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THE Canadian Missionary Link.

CANADA.

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

INDIA.

VOL. III., No. 9.] "The Gentiles shall come to thy light, and kings to the brightness of thy rising"—Is. lx. 2. [MAY, 1881.]

A Sketch.

BY MRS. H. M. N. ARMSTRONG.

IN a sequestered spot in the suburbs of Chicacole is a small mud cottage, carefully shut in and away from the rude gaze of strangers, and to be reached only by winding paths between mud walls which enclose other similar dwellings.

The village rests beneath the shade of cocoa palms, mango and custard-apple trees, and the little children run to and fro, the women gossip, the men lounge on the raised platforms beneath the eaves of their houses, while the whole atmosphere is hazy with the indolent, dreamy self-abandonment which characterizes life in the Orient. On the pial or raised platform outside the door of the neat little cottage we visit to-day, sits an old man, beneath the shadow of the projecting roof of thatch; by his side is a large volume in Telugu, which bears the marks of constant and careful perusal.

We ask the venerable-looking old man what book he has beside him. To our surprise he tells us it is the Bible. He was sergeant in a native regiment and when he took his pension, his colonel, an English gentleman, gave him this. It was thirty years ago; and he turns to the fly-leaf to show where his name and the date were written by this officer long ago.

Then the old man tells us he has been reading in it ever since. Some years ago a paralytic stroke left him half dead. His left side has been helpless ever since; he cannot move without help, but he gets out here to the door, and reads. He has read this Bible all through many times.

Further conversation shows that he is thoroughly conversant with both Old and New Testaments.

"Do you believe in the Lord Jesus?" we ask.

"Yes," he says, "I believe the Bible is true."

"But have you asked for the forgiveness of your sins, and made Him your Saviour?"

"I do not know whether I have received His Spirit in my heart or not."

"Are you willing to confess His name?"

"I read the Bible to my family every day and we all believe it."

"Yes, but are you willing to become a Christian and renounce caste?"

"Ah, I cannot break caste. What can I, a helpless old man do, if my people turn me out, and I am left alone on the street?"

"Can you not trust the Lord to take care of you?"

"But I can do nothing for myself, I am not able to cook my food, and no one will cook for me if I am a Christian. I could not live, helpless as I am, without some one to take care of me all the time; how can I break caste?"

We find his wife and youngest son, the only child at home, are all conversant with the Scriptures; that they pray to God every day, and know the way of salvation through Christ.

"Will you confess your faith?" we ask. They are willing to say to others what they say to us, but to eat with any but their own people, and thus to cut themselves off from all they love, to be hissed at and scorned by all their relatives and friends and perhaps by their own children—this they are not ready to bear for Christ.

We left them, wondering within ourselves—How many Christians in America, who think they have good hope of heaven, would bear this trial of their faith? How many would leave all, house, friends, support, the very bread for to-morrow's eating, and follow Christ? Would go out from comfortable homes and all that makes life pleasant, to be as dependent on His naked promise, as the birds are? "When the Son of Man cometh, shall He find faith on the earth?"

"They shall part alike."

"As his part is that goeth down to battle, so shall his part be that tarrieth by the stuff: they shall part alike."

To the Bible reader these words recall David's sojourn at the court of Achish—his forced removal from that court—the burning of Ziklag by the Amalekites—the abundant weeping of David and his men—the plot of the men against their leader—David's trust in God—the consulting of the Divine oracle—the response—the exhausted men left at the brook Besor—the finding of the half-famished Egyptian—the reveling and drunkenness of the Amalekites—the flight of four hundred on camels—the destruction of the remaining host—the retaking of wives and children—the gaining of vast spoil—the covetous proposal of the victors and the equitable decision of David.

The two hundred, be it remembered, remained at the Besor, not from cowardice or lack of zeal, but from their inability to proceed further, and while there they did all they could; hence the justice of David's decision.

Is not the principle involved in the statute of David that which obtains in the present economy? Are not the rewards of the great King of the true Israel regulated rather by the effort made than by the work accomplished? Rather by the fidelity than the success? Rather by the relative than the absolute amount of time, talent, or money, expended in the promotion of His kingdom? "This poor widow hath cast more in than all that have cast into the treasury; for they did cast in of their abundance; but she of her want did cast in all that she had, even all her living."

These considerations appear to me to be full of comfort to us women, who are able to do very little for the extension of Christ's kingdom in the world; and an encouragement to do that little, though it be but the giving of two cents per week.

There have always been—let us thank God for them—some women fitted for peculiar work, the Deborahs, the Phœbes, the Nightingales, and the Ingalls. But with most of us life is filled up with petty cares, and the performance of petty duties: the chief break of this monotony often being a bed of pain. Let us not, however, be cast down. If he that reapeth receiveth wages and gathereth fruit unto life eternal, be assured that if we do all in our power to aid and sustain the reapers, we shall share in the glory of the harvest.

MARY L. T. WITTER.

Canning, N. S.

OUR INDIAN STATIONS.

DEATH OF MRS. CRAIG.

