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THE Canadian Missionary Link.

CANADA.

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

INDIA.

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

Sowing for the Master.

"In the morning sow thy seed, and in the evening withhold not thy hand: for thou knowest not whether shall prosper, this or that, or whether they both shall be alike good."

And so, at Thy command, we go,
With hands Thyself hast filled,
To cast Thine own most precious seed,
Where Thou our Lord hast tilled.
It is enough—the Master's word—
We look to Thee alone;
The sowing time Thou givest us,
The harvest all Thine own.

Each germ of life, we know, is seen,
By Thine all-piercing eye;
The seed that looks like perishing,
In the dark will fructify.
So we leave the scattered grain with Thee,
For Thou alone canst know,
"Who counts the myriad crystals
Of the Himalayan snow."

And yet a day is hastening on,
According to Thy word.
When every faithful servant
Shall find a faithful Lord.
A day of joy and recompense,
A day of light and love;
The patient toil Thou ownest now,
Then full reward shall prove.

And when this time of gladness comes,
Thine arms, with sheaves well-filled,
Each patient sower in the field
Shall see desires fulfilled;
All sowers in Thy toil below
Shall share Thy joy above;
Shall shout the glad, glad harvest-home,
In the land of rest and love.

*E. A. B., in Woman's Work in
the Great Harvest Field.*

WOMEN'S BAPTIST FOREIGN MISSIONARY SOCIETY OF EASTERN ONTARIO AND QUEBEC.

THE EIGHTH Annual Meeting was held on Thursday, Oct. 2nd, in the parlor of the First Baptist Church, Montreal. The president, Mrs. T. James Claxton, occupied the chair, and there was a large number of ladies present. After the singing of a hymn and the reading of a portion of Scripture, Mrs. Churchill, of India, offered prayer.

The president, in opening the meeting, took occasion to refer to the great and increasing interest which was being felt in the work of the society, and said they had great cause for rejoicing at the success which had attended their efforts. The various reports were then presented, the first being that of the executive board, which was read by the record-

ing secretary, Mrs. D. Bentley, and which was a most encouraging one, the board being able to report increased interest and generous support from many of their circles, besides the hearty co-operation of many Christian women. The appropriations made last year had all been paid promptly, together with an additional grant to the general society of \$100 towards Rev. Mr. Timpany's salary. The sum of \$66 having been specially subscribed for Samulcotta College, it was to be sent for that object.

The report of the treasurer, Mrs. Smith, showed that the receipts during the year had been \$1,138.22, being \$119.31 more than last year, which with the balance of \$430.73 from last year, made a total of \$1,568.95. The expenditure had been \$1,074.86, leaving a balance of \$494.09.

The president having welcomed the delegates present from the various circles, reports from these circles were read by some of the lady delegates, and were all of a most encouraging nature.

The report of the corresponding secretary, Miss Muir, showed a growing interest in the work. They now number 27 circles, a new one having been organized at West Winchester, Miss Frith's old home, and the circle at Ormond re-organized under Mrs. Howland's care. Four mission bands were reported, all of which were doing a good work. A hope was expressed that more of the sisters would undertake the most important work of enlisting the children.

Miss Muir also read the report of Miss Frith with reference to her work among the Zenanas.

After an appropriate solo by Mrs. Whitham, the words of which she had composed for the occasion, reports were read from the circles who were not able to send delegates. Mrs. Churchill then read a most interesting paper on Zenana work. It was a great pleasure to all present to have an opportunity of hearing one who has done so much for Telugu women, and who knows by actual experience what is the condition of women in India.

The Rev. John Craig, who was present, gave a brief sketch about the work at Akidu, where there were a thousand baptised Christians, and one hundred more now waiting to be baptised.

Mrs. Whitham presented the report of the nominating committee, which recommended the electing of the following officers:—

President—Mrs. T. J. Claxton.
First Vice-President—Mrs. Upham.
Second Vice-President—Mrs. Paine.
Recording Secretary—Mrs. Bentley.
Corresponding Secretary—Miss Muir.
Treasurer—Mrs. F. B. Smith.
Executive Committee—Mrs. Kennedy, Mrs. Brown, Mrs. G. B. Muir, Mrs. R. Turnbull, Mrs. D. K. McLaren, Mrs. Utting, Mrs. Ayer, Mrs. Henry Wadsworth, Mrs. William Porteous, Mrs. William Muir, Mrs. Whitham, Miss Payne and Miss Green, Montreal; Mrs. Parker,

Coaticooke; Mrs. Edwards, Thurso; Miss Hamilton, Hull; Mrs. McDiarmid, Ottawa; Miss McArthur, Cornwall, and Mrs. John Campbell, Dalesville.

The report was received and all the officers cleared.

On motion of Mrs. Paine, the following appropriations were made for the coming year; \$350 for Zenana work; \$180 for the Akidu scholars at Cocanada; \$200 for Samulcotta, and \$300 for Mr. Timpany's salary.

Miss Muir moved that, in accordance with the notice given at the last annual meeting, the name of the society be altered from "The Women's Baptist Foreign Missionary Society East, Convention East," to "The Women's Baptist Foreign Missionary Society of Eastern Ontario and Quebec." Carried.

After the singing of a hymn, the Rev. Mr. Craig closed the meeting with prayer.

TREASURER'S REPORT FOR YEAR ENDING OCTOBER 2ND, 1884.

INCOME.

