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THE Canadian Missionary Link.

CANADA.

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

INDIA.

VOL. IV., No. 9.] "The Gentiles shall come to thy light, and kings to the brightness of thy rising."—[1. 1. 2.] MAY, 1882.

Sisters.

BY FRANCIS RIDLEY HAVERGAL.

Oh! for a fiery scroll, and a trumpet of thunder might,
To startle the silken dreams of English women at ease,
Circled with peace and joy, and dwelling where truth and light
Are shining fair as the stars, and free as the western breeze.

Oh! for a clarion voice to reach and stir their ne-
With the story of sisters' woes gathering day by day
Over the Indian homes (sepulchres rather than rest).
Till they rouse in the strength of the Lord, and roll the stone
away.

Sisters! Scorn not the name, for ye cannot alter the fact
Deem ye the darker tint of the glowing south shall be
Valid excuse above for the Priest's and Levite's act,
If ye pass on the other side, and say that ye did not see.

Sisters! yea, and they be, not by the side of the road,
But hidden in loathsome caves, in crushed and quivering
throings,
Down-trodden, degraded, and dark, beneath the invisible road
Of centuries, echoing groans, black with inherited wrongs.

Made like our own strange selves, with memory madd and will,
Made with a heart to love, and a soul to live for ever.
Sisters! Is there no chord vibrating in musical thrill,
At the fall of that gentle word, to issue in bright endeavour.

Sisters! Ye who have known the Elder Brother's love,
Ye who have sat at His feet, and leant on His gracious breast,
Whose hearts are glad with the hope of His own blest home
above,

Will ye not seek them out, and lead them to Him for rest?
Is it too great a thing? Will not one rise and go,
Laying her joys aside, as the Master laid them down?
Seeking His lone and lost in the veiled abodes of woe,
Winning His Indian gems to shine in His glorious crown.

Some Hindu Ceremonies.

BY REV. G. F. CURRIE.

Supposing that the younger readers of the LINK might be interested in an account of the ordinary religious ceremonies observed by the Hindus, and not being allowed to visit their temples, I requested a native gentleman of this place, a few weeks ago, to furnish me with a description of their daily worship, which he kindly did. The following, with some verbal changes and omissions is a transcript of what he handed me. —

"Each village or town where Brahmins live will generally have two temples—one for Siva, and the other for Vishnu. The followers of Siva are distinguished by having white ashes and a round mark made of saffron on their foreheads, and the others have three upright

marks—the first and last made of chalk, and the middle one with saffron. The temples are generally built of brick and chunam, with one arch and a crest upon it, and a compound wall around it. The Siva idol, made of stone, is placed upon an altar in the centre of the church. A priest is employed to worship twice a day, noon and evening. The priest bathes the idol at 12, m., offers some prayers, then rubs it with ashes, and places a mark upon its head. After bathing, he decorates it with flowers, then offerings of rice will be made, with the bell-ringing. He then closes the church and goes away. At 6 p.m. he again attends the temple, lights a lamp, and waits there, hoping to receive visitors, who seldom come on ordinary days. When any do come, they pray a moment, standing in the presence. The priest then brings Siva's feet, made of brass, puts them on the visitor's heads, and gives each a flower. There are certain fixed days on which festivities are held once a year in commemoration of Siva's marriage. The ceremonies resemble those of the usual Hindu marriage. During this festival, visitors at the temple will offer copper coins, flowers, coconuts, and camphor, and will receive in return a flower or a piece of a fruit. Siva's wife, made of stone, stands at his left side.

Vishnu is a well-made stone figure, dressed with clothes, and jewels. Two or three beautiful wives, made of stone, stand on either side. The worship, and offerings, and marriage ceremonies are all the same in each kind of temple. In large towns there are four or five temples of both kinds. Festivals, celebrating New Year's Day, and the birthdays, incarnations, nuptials and battles of the gods, are observed each year by the people. The conveyance of the former deity (Siva), is a metal or wooden painted ox. That of the latter (Vishnu), may be a pigeon, red kite, serpent, monkey, coach or palanquin, etc. These are generally carried by Cooly Sudra people. In advancing through the streets during the procession, the idol is placed in the door of any house, where half a seer of rice, a copper coin, and available fruits and flowers are given to the priest, who generally depends upon these offerings. In wealthy zemindary villages, lands will be given to these priests without tax. The priests are the lowest caste people among Brahmins.

"Each village has its own goddess, made of wood and painted. The figure is of gigantic form. Almost all the minor caste people worship this goddess, but they never go to the temple but once a year, when a grand feast occurs. The Sudras are chiefly interested in this worship. The temple is built at the end of the village. There is no daily worship at this temple, except during the prevalence of cholera or small-pox, when there will be much

beating of drums and tomtoms at the temple, and many offerings made. The Sudras and uneducated people believe that the village goddess sends cholera and small-pox among them as punishment for neglect, and that if a festival is celebrated for some time it will cease. On the last day of the feast a buffalo is sacrificed, with loud beating of drums. Each Brahmin house will have black round stones, procurable in Gundulk, a tributary of the Ganges; also some metal idols of the Siva and Vishnu. Before their meals they bathe them and worship. The names of Siva are Samba, Rama, Linga, Markandaga, etc. The names of his wife are Parvati and Yuma. The names of Vishnu are Rama, Kasáva, Varagana, Govinda, Madhava, Kistna, and many others. His wife's name is Lutchmi, meaning riches. Among the Brahmins, Lutchmi is worshipped on Fridays, with the belief that she will give abundant riches."

