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# Canadian Missionary Link.

CANADA.

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

INDIA.

VOL. V., NO. 4.] "The Gentiles shall come to thy light, and kings to the brightness of thy rising."—Is. lx. 2.] DEC., 1882.

## "WHO LOVED ME?"

Gal. ii. 20.

Three little sunbeams, gilding all I see;  
Three little chords, each full of melody;  
Three little leaves, balm for my agony.

WHO!

HE loved me, the Father's only Son;  
He gave Himself, the precious spotless One,  
He shed His blood, and thus the work was done

LOVED!

He LOVED, not merely pitied, here I rest;  
Sorrow may come, —I to His heart am pressed  
What should I fear while shelter'd on His breast

ME!

Wonder of wonders, Jesus loved ME!  
A wretch—lost—ruined—sunk in misery.  
He sought me—found me—raised me—set me free.

My soul the order of the words approve,  
Christ FIRST, me LAST, nothing between but

LOVE!

Lord keep me always down, Thyself above!

Trusting in Thee, not struggling restlessly.

So shall I daily gain the victory.

I—"yet not I,"—but "Christ" "WHO!

LOVED ME."

## Woman's Work in the Church for Foreign Missions.

(An address by Mrs. H. J. Rose, at the Brantford meeting.)

Is there any reason why women should be specially interested in the spread of the Gospel in heathen lands? We think there is:—

Christianity has done more to elevate woman to the position of honour and dignity which God intended her to occupy as the equal and companion of man than any or indeed than all other combined agencies with which we are acquainted. To realize this truth we have only to compare her position in Christian countries with the low and degraded place assigned to her in those lands where the gospel is unknown. To quote from a recent author regarding India, which we may take as a specimen of all other heathen countries; "Whatever may be the liberty and freedom enjoyed by all classes in India under British rule, which recognizes neither distinction of person nor creed, the poor women of India, alas! have never been permitted to share these privileges. They have ever been and still are regarded as soulless, and altogether of inferior creation—the cultivation of their mental and moral faculties is never thought of simply because they are not supposed to possess any; and it is contended that the low place they occupy in social life is that which has been marked out for them by their Creator."

Women then should be doubly grateful for the incalculable blessings that have come to them through the mercy of God, in the gospel of His Son.

If we grant this, then we are prepared to go a step further and take the position that it is our manifest duty, as well as our privilege, to do all in our power to send forth the glad tidings of salvation to those especially of our heathen sisters who are still "sitting in darkness and in the shadow of death."

We have often heard these words before—do we, can we realize them? Let us try for a moment to divest our minds of all knowledge of God, of all hope of heaven,—let us blot out if we can all the blessed experience of the past when the Saviour has been to us indeed a refuge and strength, our help in trouble, our guide in temptation, our comfort in affliction, our light in darkness, and substitute for all these, the worship of idols and demons and such false conceptions of the future, as could give us more of pain than pleasure, and then imagine what it would be to see our loved ones slipping away, one by one, from our warm encircling embrace, to go out from us into the dark no-where. I am reminded here of a story told at one of our meetings by our own Mrs. Armstrong, of a sorrowful Hindu mother, from whom death had snatched all her children. Mrs. A's attention was directed to her by her sorrowful countenance, and with tender pitying words she tried to unfold to her the story of a Saviour's love and of that better land to which her little ones had gone, and where she might hope to see them yet again. The woman's face brightened, and Mrs. Armstrong left her with the prayer, that the good seed might bring forth fruit. On passing through the same place again, she was told that Nanan did not look so sorrowful now, but that she was always talking of Jesus and the better land.

But let us not deal in generalities—let each one ask herself—"What can I do to help on this work in the particular church to which I belong?"

There are different ways in which this may be done:

In the monthly Circle meeting, in the Sabbath School class, and in social intercourse with our fellow-members we may find many opportunities of usefulness. The establishment of a Mission Circle in any Church insures the performance of good work in a two-fold sense; by raising money which would not otherwise be obtained, and by diffusing missionary information; therefore we shall be doing good service if we assist in forming these valuable auxiliaries where there are none, and in endeavoring to sustain them where they already exist. How many Presidents and officers of Circles there are, who are frequently discouraged by the small attendance, and by the want of interest, the almost complete indifference, manifested by the women of the Church as a whole,—it is often very uphill work. If the meetings are not interesting, can you do nothing to improve them? at least do not absent yourself; your very presence there is a help and strength.

But I would invite your attention specially to the principal object we have in view, and for which indeed our Women's Society has been formed,—the raising of money.

We must never forget that ours is an *extra effort*—our fundamental principle has been to collect only that money which but for us would not have been raised at all; we do not desire to take any money which rightfully belongs to the General Treasury. We ask the small sum of 10 cts. a month or a dollar a year from each Baptist woman, and if, as has been computed, there are 10,000 Baptist women in Ontario and Quebec we should have, if this were done, the grand total of \$10,000. Is this not an object worthy of our attainment—a goal to reach, which demands our most patient, unremitting and persevering efforts?—and yet we believe it can be done if only our sisters are faithful in all our churches. But there is another aspect of this question: Let us suppose for a moment that this has really been accomplished; we can imagine the consternation with which the news would be received in some quarters:—"What! *ten thousand* dollars going out of the country for foreign missions, and our own church in debt, and our Pastor's salary not paid,—these women are going too fast altogether; certainly if they give so much we need not do anything, 'charity begins at home.' What shall we answer them?—Above all this din and clamor, do we not hear the gentle reproving tones of our Saviour's voice: "These ought ye to have done, and not to leave the other undone!"

