, gave reply, "If the ruler of Chambrá should die for her people in a certain place, abundant water should be given." "Main házir hun" (here am I) cried the generous Ráni. The oracles were then consulted as to what place should be chosen for this act of self-sacrifice, and a spot high up was shown to the Ráni. "Main házir hun," was again the word, and bravely the devoted woman, standing on that lofty position, had her grave dug, and then submitted to be buried alive for the sake of her people. Thereupon a fountain of pure sweet water flowed from the spot, descending to quench the thirst of the people of Chambrá, visiting each hut, and bearing to each its life-giving blessing.

It is easy to guess the application of this beautiful legend, which so naturally forms itself into a parable. We, by whose homes the fresh pure waters of salvation are constantly flowing, need hardly be reminded that they gush from a *grave*. We have heard from childhood whose death secured to His people the priceless blessing, and we rejoice in the invitation, *Ho! every one that thirsteth, come ye to the waters.*

But there is another way of applying the legend. We know that an echo is a repetition of a sound which it must resemble, however faintly and feebly. If the word given be "LOVE," "love" must be the echo; it could never be "cold indifference." If the word called out be

"SACRIFICE," the echo must be *sacrifice* too; it could never be "*heartless self-pleasing*." Now these two precious words, LOVE and SACRIFICE, are those which our hearts and our lives should echo. *We love Him because He first loved us*,—in this verse we have the echo following the sound. But when the word SACRIFICE is spoken, alas! how often our hearts and lives are utterly dumb! The hard cold rock gives no answer!

The Turks, followers of the false prophet, amongst many bad customs, have one which is good, and if they observe it carefully they may shame many who are called Christians. *The Mohammedan code taxes all luxuries on behalf of the poor.* An Ottoman will say, after purchasing some beautiful article, I gave a hundred *liras* for it, but thereupon I gave ten *liras* to the poor. Would it be too much to ask that so faint an echo of the word "SACRIFICE" be heard amongst Christians?

Well would it be if each reader spake thus to her conscience, not to the world: "I gave five pounds for my warm fur wrap,—there go *ten shillings* to the Missionary cause." "My last entertainment cost me four pounds, so *eight shillings* shall be placed in the poor box." "All my family have been photographed; this is the heart's luxury; *five shillings* is but too small a tax upon it." "My trip to the continent will cost at least *twenty pounds*; the Zenana Mission shall be *two pounds* the richer." And this offering should be in addition to what is usually laid aside as given to God.

It is by such practical tokens of gratitude that we show that we realize what we have freely received. As fertility and verdure follow the course of a stream, so should our free-will offerings declare that we have indeed drunk of the precious waters descending from on high, symbolized by those in beautiful Chambrá.—*The Indian Female Evangelist.*

## OUR INDIAN STATIONS.

### Cocanada.

#### MAY IN THE MISSION COMPOUND.

The hot season in this part of India begins in March, and goes on increasing in intensity until the south-west Monsoon, due about the last of May, breaks. This year I planned to get all the mission helpers and some others to spend May in the station.

Separate classes were made of the men and the women. There were thirteen men in their class, and twenty-three women and girls in the class for them. To accommodate the increased number in the compound, I made the three large stalls of the stables into three rooms.

I began teaching at 7.30 a.m. and kept it up most of the day, saving an hour for breakfast, from 10 to 11 a.m. till 4 o'clock p.m. There was good, hard, faithful work done by all during the month, and as there was very little sickness among the people, all got the benefit of the lessons and lectures.

The women would on coming together, have a hymn and a short prayer meeting, in which four or five would take part in turn. This was followed by the recitation for the day of a verse of God's word, and some remarks enforcing and explaining the same. Then a lecture on some theme relative to the religious and domestic life of Christian women. Towards the close of the month most of the women memorized the "Telugu Church Covenant" and recited it to me.

The men took up with me the last division of the "Telugu Compendium of Theology," which treats of the

church. I think they are better Christians and more intelligent Baptists for their month's work. They also memorized the "Church Covenant" and will teach it to members in the villages. I told them that this covenant was in substance held by 25,000 Baptist churches in America, and from it they could learn what some of our best and most learned men believed to be the teaching of God's word on the subjects mentioned in the Covenant.