I have no doubt that the above account is substantially correct, though I am not able to verify it from personal observation. May the time speedily come when all this shall be done away with, and when throughout all this land, spiritual worship in the name of the Lord Jesus shall be offered in Christian temples and in Christian homes to Him who dwelleth in the heavens.

TUNI, India, Feb. 17th, 1882.

G. F. C.

What is a Zenana ?

BY MRS. MURRAY MITCHELL.

I apologize to those who know, for explaining that the word is a compound of two Persian words, "Zanankhana," which means simply, the house of the women. Now, I think the name is significant,—*the house of the women*. This suggests that there is also the *house of the men*. It looks strange, indeed, to us with our happy united homes, so loved and prized, to think of two separate homes under the same roof, one for the fathers and brothers and sons, and another, and quite separate, for the mothers and daughters and all the female relations. So it is in Bengal.

What above all else constitute the strength and glory of our country? Certainly our Christian homes. But poor India has no home,—or rather it has a divided home, and no home-life. "Home, sweet home!" "No place like home!"—these are words which have no echo in India; they touch no chord in a Hindu's heart. Ere long, however, this boon will be given to India through the influence of our Zenana work; we shall, with God's help, train the women; and the women make the home.

A lady who paid a short visit to Calcutta told me, only yesterday, that nothing she saw had impressed her so much or so painfully as the miserable surroundings of the women in the zenanas. I don't wonder that she should have felt thus. One glance into their bare, ugly, comfortless rooms would fill any heart with a great pity, and, I think, a longing to help to make them different. There is nothing in the real zenana to make life lovely or attractive; nothing to interest, nothing to amuse, nothing to look at, nothing to do!

The Hindus live together after a patriarchal fashion. Grandfathers, sons, and sons' sons are all found dwelling under the old family roof tree. The sons bring home their young wives to their mother's zenana, and hence it is that so many women are often found living in the same house,—the mother and all her daughters-in-law, aunts also,—and always among them, the poor, disconsolate, despised widow.

It is not the case, as some have imagined it to be, that the large number of women residing together arises from Polygamy. Polygamy is allowed by Hindu law, but is seldom practised, except by the Kodin Brahman.

Every woman has an apartment for herself and her children. These rooms generally open off a veranda facing inward to a court. One room is a type of all the rest. It has a little matting on the floor, a low cot or bedstead at one end, bare dingy walls, and a small, high, grated window, affording hardly a glimpse of the beautiful, attractive world outside. It may reveal a streak of the pure blue sky overhead, but that is all. The verandas, off which the doors open, look on to a court or perhaps to a garden, with a few sickly, dusty trees, and a little tank of water in the centre, in which the women perform their ablutions.

And hard by, divided from the zenana only by a little door somewhere in the wall, are the apartments of the men, which often present a startling contrast to those of the women. You would probably find in them every comfort, every luxury,—but no woman is ever seen in this paradise, as it would seem to her. She lives behind the screen, and it is a disgrace for a high-born, high-caste woman to be seen by men with her face uncovered, or to be found outside her own zenana. When her betrothal takes place—generally at the age of eight or nine—she disappears into her prison-home, for the zenana is no better, and comes forth no more, except it be to be carried in a shut-up paliki to the Ganges, to wash her sins away in the sacred waters; or to do Pooja (idol-worship); or perchance to visit another zenana as dreary and dark and miserable as her own. And, observe, the young child-wife does not live any longer with her own mother. From the time of her marriage she belongs absolutely to her mother-in-law; she lives under her roof, and she is subject to her in every sense. If the mother-in-law is kind and good the young creature may be comparatively happy; but if she is despotic or hard-hearted it will be very different. In any case, the stringent rules of Hindu etiquette, with which she has to comply, bind her in what many feel to be intolerable bondage.

I have spoken chiefly of Bengal; but though India is large, having many nationalities, creeds, races, languages, one thing is true of every part and every people,—woman does not receive the place which God intended she should occupy. Everywhere she is ignorant, and more or less degraded, enslaved, and unhappy. All the hundred and twenty millions of Indian women need our help, and are crying out to us in their need, "Come and help us."

Lack of Funds.

"These wounds, with which I was wounded in the house of my friends."—(Zech. xiii. 6.)

"Is it time for you, O ye, to dwell in your ceiled houses, and this house lie waste? Now, therefore, thus saith the Lord of Hosts: Consider your ways." "Ye looked for much, and, lo, it came to little; and when ye brought it home, I did blow upon it. WHY? saith the Lord of hosts. Because of mine house that is waste, and ye run every man unto his own house. THEREFORE the heaven over you is stayed from dew, and the earth is stayed from her fruit," &c., &c. (Haggai i. 4-10.) "Will a man rob God? Yet ye have robbed ME." "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and PROVE me now herewith, saith the Lord of hosts, if I will not open you the windows of

heaven, and *pour you out a blessing, that there shall not be room enough to receive it.*" (Malachi iii. 8, 10.)