These objections are not imaginary; we frequently hear them now, although we have not attained to much more than one quarter of our ideal sum. It seems to me that they arise, from a misapprehension of facts—if we take the trouble to collect our money systematically and in such small sums that any woman however poor she may be, can easily contrive to raise it out of her own personal expenses, in what way is the church a loser? or how can the pastor's salary be affected?

Let us have a plain understanding on this point, so that we may be prepared to answer those who are unfavorable to us. We state what we believe to be true, that nine-tenths of the money collected by our Women's Society would never otherwise have been raised at all.

And now a word regarding the claims of the Foreign Mission work upon our churches, as there seems to be a tendency in some places to let the principal part of the burden fall upon the women alone.

We know that each year this work is growing in magnitude and importance; it follows that increased means are needed to carry it on efficiently. How are our churches responding to the call? From a close and careful investigation made during the last conventional year by one of our pastors, the statistics of which were published in the *Baptist* sometime during the month of February, it was shown that while some of our churches gave nobly to this cause, there were 158—more than half of the whole number in Ontario—that gave nothing at all. It was not without cause, then, that the earnest, reproachful words of Mr. Timpany's appeal came to us not very long ago, in which he tells us that because somebody has been unfaithful at home, the native pastors and teachers when they came into the compound to receive the small pittance due to them, had to be sent away empty-handed. If the plan of systematic beneficence is not adopted, let the pastors and officers see to it that some other reliable method is substituted, and not depend upon the occasional visits of paid agents to arouse their people to a transitory interest and enthusiasm, which in most cases is followed by a relapse into

their normal state of indifference until the visit is repeated.

We do not hesitate to condemn such a system of raising money for the Lord's cause; it is as unsatisfactory and unreliable as it is unscriptural; for are we not commanded, "Let every one lay by him in store on the first day of the week as the Lord has prospered him."

I would conclude by again urging on all who are here the claims of our heathen sisters upon us as Christian women. To illustrate this let me tell you a short story that I read recently:

"It was the communion day in our church, and the service proceeded as usual. My thoughts were all of my own unworthiness and Christ's love to me, until the pastor asked the question that nobody ever notices, 'Has any one been omitted in the distribution of the bread?' And it seemed to me I could see millions on millions of women rising silently in India, Africa, China, Japan, Persia, in all the countries where they need the Lord, but know him not, to testify that they have been omitted in the distribution of the bread and cup! And they can take it from no hand but ours, and we do not pass it on. Can Jesus make heaven itself so sweet and calm that we can forgive ourselves this great neglect of the millions living now for whom the body was broken and the blood shed just as much as for us?"

This little story has been the subject of a poem, of which the following is an extract:

Sudden, before my inward, open vision,  
Millions of faces crowded up to view,—  
Said eyes that said, "For us is no provision:  
Give us your Saviour, too!"

Sorrowful women's faces, hungry, yearning,  
Wild with despair, or dark with sin and dread,  
Worn with long weeping for the unreturning,  
Hopeless, uncomforted.

"Give us," they cry, "your cup of consolation,  
Never to our out-reaching hands yet passed:  
We long for the Desire of every nation,  
And, oh, we die so fast!"

"Does he not love us too, this gracious Master?  
'Tis from your hand alone we can receive  
The bounty of His grace: oh, send it faster,  
That we may take and live!"

"Master," I said, as from a dream awaking,  
'Is this the service thou dost show to me?  
Dost thou to me intrust thy bread for breaking  
To those who cry for thee?"

"Dear Heart of Love, can'st thou forgive the blindness  
That lets thy child sit selfish and at ease  
By the full table of thy loving kindness,  
And take no thought for these?"

"As thou hast loved me, let me love: returning  
To these dark souls the grace thou givest me;  
And, oh, to me impart thy deathless yearning  
To draw the lost to thee!"

"Nor let me cease to spread thy glad salvation,  
Till thou shall call me to partake above,  
Where the redeemed of every tribe and nation  
Sit at thy feast of love!"

Shall we call this a fancy picture? Is it not true? In God's good providence the bread of life has been given to us, but our positions might have been reversed. Let us then show our gratitude by our faithfulness, remembering, that to "whom much is given of him shall much be required.

## En Route for India.

DEAR LINK,—A few evenings ago a company of us, among whom were five missionaries of the American Presbyterian Society, attended a farewell meeting of the *London Missionary Society*, to seventeen missionaries, some of whom will sail for Madras in the *Eldorado* with our own party, when they, like ourselves, will have to separate, each taking a different course, but with the one aim in view, to sow the precious seed and gather the ripe golden sheaves in the Master's great harvest field. Some of these seventeen are going to China and to the islands east of China. The chairman of the meeting said that one missionary and his wife were going so far east that they would find themselves in the west, and one day behind the rest of the world. One missionary leaves in England his wife and children, others their children, parents, brothers and sisters. Many kind words of sympathy and encouragement were spoken to those who are going, and those left behind; and in their behalf were prayers offered that, no doubt, will rise up before God as a memorial. Then there were words of counsel from one who had been a missionary in Africa. Rev. Jackson Wray, pastor of Whitefield's Tabernacle. He told them not to be discouraged nor disappointed if they did not reap the fruit of their labor at once. They were to leave the results with the Lord, and toil on, perhaps ploughing, sowing and rooting instead of reaping, accompanied by watching and anxiety because of not simply trusting the blessed Lord, who has the care and charge of His own vineyard, and who has promised the "early and latter rains," also the harvest, although some one else may be called to do the reaping. The missionaries from the American Presbyterian Society go to the interior of India; three of these are single ladies. How cheering and encouraging it is to meet with so many whom God is sending to help in this great work.

