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THE

# Canadian Missionary Link

CANADA.

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

INDIA.

Vol. 8, No. 1.] "The Gentiles shall come to Thy light, and kings to the brightness of Thy rising."—Is. lx. 3. [SEP., 1885.]

SOME of our sisters, while taking their summer vacation, have been doing good work in the Mission cause. Mrs. E. W. Dadson, while visiting in different places, has been the means of organizing several Circles, and has secured a good number of subscribers to the LINK. Several sisters in the Lower Provinces have been doing the same.

WE hear that our dear friend, Mrs. Freeland, is likely soon to return to Toronto. We are sure that many hearts will rejoice if she does. Although she will be very much occupied with the care of her little grandchild, and so may not be able to give much of her time to our work, we shall all be glad of her presence and of whatever service she can render.

OUR PAPER.—In accordance with the suggestion of some friends of the paper we tried the experiment, in the July number, of adding a cover and securing advertisements to defray the expense. We have found that to keep up the advertising would require more time and labor than we are able to bestow, and accordingly the cover is dropped for the present. When we first took charge of the paper we promised to enlarge it to twelve pages as soon as 1000 new names should have been added to our subscription list. Our friends have done nobly, and already 500 names have been added. We have decided to enlarge at once, believing that the remaining 500, and many more, will be added before the close of the year. If only all were as zealous as some, the list might readily be doubled within a year, and the cause of missions greatly advanced thereby. Will not every one of our readers endeavor to help us in this good work by securing new names for the paper?

THE LINK FOR SUNDAY-SCHOOLS.—We intend from this time on to give more and more attention to the needs of young mission workers. We hope to make the LINK not only wholesome reading for the young, but highly interesting to them as well. We see no reason why it should not be introduced into Sunday-Schools throughout the Dominion, especially for the more advanced classes. Will not some of our friends try what can be done in this direction? Surely there is nothing in which Sunday School boys and girls are more in need of being interested in than Missions.

OPPOSITION TO WOMEN'S MISSIONARY ORGANIZATIONS.—We are *very glad* to know that, notwithstanding some opposition to the Women's Missionary Aid Societies in the Maritime Provinces, our sisters are making rapid progress in extending the work. Don't be discouraged, sisters, but go forward; surely opposition will not be long continued. We supposed that such a thing no longer existed. Those who were active in the organization of our society in Ontario tell us that opposition was strong at first, now, we are happy to say it is about all gone. Some of those who were our opposers we reckon now as our best helpers. The editor of *The Messenger and Visitor* seems fearful as to what the organization of Aid Societies may lead to, giving as an example that already in the United States and Ontario, Home Mission Aids or Circles have been formed, and that if the logical process is carried further we must have Aids for ministerial education. We should like to tell our sisters with what hearty sympathy our recent organization for Home Missions has been welcomed by the H. M. Convention. From the General Missionary we had this, in referring to our meeting for organization: "I take it as a sign of the times." He certainly meant a good "sign," a sign that Home Missions were coming to the front. From the Board of the Home Missionary Convention we have this: "We believe your work so auspiciously begun and so energetically pressed forward, will mean much, not only in direct aid, but also in the enthusiasm which it is certain to inspire. We pledge our sincerest sympathy and coöperation and anticipate a most agreeable partnership, and we feel confident of the blessing of the Lord Jesus on our united effort to spread the gospel in our own land." As to women's aids for ministerial education, we have heard some who are interested in this department of our denominational work say, that such a ladies' organization would be very helpful, and we are sure it would meet with no opposition. We welcome the very able defence by Mr. John March, of St. John, in the *Messenger and Visitor* of Aug. 12th. The editor makes a mistake, though, when he says that the sisters are adopting the way of stepping aside into a society and asking those who wish to, become interested to put themselves under its influence. This may be true as regards the first step in starting a ladies' Aid or Circle, but it is only in order to make a beginning, to get the workers organized, for the purpose of teaching the uninterested, in

the church and out of it. This is the question which continually comes before us, and for which we are making new plans and carrying them out. How shall we reach the uninterested, the children, the young people, the whole church? Some of the churches have adopted the plan of holding union meetings between three or more churches, and inviting all whether interested or not, male and female, to come. Thus the Circles are instrumental in interesting the entire community in the cause of missions.

Mr. Craig in his good-bye in the *Canadian Baptist*, makes the following request, which we would like for all our readers to remember: "We ought to have sent out a man a year ago, and the members of the Board voted to do so. The man is going only now. Meanwhile we have lost our tried and experienced Brother Timpany, and no one is going to make good that loss. A good many corresponded with our Secretary, but at present there is no name definitely before the Board. Shall we not pray that the Holy Spirit may lay it upon the heart of the right man to come and say 'Here am I, send me!' I have felt lately that we ought to have a day of special prayer in our churches concerning this matter. It is of vital importance to our work that another man should go to India before the end of the year."

### The Story of Baptist Missions.

An elegant volume under the above title, written by Rev. G. W. Hervey, and published by Mr. C. R. Barns, of St. Louis, has been kindly furnished us for notice by the publisher. "The want of a history of our Foreign Missions has of late been felt, and occasionally expressed. In attempting to supply this want we have made the work as comprehensive as possible, including all Baptist Foreign Missions, as well British as American, and embracing every period, from the earliest date to the present time." "We have thought best to consult the wants of the many rather than of the few. And hence incidents which may be regarded as beneath the dignity of history find a welcome place in the simple and familiar annals of our own missionaries. Still, the more advanced student of missions will perhaps observe that we have not refused to solve any difficult problem, or to answer any living question that belongs to our subject." These extracts are from the Preface of the work, and will give our readers some idea of the author's aim.

The following extract from the Introduction deserves to be quoted: "The missionary spirit of the Baptist denomination is its greatest strength, and its missionary record its greatest glory. Without boastfulness, and with no fear of being misunderstood, or intelligently disputed, it may be said that Baptists, though perhaps having fewer missionaries, and certainly contributing less money to Foreign Missions than several other great denominations in this country and Great Britain, are second to none in missionary success. Their successes among the Karens in Burmah and the Telugus in India, are confessedly without a parallel in missionary annals, modern or primitive. A history of our missions, like this, covering the efforts and results of both English and American Baptists, of all designations, on foreign field, is a desideratum. It is needed to instruct the young in our

Churches, and the children in our Sunday Schools; in the greatest work our denomination is doing, and to familiarize our people generally with the inspiring facts of our signally successful missionary history."

With such materials as the subject affords, and with such a plan as that which our author has formed, it would be difficult indeed to make a poor book. The fact is that he has made a deeply interesting and exceedingly useful one. The publisher has done well his part. The beautifully printed volume of 840 pages is embellished with fine illustrations from beginning to end, 186 in all. The appendix contains a good account of Canadian Baptist Missions, and a good portrait, different from ours, of Rev. A. V. Timpany. We should be glad to give a full account of the contents of the volume, and to make many extracts of choice passages. We must content ourselves at present with heartily recommending the book to all who wish to know what Baptists have done and are doing in the great Mission field.

The work is sold by subscription only, (at \$3.00), and the publisher suggests that Circles take the agency for their communities, and sell the book for the benefit of Missions. The profit allowed is very large.

### After Thoughts.

How weary grow I thro' the day!  
I cannot rest beside the way—  
The pathway rough and long.  
But when I think, O God, in Thee  
Awaits eternal rest for me,  
My weariness is gone.

How dark it seems before mine eyes!  
A flickering glimmer in the skies  
The only light I see.  
But when I cease to walk by sight,  
And see light, Saviour, in Thy light,  
The night is day to me.

Sometimes I fear my love is fled,  
And all its sweet devotion dead,  
The world so holdeth me.  
But when I think that I am Thine,  
And Thy great love, O Christ, is mine,  
I cannot but love Thee.

IDA BAKER.