The above texts of Scripture have been very forcibly impressed on my mind in connection with the ever-recurring appeals for money which meet us on all sides. Oh! how sad it is that *real Christians* can allow themselves to indulge in all the luxuries of this life, and then sit down to lament that their MASTER'S WORK *must be left undone* for lack of funds!

Oh! that the Great Spirit of truth would write upon all our hearts that Divine Master's own words: "If any man will come after me, *let him deny himself*, and take up his cross and *follow ME.*" Let it be our aim, our privilege, our honor to give up, to go without those ever-recurring *little things* that absorb so much of the silver and gold that should be spent, not on ourselves, but in the Master's service. Let us have the moral courage and strength of heart and mind to be *true* to our Lord in this; shewing by the quiet simplicity of all our surroundings "*whose we are and whom we serve.*" Let us, in this way, *deny ourselves*, with our Master and for our Master, and very soon we shall know, by blessed, glad experience, the true secret of that blessing which "*maketh rich and addeth no sorrow.*" He has said, "The silver is MINE and the GOLD is mine." Realizing this, let it be our joy to *render back that which He has given*; and very soon we shall find such a blessing on our basket and our store that we shall have "*enough and to spare,*" instead of being *straitened.*

Are these words too strong? NO; NO. Our Master's own word is, "Do GOOD and lend, hoping for nothing again, and your reward shall be great." "GIVE, and it shall be given unto you, GOOD MEASURE, pressed down, and shaken together, and running over shall men give into your bosom." GOD, in His manifold grace, does give some of us to know this TRUE. To Him be the praise! May many, many more of His people become sharers in the blessing.

"Give, give, be always giving,
The more you give, the more you live."

Native Christians.

Rev. E. B. C. Hallam, of the English Baptist Missionary Society, says: The question has often been put to me, "What sort of Christians have you out there in those native churches?" I like to answer that question by asking another: "What sort of native Christians did Paul and Peter have in their churches, just emerging from heathenism?" "How am I to know?" "Read your Bible and you may find out." In the epistle to the Corinthians, when the Corinthian church was only seven years old, composed of men and women who had just emerged from heathenism, we read that there was one man so bad that Paul told them he ought to have been put out long ago; that they ought to hand him over to Satan for the destruction of the flesh, that his soul might be saved in the day of the Lord Jesus Christ; and others were blasphemers, and Paul said, "put them out." Paul found it necessary to exercise Christian discipline. Peter too in one of his epistles shows that he had to do the same. As you read through it you come to a tremendous "but"—"but let none of you (Christians) suffer as a murderer, as a thief, as an evil doer, as a busy-body, in other men's affairs." Peter found it necessary to caution his native Christians against murder. We never had to do that, yet we have had to caution our native Christians against other great sins; and if you could go with us to

India, and feel—not see only—the morally rotten atmosphere in which these poor souls are born and live all their days, you would not feel the smallest surprise that there are frequent cases wherein we have to exercise very strict discipline. But then, do you not have such cases here? Are English Christians in your churches all that they ought to be? Are none of them ever overtaken in a serious fault? Nay, do not some of our teachers of religion fall at a bound from the pulpit to the ditch? If in Christian England, so-called, you have such cases, how much more may we expect them in heathen India? Now, I want this distinctly understood, that if you will take into account the circumstances of those people, their present surroundings, the morally rotten atmosphere in which they are born and live, I claim that they have attained to as high a standard of piety comparatively as we ourselves. Yes, I will go further. Some of these native Christians have rejoiced our hearts, as we have noticed their fortitude, and courage, and faithfulness in the midst of sore temptation and trial. Why, Sir, we have martyrs to-night in heaven from among our native Christians. I landed in India just three months before that fearful mutiny broke out. I was not in the disturbed districts, though I was exposed more or less to danger, and had to go from my station to another place for safety; but during that mutiny there were both white and black Christians who sealed their testimony for Christ with their blood. We lost brother Mackie, of Delhi, who fell into the hands of the mutineers. Then there were crowds of Hindu and Mahomedan Sepoys going through the place looking for Christians, black or white, and demanding that they should either deny Christ or die. They found one of our men on the highway in Delhi—whether preaching or not I do not know—and, with drawn swords held over his head, they said, "Now, then, we have got you deny Christ or die?" With hand upraised to heaven he said, "Strike! My Jesus I never will deny." They did strike, and hacked him in pieces then and there. He sealed his testimony for Christ with his blood. God forbid that your faith and mine should ever have such a trial as that. Who knows whether or not our faith would have the strength of his.

OUR INDIAN STATIONS.

Cocanada.

A POSTAL CARD from Mrs. McLaurin, written at Madras on the 14th March says: "Nearing home. We have fared well since writing last, and are glad to be here with the Jewetts and other missionary friends, and among Telugu Christians again. Have heard Jos. Cook lecture twice, and met him and his wife at missionary conference last evening. He addresses educated natives and is so earnest and convincing, that we feel he is striking heavy blows for God and truth."