The weather the whole month was frightfully hot. The thermometer even in the night 'time not falling below 90° and often during the day time standing all the afternoon above 98° on the inside wall of the study.

The month's work was brought to a close by the marriage, Tuesday morning (May 31st) of two of our young men who were leaving the school, to two of the young women of the Girl's School. One of the girls was Mary Moseley, who has been supported for some years by Mrs. Moseley's children of Montreal. They are nice young people and go to the Akidu field, where they will engage in teaching. The girls each received a *brass water pot* as a token of good conduct during the time they had been in the school.

The evening of the same day we left for Akidu on the boat *Canadian*. There were over sixty people on board that night. What with the singing of hymns, and talking long into the night, and the noise at the different canal locks, there was not much sleep for some of us.

The schools will begin again the first of July. But the girls will not come in from the villages for another month. The year that closed with the 31st of May had been one of great blessing and substantial progress. No case of gross sin had occurred to grieve our souls. Committing the past to *time's* recording, we look forward with hope and trust to the coming year.

A. V. TIMPANY.

Cocanada, June, 1881.

### Tuni.

#### IN CAMP AT SHENKARUM.

In a letter written for the *Canadian Baptist* a few weeks since, I told of the baptism of two men at Tuni last month, referring especially to the case of one of these two as in some respects remarkable and interesting. To visit these men in their own villages, and also to itinerate among other villages in the same section, I left home five days ago for a week's tour. One night's march brought us to Annavarum, where we put up for a couple of days at the Travellers' Bungalow. While there we preached in Annavarum itself, and in several of the villages in its vicinity, in one of which was the house of the convert specially mentioned above. He was not at his home when we arrived at the place, being at work in a neighbouring field; but came in immediately when sent for, and seemed much pleased to see us. After speaking a long time to the people of the place who had gathered near, we went into his house and had worship with him. He accompanied us in the evening of the same day when we went to preach in another village, and on the following morning to another, seeming desirous to be with us as much of the time as possible. He is very anxious to learn to read, and I hope his wish may be gratified some time, but at present it seems impossible to do anything for him in that line. So far as I have been able to learn, his conduct thus far, and his influence upon his friends and neighbours have been all that could be desired.

Two days ago we left Annavarum and came to this place (Shenkarum). I had sent the tent on in advance, and found it pitched and ready for me, standing between and in the shade of two large trees. Probably attracted by the tent

as being a somewhat unfamiliar object in this locality, a considerable crowd of people from the village had assembled, and were sitting on the ground quietly watching the movements of our party. Here was an audience already gathered, and at our door, so without losing time we sang a hymn, and commenced telling them of the way of salvation. They listened long and attentively, acknowledging the truth of all that was said, some of them expressing their desire to become Christians.

The home of the second of the two men baptized last month is in this village. He has met us once at his own home since we came, and although very busy just now, as this is the planting season, has called on us twice at the camp. He has had to endure some little persecution in his family, as his father and elder sister are very angry with him for having been baptized. From what I can gather, he seems to lack the courage needful to defend himself in his new position, and is too easily intimidated. Otherwise, I believe he is trying to live correctly, so far as he knows how. Just emerging from heathenism he has much yet to learn, and may be expected to acquire strength with increasing light and experience. Yesterday morning we went to the mala quarter, and at the door of this man's house, preached to a large crowd of people who stood in the street. The great majority seemed to be women and girls, as probably many of the men had gone to work in the fields. It was saddening to think of so many living in such awful ignorance and degradation, whose lives might be made measurably bright and happy by saving grace. Could not something be done for these women? I thought that if we could send a Bible woman here for a few days, or a few weeks, perhaps something might be effected. But thus far, we have not been able to fully supply the need of that kind of work nearer home, and how could we send any one here? However the way may be open to do so sometime. Although these mala women are not shut up in zenanas, they still seem to need the agency of Christian women for their evangelization. Degraded and ignorant as the men of this class usually are, the women seem to have sunk to a lower depth, and need more patient and sympathetic teaching than they are likely to receive from male evangelists.