### The Worship of the Ganges.

[Our illustration for this month will be explained somewhat by the following extract from the excellent volume whose title is given below. We trust the picture will make more real to our readers the depths of degradation in which the people of India are found, and their need of the gospel, which alone can deliver them.—Ed.]

The rivers in India which are reputed sacred, amount to as many as thirty-one; two are deified as males and twenty-nine as females. Among them, the Ganges is held to be the chief. All castes bathe in the sacred stream, and while performing their ablutions, offer the rites of divine worship to Ganga; with which are often blended ascriptions of praise to other deities. Bathing every day is enjoined, yet the religious benefit arising from it is believed to be greater in some months than in others, and at the full moon in those months than at other times. At certain stages of the waxing and waning of the moon, on the first, the sixth, the eleventh, and the last night of the moon's appearance, special merit accrues to bathers in every month throughout the year. On some occasions

groups, consisting of few or many persons, are accompanied by a priest; he stands with them in the water, and, after speaking of the blessings arising from the act of bathing at that particular period, goes through the forms of devotion prescribed by the shastras. For the purpose of bathing in the river, and visiting the portions of it celebrated for their reputed sanctity, many thousands, probably some millions, make long journeys every year which cause not only great expenditure of money, but from the fatigue of travelling and much exposure to the scorching rays of the sun, great loss of life. The water of the Ganges is carried in vessels to very distant parts of the country, to be used in purifying persons, places, and things that happen to have been defiled. A look at the river in the morning is believed to be sufficient to take away the sins of the night, and a look in the evening to take away the sins of the day. . . . Every portion of the Ganges is reputed holy, but some parts are deemed more

births; if guilty of killing cows, Brahmans, his priest, or drinking ardent spirits, and the culprit merely touch the water and at the time of the act supplicate pardon, those deadly sins are forgiven; if the votary die on the road, when going to bathe, the blessings of the ablation which he contemplated, accrue to his soul; and if, when at the point of death, though as many as eight hundred miles distant from the river, he only think of it, he becomes pure and worthy of a seat in paradise.

In the estimation of men who have lived all their lives in a Christian country, far distant from the regions of the pagan world, the opinions entertained of this celebrated river may appear to be as frivolous as those entertained of the deities of ancient Greece and Rome, and abstractedly considered, they doubtless are so; but influencing the condition and destinies of nearly a fifth of the human family, the results which they produce are of a grave character. Every day millions bathe in the river not



sacred than others. Such, for instance, as Havidwar, when it issues from the mountains into the plains; Allahabad, the place of its confluence with the Jumna, and the imperceptible Sorswoti, which is said to flow underground, and in some mysterious manner unite with the stream above; and the island of Sagar, at the junction of the river with the ocean. Here it was usual, in the performance of vows, to offer children in sacrifice. Many thousands were presented, thrown into the waters, and drowned. These human sacrifices were permitted to be made not only in the reign of Hindoo kings and throughout the period of Mohammedan rule, but for nearly half a century while India was governed by Christians. They were prohibited during the administration of the Marquis of Wellesley, which closed in the year 1805. . . . It is supposed by the people that bathing in these waters accompanied with prayer, removes the crimes of thousands of previous

only for the preservation of health, but with the expectation of washing away their guilt. At this moment hundreds, perhaps thousands, taking their last look of the Ganges, are dying on her banks with no other hope of salvation than the delusive one with which she has inspired them.—From "India, Its Condition, Religion, and Manners."

### The Miracle of the Age.

The success of missions is the miracle of the age. The triumphs of the gospel during the present century has no parallel in the history of the Church. It is estimated that more adherents have been won to Christianity during the past eighty-five years than in the eighteen centuries previous. "This is the Lord's doing, and it is marvellous in our eyes."

Less than a hundred years ago the people of God began to plan and labor for the evangelization of the world. Prior to that time the Great Commission was a dead letter. The followers of Christ did not think they were under any obligation to preach the gospel to the whole creation. They were at ease in Zion. They sat under their own vine and fig tree, and never troubled themselves about the countless millions who were going down to the pit with none to deliver. They thought that the Lord would convert the nations when He saw proper. Here and there a few earnest Christians were praying in concert for the conversion of the world. They were praying for a revival of religion that would put an end to all formalism and worldliness. When the Church was revived, measures were taken to reach the whole world with the truth. At the beginning of the century there were seven missionary societies in existence; now there are over seventy. Then there were not over two hundred missionaries in the field; now there are nearly five thousand Europeans and Americans, besides thirty thousand native helpers. Then the entire revenue for missionary purposes was not more than two hundred and fifty thousand dollars; now it is ten millions. Then the number of converts did not exceed fifty thousand; now it is two millions. And the work is going on as never before. The watch-word of Christendom to-day is, "The world for Christ."

The measure of success that has rewarded missionary enterprise has exceeded all that the most sanguine ever dared to hope for. Sixty-five years ago a little band of missionaries landed on the Sandwich Islands. They found the inhabitants sunk to the lowest depths of degradation. The family relation was unknown. Two-thirds of the children were strangled or buried alive. Human sacrifices were frequent. Under the influence of the gospel the people gradually became sober, industrious and virtuous. Churches and schools were built everywhere. Fifty years after the mission opened, it was closed. The nation was Christianized. The Church raised up enough young men for the ministry, and contributed enough for their support. All the blessings of a Christian civilization followed. They have roads and bridges and newspapers; all modern comforts and conveniences. In our Fiji Islands the transformation was quite as great. Missionaries began work there fifty years ago. The people were as degraded as brute beasts. No tongue can describe their abominations. Yet seven years after the arrival of the missionaries the Island of Ono had not one heathen left on it. This Island became the center of gospel light to the whole group. Now nine-tenths of the entire population are walking worthy of the Lord who has called them into his kingdom and glory. The heathenism that still exists is confined to the mountain districts where it is hard to reach. But even there it is rapidly dying out, surrounded as it is on all sides by Christian influences. The Fijians have been elevated and ennobled by the gospel. They have been sanctified and justified by the Lord Jesus and by the Spirit of our God. John Williams found the people of Polynesia savages of the lowest grade. But within a year after his arrival the whole Hervey Group, with a population of seven thousand, threw away their idols. He went to the Samoan Group, and shortly had the whole population, sixty thousand, in Christian schools. The people adopted a code of laws and trial by jury. They employed the printing press and scattered leaves like those from the tree of life for the healing of the nations. They organized themselves into a missionary society with the King as its first President. What is true of these islands is also true of the New Hebrides. On Dr. Geddes's tomb

there is this epitaph: "When he came there were no Christians; when he left there were no heathens." When the first missionaries went to Madagascar they were told by the French officers that they could do nothing with the natives. These wise men thought that it would be as easy to teach cattle with the gospel as the Malagasy. But from that very people have been developed those who are the peers of saints and angels. Madagascar is the crown of the mission field. On the Coronation table the Bible and the Laws of the realm lie side by side. The first Protestant missionaries to Cape Town saw over the doors of the Portuguese churches the words, "Dogs and Hottentots not admitted." It was thought impossible to reach these people. But thousands of them have been won to Christ who shall shine like the sun in the presence of the Father forevermore.

The success that has crowned missionary enterprise in civilized lands has been quite as great. Ten thousand Telugus were baptised within forty days. India has half a million of Christians within her borders. Her people are turning from the worship of cows and monkeys to the worship of the true and only Potentate. China has been open to the gospel for a few years only, but in that time twenty-five thousand converts have been made. The Gibraltar of Paganism has been fatally breached. That great empire with its teeming population is awaiting for the light that lighteth every man that comes into the world. Japan is awaking from the slumber of ages, and is renouncing her follies and superstitions, and is preparing to accept Christ as her Saviour and Lord. Competent judges declare that before the present century closes Japan will be a Christian nation. The Dark Continent is ready to receive the Word of life. Wherever it is preached it is believed and obeyed. Dr. Pierson well says: "Converts multiply and churches are gathered in the most discouraging fields, until India becomes a starry firmament of mission stations; Turkey is planted with mission crosses from the Golden Horn to the Tigris; Syria sends Arabic Testaments to the bounds of the Moslem world; Japan takes giant strides toward a Christian civilization; Polynesia's isles lift church spires thousands in number toward the sky; Africa is crossed with a chain of gospel outposts; and even Papal lands welcome the Bible and the Protestant preacher."