Our beloved young brother, Rev. J. Craig, has, in the inscrutable providence of God, been called upon to part from the wife of his youth. On Thursday, the 7th of April, his father, William Craig Esq., of Port Hope, received a cablegram conveying the sad intelligence that Mrs. J. Craig had died at Akidu on the Saturday preceding. No particulars have yet been received. An infant daughter, born at Cocanada, was just six weeks old at that date. Mrs. Craig was the daughter of Horace Perry, Esq., of Rochester, N.Y., formerly of Port Hope, Ont., and was married only a very few weeks before sailing for India in the autumn of 1877.

The bereaved husband is, we know, fervently remembered at the Throne of Grace by thousands of sympathizing friends whose hearts overflow with love and sorrow for him and his motherless little one, in this his hour of deep distress. May God, the Holy Spirit—the

Comforter—sustain and strengthen him. With the departed one, all is well. "Blessed are the dead which die in the Lord."

THE PROPOSED THEOLOGICAL SEMINARY.

At the conference of our Canadian missionaries held at Bimlipatam last January, an exceedingly interesting and instructive paper was read by Mr. Timpany on the training of native helpers for evangelistic work. This paper has been published in the *Canadian Baptist* of Toronto; the *Christian Messenger* of Halifax; and the *Christian Visitor* of St. John. It is too long to transfer to our columns, but we earnestly recommend its attentive perusal to all our readers who take an intelligent interest in the work of our mission as a whole. Only as the general work prospers and extends can the special department for women and children be efficiently carried on. May the Holy Spirit direct and control all the brethren in their deliberations on this most important subject.

Cocanada.

A NOVEL PREACHING TOUR.

At the Christmas time we did not stop the schools. During the "Week of Prayer," we also kept them going. I said I did not think that any of the girls were overworked, and that I did not see any sense in having all who were in our boarding school stop a week or two and idle about except when there were meetings to attend. However Telugu children, as well as English, will get tired of the daily routine and long for a change. Ten days ago I told the girls to get ready and I would take them out for a week on the boat. As you may suppose they were delighted at the prospect. They went into pounding the paddy (rice in the husk) with a will and in a few days had a week's supply prepared. We got all ready and early on Wednesday morning went to the boat that was lying in the Samulcotta canal. I brought with me twenty-one girls big and little. The biggest and oldest being Annamma, a widow, about twenty-seven years old; she has a nice boy Samuel, about eleven years old, who is in the school. Anna, from her age is a kind of head of the girls, and acts as a mother for the small girls and elder sister for the older ones. Josiah came along. I have an old man for a cook; two men to help the captain, Solomon; Solomon's wife and child are also aboard. The forward cabin or saloon is given over to the girls, who with great care manage to pack themselves into it at night to sleep. Every girl has a small blanket which is all the bed they have. The little dining cabin six feet long and nine feet wide holds me and my outfit. In it I sleep and eat and write, as I am writing now. Indeed I am quite comfortable in it.

Wednesday morning we came three miles, and were in time for Josiah and some of the girls to go to the village of Venkatapooram where we tied the boat up. They were out from 10 to 12 o'clock and came back delighted with their reception. The women, (caste women) seeing the girls and hearing them sing, came in crowds and listened, and talked as long as they stayed. At four

oclock some of the girls came to me and said, "A group of women have come outside the village and appear to wish us to come to them. May we go?" I said they might do so. They went, and the women immediately took them into one of their houses and gathered a great company to hear them sing and talk. They kept them for three hours and would even then hardly let them go. They said to them—"You have talked to us, what can we do for you? We will give you some rice and money if you wish." The girls told them they had what they needed, and preferred not to take anything.

I took the rest of the girls and went about half or three-quarters of a mile across the fields to another village called Bayampodi. There we had a large gathering and a most excellent hearing. Josiah said afterward, "I have been to that village a number of times, but never had anything like this—it was surprising." Some years ago the wife of the village magistrate here came to Cocanada to Mr. McLaurin to be baptized. Her husband followed and prevented it. The woman died about a year since. I think her husband is sorry now for the way he acted—speaking about it he remarked that "when his wife was dying she remembered it all, and died trusting in Christ." Cases of this kind are continually occurring in India now. A great many who are not numbered on the roll of the Christians reach heaven through faith in Christ.

During the night of Wednesday we came on some six miles, passing Samulcotta by a mile, and stopped over against Ooshanapooram and Agraharam. Josiah took some of the girls and went to the first village. I took the rest and went to the second village. Both his company and mine had a good, kind hearing. It was not long before my girls said to me, "The women are wanting us to come inside." I told them to wait until I was done preaching, as a large crowd, men and women, were listening. As I finished, I told them they might go into the house. The women soon had them within and were asking to their heart's content all kinds of questions, especially such as bore on the Christian faith. I stayed a while to talk outside in a quiet way with some who had been listening, and then came to the boat, hot, and running with perspiration. Some of the girls stayed on for an hour longer, and came back well pleased. Josiah said they had never before in Ooshanapooram heard the message of God's love to man, and had listened as well as he could desire. The girls cooked under one of the trees on the bank, and then we went on three miles to another village Yalpalalam, to be ready to preach there in the evening.

