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THE Canadian Missionary Link.

CANADA.

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

INDIA.

Vol. IV., No. 7.] "The Gentiles shall come to thy light, and kings to the brightness of thy rising"—Is. lx. e.] Mar., 1882.

To Christian Workers.

Christian worker! pause and listen,
Christ is seeking thee to-day,
Cease thy labours for one moment,
Solemn words He hath to say.

He is standing close beside thee,
And behold His face is sad;
As He gazeth on thy service—
Which methought would make Him glad.

Such unwearied self-devotion!
Such untiring, earnest zeal!
Such rich eloquence and pathos!
Burning words that wound to heal.

Still the Lord is sadly gazing,
Hark! He now doth question thee:
Listen well, His tones are gentle
"Dost thou work from love to Me?"

Ah! how often, fellow Christians,
Do we need this question still?
Are we now from pure affection
Working out our Saviour's will?

If our secret spring of action
Were exposed to mortal view,
Would it bear examination?
Could it be pronounced quite true?

Does not conscience sometimes tell us
That the motive power is wrong,
Of what seems our fairest action,
Of what sounds our sweetest song?

Jesus, Saviour, O forgive us,
As with shame we this confess;
May our love to Thee grow stronger,
May our love of self grow less!

O reveal Thyself so plainly,
That our one desire may be
Just to let ourselves be nothing,
Lost, in love of pleasing Thee.

—London Christian.

The Churches of Ontario and Foreign Missions.

We would like to call the attention of our readers to some statements recently made in the *Canadian Baptist*, by Rev. A. P. McDiarmid, of Port Hope, regarding the amount of money contributed by our churches in Ontario during the past year, for Home and Foreign Missions. With painstaking accuracy he has arranged and classified all the churches, according to the number of

members in each. While no church is mentioned individually, the aggregate amount of each class—that is of those coming up to a certain numerical standard—is given with the percentage for each member, also the number of those who have given nothing.

From this it would appear that during the last conventional year, 158 of our churches gave nothing for Foreign Missions; 136 nothing for Home Missions, and 95 nothing for either. More than one-half of the churches have had no part in the Foreign Mission work of the past year. We find it difficult to believe that such an appalling state of things can exist, but it is impossible to set aside the plain facts.

While the state of the Home Mission field is bad enough, that of the Foreign field is infinitely worse.

We believe it to be very important for us as a denomination, to uphold our own principles, and to send the Gospel to the new and poorly settled districts of our own land; yet, where there are so many other evangelical denominations, able and willing to step into the place and do the work, we cannot think that the need can be so great as in heathen lands, where those who have never heard of Christ may yet be numbered by millions.

Do we need an incentive to our efforts? Surely we may find it in the signal and abundant manner in which God has blessed the labours of our missionaries among the Telugus. A little more than nine years have passed since we as Canadian Baptists entered on this work. On the 28th of October, 1873, the "First Canadian Baptist Foreign Mission of Ontario and Quebec," was established at Cocanada. Much preparatory work was needed; land had to be bought and paid for, chapels and mission houses erected, schools established, and the latest effort refers to the establishment of a Theological School at Samulcotta, for teaching and training native pastors and teachers, and of which our Bro. McLaurin is about to take charge. The accounts received from time to time have been most encouraging, many souls have been converted; and if this has been the case during the preparatory time—the period of seed-sowing—what may we expect when the ripening seed shall have come to maturity, when the in-gathering shall be? And yet we are told that more than one half of our churches are *doing nothing* to help on this glorious work. If we could speak to each, individually, we wonder what the different ex-

cases would be: "Too poor." "In debt ourselves." "Too much to do at home." "Don't know and don't care," perhaps comes nearer the truth than anything else. We have heard of one church that fancies that because the Women's Mission Circle connected with it is doing pretty well, that ought to be enough. We would like to enter a protest against this conclusion, on two grounds; first, that the money raised by the Women's Societies is, we believe nearly all of it, extra money—we mean that it would not otherwise have been raised at all, and should therefore in no way affect the general giving; and secondly, that if many of the churches did the same thing, the work of the General Society would soon stop for want of funds. The Women's Society was not organized to take the place of the General Society in any sense, but to be an auxiliary, and to perform certain kinds of work which the latter could not undertake. If it is to supplant the other Society, the sooner it is given up the better. The great question now before us for consideration is, What can be done to rouse our churches to a sense of their duty in this important matter?