The 27th of August, the day before I left my dear home, was a day which will long be remembered by our family. A number of the members of the Baptist Church at West Winchester, of which I had been a member from the time of my conversion until I went to Ottawa to labor as a missionary, with a few of the neighbors and friends, met at my mother's house, that they might give their word of cheer and sympathy and to beseech a throne of grace on behalf of those who were to remain as well as the one who was to go. Brother A. J. Laflamme, who led the meeting, read the 2nd of Isaiah, upon which he made many comforting and appropriate remarks, speaking particularly of that blessed promise, "For the Lord will go before you," a promise from which I had derived so much comfort for several months. How good it is to have the Spirit open our eyes to the fact and to make us realize that our Lord is going before us, opening up the way each step, no matter how dark. He will be the light; if rough and crooked, He has promised to make it plain and straight. Are we weak and weary? If so, we find Him a shade upon our right hand, comforting us with the promises, "Yea, I will help thee, yea, I will strengthen thee, yea, I will uphold thee with the right hand of my righteousness." Towards the end of the meeting, Brother Chambers read Ps. 121, a portion of scripture which contains so many precious promises. About the time I was deciding to go to India, my thoughts were directed to that Psalm; and while reading it each one of those promises became as real to me as if God had just uttered them to myself. All my fears disappeared; I believed He would be to me in India all that He promised in that blessed portion of His word; and,

if any one who may be reading this letter is weighed down with care and anxiety, just let God speak to you through His word. Satan will probably tempt you to doubt, and suggest to your mind that these words were spoken to some of the old patriarchs or prophets; but he can be silenced by a promise in 2 Cor. 1, 19-20 (read new version). Let me say that the reading of those two passages of scripture were like reassurances from my Heavenly Father on a renewing of His covenant.

Monday morning, August 28th, I bade farewell to my dear mother, sisters, brothers, relatives and friends, took a farewell glance at all that was familiar around the dear old home, and as we passed along many were standing at the roadside to say "Farewell." I left Morrisburg on Tuesday morning, and remained with Miss Muir in Montreal until Thursday, when I left for New York, where I arrived early on Friday morning, engaged a cab and was driven to the Astor House. I soon found my way to the Mission Rooms, where I met and was introduced to some of the missionaries, whom I have since learned to love as sisters and brothers in the Lord.

September 2nd, we left New York on the s.s. *Anchoria*. Our party consisted of Rev. Mr. Cross and wife, Mr. Douglas, M.D., Rev. Mr. Denchfield and wife, for Rangoon, Burmah; Rev. Mr. Denchfield will be pastor of the English Baptist church. Mr. Shay Oo, a Karen, who has been studying in the United States for ten years, is returning home, and will attend the theological seminary at Rangoon two years, after which he will preach (D.V.) among his own people; Rev. Mr. Case and Mrs. Eveleth, who is returning to her husband, go to Toongoo, Burmah; Miss Burns is going to Maulmain to teach in the Eurasian school. These are all on their way now, with four more who joined them from Nova Scotia, belonging to the American Board. They left Liverpool on the 27th of September. Then there are going to India: Rev. Mr. and Mrs. Chute, formerly of Strathroy, Ont., for Secunderabad, and Mr. and Mrs. Rayl for Ongole.

While in Liverpool we met Rev. J. Bennett Anderson and Rev. Mr. Carey, formerly of St. Johns, New Brunswick. Since we came to London we have heard some of the celebrated preachers, visited some of the places of interest, and have seen some of the "sights." A week ago Sunday we heard Rev. C. H. Spurgeon preach from Dan. ix., 24. His topic was, "The work of the Messiah."

M. J. FRITH.

21 Queen's Square, London,

October 2nd, 1882.

## A Visit to Ongole.

The readers of the LINK are probably aware that a number of us went to Udayagiri Hill about the end of June. After a pleasant rest of seven weeks we turned our faces homeward once more. The weather had been disastrously dry during July and most of August, but our progress from Udayagiri to Coacanada seemed to be attended by a succession of drenching rains. We were not much inconvenienced by them, and even if we had been, we could not have failed to thank God for refreshing the thirsty land.

We were at Ramapatam on Saturday, the 26th August, and had the pleasure of seeing not only Mr. and Mrs. Boggs, by whom we had been entertained when on our way to the Hill, but also Mrs. Burditt of Nellore, whom some of us had not seen previously.

We saw also Lukshmi and Papulama, whose story is told in Dr. Clough's book, "From Darkness to Light." They have a year-old baby called Seetama, after Lukshmi-

ah's mother, I suppose. It is said that comparisons are odious, but for all that I cannot refrain from telling my lady readers that Papulama is pretty, and seems to be far brighter than her husband. I believe they know nothing about the book. They might become proud if they found themselves the heroes of a story.