Balance from October 3rd, 1883	\$ 430 78
Bank Interest	\$ 5 16
Collection at Annual Meeting	44 00
Share of profits from "Missionary Link"	41 45
Montreal, Olivet Circle and Cheerful Workers	240 46
Ottawa, Circle and Mission Band	111 47
Montreal, First Baptist Circle and M'n B'd	92 88
Osgoode	64 00
Thurso	48 00
Hull	44 70
Coaticooke (including \$15 for Samulcotta)	31 50
South Gower	29 00
Parth	28 00
Dominionville	28 00
Ormond (including \$17 for Samulcotta)	27 50
Morrisburg	25 25
Dalesville	25 00
Cornwall	25 00
St. Andrews	22 00
Magog	22 00
Abbott's Corners	21 25
Kemptville	21 00
Sawyerville	20 00
Clarence	20 00
Brockville	20 00
W. Winchester (including \$17 for Samulcotta)	20 00
Barnston	18 00
Roxboro'	14 00
Inverness	14 00
Cumberland	7 00
Newboro'	1 00
	<u>4138 22</u>
	<u>\$1568 95</u>

EXPENDITURE.

Aid to General Fund	\$ 100 00
Mr. Timpany's salary	500 00
Miss Frith's	250 00
Mr. Craig's school, Akidu	175 00
Samulcotta Seminary (Ormond)	17 00
Missionary's Travelling Expenses to Montreal	25 00
Postage	5 00
Drafts and Collecting Charges	2 80
	<u>1074 86</u>
Cash in hand	494 09
	<u>\$1668 95</u>

Respectfully submitted,

2 Thistle Terrace, Montreal

M. A. SMITH.

Examined and found correct.

W. H. CLINE, Auditor.

WOMEN'S BAPTIST FOREIGN MISSIONARY SOCIETY OF ONTARIO.

The Eighth Annual Meeting of this society, held on the 9th of October in the Talbot Street Church, London, was a delightful gathering of Christian sisters, engaged in a common work for the Master. The generous hospitality of the London ladies was extended to the largest attendance of delegates the society has yet known. An earnest prayer-meeting opened the day's proceedings and we felt that Jesus was indeed in our midst. The presence and words of Mrs. Gates of Boston, were an inspiration, while Mrs. Churchill brought the condition of the women in India vividly before us. Mrs. A. R. McMaster's paper was full of practical, common sense thought. We hope to publish both it and Mrs. Churchill's paper in subsequent issues of the LINK. Mrs. Gates' address will be printed in pamphlet form. The reports, with the exception of those from the Circles and the one on Mission Bands, will be found in this number.

The Executive, or Central Board, elected for the ensuing year consists of;—*President*, Mrs. M. Freeland; *Vice-Presidents*, Mrs. J. H. Castle and Mrs. Thompson; *Treasurer*, Mrs. W. H. Elliott; *Corresponding Secretary*, Mrs. H. J. Rose; *Recording Secretary*, Miss Violet Elliott; *Members of the Board*, Mrs. Raymond, Guelph; Mrs. Porter, St. Catharines; Mrs. Carfrae London; Mrs. Wm. Craig Jr., Port Hope; Mrs. J. C. Yule, Ingersoll; Mrs. J. Dryden, Brooklyn; Miss Randall, Paris; Mrs. Hill, Brantford; Mrs. J. Goble, Goble's Corners; Mrs. R. Holmes Orillia; Mrs. J. J. Baker, Belleville; Mrs. St. Clair Balfour, Hamilton; Mrs. Dadson, Parkdale; Mrs. Evans, Mrs. Newman, Mrs. H. H. Humphrey, Mrs. Dyke, Mrs. N. W. Speller, Mrs. C. A. Cook, Mrs. John Evans, Toronto.

Recording Secretary's Report.

At the commencement of our Mission year we look back over the one just ended to see "What wonders God hath wrought." He has so opened our hearts and minds that more of us have been willing to offer money, time, strength, and prayer that we may help in His work.

At the beginning of the year no new work was undertaken; the Board resolved to continue the support given to schools, Bible women, etc., and also half Miss Frith's salary; the other half is paid by the Montreal Society. It was found that, after deducting the half-yearly remittance, \$850 for these objects, we had a surplus of over \$700. It was decided, after careful consideration, to donate this fund to the Samulcotta Seminary, as direct work for women is accomplished there by Mrs. McLaurin. This money was forwarded immediately.

Shortly after Miss Frith wrote to the Board giving the good news that her work was growing, and asking that a Eurasian young lady assistant be supplied. This request was granted unanimously.

About the middle of the year Miss Frith wrote again, asking \$75 for her assistant, Miss Gibson, and the expenses connected with the work. At the same time our Board voted \$25 extra, which was required for her own work. Another Bible woman was needed on the field, and the Brantford Circle generously undertook her support in addition to that of Ellen.

With the continued growth of our Society, a branch of the work has become very large, that of the Corresponding Secretary; who finally appealed for help, and suggested that some lady might undertake all the corres-

pondence, etc., connected with Mission Boards. Mrs. Dadson kindly consented to fulfill this duty.

We have also to report our Recording Secretary's resignation. Her loss is deeply regretted by all the officers and members of the Board, as she has so long served in this capacity, and knew so well the duties of her position. At the next quarterly meeting Miss V. Elliott was elected.

During this year eleven new circles have been formed and one reorganized, which always sounds hopeful. An Associational Society has been formed in Middlesex and Lambton. Mission Bands have begun work, while one in Hartford has been given up.