Mr. Timpany writes on the 22nd of February to the Baptist:—Ever since our Conference at Akidu in January, I had been wanting to get out on my field for as long a trip as I could make. Not until the middle of this month did I get away, and then only for a few days. The trip, however, was very satisfactory. Of the ten baptized two were from new villages where up till now there were no Christians. Several in two other new villages were to have been baptized, but at the last they were hindered. I have no doubt, that before long, some of these people

will come out fully, for I think they have turned to God. Doors and windows for three school-house chapels were taken out on the boat and left in the villages where they are building. A house costing Rs. 1,000 gives these people as much trouble as one at home costing \$2,000, and I might add will be as much blessed of God. In one of the villages, Nullur, over 40 miles from here by boat, the Christians who were only a few in number had a hard time of it. They stood firm and every time I go to the village there are some baptisms. This time, among the candidates were the head man of their hamlet and his wife. I was not a little gratified to hear some remarks of the teacher to the following effect: The Christians are saying, "When we were heathens, we worked all the time and sometimes in questionable ways we got all we could—now we give up all work every Sabbath, sometimes spend some days going to Cocanada to meetings there. When the Missionary comes here we do little or no work for a day or two. Christians come and we give them food. Every month we have a collection for something or another. And yet, we are better off than we were before." "He that hath ears to hear let him hear." Our entrance into one of the new villages, Alamora, was after this wise. Months ago a group of people stood at my study door. Among them was a young man gone clean out of his mind. The relatives had brought him to me to see if I could do anything for him. I carefully enquired into the case, told the friends what to do, and gave some medicine. I took the chance to talk with them a long time about Christ the world's Saviour. They went away. Some two months ago my people brought me word that the young man had recovered and that his brother who had come to me and the young man were believing and wished to be baptized. The brother was baptized, and I have no doubt the whole family will come. The village is a nice large one, and the family large and influential. The head man of the Nullur Christians mentioned above, is uncle to this family.

Akidu.

THE VILLAGE SCHOOLS.

DEAR MRS. HUMPHREY, I see it is time for me to send you my half yearly report on the progress of my village-schools, and I suppose I may add any items in regard to my work in general, if they are likely to interest you.

I am at present touring on the south west half of my field, the same section that I visited in November last. I have been out all this month and expect to remain out till the beginning of March, that is, some seven or eight days more.

I have visited nearly all our villages where we have Christians, and many that our preachers visit regularly, but where as yet none have professed faith in Christ.

This is the nineteenth village that I have visited on this tour: I wish to see eight or nine more before I return to Akidu.

Of course where there are schools, I have examined the children to see how they were progressing. At present we have in all fourteen schools. I think the average attendance must be about two hundred. But this refers only to the past three or four months. Before that there were not so many schools. Of the two hundred pupils, about one hundred and forty are young men and boys and the remainder are girls. The proportion of girls is still rather small, but it is better than it was a year ago.

Yesterday I saw the school at Gunnapudy. The sexes are evenly divided in it, there being ten boys and ten girls. Of the other schools, in some four or five there is the same happy state of things, but in others the proportion of girls is small, and in one or two there are no girls at all.

The ordinary studies in these little schools are reading, writing and arithmetic, and in some of them the girls are taught to sew.

Some months ago I announced my intention of giving a copy of the New Testament to every one who would learn by heart and recite the Sermon on the Mount. You will be glad to hear that a large number of Testaments are likely to be won in this way, and that most of them will go to scholars in our village schools. I have already given thirty-four books, and others have been won. The Gospel of Matthew is being used as a reading book in many of the schools. The pupils all learn to sing a few nice hymns. Perhaps I should add that many of the scholars are children of heathen people.

The pupils are very young as a rule, but there are a few young men among them. I was particularly pleased a few days ago, when I visited Tarakaturu, one of our villages, to find three or four young men learning to read. These are all Christian young men, hence they may become teachers in their own and other villages. By their zeal they shew that they have good stuff in them. Their studies have been carried on chiefly at night, after the day's work was done.

In the villages connected with the Gunnapudy church I hope to see the schools carried on without our support before many years pass by. Yesterday I had quite a pitched battle with some of the leading men over this question. The young woman who teaches at Gunnapudy receives only a present of a few rupees once a year. But her husband receives Rs. 6 a month, as he is a preacher. In two other villages the young men have been receiving Rs. 3 a month, and in other three villages the teachers have received Rs. 4 a month. These villages are all in the Gunnapudy church. After this month, one of the teachers who receives Rs. 3, is to receive nothing from me, and the teachers who have received Rs. 4, are to receive Rs. 3. If the Christians in the various villages cannot help to keep the teacher to the extent they should, I proposed that the church vote a rupee or two out of its collections for that purpose. Most of the villages have already a collection box, and I am urging on them the necessity of every member giving something every Sunday. The amount brought in for January was nearly Rs. 5, but if all give even a very little, two or three times that sum will be raised, there being over three hundred members in this church. Finally, I reminded Peter and his deacons of a promise I made more than a year ago, to give as my contribution a quarter of all they raised. I made this agreement in order to spur on the members to increased liberality.

Next year I hope some of these schools will be inspected and receive a Government grant.

As I told my Gunnapudy friends, the money taken from their district will go to some more needy place.

Your \$200 brings Rs. 280, so that although our teachers are paid for only ten months, you see that Rs. 48 a month is not a very large amount to divide between a large number of schools. With Christian love to all, yours sincerely,

JOHN CRAIG.