It is no exaggeration to say that the success of missions is the miracle of the age. The fact is, the apostolic age itself was not so fruitful of magnificent results as the age in which we live. Three centuries after the death of Christ the church numbered five millions. Ten centuries after it numbered fifty millions. Fifteen centuries after it numbered a hundred millions. Eighteen centuries after it numbered two hundred millions. Now it numbers four hundred and forty millions. At the beginning of the present century one person in fifteen in the United States was a Christian; now the proportion is one in five. As we survey the past we can say, "Blessed be the Lord God, the God of Israel, who only doeth wondrous things." And as we look forward we can say, "And let the whole earth be filled with His glory."

What has been done shows what could be done if every Christian was enlisted. Less than a third of the church has ever done anything for the furtherance of the gospel. If the whole church could be aroused to take part in this work we would see results grander than those we are now witnessing. We never had such opportunities as we have now. The harvest of the world is ripe. Shall we reap and receive the wages and gather fruit unto eternal life? Or shall we stand idle all the day long and falsely say, "No man has hired us?" The time for doubt has passed. The gospel is God's power

to save the believing Hottentot as well as all the believing Anglo-Saxon. The time for urging objections is also gone. The finger of God has swept them all aside. It is for us to share manfully in the burden of the world's redemption that we may share in the rejoicings of the harvest home.—*Christian Standard*.

### Extracts From an Address by Miss Cadena L. Hamon.

What can a woman do? Anything she sets her heart to do. She can suffer any deprivation; undergo any difficulties; overcome the greatest obstacles, in a noble cause. In the third Punic war the Carthaginian women braided their flowing locks, the objects of their greatest pride, into bow-strings to aid in the defense of their city. When Coriolanus, the great Roman Patrician, was exiled, and returned at the head of a great force against his native city, the leading senators tried all their powers to persuade him to desist. The priests, clothed in their sacred robes of office, went out to meet him, and besought him to give up his pursuit of vengeance. All were met with the stern reply: "Rome must submit." Then a procession of the chief matrons of Rome, headed by the wife and the aged mother of Coriolanus, went to his tent, and when that mother cast herself at his feet and implored his mercy, he threw down his arms, raised her from the earth and exclaimed: "Mother, thou hast saved Rome, but lost thy son." History is full of great things woman has done, both good and evil, but in this work of Christianizing the world, her power is unlimited, her influence is unbounded. I am not speaking merely of women in general, but of you, and your power and influence. You can go home and help to organize a missionary band in your congregation. You can meet with your sisters and read and talk of these subjects that so plainly demand the attention of the church. You can combine your offerings, whether they be much or little, and send them forth regularly, accompanied with your earnest prayers. Oh woman can pray; and prayer wields the arm that rules the world. One woman can do much, but in union there is strength. Knowledge is power. Then unite in learning as well as in working. You can teach the children what you learn of other nations. You can inspire them with a missionary zeal that will never die. You can teach them early in life to give. This is a lesson that should be instilled into the young heart and mind with the very first lessons in getting and keeping. You all know how soon the little one acquires the idea of possession. A man or woman who knows how to get but not to give, has a very lame character developed on but one side. That person who gives systematically to the Lord will do business systematically, will be capable, trustworthy, prosperous. The young lady who knows how to deny herself for the good of others, and especially for the love of Christ, will be a dutiful daughter, a careful sister, a noble friend, a model wife. Teach your sons from early childhood to love to give to the poor and needy; not spasmodically, so much that they will be sorry for it afterward, but to set aside regularly a definite proportion of their income for that purpose. Then give them a chance to make a little income. It will be the best investment you can ever make for your boys. Teach your little girls to do the same. It will be the most wholesome experience of their early lives to give up a much desired ribbon or a coveted doll and bestow the worth of it upon one benevolent object. Teach them to do it from love and gratitude to God; who has given them such rich blessings. It will save them from many a mistake in life.

The young man who has consecrated a certain portion of his income to the Lord's work is not likely to engage in any doubtful or dishonest business, or to make rash investments. He can not be selfish and grasping and stingy.

Children in general are naturally benevolent. It is by contact with the world that they learn to be miserly. A friend was teaching her five-year-old daughter to tithe her pennies. She would count out ten and lay aside one of them "for Jesus." When she got through she said, "But, mamma, Jesus' pile looks so small. Let me put some of mine with it." Of such is the kingdom of heaven. Mothers, cultivate generosity in your children.

We must teach by example as well as by precept. We need it for our own enlargement and Christian development.

"That one may last, but never lives,  
Who much receives and nothing gives;  
Whom none can love, whom none can thank;  
Creation's blot, creation's blank."

We need to be more in sympathy with Christ and his work. Nothing can put us upon a proper footing in this respect but to have a share in the work. If you want your children to be interested in your business you give them a little stock in it. We feel a special care for that which has cost us something. This principle in the human heart is well illustrated in an incident related by Dr. Jessup of his work in Syria. The people are very poor there, and can do but little toward self-support. In one place where Dr. Jessup had established a church and the American Board were building them a house of worship, it was thought best to give the people a lesson in giving something to help themselves. When the time drew near to dedicate the church, they asked for a Bible and a hymn-book, and were very much exercised to find that they would be expected to furnish them for themselves or do without them. They said at first, "We never can get money enough to buy them with. Why it will cost us seven or eight dollars." Dr. Jessup was firm, and they felt that they must have the books, so after three or four days of vain attempt to get them at reduced rates, they did bring them in triumph and lay them upon their new pulpit. A few weeks after, Dr. J. brought up a young minister who preached vigorously for them. There was much uneasiness manifested by the people during the sermon, at which Dr. J. wondered. As soon as the services were ended they crowded around him and said, as with one voice: "Don't send that young man up here again. He pounds that Bible and hymn-book too hard."

Some of our societies contribute to a certain object, supporting perhaps one scholar in some school. They of course are interested in that particular object, and take pains to know all about it. The more they learn about it the more they want to do for it; the more they do, the more they want to know, and their knowledge naturally extends beyond it and includes other objects. It is an excellent education for our women and children, and the fathers and grandfathers, the husbands and big brothers and sons cannot long withstand the influence of it.

Now, if one woman or child goes home from here resolved to live less for self and more for others; to do more than ever before for the world, for the church, for Christ; to "do what she can" for the advancement of His kingdom on the earth, we shall thank God and take courage.

Archimedes, the great Greek philosopher, once said if he had a lever long enough he could turn the world out of its orbit. We have found that lever. It is woman's in-

fluence. The power to wield it is the gracious love of Christ. By such a power and with such an influence we will turn the world from the path of sin and darkness to that which leads to glory and to God.

### Milk and Missions.

BY K. CONWAY.

"You see, Melissa, the other day when I was down to the city with some butter an' eggs, an' chickens,—them last ones was proper plump, an' tender, too—Mis' Dean, she that used to live up by the school-house, you know, but they moved into town 'cause Tudy must go to the Young Ladies' Seminary, an' take music lessons, an' I don't know what all, an' they call her Gertrude, now,—well, Mis' Dean, she says, 'Now, Mis' Slocum, can't you jest take off your things an' stay over night? You kin turn the horse and buggy right into the barn, an' there's goin' to be a meetin' to our church to-night, an' a lady from Turkey's goin' to speak, an' taint often you have a chance to hear a missionary.' An' I says to her, 'I don't have no faith in the foreign missions, Mis' Dean, there's sech misery an' heathenish doin's in our own land, what with their uneducated, shiftless things down South, an' them folks out to the West,—that they actooally do say 'worshippis Mormon, or somethin' like; anyway they have no end of wives,—an' the poor at our own doors; but I don't mind if I do stay over, bein' as I didn't get time to buy me a new gingham I'm wantin', an' I won't hender you from goin' to the meetin'. But after supper she said I must go with her, so's to keep her compny; an' I didn't want to seem hateful, for Mis' Dean she was always real kind-an'-neighbor-like when she lived here, so I went along.