These names have been added to our list of life members:—*Mrs. Thompson, Guelph; Mrs. Ettie Cohoon, Timpany's Grove; Mrs. J. G. Goble, Goble's Corners; Grandma Burch, Woodstock; Miss Flora Pegg, Simcoe; Mrs. L. C. Barber and Miss Harriet Haviland, of Boston.*

The Treasurer's report also is encouraging; we have good reason to congratulate each other on the year's work; but there is always some room for improvement. Let us remember in all we do, and ask others to do, that we are working not for ourselves, not for the missionaries, not for the heathen, but for *Christ, and in Him for all*. This thought will overcome many of our difficulties. We may give, even out of our sin and want, an acceptable gift to Him who gave us *Himself*, in all His fullness.

Respectfully submitted,

VIOLET ELLIOT, *Rec. Sec.*

Report of Corresponding Secretary.

HOME DEPARTMENT.

When we parted in Toronto a year ago, the work of the intervening months lay before us in the future, an unwritten page in the history of our Society—a hidden fragment in the history of our lives.

We meet to-day to unfold this page and examine the record.

As a Woman's Foreign Missionary Society, what measure of success has attended our efforts to unfurl the gospel banner of freedom, among the enslaved people of that distant country where our missionaries are at work, and to proclaim the glad news of a full and free salvation, especially to the women of the Telugus ignorant, degraded, and yet *our sisters* for whom Christ has died?

As has ever been the case, we have some amongst us who are whole-hearted, enthusiastic, energetic, self-denying in this work; while many continue uninterested, indifferent, and who if they contribute at all, do so because they are *asked*, or from a vague sense of duty, *not* because they care, or because it is the Lord's work. We need occasions like this to rouse our flagging energies, to quicken us into new life, and to awaken in us a deeper sense of our responsibility.

New Auxiliaries.—Last year we noted an increase of nine new Circles; this year we have made a slight advance—twelve new ones have been formed. The earliest of these was organized in Springford last November, through the efforts of Mrs. D. B. Cohoe, very shortly after the annual meeting; then came one at Plympton, organized in February; then one in the Lewis-st. church, Toronto, in April, through the efforts of Mrs. Ebbels of the Parliament-st. church. In the month of May the Circle of Simcoe was re-organized; then in the month of

July, we have a Circle in Villa Nova in the Grand River Association; one in Ancaster, Jersey settlement; one in St. Marys, and one in Orillia, organized through Mrs. Holmes, the pastor's wife (formerly of College-st., Toronto).

The ladies of the Brant Association also organized a Home and Foreign Mission Circle in Burch, six miles from Brantford. On the 12th of August a Circle was formed in the Baillieboro' church. We have much pleasure in drawing particular attention to this one, organized as it was entirely through the efforts of Mr. I. J. Metcalf, student at McMaster Hall, who was supplying the church for the summer season. If more of our country pastors were to show a similar interest in our work, our Society would to-day be very much stronger than it is. Lastly, on the 14th of September, a Circle was organized in the Calvary Baptist church, Plympton, of which Miss Park is president. This lady is also secretary of two other Circles.

Since writing the above, we have received information of another Circle formed in Mount Brydges on the 7th of August, through the instrumentality of the ladies of the new Associational Society of Middlesex and Lambton.

But while we record the formation of twelve new Circles, we mention with regret that some of those previously organized have ceased to exist. In the month of March the Stratford Circle was disbanded, and in June the Forest Circle was discontinued. Last year five were reported as extinct, those of Fonthill, Whitby, Port Burwell, Paisley and Salford. This year, in addition to these, we must add Drumbo and Wolverton, Georgetown and Dundas, making a total of ten Circles which are practically extinct. There are also four others—Petrolia, Belleville, Brooklin and Selwyn—who hold no meetings through the year, but as they collect and send money to the Treasurer, we include them in the list. It will thus be seen that our gain numerically is not very great; last year we numbered 57, this year 64. It becomes an important question how we shall revive the interest in these places and how we shall best maintain it in all the others. More direct personal work is needed.

Associational Societies.—If it were possible to establish Societies for aggressive work in the different Associations, whose officers would endeavor personally, if possible, to further the work, both by organizing new Circles wherever practicable, and by building up old ones; also by disseminating good missionary literature, it would doubtless have a good effect. In addition to the Society formed in the Brant Association, a little over two years ago, we note with pleasure that another was organized in the month of June, in the Middlesex and Lambton Association. We hope that in the coming year much may be accomplished by the efforts of its members, and that many new ones may be formed.

Publications.—The MISSIONARY LINK still holds on its useful, honored, unpretentious way. Begun in the first place as a private enterprise, so that if it had not succeeded financially, the Society would have suffered no loss, it has been continued (although endorsed and sanctioned by the Board) in the same manner ever since. The sixth year of successful management has recently closed. Its disinterested editors who freely give their time to this work for the MASTER, having as in past years divided every dollar of the surplus left, after necessary expenses are paid, among the Women's F. M. Societies of Ontario, Quebec and the Maritime Provinces.

The Central Board have not this year published any missionary tracts or leaflets, except that written by Mrs.

Newman, of Toronto, on the "Duties of Collectors," and which has been extensively distributed.

Your Secretary has felt the need of a more liberal supply of missionary literature, as without this it is almost impossible to have intelligent and interesting Circle meetings. She hopes during the coming year to add considerably to her stock of such publications, and to distribute them freely.

FOREIGN DEPARTMENT.

A little more than ten years ago, Canadian Baptists led by the guiding hand of Providence, as indicated by a course of events, that pointed unmistakably to the northern part of the Telugu country as a suitable place for missionary effort, established themselves there, and began evangelistic work among the Telugus. The southern part was then already occupied by American Baptists.

