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Canadian Missionary Link.

CANADA.

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

INDIA.

VOL. VII., No. 7.] "The Gentiles shall come to thy light, and kings to the brightness of thy rising."—Is. lx. 3. [MAR., 1885]

A Prayer.

Jesus, draw this heart of mine,
Daily, hourly, nearer Thine,
Looking, longing, thus I'll seek Thee,
And in seeking, hope to meet Thee;
Meeting Thee, rejoice at last,
And, rejoicing, hold Thee fast,
Till beyond the grave I see,
Thee in Heaven—Heaven in Thee.

—Selected.

FALLEN ON THE FIELD.

Startling and sad was the message flashed from India to Canada on Friday the 20th of February, "*Timpany died yesterday*," and repeated by the Secretary of the Foreign Mission Board till many hearts that day were bowed beneath the bitter stroke of sudden bereavement. To the children patiently waiting and longing for the return of their loved parents, after one more year of absence—to the aged parents—to the many relatives the blow must have been severe indeed. May God who is a very present help in time of trouble, strengthen these loving hearts to bear their heavy sorrow.

To the home workers for our Foreign Mission the information has come with almost stunning effect. Were it not for the knowledge that the Lord God Omnipotent ruler and the promise of Jesus, the Unchangeable One, "Lo, I am with you always," we might well hang down our heads in despair and cry, What can we do without our energetic, self-sacrificing, hard-working, ever-faithful A. V. Timpany?

To his call to the work and persistent determination to preach the gospel in the regions beyond to those who otherwise would never have heard of a Saviour's love, the Foreign Missionary Society of Ontario and Quebec owes its existence. And when, after nine years of service in India, he returned, feeble, faded and worn to regain health and strength, the women of our churches will long remember with what indomitable perseverance he planned, worked for and urged, the organization of the Women's Foreign Missionary Societies, and the establishment of this little monthly paper.

No particulars of his call to depart and be with Christ can reach Canada for many weeks, but we cannot help fearing that the burden and strain of double work proved too much for his enfeebled body, so that the Master, who doeth all things well, in loving kindness called His tired servant home to rest from his labours and enter into the joy of his Lord. Breathing more of the spirit of the Apostle Paul than any man we ever met, it may truly be said of him, "He hath fought a good fight, he hath kept the faith: henceforth there is laid up for him a crown of righteousness which the Lord, the righteous judge, shall give him at that day."

From many a Christian home, from many a praying circle, from many a pulpit in our land has the cry gone up to our Father in Heaven to sustain and comfort the widow in her desolation, to fold her close to His loving bosom, to place underneath and round about her the Everlasting Arms. The children also are commended to the care of the Father of the fatherless.

"The memory of the just is blessed." Many both in India and Canada will ever thank God that A. V. Timpany lived and worked and taught others to work for Jesus.

A standard bearer has fallen! The banner of the Lord must not be left to trail in the dust. Who will take the vacant place?

A Strange but true Story.

BY MRS. H. GRATTAN GUINNESS.

A wealthy farmer, who cultivated some thousands of acres, had, by his benevolence, endeared himself greatly to his large staff of laborers. He had occasion to leave the country in which his property was situated, for some years, but before doing so, he gave his people clearly to understand that he wished the whole of the cultivated land to be kept in hand, and all the unreclaimed moor and marsh lands to be enclosed and drained and brought into cultivation; that even the hills were to be terraced, and the poor mountain pastures manured, so that no single corner of the estate should remain neglected and barren. Ample resources were left for the execution of these works, and there were sufficient hands to have accomplished the whole within the first few years of the proprietor's absence.

He was detained in the country to which he had been called very many years. Those whom he left children were men and women when he came back, and so the number of his tenantry and laborers were vastly multiplied. Was the task he had given them to do, accomplished? Alas! no! Bog and moor and mountain waste were only wilder and more desolate than ever. Fine, rich virgin soil by thousands of acres was bearing only briars and thistles. Meadow after meadow was utterly barren for want of culture. Nay, by far the larger part of the farm seemed never to have been visited by his servants.

Had they been idle? Some had. But large numbers had been industrious enough. They had expended a vast amount of labor, and skilled labor, too, but they had bestowed it all on the park immediately around the house. This had been cultivated to such a pitch of perfection that the workmen had scores of times quarrelled with each other because the operations of one interfered with those of his neighbor.

And a vast amount of labor had been lost in sowing the very same patch, for instance, with corn fifty times

over in one season, so that the seed never had time to germinate and grow and bear fruit; in caring for the forest trees, as if they had been tender saplings; in manuring soil already too fat, and watering pastures already too wet.

The farmer was positively astonished at the misplaced ingenuity, with which labor and seed and manure, skill and time and strength, had been wasted for *no result*. The very same amount of toil and capital, *expended according to his directions*, would have brought the whole demesne into culture, and yielded a noble revenue. But season after season had rolled away in sad succession, leaving those unbounded acres of various but all *reclaimable* soils barren and useless; and as to the park, it would have been far more productive and perfect had it been relieved of the extraordinary and unaccountable amount of energy expended on it.

Why did these laborers act so absurdly? Did they wish to labor in vain? On the contrary, they were forever craving fruit, coveting good crops, longing for great results.