Yesterday afternoon we preached to the people of a neighbouring village, and again to a large number gathered at the tent. Visited another place this morning, and spoke to an attentive and interested audience. Thus far we have had a very satisfactory time. With scarcely an exception, the people have given us a respectful hearing, and have shown a remarkable readiness, I might almost say eagerness, to learn the truth. Oh that the Spirit may come, and breathe upon these slain, that they may live!

Two assistants are with me—Abel and Francis. They are comparatively new to the work, but enter into it with commendable zeal and enthusiasm. I hope they will prove such men, as the Lord can use for turning many to righteousness in this region.

G. F. CURRIE.

June 27th, 1881.

The following is from the very interesting letter in the *Baptist* to which Mr. Currie refers:

About three weeks ago I observed a stranger present at our Wednesday evening prayer meeting. At the close of the service, on inquiry it was found that he had come all the way from his own village, thirteen miles distant, to learn from us the nature of our work, and obtain from us whatever benefit we might be disposed to impart. He had heard something about the mission, and had received a vague impression that its object was in some way to pro-

mote the welfare of the people. To ascertain more particularly what we were doing, and to take advantage of whatever help we might be ready to afford, he had come to see us. I felt at the time that there was something extraordinary about his coming, and hoped that it was the result of a God-given desire to obtain something better than the bread that perisheth, but I had been so often disappointed before as to the real motives of inquirers that I was not very sanguine in this case. However the man remained with us a day or two, and in the course of many conversations had opportunities of learning about the way of life. He did not seem at all disappointed when he found that we were not prepared to give him material assistance, appeared deeply interested in the doctrine of salvation through Christ, the only Saviour, which was evidently news, and good news, to him. While he was here, one of my helpers came to me saying that he thought the man was a sincere inquirer and asked to be allowed to accompany him to his own village, so as to have further opportunity of teaching him and his people. He went, and after two or three days returned with an encouraging report. A few days later I went myself to the man's village, was more than pleased with his clear testimony of faith in Christ, and encouraged him to come to Tuni on the following Sunday to receive baptism, which he promised to do. Another young man in a neighbouring village, who had previously expressed a desire to unite with us, was also visited and he too agreed to come to the station at the same time. Knowing how often similar promises had been broken, we did not feel very sure of them then, but still had considerable hope of seeing them here at the time appointed. Proving honourable exceptions to the general rule, they kept their word, and were both here yesterday (Sunday). They attended all our services, were examined in the presence of the church, and accepted. At sunset I had the privilege of baptizing them, and in doing so made use for the first time of our new baptistery. The case of the first of these two men seems to me to be one of peculiar interest. The way in which he came to us at first, his ready acceptance of the truth, and the apparent earnestness he has manifested since, are all quite remarkable. In older stations doubtless similar cases frequently occur, but with us it was a new experience. Another singular thing respecting the case of this man is the fact that he came from a village which none of us had previously visited, and of even the existence of which we knew nothing. We had visited and preached in scores of villages in various parts of the field, had been several times in the neighbourhood of his village beyond it, and on different sides—but somehow that particular place had been quite overlooked. Yet from the numerous localities where the Gospel has been repeatedly preached we have looked almost in vain for sincere seekers of salvation, from this unknown and unvisited village there comes one whose conduct and experience during the few days we have known him, indicate, so far as we can judge, a genuine work of the Spirit. This seems wonderful. But I presume Christian workers everywhere are more or less familiar with similar instances of the Divine Spirit working among men in ways and places unexpected. The second of the two candidates received yesterday, has been led in the direction of the truth by Christian relatives, some of whom are connected with the native church in Cocanada. I trust both will prove centres of Christian influences in their respective villages, and that many of their friends and neighbours will ere long be induced to follow their example. We especially desire the prayers of the brethren and sisters at home in behalf of the work opening up in these new localities.

## THE WORK AT HOME.

## Ontario and Quebec.

## SUBJECT FOR PRAYER.

That God's people may have grace given them to supply all the money wants of the mission, and that He may be honoured by there being again *no deficit* in the general treasury at the close of the financial year.