We would humbly suggest, first, that a large share of the responsibility rests upon ministers—if they were themselves imbued with a missionary spirit, and tried continuously and persistently to set before their people the needs and claims of mission work, both Home and Foreign, there would be no necessity for the visits of paid agents to do this for them; the result of this mode of collecting money has always been, that when the transitory interest born of stirring words, and it may be, impassioned appeals, has passed away, the people settle back into their normal place of indifference, not to be aroused again till the visit be repeated. A second suggestion is, that the people should be taught to give according to the rules laid down in Scripture, (*i. e.*) systematically, and according as the Lord has prospered them. The command given to the Hebrews of old, to dedicate a tenth part of all they owned to the Lord, has never been repealed, but how few there are who act up to it. Suppose that even a twentieth part were given, offered freely, willingly, to the Lord, regarded as no longer ours but His, should we not have enough and to spare for His work? But let it be given systematically, weekly, or if more convenient, monthly. We do earnestly and affectionately ask those churches who are opposed to the plan of systematic beneficence, or have never tried it, to do so honestly and conscientiously for one year, and prove for themselves, if it is not the simplest and best, the easiest and most reliable method of raising money to carry on the Lord's work, that they have yet discovered. If any are doubtful we would ask them to observe the working of our Women's F. M. Societies, east and west, that is the plan they have adopted, and it has worked well. From small beginnings some four years ago, they have gone on steadily increasing in efficiency and strength, always with money on hand, ready to send to India in advance, to carry on the work they have undertaken there. It would seem that in this matter of systematic giving, the people need instruction quite as much as on their duty to send the Gospel to the heathen. I think of it—every year thousands of these unsaved ones are going out into the gloom of a dark and cheerless eternity, perishing for want of the Water of Life that God has given so freely to us, while many of us sit idly by with folded hands. Is the unspoken language of our hearts "Am I my brother's keeper?" Oh! what shall we say to Him, if in the last day He will require their blood at our hands?

Let us strive more earnestly to work while it is called to-day, for the time is short, and we know that there is neither work nor device, nor knowledge, nor wisdom in the grave. We are told that there is a time coming, when all things shall be gathered together in one. "All things in Christ, both which are in heaven, and which are on earth, even in Him." It is our privilege to help forward this glorious consummation. Are we doing so?

Lines by Dr. Judson.

A fresh word from Dr. Judson seems a strange treasure, now that so many years have passed, and the children who watched his first work for God have become the mothers watching over ours.

These lines were written in Boston, Mass., in 1846, for Miss Rebecca S. Kendall—now the widow of our revered Dr. Fyfe—in a little book kept for her own personal mementos, etc., and until very lately seen by few save intimate friends. Miss Kendall, whose home was at that time a few miles from Boston, was visiting at the house of her friend Mrs. Colby, where Dr. and Mrs. Judson were also staying. Much of the interest of the lines consists in the illustration they afford of Dr. Judson's sympathetic kindness in understanding that Miss Kendall's request that he would write the words "America, Burmah, Heaven," was for more than the mere purpose of obtaining his autograph:

"Oh, grant that Christ and Heaven be mine!
What can I want beside?
In Freedom's Land I'll make my grave,
Or sink beneath the ocean wave,
Or live to tell His power to save
Who has for Burmah died."

In the light that after events shed upon them, there seems a strange prophecy in the words,

"Or sink beneath the ocean wave,"
added, as they were, when not needed either for measure or rhyme, or to embody the thought conveyed in the request.

Zenana Work in Delhi.

AN ADDRESS BY REV. R. F. GUYTON, OF DELHI.

The word which gives its distinctive title to this work has a very much wider meaning than that usually assigned to it. It means of, or relating to women, just as the corresponding word "Mardānā" means of, or relating to men. It comprises all that is womanly. Another word would have to be added to confine its meaning to that which is usually understood by its use, viz: the women's apartments. I hope this present title will remain; for it embraces all the work which is worthy of, or may be undertaken by women for women, and it correctly describes the very varied work which is carried on in Delhi through the agents of this society. The visitation of the secluded women of India in their jealously guarded privacy is only a part of the work which is carried on by the ladies in Delhi: It was their first work, and so has given its name to their subsequent and more varied labour, but it forms not a tithe of all they now undertake and very successfully perform. The visitation of Zenanas claims the first mention. There was a time when it was almost impossible for a European lady to obtain permission to enter a Zenana. If permission were given, it was upon the unexpressed but perfectly under-

stood conditions that the religious prejudices of the inmates should not be offended, that the Christian Scriptures should not be taught, that religious topics indeed should have no mention. This, for convenience, I will call the conversational era of the Zenana Mission. The conversation was necessarily confined to general themes. It was a sufficiently scanty privilege, but of even this the visitor of a few years ago was glad to avail herself. It was a very circumscribed field not enough to satisfy her sacred ambition, but it was all that was possible then, and she was obliged to be content. This was succeeded by a teaching era, in which the lady visitor was permitted to teach her pupils to read and write in their own tongue; but, even then, the books admitted were simply instructive, not religious. This, again, was succeeded by a working era, in which the ladies taught them to find relief from the weary tedium of idle confinement in the practice of lace-making, embroidery, and other ornamental work. Before I pass on to the present, which I will call the Christian era, and which combines and fulfils all the preceding, I wish to record my most earnest conviction that in doing only as much as they could in those early times they acted wisely and well. I say this rather because I have heard strong objections urged against it. Had they refused to do the less and lower because they were not permitted to do the greater and higher work, the doors of the Zenanas might not, I think would not, have been opened to them this day, and had they hastened more they might have so violently offended the prejudices of those whom they sought to win as to close the doors of the Zenanas against them for ever. They did as much as they were permitted to do. They carried with them the experience of a wider and purer world. Without actually speaking of the doctrines or claims of the Christian religion, they were able to manifest its effects upon the life, to exhibit in their gentleness and sympathy, their unselfishness and devotion, the influence and power of the gospel. Their visits infused a new interest into very dreary lives. They brought the contagious influence of an active Christian life to refresh and invigorate women jaded and satiated with their narrow world. They spoke to them of a nobler womanhood than that into which they had sub sided, and with which they were dimly discontent. If, happily, they were married they could speak to them of a love which is more than physical, of a companionship closer than that of mere bodily presence, of a loving and confident trust in each other which could bear separation without suspicion. We cannot wonder that the secret of this difference between these lonely women and their visitors should have been eagerly asked, and more eagerly told. It was for the most part in some such way as this that the women of the Zenanas became anxious to hear the gospel which had wrought so much for the women of Christian lands. I am glad that era has passed away—at least in Delhi. But because it may exist, and necessarily exists in some newer fields, I have thought it necessary to vindicate it. That you may the better understand the significance of the change which has passed over the people, I may say that, notwithstanding the ladies of the Zenana Mission in Delhi steadfastly decline to visit any house where the Word of God may not be taught, there are nearly three hundred women who are, with the full knowledge and consent of their relatives, under regular and systematic instruction. This even does not measure their willingness to hear, but only the ability of our staff to visit. So many and importunate have been their requests to be taught that, if the number of workers could be increased ten-fold, I have no doubt the number of readers and