Did they not wish to carry out the farmer's views about his property? Well! they seemed to have that desire, for they were always reading the directions he wrote, and said continually to each other, "You know we have to bring the *whole property into order*." But they did not do it. Some few tried, and ploughed up a little plot here and there, and sowed corn and other crops. Perhaps these failed, and so the rest got discouraged? Oh no! they saw that the yield was magnificent; far richer in proportion than they got themselves. They clearly perceived that, but yet they failed to follow a good example. Nay, when the labors of a few in some distant valley had resulted in a crop they were all unable to gather in by themselves, the others would not even go and help them to bring home the sheaves! They preferred watching for weeds among the roses in the overcrowded garden, and counting the blades of grass in the park, and leaves on the trees.

Then they were fools surely, not wise men? Traitors, not true servants to their Lord?

Ah! I can't tell! You must ask Him that! I only know their Master said, "Go ye into *all the world* and preach the Gospel to *every creature*," and that more than 1800 years afterwards they had *not even mentioned that there was a Gospel, to one half of the world*.

The Prayer of a Hindu Widow.

1884 was the Jubilee year of the SOCIETY FOR PROMOTING FEMALE EDUCATION IN THE EAST, the first founded in England, and probably in the world, with the special object of evangelizing by female agency the downtrodden and miserable women of heathendom, and especially of Japan, China, India, and Syria. The society was founded in 1834 in consequence of a warm appeal made on behalf of our Eastern sisters by an American Missionary, then recruiting his health in England, the Rev. David Abel. It has been the forerunner of many similar associations for taking the Gospel into the Zenanas and harems, where the ladies of those lands undergo life-long imprisonment, where millions languish out an existence which might move the hardest heart to pity.

Utter vacuity either benumbs or almost maddens the mental faculties of the Zenana lady. The benumbing process is the commoner, perhaps. Eating and drinking, dressing and smoking, comparing jewels, discussing

trifles; and beyond this, nothing to do, nothing to see, nothing to hear, nothing to learn, nothing to think of, nothing to hope for, nowhere to go, no one to expect from the world without; four walls with divans round them; no books, no music, no pictures, no ornaments; a court, with a fountain plashing monotonously, the only place in which "to smell the air," the envy, hatred, jealousy, and all uncharitableness arising from the institution of polygamy, which poison even the sweet springs of motherly and wifely love; the tears of them that are oppressed and have no comforter, for on the side of their oppressors there is power and immemorial custom; what can the common result be, but a deadening of the intellect, a hardening of the heart, and a general dull insensibility to a pitiless irremediable fate?

And yet perhaps the other alternative—madness—occurs more frequently than we suppose. Words like some which we shall presently quote may have gone up to heaven in ten thousand instances for one in which their sob has reached a sympathizing human ear. This is the sole ray of light which breaks the horror of such darkness. A Divine ear has heard! The Divine grace is omnipotent! We may one day find that many of those "who shall come from the East and from the West, from the North and from the South, and sit down with Abraham, Isaac, and Jacob in the kingdom of God" have been gathered out of such tombs of the living as that rich native residence at *Calcutta*, where the following prayer was lately penned; the outpouring of her complaint by an afflicted one, overwhelmed from childhood with the bitter sorrow and degradation of Hindu widowhood, who, through exceptional circumstances, has been taught to write, but not, as yet, to know the only Saviour!—

"O Lord," she says, "hear my prayer! No one has turned an eye on the oppression that we poor women suffer, though with weeping and crying and desire we have turned to all sides, hoping that some would save us. No one has lifted up his eyelids to look upon us, or inquire into our case. We have searched above and below, but Thou art the only one who will hear our complaint; Thou knowest our impotence, our degradation, our dishonor.

"O Lord, inquire into our case! For ages dark ignorance has brooded over our minds and spirits; like a cloud of dust it rises and wraps us around, and we are, like prisoners in an old and mouldering house, choked and buried in the dust of custom, and we have no strength to get out. Bruised and beaten, we are like the dry husks of the sugar-cane when the sweet juice has been extracted. All-knowing God, hear our prayer, forgive our sins, and give us power to escape, that we may see something of Thy world. O Father, when shall we be set free from this jail? For what sin have we been born to live in this prison? From Thy throne of judgment justice flows, but it does not reach us; in this our life-long misery only injustice comes near us. O Thou hearer of my prayer, if we have sinned against Thee, forgive; but we are too ignorant to know what sin is? O great Lord, our name is written with drunkards, with lunatics, with imbeciles, with the very animals; as they are not responsible, we are not. Criminals confined in the jails for life are happier than we, for they know something of Thy world. They were not born in prison, but we have not for one day—no, not even in our dreams, seen Thy world; to us it is nothing but a name; and not having seen the world, we cannot know Thee, its Maker. Those who have seen Thy works may learn to under-

stand Thee, but for us, who are shut in, it is not possible to learn to know Thee. We see only the four walls of the house. Shall we call them the world, or India? We have been born in this jail, have died here, and are dying.