Six other evangelical societies are at work among these people: the London Missionary Society, the German Lutheran and American Lutheran Societies, the Church Missionary Society, the S. P. G. Society, and the Godavery Delta Mission.

Our own mission has been wonderfully blessed. We have three stations, Cocanada, which was occupied first; Tuni, 40 miles north; and Akidu, 75 miles south-west of Cocanada.

There are 13 preachers, 25 school teachers, 4 Bible women, and 4 colporteurs; an efficient English speaking church in Cocanada, and over 1200 members in the mission churches.

Good progress is being made in self-support, and in educating the children in villages and Sabbath schools. There is also a Theological Seminary in Samulcotta, in which about 50 students are being trained to greater efficiency as preachers and other mission helpers. Many of these students are married men, whose wives are allowed to accompany them and share the benefit of instruction there.

Our field includes over 2,000,000 people. Our purpose to-day will be to give you a brief outline of what has been accomplished during the past year, dwelling especially on the aid that our Woman's Society has been enabled to give. If any desire details of the year's work up to the 1st of January, 1884, we refer them to the September LINK, which contains a full report up to that date. We shall endeavor to supplement this, by more recent information obtained by letters from our missionaries. In some respects this year will doubtless prove a trying one. From a variety of circumstances, several of our missionaries have been compelled to abandon their posts, and return home at the same time. Of course the burden will press more heavily on those that are left. Tuni, the smallest, and Akidu, the largest of our stations, have been left for a time to the native pastors, teachers and Bible women, with the occasional supervision of Mr. McLaurin and Mr. Timpany. Mrs. Timpany writes:—"We must trust in the Lord and do the best we can." A good motto for all of us.

The money which our Society has sent during the year has been expended in nearly the same manner and for the same objects as the year before—a little more for Zenana work, and perhaps a little more for schools.

The girls' boarding school at Cocanada has done well; its members are nearly all Christians; they frequently accompany Mr. Timpany on his touring expeditions, and are of great assistance to him.

This school is rapidly becoming a centre from which

the light and truth of the gospel will be carried into many benighted homes. Zenana work under our own missionary, Miss Frith, and her assistant, Miss Gibson; boarding, and village schools with the supply of books and tracts; the support of Bible women, and a donation of \$700 to the Samulcotta Seminary; these have constituted our work for the year.

The wish has been expressed more than once that more of our money might be expended on direct personal visitation of the heathen women in their homes—on Zenana work pure and simple. Some have even said, that is the work we organized to do; why not have more of it? The reason is plain. Our converts have come chiefly from the lowest classes, from the outcasts or Pariahs, and as their women are not confined to zenanas, but are allowed the utmost freedom of intercourse, they can be reached in the ordinary way. Cocanada is the only one of our stations where many caste women are to be found; here we have Miss Frith with an assistant at work.

A peculiarity of our mission and also of many others, has been, that while the proud and haughty Brahmins despise and reject the gospel, the poor and despised receive it with joy. This is not of our own choosing; we would doubtless have ordered it very differently. Our Saviour has said, "To the poor the gospel is preached." Have we not here another illustration of the divine truth, that "not many wise men after the flesh, not many mighty, not many noble are called. But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised hath God chosen; yea, and things which are not, to bring to nought things that are: that no flesh should glory in His presence."

Toronto, October, 1884.

C. E. Rosé.

Miss Frith's Report.

Probably a report was expected and should have been sent the 1st of July, 1833, but I did not then know it was necessary, as I had no work apart from the study of the language, my Sunday morning class, and a few visits made among the Eurasians to report.

From the beginning of December, 1882, I have had an excellent munshi, who has been very faithful in his work, which, with my own efforts, accompanied by the help and blessing of the Lord, I trust has resulted in considerable progress being made.

Zenana Work.—About the first of October the Sberistadar, a respectable native of the Sudra caste, came and requested me to visit his family, and teach his daughter and niece English and sewing. He seemed very anxious, so I consented, although feeling very keenly my unfitness and inability regarding the language. Besides, I had not made up my mind whether it would be advisable to teach secular branches, excepting Telugu, in the Zenanas or not. It has been the custom in Calcutta and Madras and other places, but only because an admittance could not be obtained in any other way. I told him my only motive in going to Zenanas would be to teach the women the religion of Jesus, and unless I could be allowed to take that precious name with me I would not go. He said he was willing to have me teach his women about the Saviour, but I would need to begin very gently as they were very ignorant and worshipped idols. He said to bring it in with the work, and urged me to go and make a beginning. I went, and until April gave them on an average two lessons a week in English. They

knew how to do plain sewing but were exceedingly anxious for fancy work, which I refused to teach when I ascertained how much of my time it would require and how much it would distract their thoughts from things of much greater importance. Those who were able to read I persuaded to read a verse in turn with Ellen, the Bible woman and myself, of a chapter in the Testament when we went; and Ellen, who sings very nicely, taught them how to sing several hymns.

In December we received an invitation to visit another very respectable Sudra family. They were very anxious for lessons in English and needlework. I went, but told them I could not teach either English or fancy work in the Zenanas. I was doing so in the Sheristader's house, but was sorry I had begun it, as I had not time, and did not feel it necessary that I should have left my home and come thousands of miles to teach those branches. "I came to tell you about Jesus, who died for you, and if I take all my time teaching a few of you English or fancy work, how many must go without hearing of the love of Jesus?" I felt the time had come to take a firm stand on this question and make them understand my mind. I asked them if they were willing to have us come and visit them without teaching these things. They consented, although feeling disappointed. We have since visited them once or twice a week and have been very kindly treated, and some of the women take part in the reading and singing, and are hearing and learning that which will some day, we think, bring joy and gladness to their souls.