On tour, Peyyairu, India, 22nd Feb.

Who can help on Missions?—All can pray; most can give. Many can go.

Chicacole.

DEAR LINK,—My last letter was written from Chicacole, in the early part of November. At present I am in Cocanada, and shall invite you to go back with me to that period and review some of the principal events of the last three months.

At that time I was anticipating a visit from Mr. and Mrs. Churchill, and Mr. Sanford. They arrived as Indian travellers frequently do, in the early morning, and I enjoyed their society much as people will who have been without English companionship for a good length of time.

The gentlemen were to attend to some legal formalities at the station, and make the tour on the field, which was planned some months before. The ladies, lest so many white faces might frighten the natives, were to remain quietly at home, take good care of each other, and do all the work they could.

The gentlemen went first to Aukalatumpara, a village about thirty miles to the north-west of Chicacole, where a number of our Christians live, and where, some time before, three men had asked for baptism. Their friends had made a great amount of trouble, but when the missionaries arrived, concluded it was useless to contend the point further. The three men were examined, and on Sabbath day baptized in the presence of a large crowd. After some time the wives of two returned to them, and we hope that eventually they will be led to accept Jesus as their Saviour. Since then a school, with one of our boarding boys as teacher, has been established in that village. He is a Christian, and with some Christians to support it, we trust this school will be a source of spiritual light to the villagers. From there the missionaries went to Kaimidi, then to Tickaly, where we have a school whose teacher has borne much persecution for the Gospel's sake. Neither during the past year, nor at that time could anything be done, that would especially relieve him. The natives have been very bitter, and have left no effort untried to drive him from the place. We had an end in view for him, which time was required to bring about, so he could only be encouraged to hope and struggle on. From his letters, I have been led to believe that God would soon glorify Himself there, and the visit of the gentlemen strengthened that opinion.

They spent the next Sunday at the Station, and two of my boarding girls, who had asked baptism some months before, were baptized and received into the Church.

The following day the missionaries left for their homes and I began to count the days till the coming of our new friends Mr. and Mrs. Hutchinson. I counted on till my patience was exhausted, yet clung to the thought, that they must come before Christmas. I presume the steamer did its utmost to please me, but it only landed them in Birnli, on the evening of the 24th December, which was Saturday, and two night's journey from Chicacole. Of course they could not leave till Monday, and on the morning of the 28th I stood in the door and watched Mr. Hutchinson walk across the green and up the verandah steps, as naturally as if he had done it a hundred times before. Mrs. H. was in the bandy close at hand. My friends, I hope none of you will ask if I was glad to see them. You know quite well you should not. I took them, baby and all, into my heart, home and work, very thankful to God for bringing them. Their faces are bright and fresh, their hearts warm and earnest, and I hope that no more than their share of missionary work will come to them.

I was to leave for Conference on the 10th January, and the time was so fully occupied with work, which the close of the year brought, and explanations of the many things that the new friends must take hold of at once, that there was scarcely leisure for more than a glance at gifts from friends at home, and to put them away to await my return. Some of them could be discussed with knives and forks, so we saved time, and gained strength by attending to them at the table. Their excellence also afforded subjects for conversation. I hoped to return to Chicacole by this time, and we decided that we would all visit the above-mentioned villages, where the work was increasingly interesting.

Mr. and Mrs. Churchill, Mr. Sanford and myself had a pleasant sail to this port by steamer, thence with the other missionaries we went seventy miles by canal, on the mission boat *Canadian*, to Akidu. As I read, not long since, we were "cheerfully crowded," but that was preferable to nearly losing ones self all alone in a big house. It is a very pleasant mode of travelling, and one which we do not have up North.

Mr. Craig welcomed us to Akidu, and perhaps another looked down from her home in Heaven, to the place, where one year ago, she hoped to meet us all. The sad sense of a dear and lost presence was a guest among us.

Our Conference covered the greater part of four days. The longer I live among the Hindus, the more I feel my need of these meetings, and greater is the benefit which I derive from them. After Conference our Upper Province friends had the pleasure of organizing a Telugu Association. This brought together many native Christians, more than I ever saw before, and the way they looked, talked and acted, gave a new impetus to my rather wearied energies. It was a good evidence of what the Gospel is able to do for the sons and daughters of India; and though at present we have not many Christians up North, we believe the Lord is drawing near to us in blessing.

Instead of returning to Chicacole about this time, as I anticipated, I am resting. Two very pleasant weeks were passed in Tuni, with Mr. and Mrs. Currie; then I came to the kindly care of Mr. and Mrs. Tunpany, which some of you will remember I enjoyed once before. That care is as pleasant to me now as in former days, and I am glad to have friends in India. I shall be here some days longer, if all is well, and then go up and renew my acquaintance with the dear Birnli friends, before Mrs. Sanford leaves for home.

Mr. Hutchinson is making the proposed tour alone, and my last news from the field was, that three people had been baptized at Aukalatumpara, and two at Tickaly. We hope this is only a little of what this year has in store for us. It is a pleasure to rest, a joy to work; each has its place in this life, and just now my duty lies with the former.

CARRIE A. HAMMOND.

February 22nd, 1882.