"O Father of the world, hast Thou not created us? Or has, perchance, some other god made us? Dost Thou care only for men? Hast Thou no thought for us women? Why hast Thou created us male and female? O Almighty, hast Thou not power to make us other than we are, that we too might have some share in the comforts of this life? The cry of the oppressed is heard even in this world. Then canst Thou look upon our victim hosts and shut Thy doors of justice? O God Almighty and Unapproachable, think upon Thy mercy, which is like a vast sea, and remember us. O Lord, save us, for we cannot bear our hard lot; many of us have killed ourselves, and we are still killing ourselves. O God of mercy, our prayer to Thee is this, that the curse may be removed from the women of India. Create in the hearts of the men some sympathy, that our lives may no longer be passed in vain longing; that, saved by Thy mercy, we may taste something of the joys of life."

Strength and Income of Foreign Missionary Churches and Societies.

The latest statistics enable us to be certain that the hundred Missionary Societies and Churches of Protestant Christendom—reckoning each which has a separate financial organization, though there may be more than one in each Church—raise every year more than 2½ millions sterling from all sources, or 2,275,000*l.*, in the following proportions:—

Great Britain	1,530,000 <i>l.</i>
America	600,000 <i>l.</i>
Continent of Europe	145,000 <i>l.</i>

These hundred organizations send out 2900 ordained Missionaries, or 3120 altogether, including Medical Missionaries who have a full professional qualification. Including women Missionaries and native preachers, we may accept the following figures as within the truth. They justify us in estimating the strength of the missionary host in the year 1884—a century after the Father of Modern Missions began his praying and preaching and writing for the conversion of the heathen—as 5,000 European and American, and 30,000 Asiatic, African, and Polynesian Missionaries of Christ.—*Christian Age.*

OUR INDIAN STATIONS.

Sad Event at Samulcotta.

Mr. J. I. Bates sends the following extract of a letter from Mrs. McLaurin, dated Cocanada, January, 1885, in which she speaks of Mr. and Mrs. Timpany as being very well:

A sad thing happened yesterday. One of our Seminary pupils, the bright, pretty bride of our best student, fell into the well there (in Samulcotta). This is no small sorrow to us here, for she had endeared herself to us by her lovely spirit and kind, pleasant way with all; but the brunt of the blow falls upon the friends north, who for years have carefully trained and taught her, and who were looking forward to her being one of their most valuable helpers in the work—and they have so few. This is the first death among our students, and a peculiarly sad and mysterious providence it seems. Well it is we do not have to explain or account for these things, but only trust, believing that He "doeth all things well."

Cocanada Free School.

From the Madras Times Dec. 27.

The annual distribution of prizes of this Institution took place on Thursday, the 11th instant, in the School room. As our worthy Collector, Mr. Foster, was absent from the station, Mrs. Foster kindly gave away the prizes. The school-room was tastefully decorated with flags and banners, kindly lent by Captain Lloyd, of the S. S. *Madras*, relieved by floral decorations. The ceremony was well-attended. An attractive programme was observed, and the following report by the Secretary was read:—

The Committee has much pleasure in submitting this their first report on the working of the Cocanada Free School, which embraces a period of 18 months. It would be needless and out of place to revive the question as to the reason why the school was opened; it was made sufficiently public at the time. Suffice it to say that the exclusion of Baptist children from the St. Thomas' School, suggested to the Revd. Mr. Timpany the desirability of opening a strictly non-denominational school, to which children of all creeds and denominations could be sent, without their religious convictions being interfered with. I may add that this school is strictly conducted on these lines. The only obstacle in the way of opening the school earlier than we did, was the difficulty experienced in obtaining a suitable Mistress. Happily this was removed by the arrival of Miss Folsom, who amply met all our requirements. On the 2d July 1883, the school was opened with 11 pupils on the rolls, and, during the period under review, attained the maximum of 28; with an average daily attendance for the year of 22 pupils. The school (as its name implies) is a free one; no fees are charged, but all parents, who, in the opinion of the Committee, can afford to do so, are expected to subscribe. The school supplies a want long felt in this town, by placing within the reach of the poorest the means of providing a sound elementary education for their children. Commodious school-room quarters for Miss Folsom and a peon are provided free of charge. Owing to the generous response to our appeal for assistance, made by the public, we were enabled to furnish the school-room with a good set of desks, benches, maps, books, and other requisites, and before the lapse of a quarter the school was in thorough working order. In April last Mr. Grigg, the Director of Public Instruction, visited the school, expressed himself highly satisfied, and subsequently recommended it for a grant. On the 9th of August last, a salary grant of Rs 25 was sanctioned, with retrospective effect from the commencement of the official year. The school is entirely dependent on public subscriptions and this grant. In August last an Assistant Teacher was engaged, as Miss Folsom found it impossible to give efficient supervision to 5 classes, as well as prepare candidates for examination.

We shall be glad if subscribers and friends visit the school occasionally, and satisfy themselves by personal inspection as to the progress made. A few have inspected the school and recorded very favourable opinions in the *Visitors' book*; such visits tend to encourage the teachers as well as the pupils. The Committee take the opportunity of tendering their warmest thanks to the ladies and gentlemen who have so generously subscribed towards the support of the school. They also desire to record their high appreciation of the valuable services rendered by Miss Folsom, whose untiring zeal and energy in organizing a new school and raising it to its present state of efficiency deserve great commendation.

News from Tuni.