On Saturday evening we left Ramapatam, and reached Kattapatam, some miles from Ongole, on Sunday morning. A horse was waiting for Bro. Timpany and a bullock-coach for the rest of us. The horse went faster than the coach, but we arrived just in time for the sermon, which was preached by Bro. Timpany on the text, "Christ in you the hope of glory." It was pleasant to see such a large congregation listening so attentively to the preacher's words.

On Monday morning Brethren Maplesden and Thompson and I paid a visit to Prayer-meeting Hill. When I was at Ongole two years ago, I failed to visit the spot made sacred by the little prayer-meeting held there in 1853. On the occasion of my visit the sun was rather bright, so we kept our sun hats on and held our umbrellas over our heads as we sang the old missionary hymn, "From Greenland's icy mountains," and then united in prayer as each one led in turn. It was a blessed little meeting. While we were singing the hymn I was looking over Ongole and the country round about, and as I thought of what God has done, and what He is going to do among the Telugus, my heart burned within me. In our prayers our desires went out to God for the whole nation. Before long the Telugus will be a Christian people.

Returning from Prayer-meeting Hill, I looked at some new dormitories that are being built for the accommodation of the girls in the boarding-school. Afterwards I had a look at the girls in their classes. The chapel is used as their school-house. There are about *one hundred* girls in the boarding department, and, beside these, there are twenty-five day scholars. I think there are five teachers, only one of whom is a heathen. At the last examinations this school secured a government grant of five hundred rupees (Rs. £500). It was a great pleasure to see such a school. Some day we hope to attain to such things in our mission, and that day is not far distant. Whether it is to come soon or late depends largely on the liberality or covetousness of the thousands of Baptists in Canada. For months past we have been hampered in our work through lack of money.

We had a very pleasant visit at Ongole, and left again on Monday evening. We reached Cocanada on Saturday last, the 2nd September. It was near midnight when we arrived at the Mission House. We found all well. To-morrow we intend to have a meeting at Samulcotta to decide various questions in regard to the Theological School, which we hope to see begun on the 1st of next month.

Cocanada, 5th Sept., 1882.

JOHN CRAIG.

## OUR INDIAN STATIONS.

### Tuni Items.

Last week we visited Tuni. We had been promising ourselves the pleasure of a visit for some time, but our building operations had hindered us till now. A whole night in a bullock coach; a day in a traveller's bungalow, and a few hours of the second night landed us at our destination. The compound of two and one-half acres is clean. A stone wall encloses it on three sides. There is a good

well on the premises, with plenty of water in it. The present dwelling-house, which is to be the chapel when the Mission House proper has been built, is a marvel of cheapness, and will answer its future purpose admirably. Some of the outhouses are good, while others of them are only temporary.

I preached to the small church and congregation on Sunday and examined the school on Monday. The church is small but the members are earnest, active and hopeful. They are confident of final victory. I was much pleased with the spirit of the workers—and there is now a respectable staff of them. I do not know that we shall see marvels in Tuni soon, but I believe we shall see a steady enduring work.

Charles, the school teacher, is tolerably well educated, and a good teacher. So far as I examined them the children under his charge did exceedingly well; he wants to preach, and I hope he may have the opportunity soon.

In conversations with the itinerating preachers, I learned that the state of things among the villages is encouraging. Individuals are coming here and there, breaks in large families, which is always a hopeful feature, for the other members of these families are almost sure to follow. There is also a general spirit of enquiry abroad. There are many professing to believe, many promising to believe and some asking to be received.

We went to the fair in the town Sunday morning, when Charles and Abel preached. Both addresses were earnest presentations of the folly of idolatry and the blessedness of forgiveness through Jesus Christ. The people listened respectfully and well. There used to be a good deal of opposition here, but that is all gone now.

I was charmed with the spirit of the Mission in Tuni; quiet, earnest, but confident, the people in Tuni believe in hard work—and hard work, long continued, will tell—even against the strongholds of Satan. Pray for the mission and the missionaries—for the preachers and the Christians. It was a hard field, virgin soil, the very foundation had to be laid, there was nothing to begin upon. It takes these jungle people a long time to understand what we mean, then often a longer time to determine what to do. The Divine Spirit we know is Omnipotent, but still works through the nature He has given—and oh, how it is distorted by sin.

We left for home Monday night, and in spite of the usual adventures, reached our destination safely Wednesday morning. We have now had a glance at the whole field. It is white to the harvest. There are blessed opportunities, and blessed rewards here for vigorous and faithful labor. Give us and our work a larger place in your hearts and your pockets. More of your prayers and more of your money, and Jesus Christ and the Father will be honored in the work done.

JOHN MCLAURIN.

Samulcotta, Aug. 26th, 1882.

### A TELUGU CHRISTIAN WEDDING

*Dear Link*.—The first year we spent at Tuni, that last year of famine, you remember, when all about us poor people were suffering from want and starvation among the number of those who sought relief at our door were two little girls, aged respectively about eleven and eight years. Clothed with a few rags, altogether looking miserably poor, without father or mother, alone in the world, they appealed very strongly to our sympathies. It had been their custom to beg during the day, and at night to seek shelter with a kind hearted poor woman among the Malas, who allowed them a corner in her mud hut. At that time we were living in one room,

and had no extra accommodation for any one; neither were there funds in hand for school purposes. But the probable future of these girls was fearful to think of, so it was determined to take them on trial. "If it should seem best to keep them I will write to our Canadian sisters and ask them to assume their support," said I. They were soon made happy by good clothing and a portion of rice and curry. Their wants were few and simple—two good meals daily of curry and rice, which they cooked for themselves out of doors—a mat in a corner of the little room used for a school, at night, and they were happy. Their names were Maluxshini and Papama (sin). This latter name I did not like, and as the little one was a merry little thing, we called her "Hope" or "Hopia," as the Telugus say.