In April I gave up teaching English in the Sheristader's house. They were not pleased, and I felt sorry to do so, but felt it was necessary, and told them if they wished I would give them three hours on Saturday mornings in my own room with others, but they refused to come. We still continue our visits there and are listened to with as much interest as usual. Sometimes I feel that the Sheristader's mother, an old woman, is already trusting in Christ. We are having and expect to have as many houses to visit as we can possibly manage. A lady in Calcutta has, if I remember rightly, some 400 Zenanas in which she teaches no secular branches. She is doing a great work by simply talking to the women and reading to them out of the Bible the wonderful Words of Life. The time has come when the women can be reached without offering inducements of any kind or fulfilling their requirements. We must put the time God has given us to the best use, and we pray that the Lord may guide us in all our plans and work by His unerring council.

Zenana Helpers.—In December and January a number of invitations were received to Zenanas, so it was deemed necessary that I should have help, and the services of a Eurasian young lady, Miss Gibson, were procured. She has proved herself to be a useful worker and has met with much encouragement in the work. She has visited the Zenanas and made 112 visits, teaches Telugu to several women who are not able to read; gives a written report once a month of her work.

In March I felt we needed a Bible woman. I had taken Mr. Timpany's Bible woman with me when I went out and had to depend upon her for help. So Mr. and Mrs. Timpany and I consulted together and decided that Ellen would be the best one we could get at present for Zenana work, as she is pretty well educated and has ability few native women possess, and is in every way fitted to go to the highest caste houses where she would be well received. Mr. Timpany very kindly offered to let me have her, and he would try to get someone else as a

Bible woman in his work. I am very sorry he has not yet succeeded. There are so few women ready to take a position of this kind. Ellen brings me a written report once a month. She is well received in the Zenanas, and her visits are looked forward to with pleasure by not a few. She talks to the rich and poor in the street when they do not invite her into their houses. She has made about 67 visits.

Bible Class for Young Men.—My class which was opened a year ago last March is still growing in interest although not in numbers. Sometimes my room is quite full, and at present there are three in trouble of mind as to what they must do. Two of these told me they would become Christians when they had passed their matriculation examinations. When they told me this I said—"No you will not. Who are you that God should wait your time? He offers you salvation now, not six months from now." I asked them to read the three first verses of the 2nd of Hebrews. Poor fellows, they both went away looking very sad. I do not know what decision they came to as I have not seen them since. Another young man, the son of a wealthy Brahmin, who lives some miles from here, has been attending the class and visiting me frequently when he found time to spare from his lessons, said last evening, "I would like to be a Christian, I believe it is only through Christ that heaven can be obtained, but what can I do?" "How can I break away from my caste, and people, and suffer?" It is not strange that they question in this way, for few can realise what sufferings follow those who profess their faith in Christ.

A few weeks ago my munshi (teacher) was converted while we were going over our morning Bible lesson. His Zenana is one of the most interesting places we visit. Few days pass that I am not visited by four and five and sometimes more, who come and read and study the Bible with me.

I make on an average three visits a week and take two lessons a day from munshi.

The year has been a happy and busy one; and our work has opened up before us and prospered in a way which I did not expect. God's blessing has been with us; and we trust we have been guided by Him. There has indeed been much to be thankful for. I feel also very thankful, my dear sisters, for the funds you have so readily supplied. God has opened your hearts to give the blessed gospel to these darkened minds, and He is opening their hearts to receive it.

M. J. FRITH.

Cocanada, July 12, 1884.

TREASURER'S ANNUAL REPORT FROM OCTOBER 9th 1883, TO OCTOBER 4th, 1884.

RECEIPTS				
Alexander St., Toronto	M. C.	\$33 11	M. H. \$50 18	\$ 82 29
Bloor St.				60 00
Aylmer				25 75
Choltenham				10 00
Peterboro				56 45
Queen St., Toronto				9 10
Boston	75 00	M. H.	\$24 00	99 00
Port Hope	77 00		32 60	109 60
Branford, 1st Church	102 00		75 00	177 00
Throford				17 00
Stratford				6 00
Port Hope	42 00		27 00	69 00
Guoliph	105 00		40 00	145 00
Denfield				50 00
Timpany's Grove				46 00
Ingersoll				18 00