As we drew up to the bank, I noticed a very grave, nice looking old man seated above us and called Josiah's attention to him. He, too, had noticed him, and soon was in conversation with him. Others came, and while I was taking my dinner a quiet talk was going on between Josiah and the company. As soon as dinner was over (4.30 p.m.) I started for the village. One of the men who had been listening offered to show me the way. As we walked along I found he could read and had no faith in idolatry. I and my company started to go to the Mala palam. Our road lay past a part of the caste village. We saw quite a company coming out of one of the streets. First came a number of men carrying coconuts. These were followed by a set of bearers and palanquin. In it was a young man taking home his young wife. The people looked as if they would like to know what we were about, so we went into the street. Soon the girls were singing a hymn, and a crowd gathering,

I commenced to explain the hymn. There were hundreds gathered, fully half of them were women and girls. It was pleasant to see them crowd up to the side where the girls were standing. Some of them, as the preaching and singing went on, were not afraid to make remarks and ask questions. They thought it nice. Some of the men said that they could see from the appearance of the girls and from the hymns sung, that they were not like the temple harlots. They said "the words were clean." I talked till I could hardly stand. The crowd paid good attention and increased all the while. No one had a good word to say for the idols. My soul was sad as I looked upon them, "as sheep having no shepherd." We took leave and started back, but had not gone far before two or three men came and almost laid hold of me, saying, "Will you not come to our village?" They were Malas. I told them we started to go to their village, but had been turned aside. We went with them and found a large village, and about as clean a one as we have seen for some time. We found two temples in the centre; there we sang and talked. I asked them as to what benefit they had derived from the vast sums they had spent in worship at those temples. They said, "It had all been useless. Not one of them could read—not one of them was going to heaven." I doubt not the Lord has a people in the place.

Again we moved on and yesterday morning (Feb. 18th) were at Padda Boma Dava. Josiah and his party went to the caste village. There they had them go into the temple, where singing and preaching went on for a long while. They then went into two or three streets in succession. In the last the women took the girls into their houses. As Josiah, of course, could not follow, he came back to the boat, having had quite enough of preaching for one morning. The girls did not come for more than an hour after. I, too, had done all I could stand, and was at a late breakfast when he came. During the afternoon we came along the canal some distance, and then all went about a mile to a village inhabited by Malas only. Some of the women told the girls that they were afraid they had come to steal some of their girls, and shut them up in their houses. However, we had a good hearing, and some showed a mind to receive the word of God. Again we went on, during the night, and next morning visited two villages, Bicole and Kotapilla. Here the same warm reception awaited us as we had met in the other villages. Sabbath was nearly all taken up in village preaching in two large villages. About ten, Sabbath evening, we started for the village of Mirnapad, where we first broke ground last October. It was our intention to spend two days here and then come home. Such a change as has come over this village during the past few months! All have turned to the living God. A good many were awaiting baptism. The caste village of Yalukatodu, a little less than a mile distant, gave Josiah and his party a better reception, if possible, than they had met in any other village. I hope some of them love Christ. Two or three of them told me last October that they believed in Jesus as their Saviour. I went into the Christian village and looked about for a site to build the school-house, and then examined the school. The teacher, Buchiah, formerly a Sudra, now a Christian, is doing excellent work. While I was thus engaged, I was startled by the appearance of two men from Cocanada. I knew something was wrong. The message was brief: "Mrs. Craig is very sick, come at once." We made immediate arrangements to do so. The people were very much disappointed. A party of women, some ten or twelve in number, followed along the canal for a mile,

talking. Some of them said, "we hoped to be baptized." I told them that if all went well, in ten days I should come back and bring Mrs. Timpany. So we hope to do.

We reached Cocanada at two o'clock on Tuesday morning, and, thank God, found Mrs. Craig a little better. The girls had rested themselves by changing their work, had a good time, and came back well pleased with what they had seen and heard. They were well reminded of what Christianity had done for them, by seeing the difference between themselves and the heathen girls. They were led to desire more culture, that they might be better able to tell others about Christ. If our mission boat never did any thing else than enable us to make this one trip, it would have been money well spent.

A. V. TIMPANY.

Feb. 25, 1881.

BAPTISM OF A CASTE MAN AND A CASTE WOMAN.

(From the Christian Helper.)

During all my time in Ramapatam only two Sudra people were baptized. It is a hard thing for these Hindus to break caste. Their friends would much rather see them die than become openly Christians. Last October I baptized the first Sudra convert on this field since I came to it. As far as I am aware, it was the first case of a Sudra coming since the mission was Canadian. I mention this to show how hard and slow the work is at first among the caste people. No great movement has yet taken place among the caste people in any of the Baptist Telugu missions. I am satisfied, however, that such a movement cannot be much longer delayed in some of the missions where the gospel has been long and widely preached. I have hopes that in the Cocanada field the work is commencing to some extent.