"Well, there was a lot of folks there, an' the missionary she talked for quite a spell, an' 'twas real interestin' to hear her tell how they built the house they live in, an' a school-house, carryin' stones on their backs, an' gettin' the windows in crooked, an' havin' to do 'em over again; an' when she told about a revival they had, I declare for't 'twas just like 'people to this country, 'stead of them heathen, that I couldn't never make myself believe had many brains. But I thought, after all, I wasn't goin' to send none of my money 'way out there, the land knows where; so when they come around to take up a c'lection for to help build a road for the missionaries, I jest hardened my heart, an' set back. An' then first I knew, I heard her say 'milk'; an' thinks I to myself, for the land's sakes, what's milk got to do with foreign missions? 'An' this is what she was sayin': 'We found a woman who was willin' to sell us milk; but you know, dear friends, the people are very superstitious, an' we always had to put some salt in the pail that we sent, or else she would have had luck come to her; an' she must always put in a coal, to keep off "the evil eye"; an' then she couldn't think of sellin' milk that wa'n't cooked, so 'twas always boiled; an' they're not very careful or very clean, an' the milk would be burned, an' the dish they cooked it in wasn't washed, an' they was always very generous to water it, an' by the time we got it—well, somehow 'twasn't very good.' Well, Melissa, I just set there a-thinkin' of all the nice, comf'table brown and buff creatures out to our barn, an' how the pails was filled all white, an' clean, an' foamy every night, an' how partic'lar I was to always scald them pails an' pans, an' strain every drop o' milk, so's not even an eyelash should get into the picher; an' even then how Darius'd set down his glass sometimes, an' speak of two or three little specks that like as not was in the glass, an' not in the milk, after all; an' then I thought of them

women goin' out there, workin' with all their might, an' tryin' to live on sech stuff as that to cook with an' drink, an' it seemed to me as if I couldn't stan' it, an' I was wishin' I could jest send one of our cows out to 'em, only I couldn't seem to see how I could manage it; an' then the minister he says, 'I think we want to help buy a cow, so they kin have one of their own'; an' a man jumps up an' says, 'Cows are pretty good stock, an' I'll take five dollars' worth'; an' another one he put in for a share, an' I was wishin' I was a man for a mint, so's I could say I'd do somethin', an' jest then around came that man with the hat agen; an' I—well I didn't buy no gingham next day, an' I no need to, really, you know, for the one I had two years ago is lastin' well, what with puttin' new unders to the sleeves. An' thinkin' things over after we went home, it kind o' struck me that Turkey wa'n't no further off than Utah, so far as any chance of my gettin' to either place was concerned; an' so, after all, distance not bein' counted, 'twas sort of home missions, an' I rather allowed I'd take hold an' help 'em a little.

"An' next day when I was comin' home, Mis' Dean she gave me a little tract, only 'twas a story like, about a woman that put some butter out of every pound, an' some eggs out of every dozen, an' so on, to give to missions; an' 'twas considerable my case, only her husband was close-fisted, which Darius he aint, an' then I left that little tract where I knew he'd pick it up and read it, being cur'us like, as most men are. But I didn't say nothin' till he come in from the barn one night, an' says he, 'Nancy, that new cow gives a powerful sight of milk; you'll have to be making butter oftener. An' I've been thinkin', Nancy, p'raps you better call that cow yours, an' then what you make off of butter an' milk you could have to give away, like that woman did in the story; an' do you know, Melissa, I was that pleased I couldn't hardly say a word; but I think Darius he understood. An' in the evenin' I was fixin' the sleeves to my dress, an' he picked up a piece of it, an' says, 'I'm rather pleased that you didn't get a new gown, wife; this one always looked so neat and pretty on you, an' I like to see you wear it.' An' Melissa, he aint no great for sentiment, you know, an' it jest did me good to find out that he noticed what I'd been wearin', for I always used to try to please him when I was a young thing, an' so I got into the way of buyin' what I thought he'd like; but I don't know as that belongs to my story 'special. An' now you know how I come to believe in foreign missions; for if men an' women is willin' to go out 'mongst them heathen, an' if with the help of the Lord, they kin bring 'em to be decent folks, lovin' an' servin' Him, we'd ought to help 'em, an' not let 'em want for the necessities of life, which I count milk one!'—*Congregationalist.*

EVERY member of a Christian church ought to regard himself or herself as a Christian missionary. Joining a church without a purpose of obeying its "head" seems like deliberate and insulting disloyalty. What would be done with a soldier who after enlisting into the army, should refuse or neglect to obey the orders of his commanding officers? Yet more than half of our church members are indifferent to the cause of missions, notwithstanding the words, "Go ye into all the world," addressed to all His followers in the voice of authority which He alone has right to use, and accompanied with the promises which He alone has the right to give.—*Helping Hand.*

It is said that about nine-tenths of the money raised by the church is given by one-tenth of the members.

## THE WORK ABROAD.

## Tuni.

DEAR LINK,—I am glad to be able to report my safe arrival in this country, after a journey of a little more than two months from Canada. For travelling mercies granted me all the way I feel deeply grateful. Leaving Wolfville, N.S., on the 24th April, I reached England on the 4th May, Madras on the 21st June, and Cocanada on the 1st July. Was cordially welcomed at Cocanada by the occupants of the Mission House, and was pleasantly surprised to find that the members of the English Baptist Church had arranged for a welcome meeting, to be held in their chapel on the evening of the following day. At this meeting, which came off at the time appointed, among other exercises of a devotional and social character, an address of welcome was read and responded to, making altogether a quite enjoyable occasion. It was especially gratifying to find Bro. McLaurin's health so much improved, and that too, notwithstanding the additional burdens which he has had to carry of late. But, alas! how clearly one sees out here the tremendous gap that has been made in our working force. Ah, that new-made grave in Jugganadhapuram! We can only fall back upon the assurance that others will be raised up and the work will go on.

After remaining about a week in Cocanada, I came to Tuni, arriving here two days ago. It was pleasant to see the familiar place again, and to exchange greetings with the Christians who live at the station. But here, too, pleasure is mingled with pain. A new-made grave in our little cemetery contains all that is mortal of K. Jane, the wife of Charles. She was the most intelligent, the best educated, and the best qualified for usefulness of all our Christian women. Her loss is keenly felt, and her presence greatly missed here. Not a few familiar faces have appeared at the doors of the mission house during these two days, and it is encouraging to be assured both by words and looks that many, besides our native Christians, are pleased to see the house again occupied.

Tuni, July 11, 1885.

G. F. CURRIE.

## The Astrologer.

Neither in D— nor in all the surrounding villages was there another astrologer. Hence some one or other was always coming to his house to ask him if a certain time was lucky, or to fix an hour for a journey, or what day was best for dividing and putting on a new cloth, or what month was favorable for commencing the building of a house; or what day of the week was auspicious for shaving, or to determine the sign for a wedding. If they wished to know how long the defilement should continue when distant relatives died; if they desired to ascertain for how long a time they must leave the house where any one died under an evil star; if they wished to learn what propitiatory rite was obligatory when a child was born under the fourth and other lunar mansions—they could do nothing without coming to the astrologer. No matter what farmer's ox strayed; no matter in whose house any article was missing, they would not fail to come and consult the astrologer. On all such occasions as these he would pour sand upon the ground in the street porch and write certain talismanic letters and numbers in it with the straw of a broom. Then, after looking upwards and reflecting for a moment, he would dismiss them with the assurance that this was what had happened, or that the event would occur in such and such a manner. He also foretold the consequences of the fall of lizards, and other reptiles. In short; in the villages in that vicinity no event, whether

auspicious or inauspicious, came off without the advice of the astrologer. And, although his prognostications usually turned out to be sheer falsehood, yet since now and then they came true by mere coincidence, the people believed everything he said to be gospel.—*Translated from the Telugu by J. R. H.*

## Cocanada.

DEAR LINK.—I feel that it is about time you heard something more of our work among the women, or you will forget that you have such a mission to pray and work for.