hearers would be immediately increased in like proportion. Little as I like to speak of the results of Christian work, I cannot refrain from saying that I have had the high privilege of baptising three Mahomedan ladies from these Zenanas, who have been strengthened to come out boldly, and to publicly profess their faith in and love to the Lord Jesus Christ.

Besides this work, specially known as Zenana work, frequent meetings are held among the Chamar women in their castes. These meetings differ little, if at all, from the meetings which we ourselves hold, except that English Christian women are the preachers, and Indian heathen women are the specially invited hearers. This work has only recently been begun and it is too soon to speak of direct results. I believe a great future awaits it. It is much to carry the Gospel to those who dare not venture out to hear it, but in my opinion it is more to carry it among those women who are not precluded from their station or caste from freely mingling with others, or from taking their part in the active duties of life. This particular work arose out of a grave difficulty, which began to be seriously felt in our native Christian Church. A considerable number of our converts were already married when they received and confessed the truth. It was their earnest desire to banish every form of idol worship or sacrifice, and every superstitious observance from their homes. But it was found that, sometimes openly, but often secretly, their wives, remaining heathen, continued to observe the idolatrous practices in which they had been trained. It was felt that to meet this special difficulty special work had to be done, and thus these meetings were begun. Another great difficulty was to furnish Christian wives to our unmarried Christian young men. Quite a considerable number of these have been obliged either to seek wives from some distant mission station, or to marry amongst the heathen, or, worse than all, to remain altogether unmarried. This is being gradually met by our Native Christian Girls' School. Many of the girls from this school have been happily married, and Christian wife with Christian husband are helpers of each other's faith, are training their children in the fear of the Lord, and are, in several instances, labouring together to spread the light and truth around them. I cannot speak too highly of the work of the lady who devotes, not her time and talents only, but her whole self to the training of the next generation of Christian women in this school. Hers is work of the very highest order, of that spiritual living kind which must continue. Nor can I speak in terms of praise too high of the noble work done by our lady medical missionary. She works with singular skill and success, and is so evidently filled with loving sympathy for their pain and sickness, and inspired with zealous desire for their eternal peace, that she has won the hearts of both patients and pupils alike. Beside their own abundant labours these ladies superintend the work of the native women employed in Delhi and its suburbs, and in the distant towns and villages. They visit and examine their pupils and supplement their teaching. They gather once a week all the native workers, Zenana visitors, Bible women, and school teachers into the new home, where an address is given and prayers for help and guidance are offered. In this way the Christian women who have gone forth from this country, strive to impart to the Christian women of that country the fruits of the mature experience, the firm faith, the fuller knowledge, and the more fervent devotion, which they themselves possess. I am especially anxious that you should understand some of the

difficulties of this great work. And first of all difficulties is that of climate. The heat, more intense, I believe, in Delhi and Agra than in any other part of India, induces not only physical but mental and spiritual prostration. Sometimes even to think is pain. The ladies of whom I have been speaking are often compelled by the exigencies of their work to stay out dangerously late in the blinding glare, visiting at houses where the luxuries of Venetian blinds and punkas are unknown—sometimes with an atmosphere opaque with the choking smoke of burning cow-dung, at others in an air heavy with fetid odors and laden with pestilence; often in fear of the numerous half-wild pariah dogs which infest every lane, along narrow, crooked streets into which the fresh breeze cannot penetrate, and out of which the polluted air cannot escape. And all this varied work is done, and this patient endurance is exercised, without a thought that they are doing anything unusual in measure or heroic in quality. You would wonder, but that you yourselves are familiar with the sustaining power of a great purpose, and the promise of sustaining grace, that delicately nurtured and sensitive women could brave such difficulties and offences as I have only faintly indicated, and could patiently continue day by day to discharge their really arduous duties. I do not know how to measure their Christ-like work. If it is to be measured at all it must be by a more than earthly standard. It will submit itself only to a gauge celestial and spiritual. I speak not of the workers now, but of the work itself, and of the work, not as they alone perform it, but as done by God through them. That work, God alone who looketh beneath and beyond the outward appearance can measure. And when all human work shall be revealed, both theirs and ours, I feel assured that He who sees Himself ministered to in every service rendered to the needy, will say of each of these what He said of a woman once, "She hath done what she could."