Strathroy	M. C.	18 75	"	8 00	21 75
Collego St., Toronto	"				20 00
Whitby, 6th Con.	"				12 50
London, Talbot St.	"	131 87	"	23 17	155 04
" Adelalde St.	"	41 00	"	0 00	47 00
Beamsville	"	50 40	"	25 00	55 40
Woodstock	"	63 70	"	29 00	112 70
Parliament St., Toronto	"				19 50
Bellefontaine	"	27 70	"	M. Q., 17 00	44 70
Kincardine	"				8 00
Sarnia	"	55 00	"	M. B., 5 00	60 00
Orangeville	"				5 00
Rimcece	"				45 15
Sparja	"	45 40	"	2 07	47 47
Jarvis St., Toronto	"				211 84
Gobles	"	83 95	"	32 06	60 91
Smith Township	"				25 00
Uxbridge	"				33 45
Lakeside	"				13 00
Wyoming	"				80 00
Whitvale	"	8 35	"	3 00	11 35
Peatville	"				7 00
Brantford, East Ward	"	11 00	"	1 00	12 00
Courtright and Moore	"	15 00	"	3 00	18 00
Beverly St., Toronto	"				43 55
Hamilton	"	77 50	"	13 81	91 31
St. George	"				65 84
Aliss Craig	"				23 00
Delhi	"	8 00	"	30 00	38 00
Markham, 2nd	"	51 00	"	4 15	55 15
Westover	"	10 00	"	3 40	13 40
Brant Association	"				8 50
Lobo, 1st	"				31 00
Wingham	"	25 00	"	25 00	50 00
St. Catharines	"				48 00
St. Marys	"				12 00
Sarnia Township	"				32 00
St. Thomas	"				56 52
Springford	"	8 00	"	10 00	18 00
Baker Hill	"				4 10
Hartford	"				10 00
Lewis St., Toronto	"				8 00
Forest	"				9 17
Villa Nova	"				12 00
Hount Brydges	"				2 00
Flyampton Township	"				12 00
Special Contributions	"				93 15
Bank Interest	"				34 82
Balance forward from Oct., 1883	"				1570 00

44468 11

DISBURSEMENTS.

Sent to India per Treasurer of Foreign Missionary Society :-

Cocanada, Girls' School	8550 00
" Other Schools	25 00
" Bible Women	80 00
" School Books	25 00
	8 005 00
Tunt, Bible work	70 00
" School work	100 00
	170 00
Aklidu, Village Schools	300 00
" Books and Tracts	50 00
	350 00
Samulcotta, Seminary	700 00
" Special	102 00
" For Books	25 00
	827 00
Miss Frith, two quarters salary	375 00
" For Assistant	100 00
	570 00
Expenses at home	84 48
Balance in bank	1755 63

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Notes.

Total amount sent to India	\$2628 00
Number of Circles heard from	59
Number of Bands heard from	24

TORONTO, 6th Oct. 1884

JESSIE L. ELLIOTT, Treasurer.

Audited and found correct.

MALCOLM GIBBS, } Auditors.
FRANCIS LOBB, }

Appropriations and Work for 1885.

A special Board Meeting to consider the work for the year '84-'85 was held in the Talbot-st. church, London, at 9 a.m., Oct. 10th.

Present :- Mrs. Freeland, *President*; Mrs. J. H. Castle, *Vice-President*; Mrs. H. J. Rose, *Cor. Secretary*; Mrs. Robt. Holmes (Orillia), Mrs. Porter (St. Catharines), Mrs. Hill (Brantford), Mrs. Raymond (Guelph), Mrs. Carfrae (London), Mrs. J. C. Yule (Ingersoll), Mrs. Newman, Mrs. Humphrey and Miss V. Elliot, *Rec. Secretary* (Toronto).

After uniting in prayer, the president laid before the Board the treasurer's report, and also the estimates for the year, sent by the secretary of the general Society. Balance in our favor is \$1755 63. The support of the work usually undertaken, namely, half the Zenana appropriations, including Miss Frith's salary, the salary of her assistant, Bible woman, etc.; the Cocanada girls' boarding school, village schools, Bible women, tracts, and so on in the various stations, amounts in the estimates to \$1705. Laying aside the money for the first half-year's remittance in advance, due December 1st, we have a surplus of about \$500.

It was moved by Mrs. Yule, seconded by Mrs. Carfrae,—"That the work begun should continue to have our support."—Carried unanimously.

Mrs. Freeland then read a letter from Mr. and Mrs. Timpany, concerning the proposed matron for the girls' school at Cocanada, Miss Dessa, a Eurasian young lady. For a time she would only require sufficient salary to pay for board and lodging, which would come to about 25 rupees a month, or \$125 per year. It would however be necessary to build a room for her accommodation near the girls' quarters, costing \$400.

It was moved by Mrs. Porter, seconded by Mrs. Holmes,—"That a letter be written to Mr. Timpany, assuring him of our support, and that the treasurer be authorized to forward immediately the funds for building and half Miss Dessa's allowance."—Carried unanimously.

After deducting the \$400 for this building and the half year's remittance for the matron's support (\$62.50), there remained \$440.63.

It was then moved by Mrs. Raymond, seconded by Mrs. Hill,—"That \$400 of this money be sent as a special donation to the Samulcotta Seminary."—Carried unanimously.

This statement of the funds does not include the \$78 from the LINK, as the cheque miscarried and was too late for the treasurer's report. This money and the \$40.63 are to be a reserve fund for unforeseen expenses, part of it to be devoted to supplying missionary literature of which there has been a great lack in our Society. It was decided this year to make it a branch of our work to supply Circles with the class of tracts needed.

Mrs. Gates having kindly given her paper to our Society, it was moved by Mrs. Hill, seconded by Mrs. Raymond,—"That 2000 copies of Mrs. O. W. Gates' paper, entitled 'God's Purposes and Our Privilege,' be printed: that as many as possible of these be sold, and the rest distributed; and that if not enough to defray the expense of printing be realized, the rest of the money be taken from the fund appropriated for literature."—Carried unanimously.

It was then moved by Mrs. Humphrey, seconded by Mrs. Porter,—"That a committee on Missionary Literature be appointed by the Board—to act under the direction of the Board—reporting to each meeting; this committee to consist of Mrs. H. J. Rose and Mrs. Newman."—Carried unanimously.

VIOLET ELLIOTT,
Rec'g. Secy.