For the Tuni field; that Mr. and Mrs. Currie may be blessed in their work; that the two young men recently baptised may be sincere active Christians, and that all the workers, men and women, may be kept faithful.

In a private letter, dated July 1st, Mr. Timpany writes thus of prayer:—"I am glad, profoundly glad, that our women are at present so interested in the work. Will you, as far as you can, impress upon them the need of prevailing prayer to God? The work has reached that point in numberless places in India, where the great, the chief thing wanted is the outpouring of the Spirit. There is knowledge among the people, they are in unrest. The Holy Spirit must now quicken into life this knowledge. Ten days of constant prayer brought Pentecost. If much prayer is made by the saints at home, wonders of God's grace will be seen here. This conviction grows upon me, and I would that it would grow upon me, and upon others, until the promises of Isaiah lx. are fulfilled."

## TO THE CIRCLES OF WESTERN ONTARIO AND MANITOHA

As the time approaches for our Annual Meeting, I would ask that the Secretaries of Circles forward to me their reports for the year—and is there not time for an effort to extend our influence in churches where there are no Circles? We have a grand work in Cocanada; all our letters received from there prove this. Much wants to be done, and we anxiously wait to hear from the churches that as yet have not responded to the appeals.

We earnestly hope the meeting at Woodstock, will prove not only the interest of those churches where Circles exist, but that we may hear of others who desire to help us lift our heathen sisters from their degradation.

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

ATTENTION is called to the Treasurer's note on last page.

MEMBERS OF THE ONTARIO CIRCLES will be glad to learn that Mrs. H. M. N. Armstrong has accepted the invitation to be present and address the meeting at Woodstock, on the 27th of October.

THE CONDITION OF WOMEN IN INDIA, is the title of a very comprehensive and interesting paper prepared by Mrs. Couetts, for a public meeting of the Georgetown Circle. Any other Circle wishing to borrow it can do so by sending a postal card to Box 8, Yorkville, P.O. The only condition being that it be returned promptly.

## FOREIGN MISSIONS AND SUNDAY SCHOOLS.

I have sent out over one hundred postal cards to as many pastors of churches and superintendents of schools to try and enlist their sympathies and efforts in

our work among the Telugus. My plan, as indicated on the cards, is this:—That our Sabbath Schools should raise \$1,000 a year as follows:

10	schools giving \$25 each a year—	\$250
50	"	10
		500
50	"	5
		250
		\$1,000

I have sent cards out to about 120 churches. There is no church to which I have sent these cards whose school cannot raise the amount indicated on them. Some schools are already doing a good work in this direction. Olivet S. S., Montreal, supports Josiah Burder, the oldest and best preacher on the Cocanada field. A class and teacher in the same school support a pupil in the Girls' School, while another family of teachers in this same S. S. support still another. Curra Peter, ordained preacher is supported by the St. Catharines S. School, and the Dominionville and Roxboro' S. Schools give \$25 a year for this noble work.

Now, brethren, do not put these cards into the waste paper basket—do not put them in your pockets and forget all about them. If you do not believe in Foreign Missions, give the card to some one who does. Bring the matter kindly and favourably before the School, and let the hearts of the teachers and children decide the matter. Send me a card in reply, and let each one bear a message of loving pity for the heathen, and encouraging cheer for your missionaries.

JOHN MCLAURIN.

BRANTFORD, ONT.—The "Gleaner's Circle" of the First Church, held their first quarterly meeting on the 22nd of June. The president, Mrs. W. H. Cameron, was in the chair. After scriptural reading and prayer by Mrs. Tuttle, the president's address and secretary's report, the exercises commenced. These consisted of dialogues, recitations and music, all bearing on foreign missions. The proceeds amounted to eleven dollars.

A. M. B.

## Barnston, Quebec.

## ASSOCIATIONAL MEETING.

DEAR LINK.—We regret that we have been unavoidably prevented from giving you an account of the Ladies' Missionary Society for Foreign Missions in connection with the Danville Baptist Association, which held its annual meeting with the church in Barnston, Que., June 15th and 16th.