A year or so before the above took place, a few dear little girls connected with the Sabbath School at Wolfville, Nova Scotia, formed themselves into a Mission Band, and by a yearly sale of fancy and useful articles made by themselves, raised a sum of money which they sent me. With the consent of the 'Band' this money was taken for the support of the girls while they were being educated, and has been thus far more than sufficient for their wants, so that there has been no need of aid from any other quarter.

On the first day of the year 1882 a baptism took place here, and Maluxshini was then "buried with Christ by baptism." She had been on probation for six months, and I believe has tried to live as a Christian should.

I have related the above facts, because about a month ago a wedding took place here, and I thought some of you might like to hear something about it.

We wished to keep Maluxshini with us another year, but she has gone to help brighten the home of one who is engaged in the Lord's work at Akidu. Benjamin, one of Mr. Craig's preachers, asked her in marriage, and, after the usual preliminaries, the 19th of July was set as the happy day.

Among the upper classes of Hindus it is the custom to make their weddings occasions of great joy and of *rainbow expense*. They will at such times rush into debt on an enormous scale, which hampers them for the rest of life. Should we venture to tell them the folly of such a course, "It is the custom," is with them a sufficient answer. Those who, though respectable, are to labor to obtain such credit, will for months go about soliciting contributions for the important occasion. The outcasts or malas often have no ceremony beyond a small feast for the neighbors, and many dispense even with that.

The Christians, of course, are married by a religious ceremony somewhat similar to that customary at home, and are allowed a small feast besides. It is the custom for the bridegroom to provide the feast, which on this occasion consisted of coffee and oppos—a pancake made of rice flour and cocoanut milk—in the morning, and a dinner of curry and rice, with cakes and fruit. The Christians have so few holidays we encourage them to make as much as possible of these joyful occasions, so the school was given a holiday. The bride is as anxious to be well dressed and appear pretty as are those in similar circumstances among more civilized people. The usual saffron anointing was omitted, but for *sunthoshum* (joy), first the *pendli komaruudu* and *pendli komartike* (bridegroom and bride, literally, wedding son and wedding daughter) had their faces and necks daubed with a mixture of sandalwood powder and water—then all the wedding guests came in for their turn. To be well dressed among Hindus consists in being as far as possible covered with jewellery. If these people have any

money they put it into jewellery, but for a wedding it is a common custom to borrow or hire jewels.

Our bride's toca was of muslin, with a border of gold thread one end of which was carried over the head as is customary in a public assembly. Maluxshini was sensible enough to wear only a very small nose jewel and one pair of earrings. The remainder of her adornment consisted of a handsome necklace of gold and pearls, presented by the bridegroom, also finger and toe-rings of silver, another necklace and silver bracelets borrowed from a friend. The bridegroom was quite elegant in cambric jacket and fine muslin garments, one piece of the muslin being artistically arranged over the shoulder and falling behind. He had trimmed up the chapel and entrance very prettily with plantain and cocoanut boughs and flowers, showing excellent taste in the arrangement. At 9.30 a.m. all gathered in the chapel, a hymn was sung, a short address on the duties and responsibilities of married life given, and then the ceremony was performed. Instead of a wedding ring the bridegroom tied the *tali botu*, or marriage badge, a circular piece of gold, around the bride's neck by a string—and with prayer and the singing of another hymn the ceremony was ended.

The following Monday evening the newly-married couple bade us farewell, and with many good wishes, hopes and prayers for their future usefulness and happiness, we saw them depart on their long journey of more than 100 miles. We have since heard of their safe arrival at Akidu, where they are at work. May their work be greatly blessed in that field.

M. A. CURRIE.

Tuni, August 18th, 1882.

#### BIBLE WORK

*From the Report of the Corresponding Secretary of the Ontario Women's Society.*

Mrs. Currie reports from Tuni: "You will want information concerning our Bible Women for the annual meeting. During the past year *Hannah* has been at work at Durmasargurum. It is now nearly a year since she was called here on the occasion of the severe illness of her only child, who was attending our school. Her work was interrupted about two months. From time to time she has sent me reports, a specimen of which is here given.

"The help of God is desired." To my greatly beloved mistress in the Lord, your sister Hannah, with many grateful salaams writes as follows: "By the favor of the Lord we are very well. We trust in the Lord that you are also prospering. Madam, this region is enveloped in darkness; nevertheless, I believe that the Lord, by His favor, can cause the light to shine (even here). The villages which I have visited during the month are Boddipalli, etc. In these twelve villages I have many times made known to them concerning our Lord and His Son. If it is our Father's will He can make many to become His children. Our affectionate salaams to Master and Mistress."