I gave Ellen permission to come with me this afternoon, as we wanted to visit a new house. Our first call was made at Madavarow's house. You will perhaps remember that Madavarow is the name of the native gentleman who some years ago was about to be baptized by Mr. McLaurin, and his young wife came and besought him to return home, which he did, with the promise that he would return the next morning and be baptized; but he did not come as he expected, and has not been baptized yet. I told you some time last year that I had been called to their house and found his wife Lukshmi, a dear little woman, tolerably well enlightened, although not a Christian. I often wonder that her husband did not teach her to read, but perhaps she was afraid of her relatives and neighbors laughing at her. This has been the excuse she has made every time I have asked her to learn. She was very sick lately and we were very much afraid she would die, but God spared her; let us hope for some good purpose. During the time she was very ill, I went to Bimlipitam for a short vacation, but while away felt very anxious about Lukshmi, and one day sat down and wrote a letter to her husband, which I believe pleased them very much, and I trust had a good influence on both husband and wife. As soon as I returned I called to see them and was so glad to find her so much better. She thanked me very warmly for the letter, and told me how pleased they were that I remembered them. She asked me to read to her, and although she was still very sick, she listened very attentively and talked of what she heard with a good deal of interest. She is now quite well again, and I think I can see that it has been good for her to have been afflicted; but I still fear that her feet have not yet been fixed upon the "Rock of Ages," although she seems to understand so well and seems so near the Kingdom. We read the 3rd of John to-day, and I tried to make the way of salvation plain and clear, so that she might lay hold of the truth, and by it be freed from her sins; but that blessed portion of the word God does not need any human help to make clearer than it is. Nicodemus understood it, and we have every reason to believe that he was born again. Lukshmi understands that she must be born again and that the new birth comes only through faith; but whether she has been born again remains yet to be seen. After the reading was over she told us about a relative who became a Christian; and then about her own husband who wanted to be baptized, but she would not let him. She said, "I was ignorant, and did not know then what I do now. I would not hinder him now." Oh, how these words touched my heart. Will you not pray that God would give them no rest till they have made sure that Christ is theirs, and they have professed him before many witnesses. I never saw Madavarow's sister listen as she did to-day. I am sure she was impressed with the power of the truth, and also a sister-in-law. May we not pray and hope for that whole family to be converted to Christ. It is not too much to ask, "Ask and ye shall receive that your joy may be full" is the promise of our Lord.



In the new house we visited, we saw an old blind woman, who appeared to be very glad to hear both the singing and reading. Before leaving, she invited us to come and see her in another brother's house, where I believe she makes her home. This opens up another door for the blessed Gospel of Jesus to enter. In this way the work moves on, slowly it may be, but surely. After visiting at a third house, and being refused at the fourth, we went to talk with and sing to the women who came to a well to draw water. We have found it quite an interesting place to make known the way of salvation and make it one of our visiting places on Monday evening. Our next visit was in a little hamlet quite close to the well, where I also go every Monday evening. Last Monday I met there an old woman who heard apparently with a great deal of interest about Jesus; I hoped to find her there again, but she did not come. Gungiah, a blacksmith, whose house and work are in the same hamlet, paid more attention last week than I had seen him do before, was also away. His wife, a very pretty woman, had hitherto listened to us as if all we said was intended for some one else but not for herself, but to-day I noticed quite a change in her attitude toward us, and the truth we endeavored to present to them. Before leaving she told me that they intended to go away to visit some friends in another village, and when they returned they would send their little girls to our school. I hope now that both of their hearts have been touched by the power of the gospel and that we may see the fruit of the precious seed sometime soon.

Our work is growing, my dear friends, and although we meet discouragements, we know that it must go on until these heathen sisters of ours shall love and worship the true God.

Two weeks ago I found the women in every house I went to so anxious to hear, last week it was different; quite a number appeared to be indifferent. Friday we were admitted into the sixth house. The bearers were very indignant, and said to the woman of the fifth house we had called at, "If we came with clubs you would not say we have no need of you." That was a new house we had only been in once before, when I had been called to see a young girl who was sick, whose disease I did not understand and her people would not consent to allow her to go to the hospital to enquire of the doctor. She was sent a few days afterwards to her home, and the other women had no need of visits they thought. I still hope to go to that house regularly; and in the other houses where we called and were not received, the women were either absent or had work to do. We went on and found others who were ready to hear, and were called to two new houses where we had not been before. From one of these two houses a man came out while we were passing and asked me to come in and see his wife, who had been suffering about three months from a trouble which was also quite new to me. I told her I was afraid I could not help her, but if she would allow me I would take her to the hospital and we would have the doctor tell us what was the matter and give us both advice and medicine. The husband was very much pleased, and consented to allow her to come with me. They also consented to my coming to visit them regularly. Now this was all very encouraging and helped us to forget how discouraged we had been only an hour before. Some of my bearers do some faithful preaching to the men and children outside in the street, while we are talking to the women inside.

Miss Gibson who has been very low with typhoid fever, is now recovering. We feel that her life has been spared in answer to many earnest prayers. She is longing to be

at the work again but must wait God's time. It will probably be two months before she will be able to go out to visit. Mrs. DeBean, her sister, will be engaged with us in zenana work after another week or ten days. I shall be so glad to have help again, as I have not time to visit regularly all the houses that are open to us now. Ellen the Bible woman is doing a very good work. I wish I had another like her. Miss Tolson has under her care one of the Misses Beggs and a Bible woman engaged in zenana and Bible work, in Jugnathapuram.

Mr. McLaurin will probably tell you about a tour he made lately. Mr. Currie is expected to-morrow. How glad we are to welcome him back to India.

Yours very sincerely,

M. J. FRITH.

COCANADA, June 30, 1885.

## THE WORK AT HOME.

FREE CIRCULATING LIBRARY FOR THE WOMEN'S FOREIGN MISSIONARY SOCIETY OF ONTARIO.

The Rev. John Craig has kindly provided and selected a number of books for the use of Circles in Ontario, which will be found to be very interesting and profitable reading. A short sketch of some of them appeared in the MISSIONARY LINK of February. Any one of the following list may be obtained by addressing

MRS. WM. CRAIG, JR., Port Hope.

1. Pagoda Shadows, or Studies from Life in China, by Adelo M. Fields.
2. Missionary Sketches, a Concise History of the American Baptist Missionary Union, by S. F. Smith, D.D.
3. Rambles in Mission Fields, by S. F. Smith, D.D.
4. From Darkness to Light: The Story of a Telugu Convert, by Rev. J. E. Clough, Ongole, India.
5. Our Gold Mine: The Story of American Baptist Missions in India, by Mrs. Ada C. Chaplin.
6. Heroines of the Mission Field, by Mrs. Emma Raymond Pitman.
7. Day-Dawn in Dark Places, by Rev. John Mackenzie.
8. Alfred Saker, Missionary to Africa, by E. B. Underhill, LL.D.
9. Around the World—Tour of Christian Missions, by Wm. F. Bainbridge.
10. Mission Life in Greece and Palestine, by Mrs. E. R. Pitman.
11. Work on the Congo River.
12. Our Eastern Sisters and their Missionary Helpers, by Harriet W. Ellis.
13. Self-Giving: A Story of Christian Missions, by Wm. F. Bainbridge.
14. Prize Essay on Missions: The Heathen World; Its Need of the Gospel, and the Church's Obligation to Supply it, by Rev. George Patterson, D.D.
20. Report of the Second Decennial Missionary Conference held at Calcutta, 1882-82; with a Missionary Map of India.