OUR INDIAN STATIONS.

Cocanada.

MORE GOOD TIDINGS.

Mr. Timpany writes on the 12th of January:

I think we are quite as strong again in this Cocanada mission as we were a year ago. The same I believe is true of Tuni and Akidu. Some more of the girls have been received for baptism, and, all being well, will be baptized in two weeks. We are baptizing very often now in Cocanada. Among those recently baptized are Baby Craig's nurse and her husband, the mission peon, P. Appana and the cook, who have been in the employ of the McLaurins and ourselves for some eight years. Just a few minutes ago one of our school girls, the Colporteur's daughter, Lydia, a girl about eight years old, not more, she may be only seven, came to me and got a present of a new Telugu Testament. She had just recited, word for word, from the beginning to the end, the 26th chapter of Matthew. On Sabbath ten of the girls took books the same way. A number have since done the same. That girl, Lukshmi, about whom I wrote in the LINK, has turned out a lovely girl. I told her the other day that as she was an orphan she might have my house name, as Mrs. Timpany and I were her mother and father. Have you read Mr. Clough's new book, "From Darkness to Light?" It is all true. I saw Lukshmiah and Papulama recently, when at Ongole, and had a long talk with them. If they live they will win thousands of their caste people to Christ.

Tuni.

Under date of Dec. 12th, Mr. Currie writes to the *Christian Messenger* as follows:—

In this field the present year has been the most satisfactory as to results, of any since the station was opened. The number baptized has not been large, but enough to afford us considerable encouragement. A beginning has been made in several villages; and now that the ice is broken, we hope for a more rapid increase in future years. We have had some trying experiences arising from the misconduct and necessary exclusion of some of our native assistants. But their places are now filled by others, who are doing more faithful and efficient work. Our present outlook is hopeful though we may not have very large gatherings for years to come. On these new fields, where so much time must necessarily be spent in preparatory work, such as securing mission property, erecting buildings, etc., to say nothing of the time required for the seed of truth to take root in the new soil about us, we think it a good deal to be able to reckon our converts by twos and threes, while in the older missions they may be counted by scores or hundreds, or even thousands, as in the Ongole field. The first fruits have been gathered, I believe, at all our stations north, viz., Bimlipatam, Chicacole, and Bobbili, as well as on this field; and our brethren there, now that their building operations are about completed, have entered hopefully upon evangelical labour. On the Cocanada and Akidu fields, as the result of long seed-sowing, converts are being received in much larger numbers. Our great need at present is that of trained native evangelists. The men we now have, though doing as well perhaps as could be expected, are lamentably few in number, and lack the requisite training. We are expecting much from the projected Theological school, to be established at Samulcotta soon after the return of Bro. McLaurin. Only from such an institution can we hope for an adequate supply of the class of men required. With a good number of such helpers, a more thorough satisfactory work may be done than could otherwise be expected. May many such be raised up, and sent into the harvest field. It is hoped that at our next meeting of Conference, which is to be held at Akidu in January, we shall have the pleasure of welcoming the new missionaries from Nova Scotia, who are now supposed to be approaching the shores of India. As on former similar occasions a pleasant and profitable time is anticipated.

Akidu.

Mr. Craig says in a private note: "Altogether there were one hundred and one persons baptized on my field while I was out in November and part of December. It is a grand work."

Chicacole.

BAPTISM OF CONVERTS.

Mr. Churchill, who with the other missionaries from the Maritime Provinces had gone to Chicacole for the purpose of getting the deed of the property registered, writes as follows to the *Messenger*:

At Chicacole we found Miss Hammond well, and happy in her work. She is thoroughly busy, and things are moving on prosperously, and there seems to be harmony and a spirit of sympathy existing between her and all under her charge, which must be very pleasant to her.

On Sabbath evening an English service was held at the mission house, at which quite a number were present. A letter from Bhagavan Behara, our ordained preacher, saying there were three men waiting for baptism, decided us to go out and see them. We started on Thursday evening and reached Akulatampara, our stopping place, about 7 A.M. on Saturday.

The Christians were waiting for us and gave us a hearty welcome. Soon after our arrival, the three candidates for baptism presented themselves, along with the naidoo of another village who was baptized by Brother Armstrong. He has been trying to live as a Christian and a heathen at the same time, but came at length to see it was a hopeless effort, and decided for Christianity. Some time before our visit, he had made a feast, and with the three new converts, sat down and ate with the other Christians, thus publicly breaking caste and renouncing heathenism. From what was told us, we gathered that there was a great crowd and a great row, but no violence was offered. With the three new converts and the naidoo, *i. e.*, the head of the village, we were on the whole much pleased. The latter especially, is a very superior man, of much influence, and capable of doing much good. Of the other three, one was a carpenter, bright and intelligent in appearance, and anxious to become a preacher. Another was the brother-in-law of the naidoo, a man of decision and character from his appearance. The third was of the Komatee, or merchant caste, he was not quite so prepossessing as the other two, but still a superior man.