In her last letter, written in July, she mentioned that she was poorly and unable to work as usual. The little Bible training class was continued until within three weeks of my leaving the station in September. The preachers' wives resident here continued their tri-weekly visits to neighboring villages until near the end of the year, when sickness prevented both Jane and Susannah from further effort in that direction. The latter is now ill at Cocanada, and I fear she will not be

able to resume this work at all, while Jane's family cares have so increased as thus far to leave her no time for other than home duties. It is very much to be regretted that we have no Bible woman for Tuni. This want will, I hope, be met before the end of the year, though how does not now appear.

### Akidu.

(From the Report of the Corresponding Secretary of the Ontario Women's Society.)

Mr. Craig writes:—Our schools in the villages were closed for vacation at the end of June. During July and August the people are all busy transplanting rice. For a few months past we have had 17 schools, with an attendance of about 150 boys and 64 girls. Other villages are badly in need of schools, so that I am asking \$300 for my village schools this year. In Gunnanapudy there are as many girls as boys in the school. In March, Peter baptized a number of people there, among them being his own little girl Elizabeth and another girl called Amelia, whose parents are members of the church. While we are laboring for the heathen, it is a comfort to see the children of our Christians putting their trust in Christ early in life. I have heard Peter while preaching tell with great satisfaction that his little girl knew nothing about idols, but that she knew a good deal about the Bible. A few months ago, one of the teachers, Reuben, lost his wife. Her name was Martha. She was educated in the boarding-school at Cocanada, and is, I believe, the first of the girls to go home to heaven.

You ask me to tell about my talk with the heathen. When my dear wife was so ill at Cocanada, I felt it would be terrible to go back to Akidu alone, if she should be taken. I feared that the heathen would scoff. Although I did not return alone, I was very soon left alone, as you know. My sorrow was used as a weapon against me only once. While I was preaching on one occasion, some months after Mrs. Craig's death, a man said, "If you are a servant of the true God, why did He take away your wife and leave you here alone?" I told him that God knew what was best for me, and that, moreover, while the event had caused me deep sorrow, I knew it had brought unspeakable joy to my wife. Whether the man was satisfied or not I do not know. The question was a most painful one to me. Sorrow is too sacred a thing to be dragged into a public discussion.

\* \* \* A few months ago I was preaching on one occasion in the Bazaar at Akidu. An old Brahmin came up and made some remark about my salary, asking how much I received or some such question. When I told him I had not come to India for the sake of a salary, he could not believe it.

Once two Shudras, farmers, came to the house; it was Sunday evening, Peter was visiting me, and we were just going to start for the village to preach, but I thought a quiet talk with these two men might do more good, so I had two mats laid down on the veranda, one for the Shudras and the other for Peter. I sat on a chair. Peter talked to them for a long time. He was talking about caste and about the pride of men in seeking for honor from one another, when one of our visitors said, "The only true honor is that which comes from God." You cannot conceive how refreshing a remark like that is when it comes from the mouth of a heathen. Sometimes when we are preaching of Christ a man will say, "Yes, it is true, there is only one God, who made all things and He alone can save us. We believe just what

you do, only you say 'Christ,' and we say 'Krishna.' Then I reply, "The name is of very little consequence. Let us see what kind of a person Jesus Christ was when He was in the world, and then let us see how Krishna behaved when he was in the world. Jesus Christ never sinned. From the day of His birth till the day of His death He never committed one single sin. He was always doing good. He gave sight to the blind; He opened the ears of the deaf; He made the lame to walk; He raised the dead; He cleansed the lepers, and He did many other good kind deeds. What do your books say about Krishna? According to what is written in them he was a liar, a thief, a murderer, an adulterer. Can such a sinner as he was save sinners? Can one blind man show another blind man the way? So Krishna can save no one, but all who worship such a god are sure to become like him and do the same sins that he did, while those who worship Jesus Christ learn to hate sin and strive to conquer it, because Jesus Christ did no sin." As a rule, when we speak to the lower classes, such as the Malas, their first answer is, "What do we know about God?" Sometimes they are glad to learn, generally they are indifferent.

At our Association meeting last January, I asked our people on the Akidu field how many converts they were going to pray for and expect during this year. I suggested 500. During the first half of the year we have baptized over a 100, but we look for many more. The last few months of the year are part of our touring season, and many may come out then. I would like our sisters to pray for this, that we may have a grand harvest during October, November and December.

### Chicacole.

Miss Hammond has returned to Chicacole very much improved in health by her visit to the hill country. Her welcome home was as cheery as that she extended to Brother Hutchinson and his family on their arrival upon the field.

Three youths have been sent from the Chicacole School to the new Seminary at Samulcotta, and others will probably follow. These are to become the future teachers and preachers upon the mission field, and are therefore special objects of interest, sympathy and prayer.

### Bobbili.

On the last day of September, Bessie Churchill, the only surviving child of Brother and Sister Churchill at Bobbili met with a severe accident by the upsetting of a caldron of boiling milk, whereby she was so badly scalded that it was necessary to remove her to Chicacole for medical assistance. This additional trial to which our missionaries have been subjected will elicit the deepest sympathy of the whole Baptist people of these provinces.

## THE WORK AT HOME.

### Ontario and Quebec.

WOMEN'S BOARD OF ONT.—The names of Mrs. Evans, Toronto; Mrs. J. C. Yule, Ingersoll; and Mrs. J. Dryden, Brooklin, were inadvertently omitted from the list of members of the Board published last month.