At the hour appointed, the sisters met in the Town Hall. Mrs. Stevens, of St. Johnsburg, Vt., taking charge of the meeting. After the usual devotional exercises, reports were called for from the several circles represented. I am sorry to say that only a few written reports were handed in, and many of the circles did not report as favourably as in times past. But we think all present expressed a determination to do more the ensuing year in this great work. A letter written by Miss Muir of Montreal, added to the interest of our meeting. We enclose it hoping you may find space for it, that those who were not at our meeting may be benefited, and encouraged to work more earnestly for the Master. C. P.

Aug. 19th, 1881.

LETTER FROM THE CORRESPONDING SECRETARY.

My Dear Christian Friends,—I regret that I am unable to accept the invitation sent me to be present at your meeting to-day, for I should like to have spoken to you about our foreign mission work, a subject in which

I trust we are mutually deeply interested. Anything connected with Christ's kingdom is what brings us close together and draws out our hearts in sympathy to one another. It is in Christ's presence that we meet with the common prayer, "Thy will be done on earth as it is in heaven;" and it is when by faith our souls stand before His throne and see some reflection of His glory and beauty, that we long that others may share with us in the knowledge of so gracious, tender and loving a God and Saviour.

God has graciously opened for us a way by which we may do something for the attainment of this desire. A few years ago God offered to our Canadian Baptist Churches the Northern Telugu country as a field for mission work, and invited us to share in the joy and responsibility of gathering from the heathen a people to His name. The trust was accepted, our Foreign Missionary Society was formed, and something has been done to send the Gospel, the news of our great Saviour and glorious inheritance, to the Telugus. A great blessing has rested upon the labors of our missionaries, and in so short a time we have three mission stations and every prospect of the work stretching out in different directions. Could we but see in this far away country a sacred charge committed to our care, and hear our Lord saying to us, "Occupy till I come," surely we would respond heartily and readily to the call for money and laborers.

It is well known that women form a large majority of our churches. How have we responded to this call for help? to the pitiful cry of the dying Hindu woman, "Can you not send us the Gospel a little quicker?" What are we doing to help the Missionary Society evangelize the Telugus? How thankful we are that in answer to this inquiry we have not to hang our heads and answer, "Nothing." We are doing a little—not anything like what we could do, or what we hope to do in the future, but still something. Oh, let us thank God for that! We have not to stand by and see others helping to gather in the harvest of souls, helping to rescue the heathen from misery, sin and death, but we have been permitted to share, to be fellow-laborers in this work with the rest of the Christian world. Is there any one here who is still an outsider, who has not helped us at all to gather in the dimes and the dollars to send away on their mission of love and mercy? Won't you come and join our band? Come and share in the privilege of thinking, praying for and helping others. Won't you rejoice with us over every Telugu convert as another trophy of the power and love of God and over every place occupied by a missionary as another light set up in the midst of heathen darkness, by which those around may learn that God is light and love? If you have not thought of it before, do think of it now, and be one to join the number of those women who are having their interest awakened and their hearts touched, and are coming forward saying, "I cannot give much, but I will give a little," and as Mr. McLaurin said to me lately, "God seems to bless our twenty cents as much as some other societies' dollar."

The work which we members of Mission Circles have to do is two-fold. It is home and foreign work. We have to interest those about us in the necessity of effort to reach the Telugus with the Gospel; in the strong claim they have upon us, from the fact that we know about God and have been brought by His grace into His family; and their "gods are idols, the work of men's hands." "Freely ye have received, freely give," God says. We need often to pray for that sacred fire of enthusiasm and love, that it may so burn in our hearts that we may influence all about us. This is our home

work; and our foreign work consists in collecting the money needed to carry on and extend the mission; keeping up the meetings amidst all kinds of discouragements and praying for the missionary, the native Christians and the heathen who come within the sound of the preaching.

How precious the thought is, that in engaging in this work, we are really doing Christ-like work. We are in sympathy with Him carrying out His purposes, fulfilling His will. Could we ask for anything more? Unless it be that this feeble attempt we are making might be greatly strengthened, that not only many more join us, but that we ourselves be permitted to put forth far greater efforts and show much more self-denial. We could do so much if we would!