The latter and the carpenter are allowed by their caste to wear the sacred thread, but had thrown it away when they broke caste.

A church meeting was appointed for the afternoon, at which the three related their experience, not so fluently, of course, as they might have done if they had been born and brought up in a Christian community. But it was considered by the other Christians as quite satisfactory, and the vote to receive them was hearty and unanimous.

As representing the Chicacole church there were present the eight members living in the two villages and five from Chicacole, who went with us—four of them boys in the schools and one a colporteur. These with ourselves and two native preachers from Bimlipatam, made quite a respectable gathering in point of numbers.

The arrangements were of a very primitive order. Our two travelling chairs served us, while the others sat on the bare earthen floor, some in the house and some on the verandah. In the yard in front, most of the time, there was a larger audience of heathen looking on. The naidoo and the other three men live in a large village named Komanapalli, just across the river from Akulatampara, and they desired that the baptism should be on their side. So the naidoo invited us all over to take breakfast at his house. He and the other three were coming across the river every morning to eat with the Christians, as their own people would not cook or do anything for them.

Sunday morning was somewhat rainy, but between the showers we crossed the river in a dugout (*i. e.*), a large log scooped out. Along one side was a large crack caulked with rags, and my first step into the boat, brought out a lot of caulking, and the water came pouring in in a stream, so we had to wait a while for repairs.

After a short visit to the naidoo's house we went down to the river side. A large crowd had gathered, but as it rained, only a part of the people followed us. No opposition whatever was offered and during the whole service the order and attention were very good. Returning to

the house, preaching to the people who had gathered round at once commenced, and went on for two or three hours till breakfast time. After it was over, as the rain continued, at it we went again. The people listened attentively and showed no hostility. The naidoo spoke and made, what I considered, a very effective speech. To close the ceremonies, just as we were leaving, the naidoo brought his child along to be named. He was a boy fourteen months old, and had been waiting for his name for some time, till the missionaries should be present at the ceremony. There had been some doubt as to the proper name, so it was decided by lot. Three names, Samuel, Timothy and Benjamin were written on pieces of paper, and the one drawn by the father was to be the proper one. After prayer by Brother Sanford, the father drew out a piece of the paper on which was written "Timothy." Thus the name was settled upon. This finished our work at that side, so we came back to Akulatampara to observe the Lord's Supper. While waiting for preparations, the Rajah of the town came to see us and we had a long talk. He seems well disposed towards Christianity, of which he has quite a knowledge, and friendly to the Christians. In the evening twenty-one sat down to the Lord's Supper. Quite a company this, in an out of the way heathen village, in the midst of a heathen country. May the Lord speedily and greatly increase the number in those two villages.

A school is needed at once, and the Christians were urged to do all they can towards establishing one. Judging from what we saw, we hope ere long for an accession to the number of Christians in those two villages. In Bhagavan Behara we have a *good man*, exerting a good influence wherever he goes. We need many more such men. May the Master call and prepare them and send them out into this vineyard.

We returned to Chicacole Thursday evening, just a week from starting. On Saturday afternoon a church meeting was held, when two of the school girls were received for baptism, and Nathan, the school teacher, his wife and mother, were accepted upon a letter of dismission from the Berhampore church. After the baptism Sunday morning, Brother Sanford had Telugu service in the school room; in the afternoon the Lord's Supper was observed, and in the evening a preaching service in English was held.

MR. AND MRS. HUTCHINSON arrived in good health at Bimlipatam on Christmas eve. They remained with Mr. and Mrs. Sanford until Monday, the 26th of December, when they started with six bandies for Chicacole, reaching that station on Wednesday the 28th, and were joyfully welcomed by Miss Hammond after their long journey of 10,000 miles, and more than three month's duration from leaving Great Village in Nova Scotia.

THE WORK AT HOME.

Ontario and Quebec.

SUBJECT FOR PRAYER.

For a continuance of the blessing upon the Girls' School at Cocanada; that grace, wisdom and strength may be given Mrs. Timpany rightly to train the young people under her care; and that many souls in the Cocanada field may be brought from darkness to light during this year.

A PIANO FOR SALE. There is on exhibition in Cairn's music store, Woodstock, a valuable piano made by Vose & Son, Boston, and donated to Foreign Missions by a young lady. Its price is \$200. Rev. S. S. Bates, Woodstock, will answer enquiries, and transact all business connected with its sale. This piano has been given to the Lord. Who among His followers will become its purchaser for the simple reason that the price paid for it will go directly to aid in the extension of His Kingdom?

THE LINK AN ACTIVE COLLECTING AGENT.—The managers of the LINK not unfrequently receive such letters as the two following, which they publish in order to show their friends that in endeavouring to increase the circulation of the little paper, they are really doing good work for the Mission. The first, from a member of one of our western churches says:—

"Please find enclosed \$2, twenty-five cents of which is my renewal subscription for the LINK. Would you kindly drop the remainder into your Foreign Mission Circle fund? I am sorry to say we have nothing of the kind in ———."

The other is from a sister, apparently in humble circumstances, residing in another part of Ontario. She encloses a dollar, and says:

"As my subscription to the LINK ran out some time ago I should have sent it you then but wanted to be able to earn a few shillings more with my own hands, to send to our dear Bro. Timpany, to aid in his India Girl's school, so please accept the seventy-five cents for that, and send it on, and apply the other twenty five to renew my subscription."