Division of Profits

The managers of the LINK have just divided \$150 among the different Women's Societies in proportion to the number of subscribers from each province, as follows: Ontario, \$78.40; Eastern Ontario and Quebec \$26; Nova Scotia \$30.40; New Brunswick \$7.80; P. E. Island \$11.15; Manitoba \$6.15.

Photographs of Native Helpers.

Mr. Poole, Photographer of St. Catharines, Ont., makes an offer of which we hope the circles will take advantage. We cannot do better than give his own words:—

"Being deeply interested in Foreign Missions I gave to Bro. McLaurin, when in Canada, some money to secure negatives of native teachers. Bro. J. Craig brought 12 negatives, C. D. V. size, and one large one of the Samulcotta Seminary. These are in my possession and I wish the various Circles to handle them, and thereby add a little to their respective treasuries. The seminary requires a frame 14 x 10, but of course I send them unframed. Bro. Craig owns a negative of the missionaries (group of 15) laboring in India. This is in my possession and I am making photos 12 x 9 for him. He offers them for sale wherever he visits. I think all these add interest to the cause. As regards the C. D. V's., I will supply the set of 12 to Circles for \$1.00, they can sell them for \$2.00. My original intention was, to supply photos at cost to the various schools supporting catechists, of the one supported by that particular school. Each scholar would own a photo of his or her native to whose support he or she gave money. Each scholar would then feel a deeper interest in the cause. I have but two such negatives. Purpose writing to Bro. Timpany and asking him to secure more, for I am somewhat enthusiastic in the matter, judging that excellent results would accrue to the Mission. I may add that the profits coming to Bro. Craig are of course applied to the cause; nearly all the profits coming to myself will be similarly applied."

An Incident

OF GIVING FOR MISSIONS DURING HARD TIMES.

It is from Dr. Bainbridge's work. The people were Karens in the Bassein district, Burmah. Dr. B. writes as follows: "We will stop our boat at this village. The elephants are waiting for us a little beyond. The houses appear unusually dilapidated, and we express surprise at the squalor and wretchedness around, although for nearly a year we had become used to the unsightliness of Asiatic dwellings. The explanation is given that soon the village is to be abandoned on account of the multiplication of rats in the surrounding jungle for the previous seven years. Last year, half of the rice, their only crop, was destroyed; and this year the inhabitants will reap only a third harvest. As a consequence they have been brought to extreme destitution, and though formerly they had endeavored to exterminate the rats by poison, now they find it necessary to trap them or spear them for food to keep from starvation. We seek out the minister and deacons, and a little company gathers around the missionary in the chapel. Sorrow and sympathy and prayer are mingled, and then we separate. But the deacon draws from his tattered garment a handful of silver—ten rupees—five dollars. 'This is our contribution for foreign missions among the wild tribes in the mountains.' The tears gather in the eyes of both the missionary and his guests. Money from starving people to send the gospel to

heathens seven hundred miles away! 'No, we cannot take it. God does not ask this now at your hands.' The missionary entreated them to place this contribution, at least temporarily, in their church poor fund, to save some of their number, it might be, from death in a few days. 'Impossible,' said the minister; and the deacon added these words, which I wish all home Christians could have heard, as he spoke them, while thrusting the silver coins into Mr. Carpenter's hands,—'We can live on rats, but the Ka-Khyens cannot live without the gospel.'

This story ought to be indelibly written on the memory of every one of us, so that when on the point of saying, "We cannot give anything," we should be startled with the fact that we were just about to tell a deliberate lie. You cannot give anything for missions! *Your church cannot give anything for missions! Your school cannot give anything for missions!* Why, where do you live? and who are you? Listen again to the words of that noble-souled Karen deacon, "We can live on rats, but the Ka-Khyens cannot live without the gospel."

A. P. MCDIARMID.

—Canadian Baptist.

The "Link."

Only a LINK!
Would any one think
The East and the West to bind,
With a band so small,
Two sheets compass all,
Though little for their kind?

Only a LINK!
Just here stop and think
How important its place in the chain,
Which though very long,
And looks very strong,
The LINK does its strength contain

Only a LINK!
Yes, so we all think,
But its mission is to bind
In a common cause,
To obey Christ's laws,
The hearts that are so inclined

Only a LINK!
Yes, quite glad to think
It is that, and nothing more:
We hail with delight
Its mission so bright,
And pray for it o'er and o'er.

Only a LINK!
May it never sink
From its noble aim, maintained,
While Mission Bands
In Canadian lands
Commiserate souls enchained

Only a LINK!
Let it still be a link
To unite Christian hearts so true:
And assist willing hands
In all mission bands
To lead Home lost Telugus, too.

—R.

THE heir to one of the greatest fortunes in London stood outside Moody's meeting and held a cabman's horse, while the cabman took part in the services within.

Sister Belle's Corner.

(For the Little Folks who read this Paper.)

DEAR BOYS AND GIRLS.—Perhaps some of you have never heard of a missionary meeting just for receiving thank-offerings. I was able to attend one this week, and thought as our country's "Thanksgiving Day" is so near at hand, we might have such meetings in our Circles and Bands. The room was full of ladies and girls, for five churches were represented. After singing a hymn and one earnest prayer for God's blessing, the 103rd psalm was read. A little necessary business was done, and then the collection was taken up; each one who gave money had been asked to bring it in an envelope. No names were given but on the outside of the envelope was written the giver's reason for thankfulness. Then the president reads these aloud:

- "A thank offering for the recovery of a loved one."
- "For journeying mercies by land and sea."
- "For Jesus, my Saviour, the Source of every blessing."
- "For God's care over me during the past year."
- "For health and prosperity in my family."
- "A little girl's thank-offering."
- "For answered prayer for one dear to me."
- "For mercies too numerous to mention."
- "From one of the children."
- "For knowing my sins forgiven."
- "For all God's loving kindness to me."
- "For God's loving kindness and tender mercies."