My prayer for you and myself is, that God may keep our hearts tender and sympathetic, fill them with a missionary spirit, and make us so intensely grateful for the fact that we live in a Christian land and know and love Him, that we will be constrained to share the knowledge with others. Yours in Christian fellowship.

AMELIA MUIR.

Montreal, June 11th.

THE BRITISH AND FOREIGN BIBLE SOCIETY, now seventy-two years old, issued last year over two millions and three-quarters of Bibles, Testaments, and portions of Scripture. Its income was over 200,000/.

## The Onward March of China.

BY THE REV. GRIFFITH JOHN, OF HANCHOW.

Only forty years ago it was a crime for a foreigner to learn the Chinese language, a crime to teach it to a foreigner, a crime to print anything in it for a foreigner. No public preaching was tolerated in those days.

To address one or two individuals, with fear and trembling, in an inner apartment, with the doors securely locked, was all that Dr. Morrison, our first Protestant Missionary in China, could do.

He did a great work in translating the Scriptures; but he found it quite impossible to go forth, and proclaim the message of salvation.

To him China was a sealed country.

At the end of a laborious career of twenty-six years, this faithful servant of Christ could not boast of ten converts.

It was the treaty of 1842 that began to open China to the merchant and Missionary.

When I arrived in China, more than twenty-five years ago, there were just five spots in the whole of that vast empire where a foreigner might pitch his tent. The interior was hermetically closed against him, the length of his tether being only twenty-four hours from the treaty port.

How different the present state of things! The whole empire is open to us, and the Missionary has the right to go and deliver his message in every province, city, town, and hamlet in the land.

All the provinces have been visited by Missionaries, and most of them repeatedly.

I have myself travelled over large portions of nine of the provinces. Thirteen out of the eighteen have actually been occupied by Missionaries and their families.

The Gospel has been proclaimed in nearly all the principal cities and towns.

The Bible has been distributed everywhere, and Christian literature scattered over the face of the land.

Churches have been formed at the ports and in many an inland town, while isolated Christians may be found here, there, and everywhere.

Out of sixty or seventy walled cities in Hupeh, the province in which I have laboured for the last twenty years, there are only seven that have not been visited by the colporteur or Missionary. In order to appreciate this fact you must bear in mind that the area of Hupeh is larger than that of England and Wales put together!

There is only one province at present whose capital is closed against us, and that is the anti-foreign province of Hunan.

A short time since the same might have been said of Kiang-si. Missionaries had called at the suburbs of its capital, but every attempt to enter it openly had been successfully resisted. In January of last year, Mr. Archibald, of the Scotch Bible Society, and myself appeared before its gates, and were turned back. In the afternoon of the same day we had a long interview with two of the magistrates. They were not at all inclined to admit us into their famous city, but we managed to persuade them, and on the following day we entered with their full permission. We walked about in all directions, saw all that was to be seen, preached freely in the temples and streets, and sold as many books as we could spare.

That was the first time the Gospel was preached in the noble city of Nan-chang.

Whilst in Kiang-si we visited King-teh-chen, a place of far wider fame than Nan-chang. This immense mart has obtained world-wide fame for its porcelain manufactories. Here no Missionary work had ever been attempted, and I had grave doubts as to whether a foreigner would be admitted within the precincts of a place so jealously guarded. Our success however was complete.

We landed without opposition, penetrated its narrow streets, visited its furnaces, and inspected every department of its porcelain manufactories.

We also preached to immense crowds, and sold thousands of books and tracts.

I shall never forget our congregation in the centre of the town. We had found our way to an immense square in front of the Imperial pottery.

For a while the whole town seemed to be pouring into this square; and at one time there must have been from three to four thousand people present. Here we stood for hours; I preaching with all my might, and both of us selling books as fast as we could hand them to the eager purchasers.

Having never seen a foreign face before, the curiosity was intense, and the excitement considerable, but we had no difficulty in keeping the crowd within bounds. Our work finished we departed in peace, feeling deeply grateful to God for what He had enabled us to accomplish.

... The ease with which the work of itineration can be carried on in China is simply wonderful.