Both letters have been received within the last month, and are specimens of those often found in P. O. Box 8, Yorkville. Will not each of our present readers try to obtain at least one new subscriber, and by doing so help to increase the interest in our Foreign Mission?

A HINT FOR COLLECTORS.—We have been requested to state that Mr. Poole, photographer, of St. Catharines, Ont., will supply the Circles with nicely-finished photographs of Mr. and Mrs. McLaurin, for seventy-five cents per dozen. These can be retained for the benefit of the Mission, and quite a nice sum realized thereby.

TIMPANY'S GROVE, ONT.—Mrs. E. E. McConnell writes: I know that all the lovers of mission work read with interest the progress of our Circles. The Circle at Timpany's Grove have not met since October, and are quite reduced in numbers,—the pastor's wife with others having left the place—yet the little band of sisters still left have ardent desires for mission work, and will freely give their money, but feel inadequate to the task of conducting the monthly meetings. May the Lord give them grace to improve the talents He has committed to their trust, and increase their numbers.

WHITEVALE, ONT.—A friend who is visiting says: I was happy to find a Circle in Whitevale, and as we met in the beginning of the year with but small attendance—the president being absent—I thought surely my loss of home Circle with all its duties and privileges, will in a measure be supplied if I may from time to time be permitted to meet with the sisters here. The intelligence and zeal at present evinced by them bespeak most happy results for the future.

CUMBERLAND, ONT. Miss Muir informs us that a meeting was held by the women of this church on Thursday, January 26th, and a Circle organized with a membership of ten. This is only a beginning, and it is confidently expected that many more will join.

COATICOOK, QUE.—The 16th of February dawned bright and balmy, and very soon the little snow left by the few preceding warm days was forming brooks through our streets, giving much innocent sport to many little hands and feet. Notwithstanding the loveliness of nature, there were sad hearts in our little village. In one home a dear little form was shrouded for its last lowly bed, and in a few hours those fond and loving parents must look for the last time upon that dear little face, lovely even in death. Just outside the village are loving friends watching beside the sick bed of an aged and respected deacon, of whom we expect it will soon be said, "He has fought the good fight; he has finished his course."

At 2 p.m. a large circle of sorrowing friends and sympathizing neighbors gathered in the Baptist church, to pay the last tribute of respect to one who had been loved as husband, father, brother and friend. These events, combined with others over which we could have no control, cast long and deep shadows over the day set apart for special services in connection with our W. F. M. Circles. But we could only adopt the language of one who said, "The Lord hath spoken, let all the earth keep silence before Him."

The officers for the ladies' meeting (which was to have occupied the entire afternoon) had been chosen and all possible arrangements made to make this gathering pleasant as well as profitable. But when the work of three or four hours had to be crowded into one, nothing could be done systematically or in the order we had intended. Our missionary intelligence, which had been selected with great care, with a few exceptions, had to be laid on one side (we hope for future use, however).

Four circles were represented by delegates, one by letter; reports not as favorable as we could wish. Each circle feels the need of more earnestness, and seems ready for special efforts when they can see clearly what is best to do. Several subjects of interest to the circles were brought forward and hurriedly discussed. We decided to recommend each circle to correspond monthly with some sister circle, and read the letter received in their own meetings. In union there is strength, and perhaps the efforts made by one circle will strengthen and encourage others. Also to hold public meetings or missionary socials or occasionally with reading, singing, etc., all bearing upon mission work in some form. It was also suggested that those who could not pay a dollar, but were willing to do what they could, should be received into partial membership. We have tried this in our own circle the past year, calling any one who would pay 25 cents and over an assistant member. A Barston sister thinks we work for foreign missions much as the deacon did for the poor around him—he could give his prayers but wanted to keep his potatoes. She suggests that what we give to foreign missions we save by denying ourselves some of the luxuries, and perhaps some of the comforts of life that we now enjoy. This method of giving was unanimously adopted by those present. We hope our gifts and our prayers may yet go hand in hand. May it not be said of us as of Cornelius: Thy prayers and thine alms have come up as a memorial before God? Our pastor's wife has given us a promise of five dollars this year. We, who support our ministers by the little we can spare,

know that this means self-denial on her part. Sisters who of us will "go and do likewise?"

At the hour appointed for the public morning service five ministers were present, but owing to the above-named reasons and bad roads, only a few of our people, so, after a few remarks from each, the meeting was adjourned.

In the evening, after opening services, a few remarks from our pastor, a welcome by the president of the circle, some words from Rev. A. Burwash, of Eaton, and reading the "Hindu Girl," by Miss Mapleston, the remainder of the time was occupied by Rev. E. Sanford, of St. Johnsbury, Vt., who deeply interested us with accounts of the heathen, their customs, manner of living, etc., etc. The closing exercises were, reading of the "Starless Crown," by Miss Mapleston, and an anthem by the choir.

MRS. J. J. PARKER, *Cor. Sec.*

THE EXCHANGE DRAWER.