Last Sabbath ought to be a red-letter day with us. Josiah, the native minister, baptized, in our baptistery, close to the chapel, a caste man and a caste woman. For the caste man we can make no claim, but that the Lord sent him to us to be baptized. He is a matriculant of Madras University, and has long loved the Saviour. He learned of Christianity in the Free Church College in Madras, and found Jesus one day ten years ago, while sitting and reading some Christian hymns under a tree in his father's garden. Twice before this he had tried to carry out his purpose to become a Christian. The first time he attempted to do so he was violently restrained by his people, and after a time they got him married, hoping to entangle him so that he could not break caste, and become an open Christian. The plan succeeded for years, but more than six months ago he tried again, and was nearly killed by his heathen relatives and their friends. He was knocked down in the street and carried like dead to his father's yard. There he was put down and confronted by his father, who brought a large Bible and told him that he must swear on it never to again attempt to become a Christian. To which he replied, "You may kill me, but what you ask I will not swear, nor yet promise." The father then smote him on the mouth with the book, and broke off one of his front teeth. They tried to get him to eat food, but this he would not do for fear that it was poisoned. He did not eat until he had food from some friends he could trust. They kept him shut up for three weeks, and guarded him. Thinking him cured they relaxed their watchfulness, and he came away by steamer from Madras, and was baptized here. He told me, "I would not get my father punished, and if I tried again in Madras to get baptized, it would have been prevented. Christ said, 'If they persecute you in one

city flee ye to another,' and this I have done, for baptized I would be."

He does not know whether his wife will come to him or not. It has been a literal fulfilment in his case of the command of the Saviour to leave all. As to the caste woman who was baptized, see the *Link* about *Lukshmi*. Her case is as remarkable a one as I have met in all my mission experience. The Lord can save His own.

A. V. TIMPANY

Bimlipatam.

(From the Christian Messenger.)

From Bro. Sanford we learn that on the 15th Feb. he went to Bobbili, the residence of Bro. Churchill. Mrs. S. and two children accompanied him, and expected to remain at Bobbili while Bro. Sanford and his native helpers would engage in evangelistic labours, journeying in the direction of Chicacole. On the 6th Feb. Bro. S. visited the seaside and baptized one believer. He says, "We are anxious to see a general movement among the people. May the Lord show them their need of salvation."

Under date of 22nd Feb. Mr. Sanford writes from Chicacole:

"We have successfully accomplished our preaching tour thus far. Our tour across from Bobbili was nearly in a direct line, forty miles in all. There is no highway, but bandies come with difficulty through a way worn by the traffic between the villages. We made the distance in three days, preaching as we came. On the first day, viz, Saturday, we stopped at a village in order to eat. The people crowded around us, giving no opportunity to satisfy hunger. We kept them three hours preaching the way of life, singing and reading to them. Still they lingered until we left. I presume there were 300 in all.

On Sunday we called at a village called Kagam. Here the people from all the surrounding country came together to hold a fair. They brought all sorts of produce from their fields and their home manufactories, besides metals, fish, toys, foreign cottons, etc. Probably there were a thousand persons present. A good opportunity was presented to dispose of Scriptures, tracts, and handbills, and to make known the gospel. Here was our congregation all ready to hand, though we had nothing to do in calling the people. My three native helpers and myself had our work here for the day. There was toil; but there was joy as well.

"At several other places we had seasons of deep interest.

"Vinkatasawmy, whom we left behind at Bimlipatam on account of his child's illness, came on to us this morning. He had taken a difficult route, and had preached in some twenty-five other villages.

Tuni.

(Extracts of a letter to the President of the Ontario Women's Society.)

We have moved the school to town, and engaged an assistant teacher, but as we were not willing to exclude Malas from the school it does not flourish as we could wish. Of the fifty-six pupils enrolled soon after the removal a number have withdrawn.

Ever since coming to Tuni I have been wishing and looking for a Christian woman who could be employed in Bible work. Our few Christian women have their family cares, and cannot do regular work, though recently they have shewn a very commendable desire to assist as

"they have opportunity." As soon as I heard of Hannahmah (the woman Mr. Currie speaks of in the *Link* for Dec. 1880,) I wrote inviting her to visit us, intending, should she prove capable, to give her Bible work among the women; knowing that the necessary funds would be supplied from some quarter. She seems to be a woman of an excellent spirit, quite willing to engage in the Lord's work, as indeed she does each day. She can read very nicely, but when she came could not write. Jane, one of our Christian women, is teaching her to write. She is also daily studying the Scriptures. My class consists of three, sometimes four, Christian women, and we are studying the life and words of our Lord Jesus. I wish to ask the prayers of my sisters of the Societies, that these women may continue this work and that it may be blessed in the conversion of many who listen to their teachings.

The three women were at Suruvaram yesterday where the heathen women listened well to their message; and they have just now started for a nearer village. Ask the sisters to pray for our workers—for all the Christians—that they may not only be kept from sin, but may grow in grace. Mr. Currie is out touring.

MARIA A. CURRIE.

February 12th, 1881.

Chicacole.

Under date of March 1st, Miss Hammond writes to the Secretary of the Board:—"We are still troubled with smallpox here and thus far there have been about a dozen cases. It is very unpleasant for me personally, and decidedly inconvenient for our work. I closed the school for a few days but it is moving on in a small way again; but we cannot fully organize it until all are well.