WE learn that the Baptists of Glasgow have increased their contributions to foreign missions more than three-fold during the last three years. This gratifying state of matters has not been reached by merely spasmodic effort, but it illustrates what may be done by churches, when they employ efficient organization in collecting funds. Surely such a noble result is worth working for in these provinces; and we sincerely trust that some of our churches may be encouraged by it "to go and do likewise."—*Baptist*.

THE WORK AT HOME.

Ontario and Quebec.

SUBJECT FOR PRAYER.

That God would graciously incline the hearts of His servants in Canada to give their money freely and systematically, so that the Executive Board of the General Society may be enabled, without borrowing, to supply the workers in India with all that is requisite.

TO THE CIRCLES OF THE EASTERN SOCIETY.

Through the pages of the LINK I desire to say a few words to the Circles upon the new responsibility which we have most gladly and thankfully undertaken:—

You have noticed that Miss Frith has been appointed to go to India next autumn; but some of you may not know how anxiously for years many of us have wished to send out a Zenana worker. At last in His own good time God has answered our prayers, and opened up the way for us to send a lady missionary. Many have felt the claim which the Telugu ladies in their Zenanas had upon us, but there were other more pressing demands on the mission funds, and it did not seem wise to incur this extra expense. However, now, with increased interest among the women of our churches, and a reasonable prospect that there would be a hearty response from all, our two societies have decided to undertake the additional expense of Miss Frith's support, thankful to God that she is willing to go and do work so much needed.

This, of course, calls for extra effort on the part of all the Circles at once, for passage money and outfit must be provided. To see that this is properly and generously done, is, my dear sisters, our privilege and duty. Let us look at Miss Frith as our representative going to do work too heavy, too self-denying for us, while we "tarrriers at home," have only to see to furnishing the sustentation stores, and we will see how light and easy is our part of the work in comparison. She gives up home and friends, and enters upon a new and untried life for love of Christ, from a desire to give herself to Him, and carry the news of His wonderful salvation to those who are at present shut in from hearing about Him; and we who ought to have the same love, who ought to have the same spirit of devotion, what are we going to do for these heathen women who appeal so strongly to our sympathy and aid? Something I hope that will cost us something. Little at the most we are likely to do, but I hope that the amounts we shall receive from the different Circles, will represent some self-denial.

We lead such selfish lives, it is so easy now to be a Christian, that I am always glad when there is an opportunity to give up something out of loyalty and love to Christ. We then know a little of the sweetness that must have filled the hearts of the early Christians, and must have been a compensation to missionaries for the loss of

much else. We women have so little money to give away that we have usually to exercise self-denial in our dress. It seems such a little thing, but there is a wonderful amount of pleasure in it, and there is no doubt that even this feeble effort to be unselfish pleases our gracious Lord. Just think: a little less spent for a summer hat; a less expensive dress than we could afford to have; and how soon with so many to help, the amount will be raised. It is quite surprising how carefully we keep to our subscription of one dollar a year. In this instance let us see how *much* besides we can give, for what is the most we can do to giving ourselves to the work?

I hope the workers in the different Circles will think at once of what can be done to interest others, and collect something in addition to their usual amounts, for there will be some in every church who will be willing to contribute to a lady missionary as that appeals especially to women. But it is to those of us who are already doing and giving that I expect Miss Frith's decision to go to India will be a blessing, as giving us an opportunity of meeting that question of our Lord, "I gave my life for thee, what hast thou given for me?" If, in return we can lay anything at His feet we will receive the blessing promised to those who "draw out their soul to the hungry."

I cannot write to all the Circles connected with the Eastern Society, but must ask you to take this friendly word from me instead. Surely we shall not be behind in this good work.

AMELIA MUIR.

Montreal, April 22nd.

AT THE QUARTERLY MEETING of the Central Board of the Ontario Women's Society, held on the 14th of April, the corresponding secretary, Mrs. H. H. Humphrey presented a number of very encouraging reports from the circles. The Treasurer's report was also very satisfactory, the amount in her hands being \$1,023.52. She has received, since the January Board meeting, \$497.48, and paid out \$29.75. Two committees were appointed; one to make arrangements as to time, place and programme for the annual meeting; and one to confer with the Montreal Board as to Miss Frith's preparations, etc. The Treasurer was authorized to remit on the 1st of June the second half-year's appropriation for the schools and Bible women supported by the Society, and \$125 was voted towards Miss Frith's outfit.

IMPORTANT NOTICE.

A Foreign Mission Meeting in connection with the Mission Circles of Brant Association will be held in the First Baptist Church, Brantford, Friday afternoon, June 2nd, at half-past two. Mrs. Tuttle is expected to preside. A suitable programme is being prepared, and something of interest is expected from Mr. Timpany. In the evening a Missionary platform meeting will be held in the East Ward Baptist Church, at which a collection will be taken. Members of other Circles will receive a very hearty welcome. Further notice will appear in the *Baptist*.
ANNA MOYLE, Sec.

FOREIGN MISSION SOCIETY \$2,200 IN DEBT.

At the last monthly meeting of the Executive held on the 11th April, we found the above to be the financial statement of the Treasurer.

Dear Brethren, this ought not to be. Reports from our missionaries are most encouraging. They expect many to come to the Saviour before the end of the year.