These were a few of the reasons written on the envelopes. I did not hear how much money was given in this way, but at a similar meeting of this Circle last year, the collection amounted to two hundred and fifty dollars. In looking over the past year in our own mission work we find much to be thankful for, and the reports in this copy of the LINK will be read with great interest. As our pastor said a few Sundays ago in his annual sermon for Foreign Missions, let our collections this year be even larger than last year, showing that we are growing in grace, going on unto perfection, in freely giving as God makes us able. Each Mission Band, and every member, are soldiers in Christ's army. We have received our Captain's marching orders and must go forward!

SISTER BELLE.

480 Lewis Street, Ottawa.

Missionary Literature.

Mrs. Gates' paper, read at the London meeting, "God's Purposes and our Privilege," is now in the printer's hands and as it will be ready for circulation long before the next issue of the LINK, notice as to where it can be obtained, the price, etc., will be given through the *Baptist*.

TRACTS.

In addition to the tract entitled 'Aunt Mehitable's Account of the Annual Meeting,' I have for sale copies of Mrs. Downie's tracts, "The Telugu Women" and "Story of Krishnalnu," and also of a most interesting tract, called "Mrs. Pickett's Missionary Box." The "Story of Krishnalnu" can be supplied at 50 cents a hundred, and the others at \$1 a hundred. Five copies and upwards supplied at the same rate.

Address,

JOHN CRAIG, Port Hope, Ont.

THAT best portion of a good man's life, his little, nameless, unremembered acts of kindness and of love.

Out of Debt.

The Foreign Missionary Society of Ontario and Quebec has, thanks be to God, closed the year free from debt. The deficit at the beginning was \$2,200; the receipts during the year, \$12,600, sufficient to meet all expenses and wipe out the debt.

TITLED ladies and ladies of wealth, went into the slums in London and took care of babies while their mothers attended Moody's meetings.

WOMEN'S BAPTIST FOREIGN MISSIONARY OF EASTERN ONTARIO AND QUEBEC.

Receipts from Sept 23rd, to Oct. 23rd, 1884.

Sawyerille, \$10; Abbott's Corners, 83; Morrisburg, \$11.25; Cornwall, \$10; Thurso, \$10; Ottawa, \$30; Barnston, \$18; Conaticooko, \$31.50; Montreal. First Church, \$18.20; Montreal, Olivet, \$37.70; Daleville, \$25; Magog, \$22; South Gowor, \$14; Ormond, \$1.50; Hull, \$12.17; Papineauville, \$8; Beebe Plain, \$0.—Total, \$271.32.

2 Thistle Terrace, Montreal.

M. A SMITH,
Treas.

WOMAN'S BAPTIST FOREIGN MISSIONARY SOCIETY OF ONTARIO.

Receipts from Sept. 27th to Oct. 27th inclusive.

Belleville M. C., \$10.23; Boston M. C., \$6.00; A Friend of Missions, \$5.00; Kincardine M. C., \$8.00; Boston M.B., \$10.00, for the mission at Cocanada; College St. M.C., \$7.00; Theford M. C., \$4.00; Guelph M.C., \$22.00; Courtright and Moore M. C., \$14.25; little girls' mission box, 25c.; Beverley St. M. C., \$10.80; Sparta M. C., \$25.40—of this \$3.45 from mission quilt; Sparta M.B., \$2.07; St. Catharines M. C., \$26.00; London (Adelaide St.) M. C., \$17.00; London (Adelaide St.) M.B., \$6.00; 1st Lobo M.C., \$10.00; Parliament St. M.C., \$8.50; Fannie Ebbels, 50c.; Alexander St. M. C., \$33.58; St. Marys M. C., \$12.00; Woodstock M. C., \$11.00; Woodstock M. B., \$5.00; Lakefield M. C., \$13; Port Hope M. C., \$15.00; Denfield M. C., \$10.00; Hamilton M. C., \$45.55; Cheltenham M.C., \$8.00—part of this proceeds of a lecture by the pastor; Jarvis St. M. C., \$50.58; Smith M. C., \$13.00; Hamilton M. B., \$13.81; Brautford (1st church) M. C., \$52.00, for support of Bible woman; Sarnia Township M. C., \$20.00; Beamsville M. C., \$16.00; Bloor St. M. C., \$16.15; Hartford M. C., \$10.00; Simcoe M. C., \$6.00; share of profits of MISSIONARY LINK, \$78.40; Fingal M. C., \$5.00; Kingston M. C., \$15.00; Kincardine M. C., \$1.00; Harry C., 30c., earned by picking berries; Brooklyn M. C., \$7.00; Ailsa Craig M. C., \$5.00; *Lewis St., Toronto, M. C., \$8.00. Total, \$663.37.

"Owing to recent regulations in the Money Order Department, it will be necessary hereafter to make out all money orders in favor of *Jessie L. Elliott*. Attention to this will ensure more certain and prompt delivery of money orders."

JESSIE L. ELLIOTT, Treas.

*The Treasurer would be glad to hear if this is correct, and also the name of the Treasurer of the Circle.

The Canadian Missionary Link.

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