## For Mission Bands.

At last I have received a list of the Cocanada Boarding School girls needing support. Mr. McLaurin says: "I will only give you the initials of the first name. In Telugu the surname comes first. Like most things in this country, it is wrong end foremost. Quite a number of them have similar names, these we will be obliged to distinguish otherwise." For the benefit of those who are supporting students in the Samulcotta Seminary I may say that I wrote to Mr. McLaurin stating the request that the students being supported might correspond with the Bands supporting them, also that photographs, if not

too much trouble, might be sent. Mr. McLaurin replies, "We are glad to do what we can to keep up the interest of the little folks, and train them for the Master's use, but these letters cannot be had until the students return to the Seminary in the autumn. If there are any Circles or Bands desiring to support a student, they must wait until the opening of the Seminary, when we hope to have some new boys to dispose of."

I hope the Secretaries of Bands will bear in mind the approaching annual W. H. & F. M. Convention in October, and send in their reports early.

List of Boarding School girls:

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| <p><i>1st Class.</i></p> <p>1. M., Mary<br/>2. Y., Miriam<br/>3. Lukshmi.*<br/>4. A., Ruth*<br/>5. A., Rhoda<br/>6. M., Nancy*</p> <p><i>2nd Class.</i></p> <p>7. Y., Lizzie<br/>8. A., Tamai<br/>9. D., Chinnanaa*<br/>10. G., Martha<br/>11. M., Cassie</p> <p><i>3rd Class.</i></p> <p>12. B., Lydia<br/>13. T., Sundramaa<br/>14. K., Rachel<br/>15. K., Rebecca<br/>16. P., Subbrama<br/>17. C., Hope*</p> <p><i>4th Class.</i></p> <p>18. A., Elizabeth<br/>19. T., Deborah<br/>20. P., Mary<br/>21. A., Mary<br/>22. N., Marthia<br/>23. K., Guanantni</p> | <p>24. —, Krupabathi<br/>25. Y., Sundrama<br/>26. P., Ruth<br/>27. P., Milcah</p> <p><i>5th Class.</i></p> <p>28. T., Esther<br/>29. C., Sarah<br/>30. N., Shantama<br/>31. —, Siamia<br/>32. S., Leah<br/>33. M., Leah<br/>34. C., Kurnama<br/>35. Lydia<br/>36. D., Lydia<br/>37. P., Keturah<br/>38. K., Nenkama<br/>39. A., Miriama<br/>40. B., Marthia</p> <p><i>6th Class.</i></p> <p>41. Chendrovathi<br/>42. Shantama<br/>43. Dernama<br/>44. Amelia<br/>45. Esther<br/>46. Ruth<br/>47. Sathyavada<br/>48. Milcah<br/>49. Bathnavathi.</p> |
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Those marked \* are already supported.

J. E. DADSON.

18 King Street, Parkdale.

NEW CIRCLES.

SCOTLAND.—Circle organized in July. *Pres.*, Mrs. J. B. Moore; *Sec.*, Miss Kate Marquis.

OWEN SOUND.—A Home and Foreign Mission Circle organized in July.

WALKERTON.—A Home and Foreign Mission Circle, organized March 5th, twelve members. *Officers*: Mrs. Dack, *Pres.*; Mrs. Sinclair, *Vice-Pres.*; Mrs. Thompson, *Treas.*; Mrs. Morgan, *Sec.*

FULLARTON.—A Foreign Mission Circle organized by Mrs. McLaurin, on 10th of July. *Officers*: *Pres.*, Mrs. Mary Martyn; *Vice-Pres.*, Mrs. J. Cole; *Sec.*, Miss M. J. Martyn; *Treas.*, Miss A. Hart.

PORT PERRY.—A Home and Foreign Mission Circle, organized July 7th; fourteen members; expect many more by next meeting. *Officers*: Mrs. Elizabeth Paxton,

*Pres.*; Miss A. C. Dryden, *Sec.*; Miss Annie Wilson, *Treas.*

FOREST.—A Home and Foreign Mission Circle, organized June 18th. *Officers*: Mrs. Burns, *Pres.*; Mrs. Boughton, *Vice-Pres.*; *Sec.* and *Treas.*, Mrs. J. W. Mackin. Present membership 18, expect more at next meeting. Much enthusiasm and hope is manifested by the sisters.

COLLINGWOOD.—A Home and Foreign Mission Circle was organized June 19th, with a membership of twelve. All seem deeply interested and willing to do whatever they can to aid in this great work. *Officers*: Mrs. Russell, *Pres.*; Mrs. U. Tait, *Vice-Pres.*; Miss Russell, *Treas.*; Miss V. M. Taylor, *Sec.*

SPRINGFIELD, N. S.—Organized W. M. A. Society in Springfield, 13th July, with 17 members. Mrs. J. W. Bleakney, *Pres.*; Mrs. Chas. Rooke and Mrs. Maria Marshall, *Vice-Pres.*; Mrs. James Scofield, *Sec.*; Mrs. George Durland, *Treas.*; Mrs. Jacob Roope, *Auditor*; Mrs. Albert Mason, Mrs. Oliver McNay, Mrs. James Jefferson, Mrs. Henry Roope, Mrs. David Starratte, *Managers*.

NEW ALBAN, N.S.—W. M. A. Society, formed 15th July, 11 members. Mrs. Hannah Saunders, *Pres.*; Mrs. Daniel Whitman, Mrs. Phenius Whitman, *Vice-Pres.*; Mrs. Johnston Oakes, *Sec.*; Mrs. Albert Oakes, *Trea.*; Mrs. E. S. Prentice, *Auditor*; Mrs. B. Hendry, Mrs. Herman Merry, Miss Amelia Whitman, Miss Annie Merry, *Managers*.

We know that other Auxiliaries have been formed, but we have not the names. Will not the sisters send us reports of new organizations? ED.

NEWS FROM CIRCLES.

DEAR LINK.—I have thought many times that I would jot down a few lines to you, but have waited for something more hopeful to say concerning our Mission work.

Our Band has been suspended since last autumn, but we trust we shall, before this week closes, be at work again. We have many nice things made by the children of the "Insula Mission Band," which we hope to dispose of at an early date, and remit the proceeds to our Treasurer at Halifax.

Last month we had a concert in which seventy took part. Our programme consisted of selections from "The M. B. Portfolio," a little manual which we obtained from Tremont Temple, Boston.

I am glad, dear LINK, that you, monthly, find your way into seventeen homes here. I wish it were seventy. Yet a feeling of sadness comes over me when I remember that you will make but one more visit to my Island home, as we purpose leaving here in August. However I shall not forget you, nor suffer you to be left out of our future home. Mrs. R. H. BISHOP.

Freeport, N. S., June 29th, 1885.

LINE CHURCH, SMITH.—For some time past our Circle has met once a quarter, but now we have returned to our old plan of meeting monthly.

We were encouraged at our last meeting by receiving five new members. We trust that this is a sign of a deeper interest in Missions, both Home and Foreign.

DALENÉ ST. DALMAS, *President*.

ST. THOMAS, ONT.—The First Annual Meeting in connection with Elgin Association of Circles, was held in Dutton, June 4th. A good representation of delegates from the different Circles was present. The same officers were re-elected. The Secretary's report showed that two Circles and two Bands had been organized since January. A very interesting meeting was held in the evening. Mr. Craig delivered an address, followed by two papers on Mission work by Miss Scott of Sparta, and Miss Perry of St. Thomas. Miss McLaughlin and Mrs. Hutchinson, and Messrs. Broderick and Hutchinson furnished the singing. A good collection was taken up.