THE EXCHANGE DRAWER.—Mrs. McLaurin of Samulcotta, India, has contributed a paper for Bands which

we joyfully add to our collection this month. Its title is *Two Telugu Girls*. Another valuable addition is *Our Part of the Work*, by Miss Jennie McArthur, read at the annual meeting in Montreal.

THE NEXT ANNUAL MEETING of the Ontario Women's Society will (D.V.) be held in Toronto, early in October, 1883.

SECOND MARKHAM CHURCH, ONT.—The women of this church and congregation met on the 12th Oct. to organize a Mission Circle. Mrs. Joseph Rattcliff was appointed President, Mrs. Andrew Henderson Treasurer, and Miss M. E. Baker Secretary. The Circle begins with a membership of twenty-one and good prospects of an increase. The fees are to be paid quarterly.—M. E. B.

BEVERLY, Ont.—Mrs. B. Shaver reports the formation of a Mission Band, of which her S. S. Class composed the nucleus. At the second meeting the membership was thirteen, some of the dear little girls bringing 5 cts. and all the others 2 cts. each.

PORT HOPE, ONT.—It is now nearly a year since our Mission Band was formed; we have had twelve meetings during the year, one of which was held publicly. At our regular meetings the average attendance has been fifty. We have collected during the year \$42.74; \$10.00 of this amount was collected at our public meeting. In April we sent \$15.51 to the Treasurer of the Central Board, Toronto, the remainder, \$27.23, we sent to Mr. T. D. Craig for the Samulotta seminary. We are thankful that we have been enabled to accomplish so much, and trust that the ensuing year will be as successful.  
ANNIE CHISHOLM, Secretary

### Maritime Provinces.

FAREWELL MISSIONARY SERVICE.—On Thursday evening, Oct. 26th, a very interesting service was held in the Leinster Street Church, Saint John, under the auspices of the Foreign Mission Board, in connection with the public designation of the Rev. I. Chipman Archibald to the work of a Foreign Missionary. Shortly after ten o'clock he was accompanied to the Intercolonial Railway Station, where he took the train for point Lévis, to catch the steamer *Dominion* for Liverpool; whence he proceeds without delay to his future field at Bobbitt.

Bro. Archibald's extensive acquaintance in Nova Scotia, especially in connection with the day and Sabbath Schools, and his useful, methodical work when associated in these departments of labor, will insure for him and our Foreign Mission cause an additional interest. His deep earnestness, his active piety, and ardent love for the Master at home, will give him a power for good abroad. The general feeling is that the Board made a wise choice.  
*Christian Messenger.*

### Woman's Work for Women.

BY MRS. E. G. LOUGHRIDGE.

"PREACH the Gospel to every creature," was our Lord's very explicit command to His Church; and, in obedience to this word, missionaries go everywhere preaching the truth. We may not neglect any class without disobeying this command, at least without failing to fulfil it in entiretness.

Zenanas, properly speaking, are the women's apartments in Mohammedan houses; and perhaps no women in India are forbidden to appear in public except those of the Mohammedans, and the ancient military caste of the Hindoos. The wives and daughters of Brahmins, merchants, and higher castes of Sudras go and come freely in public. But, while this is true, women and girls of such classes will no more mingle with a mixed crowd of people in the streets, unless escorted by their husbands, fathers, or brothers, than cultivated ladies do in Boston or any other civilized country. Hence it is that, unless a preacher chance to speak in the street sufficiently near to enable those women to listen from their own doors or windows, they seldom hear more than a few words that may happen to catch the ear when passing a company where a preacher may be speaking in the street, or as they may stop for a few minutes on the outskirts of a street congregation.

It is as true in India as in any country that women wield a very powerful influence over society. Though held in ignorance and as inferior to men, yet men consult their wives, and particularly their mothers, freely on family matters, and to a large extent are controlled by them. Women are the repositories of the superstitions of the country, and perhaps few intelligent missionaries would dispute the perfect truthfulness of the following statement in the census report of Madras presidency for 1871: "There can be no reasonable doubt that the religious festivals and fairs of the country are maintained mainly through the influence of Hindoo women. Their ordinary life is dull and cheerless, and the pilgrimage is looked forward to for months as the only relief from the routine of home duties.

Now, while we have few zenanas, properly speaking, here, there are whole streets full of houses where live women and girls of respectable classes,—nice-looking, neatly dressed, polite women, many of them in very comfortable life, some of them wealthy, who spend their lives in household cares, and their leisure hours in idle gossip and tattle for want of other means of occupying their minds. These women are perishing for the Bread of Life. Many of them do not know it. Not only so, but they hold their children's, and to a large extent their husband's destiny in their hands. They seldom hear more than a word or two of the Gospel at a time, as just stated. They cannot read, hence books are of no avail. Nor can men gain access to them at home. But there are very few of these houses where a woman could not gain an entrance after one or two friendly calls at the door, if not at once. And here lies woman's work for women. Twenty thousand people live within easy reach of us, and a dozen women could find all that heads hands and hearts could do. We trust that at least two can be found ready to come to us at once.