I have one Christian teacher, but thus far, he has had rather an unfavorable opportunity for displaying his capabilities. One of the large boys is assisting him and also pursuing his studies at the same time.

When well, all the young men and women on the compound are expected to attend school. The latter did not attend when we had a staff of heathen teachers. I will admit heathen boys and girls if they will come to Christian teachers, but as yet none have come in. The former head-teacher was here to-day, and in speaking with him on that point he said, "They will not come, they have no love in your religion." The Telugu language puts in frequently, where we use *for*.

Nevertheless I believe some of them will come. While the small-pox prevails I cannot visit the house of any East Indian or native. As soon as we are free from it, and I can get out, I shall make an effort to gather in pupils, especially girls. If they do not come to the teacher we provide, well and good.

When our pupils are all well, we can muster twenty-one, and what there is may properly be called a mission school, and I am much happier in it than I was in the large one, which I could not call a mission school. Indeed Mrs. Armstrong told me before she left, that it could not be called that, but she hoped I would make it one.

Bobbili.

The *Visitor* of April 20th, has the following item: We regret to hear through a correspondent in Nova Scotia, that Mrs. Churchill, of Bobbili, is seriously ill. We hope that our sister's health and life may be spared so that she may continue to labour on her very interesting and important field.

Akidu.

REPORT OF VILLAGE SCHOOL WORK.

DEAR MRS. HUMPHREY,—I now send to you as Secretary of the Women's Society in the West, an account of my Village Schools. I am much obliged to the Board of your Society for taking up some part of my work. Cocanada has long enjoyed such a large share of my favour that Tuni and Akidu do not seem to have much chance. However, I must not complain, because several of the girls in the school you support, are from the Akidu field. One of them is called Annamma, that is Ann with the female ending "amma" tacked on. She is a rather large girl, as she happens to be a widow with a son ten or eleven years old. She comes from Artamura, a village lying four miles north-east of Akidu. We hope she will teach a school in her village when she gets through her own studying. One of the girls is from Chinnamilly, a village about six miles north-west of Akidu. Her name is Shantamma. I think this name means peaceful or calm. She is to be married to a young man who is in the school here at present. I can tell you about only one other girl. Her name is Bungaramina, "Bungaru" means golden. This girl is from Ganapavarassa, a village on the canal, twelve miles north of Akidu. She was converted and baptized here a few months ago. (When I say here, I mean in Cocanada, as I have deserted my own station for a week or two).

There are, I think, three other girls from my field in the school. One of them comes from Asaram, a village twelve miles south-west of Akidu; but most of our Christians live beyond that again. The part of the field represented in the girls' school contains about 150 Christians; the part from which no girls come contains about 320. Their parents think it is too far to send them. They want to see a school opened in Akidu. I doubt not we could have 50 girls for such a school there if we had the buildings and money to support the school. It is in the region south and south-west of Akidu that our village schools are situated. Gunnanapudy is about 22 or 23 miles south-west of Akidu. The school there is taught by Rosamma, that is Rosa with the common ending added. Rosa is a niece of Karré Peter, the preacher lately ordained. Her husband's name is Jassgan Isaac. He is one of our young preachers. They were married about two years ago. The general attendance is about 14; of these five are girls. The school is taught in their chapel school house, built with mud walls and thatched roof.

Just half a mile south is Commalamudy, where Rosa's father lives. His name is Karré Samuel. He is chief man in his village. We might call him Mayor. But I forgot to say that Rosa teaches the women to sew—so I have been told. She is supposed to get help from the villagers to the extent of Rs. 3 a month. We give her no money, but have agreed to give some clothes or "cloths" twice a year. I say cloths because the women do not engage much in dress-making, and even if a jacket is needed I would supply the cloth and the girl could make it up herself. Well, to proceed to Commalamudy—unfortunately I do not know how many girls attend school there. The general attendance has been about 11; out of these I am quite sure a few are girls, say three or four. This school is taught by a young man named Reuben. There is no school-house, but the Christians are building one now.

A mile and a half west of Commalamudy is Golavipilly; there is a small school-house here. The last report showed an attendance of seven boys and four girls.

A young man named Nathaniel was there, but in December he went to a new village, and another called Selatiel took his place. The above are the three oldest villages. Then north of Gunnanapudy, two miles distant, is Rudrapaka; there is no school-house; the school meets in a cattle shed. The last report showed an attendance of fourteen boys and two girls. The newer the village the fewer the girls, as a rule; the teacher's name is Jayramiah. Then east of Commalamudy is Chintalapudy; there is no school-house here; six boys and two girls were reported; the teacher's name is Cornelius.

These are the five schools I reported. In December the new school spoken of above, was opened in Lellapudy, a village half a mile or so from Chintalapudy. An attendance of eleven boys has been reported; there are no girls as yet; the teacher's name is Nathaniel.

Teachers have been sent to two new villages to open schools, or, rather I should say, to one new village and to one old one which has been without a school for a good while. This old village is about eight miles south of Gunnanapudy; it is called Guruvindagunta; the teacher's name is John.