Having recently received several letters from India, it has occurred to me that it might be well to send some extracts from them for insertion in the LINK. K. Charles, formerly of Tuni, but now employed in the Seminary at Samulcotta, writes under date of 9th December, giving some account, among other things, of a tour made by Bro. McLaurin and himself on the Tuni field. The following is a translation of part of his letter:

"Last month Mr. McLaurin and I, having taken with us twelve students, travelled for ten days, he going as far as Nundoor, and I as far as Nursapatam. We preached the gospel in about seventy villages. Among these were many new villages. As master travelled and preached without regarding the cold weather, after returning to Samulcotta he had a severe attack of fever, and suffered very much. By the favor of the Lord he is now better, but very weak. The seminary students worked very hard for our field. In each place (visited) they found no room to lodge. Having visited all the Christian villages, we observed the Lord's supper in Tuni. On that occasion I read to the Church your letter. For that comforting letter we all send our humble thanks. But however many letters you may write, how much better will your coming be! During this journey the mother and wife of Zogie, and a woman from Chinnipalem, were baptised. In January we shall endeavor, if possible, to make another journey with the seminary students."

Bro. McLaurin, in a letter dated 31st December, after describing the same tour, says: "The boys did remarkably well; and Charles was, as far as I saw and heard, always at the head of his band. He certainly did not spare himself. I was much pleased with him, and with his spirit in the campaign. He is doing good work in the school. Indeed I cannot see how we can spare him."

Further particulars are given regarding the work done during the year by the native preachers left on the Tuni field. It appears that some have been much hindered by sickness, and have been able to accomplish but little, while others have worked on without interruption, and are making a good impression. It is some satisfaction to know that the year did not close without additions to the Church, though the number received is small. Judging from the tone and contents of the letters, the prospect for future increase is good. It seems probable that many have accepted the truth who are only waiting for a good opportunity to profess their faith and unite with the Church. The recent tour seems to have been a very encouraging one; though it is greatly to be regretted that it resulted in Bro. McLaurin's case in bringing on an attack of fever. It seems most unfortunate that there should have been any necessity for his going into the jungle at a time of year when fevers are most prevalent, and thus contracting a weakening disease while doing another man's work. These circumstances should give emphasis to the call for a new missionary. An additional man is greatly needed, and unless one is secured soon, it cannot be very long before our force will be seriously weakened, and the growth of the work hindered.

Wolfville, N. S., Feb. 17.

G. F. C.

Bobbill.

MY DEAR LINK,—Do you remember what I write you from time to time, and as the months pass are you becoming better acquainted with people and things at Bob-

bill, or do you read and forget, and think that perhaps I write for my own amusement? My desire in writing is that you may have a more thorough understanding of our work, and be able to offer the intelligent and believing prayer to God, which will cause us to experience much of his presence and blessing.

Sometime ago I think I wrote you of an increased interest in our Bible classes, and now when I see a certain little girl I often say to myself, "A little child shall lead them." She is probably not more than nine-years old, her parents were both heathen, and the father a very hardened one, though both had been subject to Christian influence for years. Months ago I noticed that this little girl watched with very earnest eyes as I taught, and I began to look around the class wondering who would come first. I usually offered prayer at the beginning, or asked one of the two Christian servants to do so. But one day as I went before them, I asked "Who will offer prayer to-day?" A light gleamed in the eyes of this little girl, Connicamah, and she said "I will;" and as she prayed for herself, her parents and for others, I felt that she had taken the first confessed step in the new path.

Time passed, the interest did not decrease, three or four were resting on our hearts, yet none took the final decision and resolved to live for Jesus. At last Mr. Archibald suggested that we propose to the Church to ask God to give us one before the end of the month, which was done, and our request was heard and granted. In the meantime, Connicamah had been talking and praying with her parents in a way that would bring the tears to the eyes of a listener. We said to the mother, all that we thought best, but we felt that the father was safer with his little girl and with God. Connicamah also asked for baptism, but her parents said "Wait," so Susie-only came before the Church, was accepted and baptized. After a time the mother professed conversion, and began to work in a real Christian manner, but she said they would wait longer to see if the father would come. His heart, though softened, was not subdued, and he was not willing that they should put on Christ publicly. But about the time of the Church meeting preceding the first Sunday in Nov., she came and said, "They had waited two months for her husband, but he was not ready to come yet, but that she and Connicamah were ready now to follow the Saviour." They both spoke in our meeting, were baptized the following Sunday, and received into the Church. The father is still outside, but when we visited them socially at their house, and when we had our daily Telugu worship in tent, he would pray if asked. Last Sunday he also prayed in our morning meeting, and we hope that he will yet shake off the toils of the enemy, and become a faithful follower of Jesus.

This year I have been permitted to enjoy a long coveted pleasure, viz., that of being out in tent among the people. We meet with many encouraging and interesting experiences, and I think I never felt thicker darkness than that which we found one sunny morning in the Malay part of the village.