E. WELTER, *Asso. Sec.*

A UNION MEETING of representatives from Paris, Guelph, Stratford and Gables, for Home and Foreign Missions, was held at Gables on the afternoon of July 7th, Mrs. Gables presiding. The meeting was a very successful one. The programme consisted of papers by Mrs. Arnold of Paris, on "How to Conduct a Circle Meeting," by Mrs. D. A. McGregor of Stratford, on "Home Missions." Mrs. Browning's poem, "He giveth his beloved sleep," was read by Miss Gables, a separate edition of which poem was presented to Mrs. Timpany by the meeting. Tea was served at the close of the meeting.

ST. THOMAS.—DEAR LINK,—As we know all your readers are interested in Mission Bands we send you a short report from our Willing Workers. The most of you know we have undertaken the support of Bellum Thomas, which costs us seventeen dollars a year. We raised that amount in six months, and are now making a missionary quilt. With it and our regular fee we hope to raise as much more by the expiration of the year. We held a very successful entertainment on Tuesday evening, June 1st, and realized about nine dollars. Surely the Lord is blessing this work for the pennies seem to flow into the treasury without any extra effort from us.

E. WELTER.

THE Mission Band at Whitby report the interest increasing each month. The Band now numbers over sixty. The funds go for both Home and Foreign Missions, that for Foreign to the support of Samulcott student No. 10.

#### NOTICES.

The annual meeting of the Women's Baptist Foreign Missionary Society of Eastern Ontario and Quebec, will be held in the lecture room of Olivet Church, Montreal, on Thursday, Oct. 8th, at 3 p.m. All the Circles connected with the society are invited to send delegates. Those unable to do so, are requested to send their reports to the secretary, Miss Muir, 1460 St. Catherine Street, as soon after the first of October as possible. As the Eastern Convention meets at the same time and place. Arrangements will be made with their Secretary to furnish certificates to delegates.

AMELIA MUIR.

AS our Annual Meeting will take place at St. Catharines, October 8, all delegates are requested to send their names and addresses to me not later than the 2nd October, to make sure of receiving their Railway Certificates for reduced fare in good time. Arrangements will be made with the Railway Companies as in former years.

Address—Miss VIOLET ELLIOT,  
99 Pembroke Street, Toronto.

#### MISSIONARY FAREWELL.

A VERY pleasant meeting was held in the First Baptist church of Montreal, on the evening of July 30th, in honor of our departing missionaries, brethren Stillwell and Craig. Mr. A. A. Ayer, Vice-President of the Foreign Missionary Society, took the chair, and Mr. George Sale, of the First church, conducted the devotional exercises. Mr. Upham, of the Olivet church, gave a short address, setting forth the object of the meeting and the peculiar claims of these two missionary brethren upon our affectionate and continued remembrance; the one a veteran in the service returning to the front, and the other a new soldier, whose offering of himself is so intimately connected with the death of our beloved brother Timpany.

Mr. Stillwell then gave an address full of the missionary spirit, saying how glad he was to go to the work he loved and to which he believed God had called him; and earnestly asking the prayers of God's people in his behalf. Mr. Craig followed with an excellent address setting forth some of the reasons why he was glad to go back to the work. It was his work, God's chosen work for him; he had personal friends among the native Christians in India who were longing for his return; the force had been sadly weakened by Mr. Timpany's death, and he must go back to strengthen it. Referring to the sacrifices one makes in leaving home and friends, he remarked that somebody must make them, or Christ's work on the earth will not be done. His words on this point were very impressive. A few of us went to the station and gave the final God-speed, and then returned to our homes deeply impressed with the greatness of the work whereunto God has called them. May He bless and keep these, our missionary representatives, giving them a safe journey and making them abundantly useful in his cause.

—A. G. U. in *Canadian Baptist*.

#### YOUNG PEOPLE'S DEPARTMENT.

*Dear Friends*—Your new editor has not met many of you, but would like to get acquainted with you through this paper. I have been thinking a good deal lately about you, wondering how many of you are thinking that some time perhaps, you will become missionaries. When the call came so earnestly and repeatedly for some one to go to India this year, and for a time no one answered, no one seemed to have been thinking of it before, I wondered if it would be so a few years hence, when the present young people are grown up; for then we shall want a good many more missionaries than we have now. Instead of one lady missionary we ought to have several, zemana missionaries, and medical missionaries. We ought very soon to have a medical missionary with thorough preparation for the work, going out to India: Is there not some young lady or girl who can give herself to the Master's work, and begin preparation for it? In these days people are coming to see that it is far better to send the missionaries out while they are quite young. It is so much easier to learn the language then, and to become acclimated. I was reading an article the other day which stated that if possible, young ladies of 19 years should be sent.

Then too we want our young men and boys to be thinking seriously about this. We shall want many more men on the field in a few years. Are you going to be ready for the call when it comes, and say, "Here am I, send me?" If you have bright prospects before you for your future in this country, don't think that it is not you the Lord means to send. Remember, He wants the best.

## A Dream.

Last night I dreamed of India,  
I thought I walked its fields  
And gathered brightest blossoms  
That over Nature yields.

A rare bouquet I made me,  
To carry back with me,  
To keep me in remembrance  
Of my journey o'er the sea.

And in the midst of sunlight,  
Green grass and mosses rare,  
The songs of birds and brooklets,  
And beauty everywhere,

Just in the midst I waked,  
And found that I did roam  
Where only *dreams* could take me,  
For my *work* lay at home.

And then the thought came to me:  
Though God had said to me,  
"Thy life-work lies before thee  
On this side of the sea,"

Might I not gather blossoms  
Of India's hill and plain  
While in my Nova Scotia home  
I ever must remain,

Not only "Morning Glories,"  
But "Everlastings" pure,  
That in the Paradise above  
Forever would endure?

Might not my prayers to Heaven  
For India's darkened race  
Cause on some heathen heart to fall  
Dews of refreshing grace?

Might not my mite of silver,  
Though small it sometimes be,  
Yet given in love to Jesus,  
Take some one o'er the sea,

With God's own holy sunshine  
To open up the sight  
Of some poor heathen children  
To Redemption's shining light?

Yes, I may gather blossoms,  
Through Prayer, and Faith, and Love,  
To bloom for ever and over  
In God's own light above.

BERTA.

## Looking For Jesus.

Stolen from her home, a Hindu girl was carried to Calcutta, where she was sold as a slave. A rich Mohammedan lady bought her, and, as she was very pretty, brought her up as a companion and plaything. She had a happy life for years, until, one day it came into her mind that she was a sinner, and needed to be saved from sin. Her kind mistress, to take up her mind, sent for the rope-dancers, the jugglers, the serpent charmers, and all the amusements of which she was fond; but the little girl was as sad as ever.

Since she had lived in Calcutta she had become a Mohammedan instead of a worshipper of Brahma, Vishnu, and Siva, and so the lady brought a Mohammedan priest to comfort her. But though she recited long prayers in an unknown tongue, five times a day, with her head bowed towards Mecca, her trouble was not removed. After three weary years of waiting, the girl went to a Brahmin for relief, hoping, if she returned to the faith of her fathers, to find peace.

At first the Brahmin cursed her in the name of his god, but as she offered him money, he promised to give her all the help he could. Every morning, he told her, she must bring to the temple an offering of fruit and flowers to Vishnu, and every week a kid of the goats for a bloody sacrifice.

In India every flower has its own meaning, and the flowers that this poor girl brought to lay upon the altar meant a bleeding heart. She was so worried and troubled that after awhile she became quite ill. Ah, if she had but known, as you and I do, of the One who came to bind up the broken spirit, and who alone could give her rest and pardon!