The new village lies within six miles of Masulipatan, full thirty miles from Akidu; it is called Tarakatura; the teacher's name is Philemon; his wife was educated in the boarding-school here.

I cannot report further about them at present. The teachers in Commalamudy and Golavapilly are to get Rs. 3 a month from the Mission beside help given by the villagers. Those in Rudrapaka, Chintalapudy, Lellapudy, and Guruvindagunta are to get Rs. 4 a month from the Mission. The teacher at Tarakatura is to get Rs. 5. The above are the salaries for the present. We reduce them as soon as possible, putting more and more of the burden on the Christians.

I examined a number of the schools in November, in fact all the first five; I was much pleased with their work. Some of the scholars had learned much of the Telugu Catechism by heart, and knew what they were saying when repeating it. I hope soon to draw up a regular programme of studies for these schools, so that the same books will be used in them all.

I am sorry we have no schools on the eastern part of my field. I hope the girls and young men now attending school here, will prove themselves useful in their own villages, so that I may be able to report a number of new schools before the end of the year.

But I must stop for to day, 17th February. I have only one or two more remarks to make. Between the schools now in existence, and those I expect to start later on, the money you have sent will be used up, and more too; besides, while we do not believe in building school-houses for the people, we believe in helping them in the work. At present I am trying to secure land in two or three villages, so that even this year an effort may be made to build one or two school-houses. We have no special appropriation for this work, nor am I asking for any help now, but I want you to see that even \$150 is not likely to cover the school work on my field. I had forgotten all about an attempt we are making in Akidu. Joseph is the name of our young preacher there; his wife, Deborah, was educated in the Cocanada school; she has been trying of late to gather in a few boys and girls from the Mala quarter in Akidu. Only two or three are coming regularly at present. If a small school is fairly established I shall give her Rs 2 a month.

These village schools have vacation during August and September, when all are engaged in transplanting the young sprouts of rice and other grains. There is another

vacation of three or four weeks about Christmas and New Year's time, when harvest takes place; hence the teachers receive no pay for two or three months during the year. Wishing you all success in your share of the work, I remain yours sincerely,

JOHN CRAIG.

February 17th, 1881.

THE WORK AT HOME.

Ontario and Quebec.

SUBJECTS FOR SPECIAL PRAYER.

In a late letter received from Mrs. Currie, she speaks of a class of three, sometimes four, Christian women. They are studying the life and words of our Lord Jesus. Mrs. Currie then adds, "I wish to ask the prayers of my sisters and the Societies, that these women may continue this work, and that it may be blest in the conversion of many who listen to their teaching."

At the last meeting of the Board, it was thought best to recommend each month, some special subject for prayer. We would earnestly ask the members of the Circles, in their public and private prayers, to remember Mrs. Currie's request. In addition to this, let us also bear in our prayers Miss Hammond, in the midst of her grave responsibilities and most important work among the men, women and children at Chicacole.

H. H. HUMPHREY, *Cor. Sec.*

WYOMING, ONT.—A meeting was held at Wyoming, March 29th, in the Baptist church, for the purpose of organizing a Woman's Foreign Missionary Circle. There were twelve or thirteen present, nine of whom joined. The following officers were elected:—*President*, Miss Park; *Vice-President*, Miss Hill; *Secretary*, Miss Jones; *Treasurer*, Miss Couse. Miss Rowles, of Sirathroy, who was present, deserves much praise for the great interest she took in organizing this Circle. A meeting was held yesterday afternoon, at which three new members were added, making our membership twelve in all. This may seem to many a small number, but considering the number of lady members we have in our church, we take courage and hope for an increase in our numbers, as present indications are that, at our next meeting, more will join. By God's blessing, "little things shall conound the mighty," and though we are, among those engaged in His blessed work, as the drop of water to the mighty ocean, yet our trust is in Him, who with the seven loaves and two fishes fed the five thousand.

R. A. JONES, *Secretary*.

April 7th, 1881.

BLENNIEM, ONT.—A Women's Missionary Society was organized here a short time ago, consisting of sixteen members. The officers are as follows:—Mrs. A. C. Baker, *President*; Mrs. John Morgan, *Vice-President*; Mrs. Wixson, *Treasurer*; Mrs. P. Bass, *Secretary*; Miss T. J. Morgan, L. Stewart, H. Dennis, *Solicitors*.

The meetings have been interesting; and the interest in missions seems to be increasing as we learn more of the heathen and their need of the elevating influences of the gospel. We are honored in having for a member one that belonged to the first Women's Missionary Society in Canada, and was present at its organization which took place the day that the late Rev. G. S. Day sailed for India. Although advanced in life, being over seventy years of age, her zeal in the cause of missions is not at all

abated, as is evident by her driving eight miles regularly to attend the meetings.

Eighteen copies of the *Link* are taken, which are doing a good work, spreading the knowledge of missions.
April 22nd, 1881. E. E. G.

QUARTERLY BOARD MEETING.

The second quarterly meeting of the Central Board was held in the usual place on Friday, April 22nd, 1881.