As far as possible Mr. Archibald and the preachers devoted themselves to the men, though I think they rarely talked when no women were present. In like manner some of the rest of our party sought the women particularly, but our audiences were most frequently composed of both sexes. I have seen hundreds and thousands of heathen women, to whom Jesus was an entire stranger, and when I began to speak to them they would say, "We are women, what do we know?" Very often one of my first efforts has been to inspire them with a

little self-respect, and we have had many long, earnest talks, and few really unsatisfactory ones. I would like to see the people coming in now, and there is an overcoming faith; but in the spiritual kingdom are there not what may almost be called natural laws, and is not "first the blade, then the ear, then the full corn in the ear" one of them? Moreover, God has ordained the preaching of his word to be one of the great means of salvation to the people, and how can we expect full grown corn where a seed has never been sown?—Do you know, my friends, that as we went about among the thousands of the people finding only here and there a few who cared to remember that they had ever heard before, our hearts almost grew sick, and we felt nearly overwhelmed by the waves of heathenism, and the cry came up in our hearts "How long, Oh Lord, how long!" Christian men and women of the Maritime Provinces are you praying for your missionaries and their helpers, or are they going out among the people unclothed with the Divine strength, which should be the result of your prayers?

We came in here to Bimlipatam on Tuesday last and found Mr. Sanford well and hard at work. He is building, house-cleaning, keeping house, preaching, and since we came, we have done a good deal more talking and less sleeping than usual. Last evening we had a long conversation on the work around us, and this noon one of equal length on the work at home.

On the afternoon of the 25th, at four o'clock, the corner stone of the new mission chapel was laid. The foundations, except this stone, were already finished, but I do not think the good friends at home have heard much about it.

This building has long been talked of, but only in October last was any action taken in reference thereto.

It occupies a piece of land, which the donor especially designated for this purpose.

Mr. Sanford spoke to his church, and in due time called a meeting, not only of the Eurasian and Telugu members, but of his former carpenters, masons and coolies, stated his desire, spoke of the duty and privilege of all and called for subscriptions, saying that he himself would give—rs.—no small sum. A most enthusiastic meeting followed, and nine hundred and sixty-seven rupees were subscribed.

The Eurasians, without exception, gave liberally. I dare not say how liberally lest the cheek of some Canadian among you tingle a bit, but their donations were grand. One young woman, a noble girl, who is drawing a salary of fifteen or twenty rupees per month, gave fifty. She had been saving money for a long-desired sewing-machine, but said she could do without it. Mr. Sanford felt called upon to remonstrate with one or two, as he thought they were contributing more than their share, but they said they understood what they were doing. Every one of the Telugu Christians did well also, and all deserve great credit. They have not given from their wealth, but from their love to the Master, and may He bless every one of them. Another young woman, who is not a member of this church, and who does not attend nearly all the services, gave largely.

The house servants, the masons and the bandy men gave each a rupee. The carpenters, two days work or eight annas, and the coolies four days' work or not quite eight annas. And one of the good things about the whole thing is, that nearly all has been paid and the rest is said to be sure. Now friends do you not think this rather more than quite encouraging?

So as I said the corner stone was laid on Christmas

day, and was a most enjoyable occasion. Mr. Sanford read from first Kings part of the 8th chapter and from the latter part of the 7th of Matt., or, at least, he asked one of the native brethren to do so; he then stated the object of the gathering, and after Mr. Gibson had given a short address, Miss Eva De Prezer had the honour of using the trowel. It was not a fine silver one, but one that has done good faithful service in the building work at this station.

Then Mr. Archibald said a few words, and all the Christians, Telugu and English, came to the mission house and school house, where refreshments were served, after which prayer was offered again and all dispersed.

Several Hindu gentlemen contributed and were up to see the ceremony. A bottle containing sundry mission records was put into the stone, and we hope before this foundation crumbles away, thousands of Telugus will have submitted to Christ and that their names will have been recorded in the Book of Life.

CARRIE H. ARCHIBALD.

THE WORK AT HOME.

Ontario and Quebec.

EARNEST PRAYER is requested for Mrs. Timpany and her children, that they may be sustained in their sore trial; also for Mr. McLaurin, that strength equal to his day may be granted, so that he faint not beneath the heavy load of work and responsibility which now devolves upon him.

ST. THOMAS, ONT. :—Our Mission Band is called the *Willing Workers*; it was organized on the 16th of November, with the following officers: Mrs. Lindop, *Pres.*; Miss Perry, *Vice-Pres.*; Mrs. Welter, *Sec.*; Miss Lipsey, *Treas.* We have, at present, seventy members, and have undertaken the support of Bellum Thomas. We would urge upon every Sunday School the importance of this work, not merely for the amount of money raised, but for the education of our children in mission work. I fear that we, as teachers, have sadly neglected our duty in the past, hence we find in forming a Mission Band that the older scholars, and some of the teachers, have no sympathy in the work. Have we discharged our duty faithfully when we allow children to think their only duty is to bring their penny to Sunday School that they may receive in return papers and books?

E. WELTER, Sec.

ANOTHER ASSOCIATIONAL SOCIETY.

Mrs. Welter, of St. Thomas, sends the following: The delegates from Fingal, Sparta, and Port Burwell met with us in St. Thomas, on the 20th of January, and formed an Associational Society. We appointed the following officers: Mrs. P. McDiarmid, Sparta, *Pres.*; Mrs. Phelps, Fingal, *Vice-Pres.*; Mrs. Welter, St. Thomas, *Sec.*; and Miss Perry, *Assistant Sec.* We expect to meet with our Elgin Association the first Thursday in June.