*Hanamaconda, India.*

ALL things invite to action. What we give, we must give directly; and what we do, we must do at once. We have great aims—aims worth living and dying for—that the wilderness may rejoice and blossom as the rose, that slaves may drop their shackles, that nations may change their gods, that Christ may finish his triumphs over all the powers (human and satanic) which through the night of ages have insulted the majesty of God and prolonged the misery of man. These are our aims—aims vast as the joy of Jesus; and our prospects, to borrow the well-worn words of our Judson, are "bright as the promises of God."—*Rev. Dr. Starnjord.*



## Sister Belle's Corner.

(For the Little Folks who read this Paper.)

DEAR BOYS AND GIRLS.—Printers makes mistakes sometimes like other people, so if you use the little hymn I copied for you in October, please sing the last two lines this way:—

And hear His words of praise so sweet  
"Well done, my little child."

Some of our Mission Bands admit very little folks as members, and I have found two short recitations for them to learn.

There are many little children,  
Away across the sea,  
Who do not know that Jesus  
Once died for them and me

What can I do to help them? —  
I'll show you in a minute,  
For when they pass the plate around  
My pennies will go in it.

And another little member can learn this verse.

The love of Jesus prompts us  
Our mites to earn and give,  
To send the blessed Bible  
Where heathen children live.  
That those who worship idols  
May learn the better way;  
May know and love the Saviour  
And serve him every day.

A dear friend of missions has written the following questions and answers for her Mission Band, to be used when the collection is taken up.

1. Whom does God love? "God loveth a cheerful giver."
2. What words of the Lord Jesus does Paul tell us to remember? "It is more blessed to give than to receive."
3. How have we received, and how shall we give? "Freely ye have received, freely give."
4. From whom do all our good gifts come? "All things come of Thee, of Thine own have we given Thee."
5. How much did Jacob give? "Of all that Thon shalt give me, I will surely give the tenth unto Thee."
6. What did David say about giving? "Neither will I offer burnt-offerings unto the Lord my God of that which doth cost me nothing."
7. What example of giving did Jesus show us? "Though He was rich yet for your sakes He became poor that ye through His poverty might be rich."
8. What was Paul's rule for giving? "Upon the first day of the week let every one of you lay by him in store, as God prospered him."
9. What last words of the Lord Jesus teach us to help the heathen? "Go ye into all the world, and preach the gospel to every creature."

All cannot go themselves to be missionaries as many as would wish to, but if we cannot go, our pennies can help to send some body else.

SISTER BELLE.

480 Lewis Street, Ottawa.

Rev. J. Craig sends the following clipping from an Indian paper of recent date:—

WIDOWS IN INDIA.—Some interesting facts are gradu-

ally coming out of the bureau at Simly where the figures of the census are under distillation. For example how many widows are there in India?—does the reader suppose. This is a question that may be put to unsuspecting victims with the certainty that they will make an absurdly wrong guess. There are no less than 21 millions of that interesting variety of the genus *homo*, up and down the area over which Mr. Plowden's eagle glance extends. Considering the mischief which one widow may sometimes do at home—with the immense advantages her experience gives her as compared with the helpless spinster—it is fearful to think of the bachelor-destroying power represented by the tremendous figures just quoted. Or it would be, if in sober earnest, it were not more fearful to think of the wasted lives and widespread unhappiness which the infamous folly of the Hindoo system in regard to widows has engendered. Of course the great majority of the widows must be innocent virgin victims of the barbarous child marriage system. There are native religious reformers trying to do their best to eradicate this wretched custom, but unfortunately it is only by a very few European philanthropists in the country that their efforts are efficiently seconded. Most of the force that might be available for the intelligent reform of native superstitions is spent idly in a futile front attack on the impenetrable fortress of their religions.

## THE EXCHANGE DRAWER.

The following manuscript papers have been kindly placed at our disposal for the use of the Circles. All who wish to avail themselves of these helps to Circle meetings can do so by sending a postal card to Mrs. M. Freeland, P. O. Box 8, Yorkville, naming the paper requested, which must be promptly returned.

"Reasons why we should make the monthly meetings interesting, with some hints as to the best means of doing so," Mrs. H. J. Rose; "Why we work," Mrs. J. J. Baker; "A day in Cocanada Mission House," Mrs. McLaurin; "Woman's work in Missions," Mrs. A. V. Timpany; "The condition of women in India," the late Mrs. J. Coult; "Sketch of the W. M. A. Societies of the Lower Provinces," Mrs. W. H. Forter; "Our Sisters in India," Mrs. Armstrong; "Christian Activity," Miss J. M. Lloyd; "He shall have dominion from sea to sea," A Member of the Winnipeg Circle; "China and her Missions," Mrs. H. K. Gaffney; "Dawn of Day in the South Seas," Mrs. C. Alloway; "Missionary Colonization, as Illustrated by the Hermaunberg Mission," Miss Muir; "Our Part of the Work," Miss J. McArthur.

For Mission Bands, "The Telugos and their Country," Katie McLaurin; "A Missionary Colloquy," Mrs. Fitch. "Two Telugu Girls," Mrs. J. McLaurin.

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

Receipts from October 24th to Nov. 30th, 1882.

Jarvis Street, M. C., \$8.25; Peterboro, M. C., \$17.40; Cheltenham, \$5; Ailsa Craig, \$7; Aylmer, \$8; A Friend, \$5; A Little Girl, \$1; Mrs. Cooper, Kelso, Scotland, \$1; Miss Mary J. Steele, \$1.75; A Little Child, 10c.; Total, \$54.50.  
JESSIE M. LLOYD, Treasurer.

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