As far back as 1868, Mr. Wylie, the agent of the British and Foreign Bible Society, and myself, completed a Missionary tour of three thousand miles in the provinces of Hupeh, Sichuan, and Shensi. . . . No Missionary had ever visited that region before, and yet we preached the Gospel and distributed Bibles in almost every town and village on our way with perfect safety.

Other Missionaries of all societies have been travelling over the vast empire during the last twenty years, and have found the country both legally and practically open. With a good knowledge of the language and a fair share of common sense, a man can go almost anywhere in China, and preach in the open air with greater impunity than in any other country in the world. And I would

add that the adoption of native dress is in no way conducive to either efficiency or safety. I have never adopted it, and for the simple reason that I looked upon it as rather a hindrance than a help. It is quite right that each should please himself in the matter, but it is a great mistake to attach the least value or importance to it.

Such is the great change that has come over China during the last forty years. It is impossible to have any idea of its magnitude without wonder and gratitude.

There is a great future before China. That vast empire is no longer self-contained or self-sufficing. Never more can it stand, like a great world in itself, separate from the rest of the globe. We cannot unravel the future, but we know that China can never return to its former state of isolation and seclusion.

There are mighty forces at work which are impelling China forwards, and to which she must yield, whether she will or no. The world is advancing, and China must advance too.

I will not write of their advance in military matters—of the eagerness with which they have been building gun-boats, establishing arsenals and powder factories, purchasing guns, torpedoes, ammunition and such things.

I would rather call attention to their progress in other directions—to the schools established by government for instruction in foreign languages and sciences, the establishment of a central college at Peking, with a staff of foreign professors at its head; the translation of foreign standard works on a great variety of subjects; the educational missions to the United States; the appointment of legations and consuls to foreign countries; the formation of steamship companies which are competing successfully with our own; the opening of coal and iron mines with foreign machinery; and the contemplated construction of lines of railways and telegraphs.

Thus China is moving on—not willingly, I confess—nevertheless, moving on.

Ere long she will catch the spirit of the age, and astonish the world with the rapidity of her onward march.

The resources of the country are simply inexhaustible, and the Chinese are capable of the highest development.

I am looking forward with the utmost confidence to the time when that great but slumbering nation will arise and shake itself from the dust, and when that wonderful land will rejoice and blossom as the rose.

Christ, I verily believe, is taking possession of China. He is there conquering and to conquer.

The work of evangelizing that great empire is as hard as it is glorious. Before the work is accomplished, the churches must give more of their gold and silver; men of ability and personal influence must go forth in greater numbers than they have hitherto done.

It is a dreadful mistake to suppose that any sort of man will do for a Missionary, and to regard it as a pity and misfortune when a man of real worth leaves home and devotes himself to foreign work.

There is not a Missionary in the field, however gifted, who does not feel that he would be much more efficient as a Missionary, if he were more highly endowed as a man and a Christian.

The need of China at this moment is a MIGHTY BAND OF MIGHTY PREACHERS.

FROM THE eleventh annual report of the Women's Foreign Missionary Society of the Presbyterian Church in the U. States, we learn that the last year they sent out fourteen new missionaries, and have ninety-nine, in all—only eleven of them at home to recruit. They report seventy new auxiliaries, one thousand and sixty-eight in all. Receipts, \$99,420.24.



### Sister Belle's Corner.

*For the Little Folks that read this Paper.*

DEAR BOYS AND GIRLS.—Do any of you know where Peterboro' county is? Away back in its woods, 40 miles from the railway, my little boys and I have been visiting for two months.

If I were writing about Home Missions, I might tell you of the little wooden building, erected for a Temperance Hall, where Christians of every name meet together to sing and pray to our one Lord. Or of the Sunday School, where such little folks walk many a mile to hear of Jesus. Nearly all the houses for miles around are built of logs, and the woods are full of deer, bears, and other wild animals.

One of my little sisters has a book about India, written for children, called "Far Off." I do not know the author's name, but it contains many things that would interest you. So while grandma has taken good care of my babies, I have employed part of my visit in copying some pages of this book for our Corners.