But shall the work be hindered for lack of money coming into the treasury of the Lord? This will be the case, if the Lord's stewards keep back that which they should, at once, send on to the address of our Treasurer, T. Dixon Craig, Esq., 51 Front-street, Toronto. "He gives twice who gives quickly." JAS. COUTTS, Sec.

SARNIA, ONT.—We held our annual meeting on the 1st of March, at 3 p.m., at which the following officers were chosen:—*President*, Miss Rowles; *Vice-President*, Mrs. Ellis; *Secretary*, Miss K. Watson; *Treasurer*, Miss E. Wodell; *Collectors*, Miss Wodell, Miss Winters, Mrs. Barber, Mrs. Ellis.

President for the Golden Mission Band, Miss Bean; *Vice-President* Mrs. Johnson; the choice of other officers being left to the children. The Mission Band numbers 32, and we think will be the means of great good among our little ones. We were all made sad by the death of the treasurer of the Band, a bright boy of fourteen, but we know that he has gone to be with the Saviour he loved and served.

Our Circle now numbers 58, and although this is not an increase over last year's membership, (many of our members having left town), still our outlook is much brighter, we are beginning to awaken from our sleep of carelessness, and realize our individual responsibility. May our interest deepen so that as a Circle we may be made a blessing to our sisters in far off India.

Our public meeting was held April 4th. Although the evening was dark and rainy, the attendance was very good and the programme interesting. The collection was \$7.15, and eleven new members were received. We are encouraged to work on, trusting in Him who is ever the refuge and strength of His people.

KATE WATSON, Sec.

Offering Unto the Lord.

THE OFFERING.

Rom. xii. 1.—"I beseech you, therefore, brethren, by the mercies of God, that ye present *your bodies* a living sacrifice, holy, acceptable unto God, which is your reasonable service."

2 Cor. viii. 5.—"And this they did. First gave *their own selves* to the Lord, and then unto us by the will of God."

1 Chron. xxix. 5.—"And who then is willing to *consecrate his service* this day unto the Lord?"

1 Chron. xvi. 29.—"Give unto the Lord the glory due unto his name. Bring an *offering*, and come before him."

Prov. iii. 9.—"Honour the Lord with *thy substance*, and with the *first fruits of thine increase*."

Mal. iii. 10.—"Bring ye all the *tithes* into the storehouse."

Acts iii. 6.—"Silver and gold have I none, but *such as I have* give I thee."

Exod. xxv. 2.—"Of every man that *giveth* it willingly with his heart, ye shall take *my offering*."

Exod. xxxv. 21.—"And they brought the *Lord's offering* to the work of the Tabernacle."

Exod. xxxv. 25.—"And all the women that were wise hearted did spin with their hands, and brought *that which they had spun*."

THE MANNER OF THE OFFERING.

Exod. xxxv. 29.—"The children of Israel brought a *willing offering* unto the Lord, every man and woman whose heart made them willing to bring."

Matt. x. 8.—"Freely ye have received, *freely* give."

2 Cor. viii. 12.—"For if there be first a *willing* mind, it is accepted to that he hath not."

2 Cor. ix. 7.—"Every man according as he *purposeth in his heart*, so let him give: not *grudgingly*, or of necessity: for God loveth a cheerful giver."

Rom. xii. 8.—"He that giveth, let him do it *with simplicity*."

THE MEASURE OF THE OFFERING.

Mark xiv. 8.—"She hath done *what she could*."

Luke xix. 8.—"The *half of my goods* I give to the poor."

Mark xii. 44.—"But she of her want did cast in *all that she had*, even all her living."

1 Cor. xvi. 2.—"Let every one of you lay by him in store as *God has prospered him*."

1 Peter iv. 11.—"If any man minister, let him do it as of the *ability which God giveth*."

THE REASONS FOR OFFERING.

Psal. cxv. 1.—"For the earth is the Lord's, and the fullness thereof."

Hag. ii. 8.—"The silver is mine, and the gold is mine, saith the Lord."

1 Chron. xxix. 14.—"For all things come of Thee, and of Thine own have we given Thee."

Acts xx. 35.—"It is more blessed to give than to receive."

Prov. xi. 25.—"He that watereth shall be watered also himself."

Heb. xiii. 16.—"But to do good and to communicate forget not: for with such sacrifices God is well pleased."

Rom. x. 14-15.—"How shall they hear without a preacher? and how shall they preach, except they be sent?"

2 Cor. viii. 9.—"For ye know the grace of our Lord Jesus Christ, that though he was rich yet for your sakes he became poor, that ye, through his poverty, might be rich."

Isa. lxx. 11.—"He shall see of the travail of his soul, and shall be satisfied."

Rev. xi. 15.—"The kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign for ever."

Keeping the Good News.

A New Zealand girl was brought over to England to be educated. She became a true Christian. When she was about to return, some of her playmates endeavored to dissuade her. They said:

"Why do you go back to New Zealand? You are accustomed to England now. You love its shady lanes and clove fields. It suits your health. Besides you may be shipwrecked on the ocean. You may be killed and eaten by your own people. Everybody will have forgotten you."

"What!" she said, "do you think I could keep the good news to myself? Do you think that I could be content with having got pardon and peace and eternal life for myself, and not go and tell my dear father and mother how they can get it too? I would go if I had to swim there! Do not try to hinder me, for I must go and tell my people the good news."

