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Canadian Missionary Link.

CANADA.

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

INDIA.

Vol. V., No. 9.] "The Gentiles shall come to thy light, and kings to the brightness of thy rising."—Is. lx. 2.] MAY, 1883.

The Missionary Meeting.

BY REV. MURRAY MITCHELL, D. D.

(The following lines were read at the close of the Decennial Missionary Conference at Calcutta, India, in January last.)

From various lands of various tongues we came,
But linked in bonds of holiest brotherhood;
One Lord, one faith, one baptism were ours,
One God and Father, and one Spirit of grace—
Dove-like sat brooding on each waiting heart;
Love, meeting Love, burned with a bright flame,
And Truth shone clearer in the light of Love;
Sweet was our mutual counsel, as we spoke
Of things pertaining to the kingdom of God
And the long-promised triumph of his Christ.

But now we part: we part, 'to meet again
When the Archangel's trump shall summon us
To see the restitution of all things,
To see the finished mystery of Heaven
And the manifestation of the sons of God
We part—not as we met. Partakers all
Of a fresh baptism of faith and love,
The sacramental host can with new hope
Grasp its war-weapons of high victory
Tempered in heaven, whose edge was never turned
And hasten to the work which passes not
Until this land, so dear, so sorrowed o'er,
With all its load of misery and of sin,
After long ages of transgression, turn
And, pierced in heart with love-shafts of the King,
Fall down and bathe his blessed feet with tears.
Then rise and to the listening world tell out
Her deep repentance and her new-found joy
Yea, wide and wider shall the battle spread
Till the round world is subject unto Christ
And, blest in him, all nations call him blessed!

Then loud and sweet the hallelujahs peal
From numbers without number, gathered all
Before the Throne, gathered from east and west
And north and south—till all creation rings
Oh then the prayer we daily offer now
Ceases, because transfigured into praise,
When, like the thunder of many waters, swells
The victors' shout—"Our Father in the heavens
Thy name is hallowed, and thy kingdom come;
Thy will is done in earth, even as in heaven."

O day of days, far off its coming shone,
The hope of ages past, O joy of joys,
To see it come at length! O double joy
If we have watched, and wept, and prayed, and toiled,
'Mid the deep darkness of the Night of Tears,
To speed the advent of that Morn of Joy
Whose sun, once risen, shall never more go down
While the Lord God omnipotent doth reign
And the great ages roll in golden calm
Through the high Sabbath of Eternity.

Come then, thou King of kings and Lord of lords!
Sun-like, from out thy secret chambers come!
The robes of thine imperial majesty
Haste to put on! and in thy right hand grasp
That sceptre of unlimited dominion
Which thine Almighty Father hath bestowed.
Even so, Lord Jesus, come! yea, quickly come!
For 'tis the voice of thine own bride that calls,
And all creation sighs to be renewed.

Two Theories of Christian Work.

BY REV. J. W. HOUGH, D. D.

In urging, as a pastor, the claims of the foreign missionary work, I frequently meet people who say, "I believe in home missions, but not in foreign." In turning over the envelopes in which our collections are taken, I find that by far the largest gifts for home missions, and the most numerous, come from those donors who are deeply interested in the foreign work. I am led to think that there are two classes of Christians in the church, and that they have very different working theories of the Gospel of Christ.

One working theory is, The Gospel for ourselves, our city, our land. The other theory, Ourselves for Christ, for the Gospel, for the world.

The one leads men to pray, "God bless me and my wife, my son and his wife, us four and no more." The other leads men to say with the Master, "Other sheep I have which are not of this fold: them also I must bring."

The one is fond of quoting, "Charity begins at home." The other quotes, "God so loved the world;" "Preach the Gospel to every creature;" "Thou hast redeemed us to God by thy blood out of every kindred and tribe and people and nation."

The one urges, "There are heathen enough at our own doors," and does very little for the heathen anywhere. The other exclaims, "Show me the land where the darkness is deepest," and kindling a light which reaches the darkest land, it illumines all nearer and less benighted regions.

The key-note of the one is self, *self*, SELF, *my* family, *my* neighborhood, *my* country. The key-note of the other is Christ, CHRIST, CHRIST, *his* message, *his* kingdom, *his* glory filling the whole earth.

Can one pray successfully for himself, his family, his church, who knowingly keeps himself out of sympathy with Christ's great master-purpose, to send the glad tidings to every creature?—*The Advance*.

A few months ago, when some statistics were being taken, it was discovered that in Calcutta there were a thousand more women and girls under instruction by all the zenana missions, than there are boys by all the other missions, including the missionary colleges.

The Work at Ongole, India.

The Rev. E. Bullard writes to *The Examiner* from Ongole, India, on December 4th, respecting the work of the Baptist Church on the Ongole field: "There are now nearly 21,000 baptized Christians in connection with the Ongole churches. These are not inquirers admitted on probation, nor members of Christian congregations or communities, but, as we trust, regenerated believers. The nominal adherents may be estimated at from four to five times that number. This alone is a truly noteworthy fact, and a just cause of thanksgiving to God, and yet to our eyes this is only a small part of the whole. Much greater interest lies in the fact that this work, instead of having ended, or even declining, seems rather to have just begun. The kingdom of God here has only lately begun to grow, but, like the banyan-tree, it is spreading its roots and limbs in every direction, and must, in due time, cover the entire face of the land.

"The baptisms during the present year, from January to October, have averaged nearly 200 a month. This is more than were baptized last year, and but little below the number reported the year previous. Some of these will doubtless be excluded, and may prove themselves to be unregenerated persons, but none are received without a full examination and apparent evidence of conversion, so that it may be literally said that the Lord continues to add to the church daily of such as are saved. Indeed, this has become the normal state of things, and throughout the Ongole field conversions are looked for as a usual occurrence.