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

"Reasons why we should make the monthly meetings interesting, with some hints as to the best means of doing so," *Mrs. H. J. Rose*; "Why we work," *Miss Ida Fish*; "A day in Cocanada Mission House," *Mrs. M. Laurin*; "Woman's work in Missions," *Mrs. A. V. Timpney*; "The condition of women in India," *Mrs. J. Coult*; "Some facts and figures about our Society," *Mrs. M. Freeland*; "Sketch of the W. M. A. Societies of the Lower Provinces," *Mrs. W. H. Porter*; "Our Sisters in India," *Mrs. Armstrong*; "Christian Activity," *Miss J. M. Lloyd*; "He shall have a mission from sea to sea," *a Member of the Winnipeg Circle*.

Maritime Provinces.

HAMMOND'S PLAINS, N. S.—Our Woman's M. Aid Society has been organized seven years; and during that time the meetings have been kept up. Quite a number who began with us in the good work have grown weary in well doing, and do not gather with us in our monthly meetings, but, although our numbers have decreased yet there seems to be a deeper interest in the cause of missions. We need to gird on the whole armour, for we have difficulties to contend with, and opposition to meet, yet we feel determined with God's help, to labour on. We have the precious promises of God to cheer and encourage us, and when we read in the LINK and *Messenger*, the glorious tidings of so many of the dark pagans coming to a knowledge of the Saviour whom we love and adore, we feel grateful that we are engaged in the work. We know it is but a small part of the Master's vineyard that we are engaged in, but we rejoice to know also that God despises not the day of small things. Quite a number of the sisters take the LINK, and it is prized very highly in the Society. I think every Society would be very much benefited by receiving it. It gives us an idea of the work that is being done in those heathen lands, and how our sisters and brothers engaged in the great work of trying to lead souls to the Fountain of Living Waters, are situated. Our prayers for them should be, that God will hasten the day when the heathen shall be given to His Son for His inheritance, and the uttermost parts of the earth for His possession.

January 30, 1882.

T. A. G.

DARTMOUTH, N. S.—Our sisters, who are not a whit behind the most zealous in the Master's work, have recently organized a Woman's Missionary Aid Society with nine members. The list of membership will no doubt be much increased. We are sure that the influence of the society on our own church will be good, besides being another mite added to the Treasury for Foreign work. The officers are as follows:—President, Mrs. E. J. Grant; Vice-Presidents, Mrs. A. Hull and Miss S. Meagher; Secretary, Miss A. E. Johnston, and Treasurer, Miss Ella Hunt. E. J. G.

CUMBERLAND BAY, N. B.—The members of the Cumberland Bay Branch of the W. M. A. Society, held their quarterly meeting on the evening of the 28th January, at the Range School House. This branch of the W. M. A. Society was organized about six years ago, and since that time its members have been constantly increasing; it now numbers about 40. Last year the sum of \$41 was realized; this year they hope to raise \$60, or more, and if we are to judge the end by the beginning, they are sure to succeed. The members all seem to be alive to their work, and the earnest, persevering manner in which they conducted their business, reflects great credit upon their Society. G. W. F.

HOW SHALL WE EDUCATE AND INTEREST THE PEOPLE IN FOREIGN MISSIONARY OPERATIONS?

A writer in the *Christian Visitor* says:—"This is a question frequently discussed. Undoubtedly a powerful impetus is given by making the younger members of the congregation interested in this branch of church work.

"Last Thursday evening I attended a pleasant and hospitable meeting of the Young People's Missionary Society of East Avenue Baptist Church, which is held every month at some private residence. Two rooms were filled with young people of both sexes. 'Japan' was the topic for the evening. After the opening prayer and singing, a five minute map exercise was given, a large map of Asia being hung up for that purpose. The principal stations were pointed out and described, and questions asked and answered. Then, after a missionary hymn had been sung by a quartette, one of the young gentlemen read an instructive, five minutes' essay on 'Japan,' giving its past history, present condition and future prospects. Afterwards a young lady read a poem composed by a late missionary, and after it had been sung a hymn, the collection for missions was taken. For this purpose a large gilded wooden dial was used, having been hollowed out, and with a slit in the top to receive the coin. This concluded the programme proper, after which a short time was spent in social intercourse."

ABOUT \$800,000 was raised last year by fifteen Women's Boards, the Presbyterians raising \$170,000, and the Methodists and Congregationalists each about \$120,000. Since this new form of missionary labor was introduced by the Women's Union Missionary Society, in 1861, about \$4,500,000 have been raised by Christian women to send the gospel to their heathen sisters.—*Christian Messenger*.

THERE are ten million members of evangelical churches in the United States, and they are reported as giving \$2,121,731 for foreign missions. This is an average of twenty-one cents per member. Is the church seriously at work, or is she only "playing at missions?"

Sister Belle's Corner.

(For the Little Folks who read this Paper.)

DEAR BOYS AND GIRLS.—The Missionary Band reports in our last LINK, made me think of a poem in my scrap-book. I will copy it for some one to recite:—

Little builders all are we,
Building for eternity!
Children of the Mission Bands,
Working with our hearts and hands,
Building temples for our King,
By the offerings we bring;
Living temples He doth raise,
Filled with life, and light, and praise.