At last she happened to pass a beggar in the street one day. You would have thought he was a strange-looking beggar, with his turban wound around with strings of beads, his ragged clothes, his pipe and his wooden bowl. She had never seen just such a beggar before, and as she dropped a little coin into his wooden bowl, she said, almost as if thinking aloud, "Ah, if even you could but tell me where I might find salvation!"

The beggar started.

"I have heard that word before," he said.

"Where? Where?" she asked. "I am sick, and I am afraid I am going to die, and what will become of me?"

The man told her of a place where rice was given to the poor.

"I have heard it there," he said, "and they tell of one Jesus Christ who can give salvation."

"He must be the one I want; take me to Him!" she urged.

"I do not know where Jesus Christ lives," answered the beggar, "but I can tell you of a man who does know;" and he told her of a Brahmin who had given up his gods, and was now a teacher of the new religion.

Weak and ill as she was, the Hindu girl started on her search that very evening. She went from house to house inquiring, "Where is the man who will tell me where to find Jesus Christ?"

No one knew, until, as she was about to give it up, she was shown the house she sought, and met the teacher on the veranda. She burst into tears as she cried,—

"Are you the one who can lead me to Jesus? Oh, take me to Him, for I am going to die; and what shall I do if I die without salvation?"

The good man took her into the house, and heard her sorrowful story.

"Now," she cried, "you know all, and where Jesus is; and I cannot wait longer to see Him." And how do you think the teacher led her to the Saviour, who she hoped was waiting for her in that very house?

He knelt down beside her, and besought the dear Lord to open her eyes that she might see and believe in Him who was ready to give the salvation for which she longed. And, as he prayed, the truth was revealed. She saw the Son of God; and the Shepherd, who for so long had sought His child, folded her to His bosom, and she was at rest.

It mattered little, now, whether life or death were her portion. She had found Jesus, forgiveness, and peace; and henceforth all things were hers.—*Mission Dayspring*.

I NEVER knew a child of God being bankrupted by his benevolence. What we keep we may lose, but what we give to Christ we are sure to keep.—*T. L. Cuyler*.

SAID one noted for liberality, "I feel that as to my property I am but God's steward, and I'm afraid to die rich!"

## An Exercise by Five Little Girls.

## FIRST.

A little Hindu girl am I ;  
One of Calcutta's daughters ;  
Perhaps my mother, by and by,  
Will throw me into the waters.  
Won't you send somebody over the sea  
To help such little ones as we ?

## SECOND.

I am a little Indian child  
From up in the northwest snows.  
They are dreadfully cruel, those Blackfeet wild ;  
Nobody to teach them goes.  
Won't you send somebody—who will it be,  
To help such little ones as we ?

## THIRD.

A little African girl am I ;  
From the desert tents I come,  
Where the wicked traders go by,  
And sell us as slaves from home.  
Won't you send somebody over the sea  
To help such little ones as we ?

## FOURTH.

I'm a little one from the Isles of the Sea ;  
Our terrible fate you know ;  
For just such poor little girls as we  
They unto the idols throw.  
Won't you send somebody over the sea  
To help such little ones as we ?

## FIFTH.

I'm a Boston girl. Oh ! listen to me.  
To tell you this I've come.  
Be good to the little girls over the sea ;  
But don't forget us at home.  
Won't you send somebody out in the street  
To lead and watch over our little feet ?

## ALL.

We are the Good Shepherd's lambs, we know.  
Let us dwell wherever we may ;  
And these are the words, when here below.  
Of the children he used to say ;  
"Suffer the little children to come unto me ;  
And forbid them not ; for of such is the kingdom of  
heaven."

## True Charity.

Miss Sharp, an American Missionary lady, working in West Africa, has told the following beautiful story about her little scholars :—

"A few days ago I said to them, 'A poor Congo woman wants me take her little girl.' 'Take her ! take her !' exclaimed the children in chorus. 'But I do not feel as if I could feed more than I now have,' said I. They thought awhile, and then the eldest said, 'If we could work and earn something, we could help buy her chop.' (They will say 'chop.') 'Yes, but I know of no one that has any work that you could do,' said I. Another pause and some talk in Kroo, and then one said, 'Mammy, take her, and we will all give her a part off each one's plate. Cook same as now, and we take some, some from all we plate till she have plenty.' I asked if they were all willing, and all answered 'Yes.' 'And,' continued the one who led off, 'Now take her and teach book, and teach her about God.' What made it touching to me was that each had their meals shared out, and no more than they wanted for themselves ; never as much meat at any one time in their lives as they could eat. Yet they would gladly divide what they had with even a Congo child, and the other tribes, very much dislike a Congo.

## The Child's Testimony.

A Missionary in one of the Mission Schools had been examining a class in Mark's Gospel. Turning to a bright girl of about thirteen years, he said, "What can you tell about this Jesus which is not in this book?" After a little hesitation the girl answered, "I used to be very naughty ; I would fight with the other girls. My teacher told me of Jesus, that He would help me. One day, after I had been very bad, I went to the place where I sleep, and throw myself upon the floor, and said, 'O Jesus, if there is a Jesus, take this bad out of me and help me to be good, so that I shall not fight with the girls any more ;' and He did help me, and I am not so bad now ; and this is what this Jesus does for me."—*Little Helpers.*

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

Receipts from June 23rd to August 10th inclusive.

College Street M. C., \$9.00; Whithy M. B., \$3.50 (half year's payment for the support of "Konture Aaron," or No. 10); Theodorf M. B., \$3; Paris M. B., \$2.71; Paris M. C., \$17.67; Lewis Street M. C., \$6; Jarvis Street M. C., \$10.06; St. Thomas M. B., \$17 (for the support of "Bellum Thomas"); Mount Brydges M. C., \$3; Hartford M. C., \$30 (\$25 of this is to make Mrs. G. L. Oliver, Hartford, Ont., a life member); Woodstock M. C., \$18; Wingham M. B., \$50 (to be applied as follows: \$25, half-yearly amount due for the support of "Chunnuma" in Mr. Timpany's school, and a boy in Mr. Molaurin's. The other \$25 is a donation from the Band towards founding the new school spoken of by our departed Missionary, Mr. Timpany; but if the Society find the money more needed in any other department of the work, they have the liberty of using it "in the mean time"); Belleville M. C., \$12; Guelph M. C., \$23; Alisa Craig M. C., \$3; Peterboro' M. C., \$22.65; Boston M. C., \$90 (this money is for Samulcotta Seminary, and \$50 of it is to make "Mrs. Lorenzo Beal," Boston P. O., and "Miss Martha Welles," Wilsonville, life members); St. Marys M. C., \$18; 2nd Markham M. C., \$8; Mrs. E. Wanless, Parkdale, 50c. Total, \$362.49.

Jessie L. Elliott, Treas.,

267 Sherbourne Street, Toronto.

## WOMAN'S BAPTIST FOREIGN MISSIONARY SOCIETY OF EASTERN ONT. AND QUE.

Receipts from April 24th, 1885, to June 24th, 1885.

Montreal (Olivet M. C.), \$115.40; do. First Baptist, \$6; Ottawa, \$12; Hull, \$8; Ormond, \$10; California, \$33; Abbott's Corners, \$11; Roxburgh, \$7; Fallowfield, \$3; Kemptville, \$12; Papineauville, \$20; Cumberland, \$10; South Gower, \$5; Dominionville, \$10. Total, \$262.40.

M. A. SMITH, Treas.,

2 Thistle Terrace, Montreal.

The Treasurer for Eastern Society is from home so that we cannot get report for this quarter. Report in June No. crediting First Baptist Church, Montreal, with \$0, should be \$5.

## The Canadian Missionary Link.

PUBLISHED MONTHLY AT TORONTO.  
Subscription 25c. per annum, strictly in advance.

Communications, Orders and Remittances to be sent to Mrs. Newman, 113 Yorkville Avenue, Toronto.  
Subscribers will find the dates when their subscriptions expire on the printed address labels of their papers.

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