We often talk about the Hindu, or people of Hindostan. Find your geography, and look for this country in the southern part of Asia, while we try to learn something about it. The name means "black place," and alas! it reminds us of the great darkness in the hearts of the people, for they know not God. Large as India, or Hindostan, is, it belongs to the little country called England, and our good Queen rules over its people. The Himalaya mountains, covered with snow on the top, are at the north of this hot country. The great river flowing from these mountains is the Ganges, in which I told you about the mothers throwing their poor little babies to the crocodiles. This river flows by many mouths into the ocean, but only one is deep enough for large ships to sail in; the rest are choked up with sand. The deep-mouth is called the Hoogley, and on its banks the English people built their first city in India. It was named Calcutta. The name comes from a horrible idol called Kalee. I will tell you about it at some future time. Calcutta is now a very grand city, containing the Governor's palace, and mansions of many rich Englishmen. It has been called the "city of palaces," and is built on a large plain called Bengal. Dotted over this plain are many villages. At a distance they look very pretty, for thick trees overshadow them, but they are wretched places to live in. The huts are scarcely big enough to hold human creatures, nor strong enough to bear the pelting of the storm. When you enter one, you will find neither floor or window, and very little furniture; no chairs, or table, or bed,—nothing but a large earthen bottle for carrying water, a smaller one for drinking it, a basket to hold clothes, a few earthen pans and brass plates, and a mat. A Hindu is counted very rich, who, beside these things, has bought a wooden bedstead to put his mat on, and a wooden trunk, with lock and key, to contain his clothes. Such a man is thought to have a well-furnished house. As you walk through these villages, groups of men are seen under the trees smoking their pipes. (For even the heathen have learned the bad habit of using tobacco! I hope none of the little boys who read this paper will ever be like the heathen in this). Little children, without clothes, are rolling in the dust, and playing together. Prowling about the villages are hungry dogs and whining jackalls, looking for bones or scraps of food. The children are too much used to the creatures to be afraid of them. Hovering in the air are crows and kites, ready to catch any morsel of food, sometimes even snatching it

out of the children's hands. What a confused noise! Barking, whining, squalling, laughing, and chattering! It is a heathen village, so songs of praise to God are never sung there. Yet in every village there is a little temple with an idol, and a priest to take care of it. He lays it down to sleep, and offers it food which he eats himself afterwards. The poor people bring the food for the idol with flowers and gifts, and lay them at the door of the temple. I will tell you more about these villages next month, if all is well.

Will you thank God to-day that your home is in a land where such a village cannot be found?

SISTER BELLE.

Apsley, August 15th, 1881.

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

*Received from July 26th to August 24th, 1881.*

Jarvis Street, \$8.55; Thedford, \$2; Timpany's Grove, \$1; Cheltenham, \$5; Drumbo, \$4.25. Total, \$20.80.

WILL OUR LADIES please take notice that another missionary year is rapidly drawing to a close?

During the past holiday season the amounts sent in to the treasury have been meagre indeed, as the above shows. All wanderers and pleasure seekers are now with recruited strength and vigour, returning to their several duties, and shall these renewed energies be expended merely on temporal things? Shall we not rather—remembering what is the chief duty of man—glorify our Heavenly Father by the increased zeal and earnestness with which we take up our mission work? This we know is growing continually, and our energies must be proportionately increased. A large amount must be raised during September, so that the Board may be in a position to meet all demands for the coming year.

Our books will be closed on the 15th of October.

Will each individual member of the various circles connected with our Society, faithfully do her share towards collecting all arrears and awaking the interest of those who are indifferent?

I shall hope before the 15th of October to hear in a good substantial way from every circle in Ontario, large and small, and if each member does her full duty we will have at the close of the year a balance on the right side that shall be worthy of the noble work in which we are engaged.

JESSIE M. LLOYD, *Treas.*

222 Wellesley St., Toronto.

Think of Adam after his fall, before the promise, hiding himself from God, and you have a perfect portraiture of a poor creature without the Gospel.—*Owen.*

## The Canadian Missionary Link.

PUBLISHED MONTHLY AT TORONTO.

Subscription 25c. per annum strictly in advance.

Communications to be sent to Mrs. M. Freeland, Box 8, Yorkville, Ont. Orders and remittances to be sent to Miss J. Duhan, Box 3, Yorkville, Ont.

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

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