DOMIONVILLE, ONT. :—*Dear Link*,—I desire to acknowledge through your columns the receipt of one dozen copies of the annual report of the Baptist F. M. Society. Also a package of tracts and maps. I tender to the donors my sincere thanks. Wishing you, dear LINK, every success,
MRS. D. D. DEWAR.
January 31st, 1885.

PARKHILL, ONT.—We organized our M. Circle on the 10th January, and should have reported sooner. Mrs. J. P. Burns, of Theford, assisted us in getting into working order. We start with a membership of twelve. We appreciate the meetings for the good we will derive ourselves as well as the object in view of assisting in this great work of missions. Officers elected: Mrs. McIntosh, *Pres.*; Mrs. York, *Vice-Pres.*; Mrs. Anderson, *Treas.*; Miss J. M. Burns, *Sec.*; Miss Payman, *Assistant Sec.*; Miss Schram, *Sollicitor*; Mrs. Jockson, *Link*.
J. M. BURNS.

From Rev. J. Craig.

In view of the sad news from India, I desire to express my deep sorrow at the loss of one, who was as a brother to me while I was there. Mr. Timpany was the most indefatigable worker I ever saw. His death is a severe blow to our work in India, but God's resources are infinite. Mr. Currie is ready to start back as soon as it is safe for him to do so. It would not be well for him to reach that country during the extreme heat of May or June. I hope to return to my work early in the Fall. Should we not pray very earnestly for Mr. McLaurin, that he may be kept while the burden is all on him? Let us pray also for two new men, one to go this year, and the other to go next year, if the Board so decides. I am sure we are all praying for her, whose heart is aching, and for the fatherless children.

JOHN CRAIG.

Prince Edward Island.

DEAR LINK,—According to promise I send you a few items of Missionary intelligence from this Province. You are aware that at the last meeting of the Convention the Baptist women of the Maritime Provinces organized the Woman's Baptist Missionary Union—thus doing away with the three Central Boards. It is to be hoped that this new order of things will be productive of much good; at any rate the women of these Provinces, in their united capacity, have undertaken to supply a large portion of the money needed to carry on missionary work in the East.

Since the Union our Island has been favored with a visit from Mr. and Mrs. Churchill; they visited most of the Churches and Societies. The meetings were large, and a great deal of interest manifested. In some cases work was laid aside, although it was the harvest, and consequently the most busy season of the year, to attend afternoon meetings. It was a matter of much regret that the visit of our dear brother and sister was necessarily a brief one, and it is hoped that they will be able to come over again before their contemplated return to India.

As a result of this visit new societies were formed and the old ones stimulated to renewed exertions. Since they left us another Society—West River—has been formed, and gives promise of success—this latter remark applies to the other Societies as well. One or two Mission Bands have been formed recently. The one located at Kingston gave a very interesting entertainment a short time ago to a full house; these entertainments are to be repeated.

Some of the Societies are taking the LINK, and have learned to know and appreciate its real worth. We hope that its circulation will rapidly increase. Wishing you every success, I remain yours in the work,
L. S. K.

North River, P. E. I., Feb. 6th, 1885.

"The Great Number of Missionaries."

(From *The Regions Beyond*.)

A kind and highly esteemed correspondent writes to us, "I sometimes think the *great* number of Missionaries already in the field cannot be taken into account in writing reports."

As others of our correspondents may have a similar impression that the supply cannot be so inadequate to the world's wants as we are constantly urging that it is, we will give here an illustration which we employed in our reply to the above, as it may help to bring the truth home to some minds.

We must remember that human powers are very limited, and that the most earnest missionary can only reach a certain number with his message. No men could preach more frequently or to a larger audience than Messrs. Moody and Sankey, the beloved and honoured American evangelists now labouring in our great metropolis. The halls in which they preach hold about five thousand. The crowded audiences which fill them strike the mind with an overwhelming sense of the solemnity of the task of proclaiming the word of life to such a mass of human beings. Filled four times on Sundays, and nine or ten times in the week besides, sometimes with men, sometimes with women, and sometimes with mixed audiences, we may presume that in the course of each fortnight's mission to a given locality, the evangelists preach and sing the gospel to perhaps 25,000 different individuals.

They have already completed five such missions in different parts of London, and hope to hold ten more, if the Lord permit, before they leave.

Two halls are occupied alternately, the one being taken down and re-erected while the other is being used. No time is lost between the missions. The day after the work at Stratford ends, that at New Cross begins, and so on.

The strain on the evangelists of thirteen such services, each lasting two hours on an average, is very great indeed. Unless they were men of iron constitution, in splendid health and spirits, they could not stand it at all; and, moreover, unless they were backed up by abundant and efficient assistance, even their tremendous energies could not accomplish a tithe of what they do accomplish. The movement happily is thus backed up. Active and competent helpers of one sort or other may be reckoned by the hundred. Committee-men and secretaries; choir leaders and choirs; assistant preachers and Christian workers; ladies and gentlemen; ministers and young converts; all help to water the word and bring in the sheaves, whilst money almost *ad libitum* is freely forthcoming that the people may hear the gospel. Architects, contractors, writers, advertisers, bill distributors, &c., &c., also lend their help, while thousands the world over are praying for a blessing.