The meeting was one of more than usual interest. Most encouraging reports of school work were contained in letters from Mrs. Currie, Mr. Timpany and Mr. Craig.

Three new circles were reported, Petrolia and Wyoming, organized by Miss Rowles of Sarnia, and Goble's Corners by Miss Fitch of Simcoe.

Mrs. S. A. Dyke was reported a life-member of the Society, constituted so by the College Street Circle, Toronto.

The Corresponding Secretary laid before the Board a number of letters from the following places: London, Paris, Beamsville, Ingersoll, Paisley, Port Hope, Brantford, Belleville, Whitby, Line Church Peterboro', Cheltenham, Queen Street Toronto, Simcoe, Goble's Corners, Aylmer, Stratford, Woodstock, Sarnia, St. Thomas and Lakefield. The letters were of great interest, showing the missionary spirit that exists in the several churches represented.

It was resolved that the sympathy of the Board with Mr. Craig in his great bereavement, be conveyed to him.

A legacy of \$20 has been left to the Society by Miss Robertson of Thorold, lately deceased, and during her lifetime a very warm friend and supporter of the Society.

E. DEXTER,
Rec. Sec'y.

TREASURER'S REPORT FOR THE QUARTER ENDING
APRIL 22ND, 1881.

DR.

To amount in Bank	\$182 21
" College St. Mission Circle	28 75
" Theellord	6 00
" Paris	14 00
" Cheltenham	8 00
" Brantford	23 00
" Jarvis Street	46 85
" Alexander Street	35 24
" Aylmer	5 00
" Georgetown	14 50
" Peterboro'	18 10
" London (York Street)	18 20
" Parliament Street	13 22
" Ingersoll	7 00
" Yorkville	30 45
" Woodstock	15 00
" Strathroy	20 00
" Belleville	2 38
" Sarnia	32 40
" Port Hope	17 00
" Goble's Corners	8 00
" Bridgenorth P.O.	12 00
" Special Contributions	28 50
Total	\$594 80

CR.

By expense	\$ 0 3
" Balance on hand	1 40
" Cash in Bank	590 37
Total	\$594 80

JESSIE M. LLOYD, *Treas.*

Maritime Provinces.

APPOINTMENT OF A MISSIONARY.

The Secretary of the Foreign Mission meeting Board officially announces:—At a special meeting held on Monday 11th of April, Mr. J. R. Hutchinson of Acadia College, was elected as our Missionary to occupy the station at Chicacole, India, vacated by the resignation of Rev. W. F. Armstrong. Mr. Hutchinson is a young man of undoubted ability and piety, and appears to have the confidence of the ministers and churches who are acquainted with him, and we trust that he will receive the sympathy and prayers of all our churches.

The Board, in view of the excessive labour and responsibility which is being borne by Miss Hammond, who has been in charge of the Chicacole station since last May, would have rejoiced in being able to send out Mr. Hutchinson at once, so as to relieve Miss Hammond, but such a course would not be prudent under existing circumstances. It is desirable that our missionary elect should arrive in India at such a season as will afford the best condition for acclimation.

Besides it is of importance that he should make the acquaintance of as many of our churches as possible. He will therefore attend the next Annual Sessions of our Associations and Convention, and be ready to embark for his field of labour about the end of August next.

ST. JOHN, N. B.—Three little girls, Jenny Hopper, Bertie Barbour and Hattie Hopper assisted by their friends, recently held a children's Bazaar in a shop on Pitt Street. They realized the handsome sum of \$23, which they propose to donate to Foreign Missions, to be used by Miss Hammond in such work as she may deem best. We should be glad to learn that in other places the children are taking hold of this good work. Let the children be organized into Mission Bands and in early life learn to work and help others and so become Christlike.

THE LEINSTER STREET Baptist Sunday School, St. John N. B., resolved lately to support a native preacher in Bobbit, under the direction of Rev. Mr. Churchill.

ENGLISH BAPTIST MISSIONS.—This society seems to be moving in the direction of encouraging closer relations between the churches and mission work. Rev. Mr. Comber, of the Congo Mission, Africa, is supported by the church at Camden Road, and Mr. Bentley by the church at the Downs. At a late conference it was said that "the practice of letting individual churches support a missionary who is yet under the control of a central society appears to succeed in the case of the London city mission." There can be little doubt that it adds very much to the interest taken by the church in mission work.

IN EVERY DEPARTMENT of the Missionary work in Eastern Turkey there is a steady and gratifying advance. Nine new preaching places have been established, making a total of 116. The number of Protestants is now 11,749.

Sister Belle's Corner.

(For the little folks who read this paper).