One by one the stones we lay,
Building slowly day by day;
Building by our love are we
In the lands beyond the sea;
Building by each thought and prayer
For the souls that suffer there.
Building in the Hindu land
Where the idols are as sand.

Building in vast China, too,
Living temples rise to view;
Building in Japan, as well,
Ah, what stories we could tell!
Building on dark Africa's shore,
That there may be slaves no more;
Building in the Turk's doomed land,
For Armenia's scattered band.

On Mount Lebanon's fair heights,
By our many gathered mites;
Where the Nile's sweet waters pour;
Building all the wide world o'er!
And one day our eyes shall see
In a glad eternity,
"Living stones" we helped to bring,
For the palace of our King.

When we are thinking and talking about the great darkness and sin in India and other heathen lands, it makes us glad to know that these little children of our Missionary Bands are hard at work helping to show the heathen how they may build on the "sure foundation"

Missionaries of every name are holding up Jesus in these dark lands, preaching about Him, singing of His love, leading hundreds and thousands every year to forsake their idols for the living God. This is the great work in which the dear Lord has allowed us to help, and every penny given because we love Him, helps to build God's temples, where idol temples and priests have worked for Satan so many years.

The "Caste" I told you about last month is only one of the many obstacles in the way of our Missionaries. We cannot realize their trials or help them in bearing and enduring all they must pass through before seeing the fruit of their labours. Our part is to send the money that they need for their mission-work, and then to pray for God's blessing on it and on them. There are hundreds of missionaries in India, but what are they among so many millions of heathen? Is it not sad to think that more than half of the people in the world have no bright hope to cheer a dying bed? One poor Hindu was heard to ask, when dying: "Where shall I go last of all?" They had been reminding him that death was just passing into another state of being; that his soul must go through 88 different states in the animal, vegetable, and mineral kingdoms before it could again become human; but the poor man cared for none of these. It was the question of eternity—the "last of all"—that his heathen friends could not answer.

You remember we have been told that wretched mothers in India, mourning over little ones they have buried, are often seen looking anxiously into the face of a goat, a snake, or even a toad, to find some trace there of the child they have lost. How eagerly they ask of the missionary if the new religion allows mothers to hope to see their dead babies again? Oh, my dear little friends, are you not glad that the money we send helps to buy Bibles for these poor mothers! Bibles full of help and comfort, telling of the many mansions prepared for those who love the Lord: of Christ blessing little children, and saying: "Of such is the Kingdom of Heaven."

Then, little builders, keep bravely at work in your Mission Bands. Your efforts are needed, and the Master's blessing will surely rest on each little worker in His vineyard.

SISTER BELLE.

480 Lewis Street, Ottawa.

THE JUVENILE MISSION BAND, in connection with Alexander Street Baptist Church, Toronto, was formed on the 11th of September, 1880, with 27 members, for the purpose of interesting the children in Foreign Missions. The meetings are held on the first Saturday in each month, and consist of readings, recitations and singing of hymns bearing on missions. The average attendance is fifteen members, who pay a fee of two cents each, which is supposed to be earned by themselves. The meetings have been visited occasionally by the ladies of the Circle, who have something to say to interest the children. The children have each a missionary box at home, in which they keep any money they save to send to the missionaries. The boxes are opened once in the three months, and the contents taken charge of by the treasurer of the band, Philip Davies. Last year the amount raised was \$13.10, and was given to the Ladies' Circle, but this year it has been kept separate, together with the amount made at a bazaar held on December 22nd, at the house of Mrs. Major Lewis. The amount raised this year from fees and boxes is \$4.28, and at the bazaar \$45, with \$25 of which, Miss Davies, the President of the Band, was made a life member of the F. M. Society. This year we have promised to pay the \$8.50 which was owing on the bell for the chapel in Cocanada; also to support Lukshmi, a young widow of 16 years of age in Mrs. Timpany's school. We will be glad to see in Alexander Street S. S. room, any children who would like to attend our meetings, which are held on the first Saturday in every month.

WOMEN'S BAPTIST FOREIGN MISSIONARY SOCIETY OF ONTARIO.

Received from January 25th, 1882, to February 23rd, 1882.

Aylmer, \$2 75; Peterboro, \$17.40; Jarvis-st., \$22 75; Guelph, \$15.00; Brantford, \$4.00; Parliament-st., \$8.00; Alexander-st., \$16 95; Alexander-st. Mission Band, \$33.50; (\$8.50 for Mr. Timpany's church bell; \$25.00 to make Miss A. Davies a life member); Mrs. Arkell, Teeswater, \$1.75; Miss Mary Steele, Dawn Mills, 75c; Calton—Mrs B. McConnell, Mrs. J. Timpany, Mrs. Ettie Colhoun, \$25.00. Total, \$147.85.

JESSIE M. LLOYD, Treasurer.

222 Welleley Street, Toronto.

The Canadian Missionary Link.

PUBLISHED MONTHLY AT TORONTO.

Subscription 25c. per annum, strictly in advance.

Communications to be sent to Mrs. M. Freedland, Box 8, Yorkville, Ont. Orders and remittances to be sent to Miss J. Burchan, Box 3, Yorkville, Ont. Subscribers will find the date when their subscriptions expire on the printed address labels of their papers.

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