THE greatest luxury of superfluous wealth is *in giving it away*.

Sister Belle's Corner.

(For the Little Folks who read this Paper.)

DEAR BOYS AND GIRLS—Shall we finish our visit with the lady missionary we talked about last month? We left her with ten little Hindu girls, who were not sick, but had come to pay their respects to the "Doctor Sahiba," as they call her. It is a Hindu holiday, so these children are dressed in their best clothes, silk skirts and jackets, lace "chaddars," trimmed with gold or silver, and the usual amount of jewelry from head to foot. They are all under ten years of age, and all married! Little girls in India do not have the long, happy childhood that you do. I will tell you more about their early marriages another time.

The lady chais a few moments with them, and her heart is sad, for by the bright, fresh pigment marks on each little forehead, she sees that they have all worshipped the idols that morning. She tries to tell them about the Living God, but they soon run away from her.

The last patient waiting to see the missionary is an old woman with both hands badly burned. She is a widow and wears no jewelry, dresses in plain, coarse clothes, and her head is shaved. She looks sad and friendless, crying when the missionary speaks kindly to her, as if unused to anything but cruel words and blows.

The lady has not asked any of these women her age. Not one woman in a thousand knows how long she has lived. No happy birthdays to remember in childhood or girlhood, nothing to make one year different from another. Each patient has offered her pulse before speaking a word, but the lady does not touch it until she has asked the question she wishes answered, as these people think a doctor must know everything about them after feeling their pulses, and so would be astonished if questioned afterwards. They are surprised at the moderate doses of medicine, and like a small boy you may have heard of, "ask for more." Sometimes when medicine enough for three days is given, they will take it all at once, and come next day begging for more. Often the medicine is returned with paltry excuses like these—"I could not take it, for just as I was about to do so, a cloud appeared in the sky, or a cat ran across the yard, or a snake hissed, or an owl hooted." So many superstitions that we would laugh at are believed in by the natives of India. They do not like liquid medicines, supposing them to be made of unholy water. Sometimes, they carry the medicine to a "fakir," who murmurs a great many words over it to make it pure. Often he mixes it with some of his own medicine before restoring it to the patient, and often he throws it all away as not fit for use.

Are you not sorry for these poor women? Their souls are sick as well as their bodies. The Great Physician, who waits to heal the sin-sick souls, is neglected, and the Word of Life cast aside for heathen superstitions. Do my little friends in Canada ever turn away from Jesus our Great Physician, and seek healing and forgiveness from other sources? And we have heard of Jesus and His love all our lives. Are we not more to be blamed than the heathen who know Him not?

SISTER BELLE.

480 Lewis Street, Ottawa.

Mission Band Report.

PORT HOPE, Ont.—Shortly before Christmas some of the ladies thought it would be better if the children and young people attending the church would take more interest in Foreign Missions, and after due consideration a Mission Band was formed which was called the *Gleaners*. It is attended by both boys and girls of all ages, from those who attend the Bible class to the little ones in the infant class. The average attendance is forty-five. Our meetings are held monthly, and after singing a hymn and reading a portion of Scripture, the time is occupied with readings, recitations and music, all of a missionary character. At the close of the meeting, the money that the children have earned or saved is collected.

April 3rd.

ANNIE CHISHOLM, Sec.

The Apostolic Plan.

"Upon the first day of the week let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come, 1 Cor. xvi. : 1, 2. Let this be literally done. On the Lord's Day morning let the Christian believer ask himself how far the Lord has prospered him, and how much he can afford for his Master's cause, a cent—a shilling—a dollar. Let him actually lay this aside in an appropriate place. It will in a year's time amount in almost every case to twice as much as the same person would have given.

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 *Circles* meetings can do so by sending a postal card to Mrs. M. Freeland, P. O. Box 8, Yorkville, naming the paper requested, which may 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. Ross.
"Why we work," Miss Ida Fitch; "A Day in Connada Mission House," Mrs. McLaurin; "Woman's work in Missions," Mrs. A. V. Timpany.
"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 dominion from sea to sea," a Member of the *Friendship Circle*; "Dawn of Day in the South Seas," Mrs. C. Alloway; "China and her missions," Mrs. F. K. Grafty; "Christian missions a century ago and to-day," Mrs. F. N. Clark.
For Mission Bands: "The Potogau and their Country," Katie McLaurin; "A Missionary Colloquy," Mrs. Fitch.

WOMEN'S BAPTIST FOREIGN MISSIONARY SOCIETY OF ONTARIO.

Retained from March 27th, to April 25th, 1882.

St. George, \$15; St. Catharines, \$10; Cheltenham, \$4; Jarvis Street, \$15.54; Belleville, \$4.54; Brantford (for the support of Ellen, Bible woman), \$50; Yorkville, \$14.90; Port Hope, \$40; Port Hope (Mission Band), \$15.51; Aylmer, \$5.75; Mrs. T. H. Decew, Fletcher, \$2. Total receipts, \$177.24.

JESSIE M. LLOYD, Treasurer.

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"I would never argue, if I were a Missionary," said a Brahmin Graduate of Madras University; "I would simply give the Bible, and say, 'Read that!'"