Yet with all this stupendous amount of united effort, and all this freely consecrated wealth, with the unique and remarkable gifts of the evangelists themselves, and the rich blessing of God poured upon their labours, what is the utmost the movement can accomplish in the way of reaching the population of the metropolis?

Fifteen separate missions in widely different parts of London will each affect say, 25,000, and the whole campaign consequently 375,000. If it extend to sixteen separate missions, then 400,000 persons may hear the message of salvation from these evangelists. This is the utmost can be hoped for as regards numbers, and

may justly be considered a glorious result of the work of one year, the rest of which must needs be more or less devoted to rest.

But 400,000 is not one-tenth part of the population of London and its suburbs, which is reckoned now at about *five millions*.

It would therefore take Messrs. Moody and Sankey and their fellow-workers of every description *twelve years* of such intense, arduous, unremitting, and united labour, to carry the gospel to *all* the people living in London and its suburbs, and it would cost moreover a fabulous sum of money!

Nor is that all! The inhabitants of London are all nominal Christians to begin with; they can all read; they all have the Bible, they all have some knowledge, however defective, of its contents. Mr. Moody can freely speak to them of the love of God without stopping to explain what love is, or that God is not a bit of painted and gilded wood. He can allude to the good Samaritan or the prodigal son without pausing to tell the stories. He has only to put a finishing touch as it were to a work already more than half done. Other men laboured, and he enters into their labours. Christian mothers, Christian teachers, Christian friends, Christian books and papers, Christian laws and customs, Christian preachers and teachers, have already enlightened the mind and awakened the conscience, and prepared the way of the Lord in the souls to which Mr. Moody preaches and Mr. Sankey sings; and they will continue to water the word when the evangelists are gone. Give them, on the contrary, an audience as unprepared as the crowd that gathers in the street of a Chinese town or an African market-place, and what would they accomplish by a fortnight's meetings?

Nor is that all! Moody speaks and Sankey sings to men and women in their own tongue wherein they were born. What if they had first to acquire, and then, with difficulty and many a blunder, to use a foreign idiom? and what, if that idiom, even when fully acquired, contained no words expressive of such ideas as goodness, holiness, love, peace, purity, heaven, or even of His character, according to our conception of the Divine being?

If it would take the evangelists and all their friends twelve years to evangelize London—and that giving only a fortnight's meetings to each section—how long would it take them effectually to evangelize a similar population of heathen Chinese or Africans?

They could not do it effectually in the term of their natural lives! And if one or two men had to attempt it without friend or helper of any kind, and in spite of adverse climate and bad health, and poverty and loneliness, and every conceivable discouragement?

Yet to evangelize the heathen and Mohammedan worlds *there are* (according to the best and most recent estimates, including the agents of all evangelical societies) *Missionaries only at the rate of one to every four hundred thousand!* And so unequal is the distribution of even this inadequate force, that practically in many places there is *only one* to a population as large as that of all London, as large as that which, as we have seen, it would take Messrs. Moody and Sankey and all their friends, and resources, twelve years to reach with a single fortnight's preaching!

Let us ponder these things in our hearts, and remember that God loves the world, not the English; that Christ died for all men, not for white men only; and bade us give the glad tidings to every creature!

Might it not be well to ponder also the following passages, remembering that *spiritual* poverty and destitution are *far* worse than any other kind or form of poverty?

"He that withholdeth corn, the people shall curse him; but blessing shall be on the head of him that selleth it." "Whoso stoppeth his ears at the cry of the poor, he also shall cry himself and shall not be heard." "He that hath a bountiful eye shall be blessed, for he giveth of his bread to the poor." "If thou forbear to deliver them that are drawn unto death and ready to be slain; if thou sayest, Behold, we knew it not! doth not He that pondereth the heart consider it, and He that keepeth thy soul, doth not He know it?" "If thy brother be waxen poor, then thou shalt relieve him, that thy brother may live with thee." "Thou shalt not harden thine hand nor shut up thine heart from thy poor brother, but thou shalt open thine hand wide unto him, and for this thing the Lord thy God shall bless thee in all thy works, and in all that thou puttest thine hand unto." Blessed is he that *considereth* the poor! Whoso seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? There is that scattereth and yet increaseth, and there is that withholdeth more than is meet, and it tendeth to poverty. The liberal soul shall be made fat; and he that watereth shall be watered also himself."

Up and Doing; or, the Blessed Name.

"Up and doing!" Art thou sleeping,
Sleeping in this world of sin!
O, awake! the Master calls thee;
Let his love prevail within.

Think, O Christian, of the millions
Who have never heard Christ's name;
Sinking, perishing in misery;
Let thy face now blush for shame!

Christian, dost thou know the meaning
Of that great and blessed Name?
Is it to thee more than honour,
In this world's favour, wealth or fame?

In it hast thou found salvation,
All the love of God can bring—
Lifting thee above all darkness,
Over sin and death a king!

Think, then, of the myriads dying,
Bruised and broken, pierced by sin
None to pity, none to heal them,
Foes without and death within.

See them as they pine and languish,
Hopeless, far from all relief;
Men and women, brothers, sisters,—
Listen to their silent grief.

See death's battle, how it rages,
Mark the myriads as they fall;
Hear God's servants, faint and weary,
As for Christian help they call.