DEAR BOYS AND GIRLS,—Many of you will be old enough to write little letters to your friends who are away from you. Our pens, like our tongues, have great power for good, if we learn to use them aright. Letters will often tell about Jesus if our hearts are full of His love. In the schools which our good missionaries have commenced for the heathen children, they, too, are taught how to write letters. A Mission Band in Wisconsin recently received seven letters from Miss Eastman's school in Tounong, Burmah. Two of them were published in the Chicago *Standard* last week, and I will copy them for you. The first is from Martha Verona, a Karen girl supported by the Wisconsin Band:

"OH, MY DEAR SISTERS,—As you have told us about yourselves, now I will lift up my hand to you, and cause you to know a little about me. Some of us have brothers and sisters, some have a father or a mother, but I have neither father, or mother, brother or sister. I am all alone, and I study with mamma Eastman, and she loves me very much as if I were her own dear child. In order that from this time forth we may study in this place, and may be able to love the Lord and fear Him will you always remember us in your prayers? Please remember also my country, Burmah. The people are mostly heathen who have never heard of Christ, and we desire that they should come to Him as we ourselves have done. Notwithstanding we have no power, we are unable to lead them to Christ, we can pray for them, and let us with patience pray together for them. The Lord is not hard to be entreated, for He commanded His apostles to ask of Him whatever they needed. At this time there is much work to be done, and there are none to do it, and we entreat you that you will remember us in your prayers. Final words: may the blessing of God be with you every one in all your studies. Your sister Martha writes these few words.

"P.S.—We are not able to write your names, for they are English and very difficult. We only write our own names."

The other letter was from a little girl named Sharo:

"MY DEAR SISTERS,—Now we have received your letter, and our mamma has read it to us in the Karen language, and we hear that you love us very much, and you tell us about things in America, therefore we hear with great pleasure. We desire to see you face to face, but on account of the great distance we cannot, but we hope that, notwithstanding we cannot see each other on earth, if we believe God, we shall see each other in heaven. . . . Oh, my dear sisters! I wish to tell you a little about myself. How many years old I am my parents did not write. My father and mother died while I was still a child, and I do not know my age. I have neither father or brother, mother or sister. I am one alone. I have been in school four years, and I am with the mamma, and more than that, my heart is strong to study with the teachers and mammas. Therefore when you assemble to consult together, and to pray to God, remember us, and we will remember you. We do not forget you. Yet another thing. We hear that you are good and that you love Christ, and have become His disciples, and we are very glad. Our mammas teach us and guide us and love us very much and we also love them very much. I was baptized three years ago. If there is leisure, we will write to each other occasionally. Last words: We desire that the blessing of God the Father, who lives forever, may rest upon you abundantly. Amen. I Sharo write this.

"P.S.—Sometimes I am very happy in my studies. Sometimes I remember my parents, brothers and sisters, and am not very light-hearted. It is because I miss them. Please remember me."

How thankfully these girls receive their education. Do you work as hard for the lessons you learn, I wonder? Let us have thankful hearts for all the blessings we

receive in this Christian land, and then remember the heathen children in India. May God send more good teachers to them speedily!

SISTER BELLE.

480 Lewis Street, Ottawa.

Women's Presbyterian Foreign Missionary Society.

The fifth annual meeting of this society was held on April 12th and 13th, in St. James's-square Church, Toronto. There was a very large attendance of ladies from the city and elsewhere, delegates being present from a number of the auxiliaries. Many friends from a distance were also present, including Mrs. Roby, of Detroit, and Mrs. Wardlaw, of London, England.

The reports showed that the number of members in the general society is 495; number of auxiliaries, 49; average number of members in auxiliaries, 25; number of mission bands, 9. There are two Presbyterian societies—Hamilton, with six auxiliaries and three mission bands, and Whitby, with seven auxiliaries and one mission band. Amount raised by auxiliaries, \$2,879 51; amount raised in Toronto, \$1,104 28. Eight of the nine mission bands have alone raised \$1,000. Total amount raised during the year, \$4,666 55.

On the afternoon of the 13th, Mrs. Wardlaw, who had spent thirteen years among the Telugus of India, in connection with the London Missionary Society, gave a very interesting address on the condition of Hindu women. Mrs. Lyle, of Hamilton, Ont., also read an able and instructive paper on Japan, as a mission field.

The Presbyterian women are meeting with great success in the Home work of their Society; and are raising more money than the General Society can at present expend upon work strictly for women. It was, therefore, resolved that this surplus should be given to the General Society to expend in the erection of some necessary buildings for educational purposes.

The meeting was a most enjoyable one. Every session was full of interest, and an earnest feeling of gratitude and devotion to God pervaded all the exercises. The next annual meeting will be held at Peterboro', Ont.

WOMEN'S BAPTIST FOR. MISS. SOCIETY OF ONTARIO.

Received from March 24th to April 26th, 1881

Strathroy, \$20; Cheltenham, \$2; Jarvis Street, \$20.35; Belleville, \$2.38; Sarnia, \$32.40; Bridgenorth P. O., \$12; Theford, \$3; Port Hope, \$17; Alexander Street, \$11.78; Alexander St., quilt balance, \$4.03; Guelph, \$10; Paris, \$17; Paris Children's Aux., \$3; London, York Street, \$11.30. Special contributions, \$2.75.—Total receipts, \$168.99.

Of the special contributions, one dollar was from little Lizzie Shaver of Westover. She says, "I like to send all my pennies to the poor little girls Sister Belle writes about." A little girl in Port Hope also sent a gold dollar.

JESSIE M. LLOYD, Treas.

222 Wellesley Street, Toronto.

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