O, young soldiers! true, courageous,
Listen to your Captain's voice;
To these fields of war now hasten;
Lo, He calls you! haste! rejoice.

By the love through which he sought you,
Through His death, by which you live,
Up, His bleeding footsteps following,
To His work your best now give.

He will bless, uphold, and guide you,
To your conquest all grace bring;
Give you here to share His glory,
Yonder crown you as a king!

Brethren, has the Captain blessed you,
Filled your coffers with His gold?
Are you now for active service,
Far too weak, perhaps too old?

Open then your hearts and purses,
Pray, and give what He has given;
Thus, through Christ's young valliant soldiers,
Fight, and guide the lost to heaven!

W. POOLE BALFERN.

In *Missionary Herald*.

Sister Belle's Corner.

(For the Little Folks who read this Paper.)

DEAR BOYS AND GIRLS.—You will all have enjoyed the description of a "missionary day" in India which Mr. McLaurin gave us last month. It made us see the life we had only thought about and prayed for before. An aunt of mine in Glasgow recently sent me a little magazine containing many interesting reports from lady missionaries. I will copy part of one from Mrs. Hepburn, who has been for twelve years a missionary in South Africa:—"Our first years were made miserable by a heathen chief who hindered and persecuted us in many ways. He fined us many times because herd-boys that he had himself provided allowed our cows to damage his gardens. At last he fired down upon our houses from the hill tops. Still we persevered in our efforts, and at last gathered a class of young girls and boys who studied eagerly, and some of them continued with us for years. We cannot obtain servants easily in Africa. While the missionary must build his own house, his wife must bake the bread, cook the dinner, and do all that a good general servant would at home. By and by as the Africans learn to know and respect the missionary a few lads are willing to come and help, and sometimes become quite useful in out door and kitchen work. Girls are looked upon as of great value to their parents for the drawing of water which is more precious to them than gold. Our water supply is often very small. Before the rainy season begins most European traders leave our town to wait nearer some river until the rains fall. The women and girls sit in crowds all day long to draw this precious fluid. We are often compelled to hire two lads to draw water for us at night. All cattle are sent away, and we have no longer the milk our children need so much in a part of the country where fruit and vegetables cannot be obtained. After a great deal of persuasion at times the father of a young girl would consent if we gave him a young cow, to let his daughter remain with us for one year. Clothing and blankets have to be provided by us which she takes away with her when she goes. But months before the year had expired the father would return and claim the girl, saying that her mother could not do without her. Then this little girl whom we had tamed, whose clothing we had made good, whom we had partially taught, would return to her heathen home, and we had to begin at the beginning with another. At last we could no longer meet the heavy demands; sometimes the father asking a pound a week instead of the pound a month we offered. But the girls were willing to come in a class and take lessons in reading. I had the great pleasure of seeing several of the older members of my class received into the church, and many of them became

happy Christian wives and mothers. One Sunday morning my husband returning from an early morning service found a baby lying on the sharp rocks among the hills. Our little folks were quite excited to see me bathing a black baby. Its little head and shoulders were cut in several places by the rocks in which it had been rolling and crying all night. It was only eight days old, but was supposed to be possessed with an evil spirit which would destroy the family if the baby were allowed to live. Its mother had been given twins instead of one baby, and such births are always avenged in a cruel manner. One baby had been put to death before her eyes, and this one had been carried off to the hills to be devoured by wild animals. Some girls while going to draw water saw my husband carrying it home and remarked to each other that boiling water should have been poured down its throat to put it to death. How sad and terrible is the superstition of the heathen life, as can be seen from this little incident."

Now a little item about work at home. In a certain infant class whose teacher strives to interest the wee ones in foreign missions, when one of the number has a birthday that child brings the next Sunday as many cents for the mission box as there are years in its age. Perhaps older friends may take a hint, and offer a birthday offering to the cause we love so well as one way of thanking God for preserving their lives through another year. And we close this month by a recitation for very wee folks:

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

SISTER BELLE.

420 Lewis Street, Ottawa.

WOMAN'S BAPTIST FOREIGN MISSIONARY SOCIETY OF ONTARIO.

Receipts from Jan. 28th, to Feb. 24th, inclusive.

Mount Brydges, M. C. \$3; Alexander St. (Toronto), M. C., \$28.65; Maple Grove, M. B., \$2; Theford, M. C., \$3; Ballieboro', M. C., \$10; Brantford (E. Ward), M. C., \$11; Brantford (E. Ward), M. B., \$1; Aylmer, M. C., \$5.40; *Wingham, M. B., \$3; St. Catharines, M. C., \$20; a Thank-offering for Missions, \$1.25; Jarvis St. (Toronto), \$34.85. Total, \$131.15.

JESSIE L. ELLIOTT, Treas.,
267 Sherbourne Street, Toronto.

* This is the balance of amount for the support of a boy in Mr. McLaurin's school and a girl in Mr. Timpany's school.

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

Receipts from Dec. 26th, 1884, to Feb. 24th, 1885.

Montreal, F.B.C., \$5; Perth, \$11; Osgoode, \$5.10; Thurso, \$15; Arnprior, \$15; Ottawa, \$20. Total, \$71.10.

M. A. SMITH,
2 Thistle Terrace, Montreal. Treas.

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