Such fruit is not without effort and prayer. Much of both are daily bestowed. Over four hundred native laborers, aided, though not supported by the mission, are at work. Dr. Clough, after many years of arduous toil, has been joined by others, and there are now, or soon will be, six missionary families on the field, either engaged or preparing to engage with him in the work, while from thousands of homes and hearts are daily ascending to God the prayers and gifts of faith and love.

"Notwithstanding the trials of faith that have already come to them—trials incident to changes in the mission, trials from ungodly Europeans, and from oppressing and enticing heathen, the Telugu Christians have thus far exhibited a great degree of fidelity. The new enterprise and energy awakened by their new faith are leading to measures of improvement never thought of before: and these efforts, seconded by the judicious advice and aid of the mission, are resulting surely, and not very slowly, in making of them strong men and women in Christ Jesus. There can be no greater mistake than to suppose the efforts of the mission are directed entirely to evangelical work, or the in-gathering of converts only. Quite as much attention is given to the care and training of those who have been received, and the success that has attended these efforts thus far is strong ground of confidence in the increasing prosperity of the mission.

"Could our friends at home visit the Ongole station and see the educational work daily in progress, they would be constrained to predict greater things for this people than have ever yet been seen. The High School, under the care of Rev. W. R. Manley, must be regarded as one of the most effective agencies in the mission for the advancement of the Lord's cause and the overthrowing of the strongholds of heathenism here. It has 150 pupils, and corresponds very nearly in its course of instruction with the High Schools of America. One-third of the students are Christian youth. The rest are from heathen families representing many of the highest castes

in Ongole. It has been justly said that no Hindu can receive a thorough course of education and be any longer a believer in Hinduism. We are confident, therefore, that this school is exerting a potent influence for the truth and for Christ. Already there are evidences of such an influence in the interest manifested among the caste students. One of these, a Brahmin youth, has lately declared his faith in Christ, and has asked to be baptized. His request will probably be granted before this reaches America.

"Besides the High School there is an elementary school for boys with about 100 pupils, nearly all of whom are members of the church. Similar to this in its course of instruction is the Ongole girls' school, the fruit of Mrs. Clough's personal efforts. It numbers 130 pupils, and is accomplishing much for the most promising girls of our Christian families. At their last examination they received from Government 500 rupees, and a still larger grant is expected at the next examination, a few weeks hence. Three day-schools in the town, attended by about 100, are reaching a class of youth who cannot attend in the mission compound. Thus the aggregate total number of youth under Christian instruction in Ongole alone is upwards of 450, while in 180 Christian villages similar schools are maintained, attended by over 2,500 youth—making in all ten times as large a per centage of school attendance as is shown by the Government schools of India.

Sunday School at Ongole.

The Sunday school begins promptly at half-past seven in the morning. We will take our seats at the eastern entrance of the chapel, and listen to the singing. The melody is strange; but I assure you these people love their songs as much as we do ours. Now Ezra, the superintendent, is reading the lesson in Mark iii. 20-35, one of the International Series of lessons: only we are half a year behind you in America. What an earnest prayer Ezra is sending up to the throne of grace! Although you do not understand the spirit of it. Now, while the teachers are teaching the lesson, let us walk through the large chapel, and take a look at the classes.

This class at our left, of fifteen bright Telugu boys, is taught by Mr. Kelley, an Eurasian, Mr. Manley's first assistant teacher at the high school. He is teaching in English, for the boys know something of it; but what they do not understand, Mr. Kelley explains in Telugu. Then comes another class of boys, who know a little English, but are taught by Mr. Manley in Telugu. Here is Miss Kelley's class of girls, with their bright smiling faces. The next is a class of young women: you see they have brought their babies along with them. There is a class of old women, their heads gray and their forms bent; but still they are not too old to come to Sunday school. They are all sitting on the floor, Hindu fashion, and the chapel is so crowded that if we are not careful we shall step on their feet; but then they don't mind that much, for they have no corns. But you haven't seen all the school yet. Come outside, on the large veranda running around the church. Here you see several classes of old men, there are some infant classes, and again we come to classes of young men.

But the bell is ringing, and we will go in and take our seats. After singing Ezra is reading the report. I will transcribe it to you: "Number of scholars present 478: number of teachers present 28: number of Bible verses

committed to memory 770." Isn't that a fine record? After singing, Mr. Clough addresses the school in his inimitable manner, and all enjoy his short, sprightly talk. Again they sing, the bell rings, and the school is closed. *Rev. G. V. Thomssen, in Baptist Missionary Magazine.*

OUR INDIAN STATIONS.

Akidu.

MR. CRAIG'S HALF-YEARLY REPORT.

It is time I wrote my half-yearly report to the Women's Society of Ontario. I hope it will be in time for the Board meeting.

As to the schools which you continue to support, I can only say that they are progressing as usual. I shall probably spend some of the appropriation for schools in helping to build school-houses in some villages this year. Although the school-house serves as a meeting place for the Christians, yet it is primarily a school-house, and hence a little help may justly be given out of school money.

The fact is, that I have had and still have so many villages, old as well as new, to provide with both school-house site and school-house, that considerable expense cannot be avoided. During the past three years the work has spread into a dozen new villages, which now contain a total of more than three hundred (300) members. This alone means a dozen sites and school-houses. There were about as many more old villages unprovided for. I am happy to say that in six of the above villages I have obtained a grant of land from the Government officers. Dondapadu is one of the six. In four other villages I have bought land, and in one village a Christian has given a site. In another village a Christian has promised a piece of land; in still another I expect to be able to buy enough for a school-house, and in three others I hope to hear that a grant has been made by the Government officer to whom I applied. If we look simply at what we have got, we find we have land in eleven villages. Now that we have the land we want school-houses. The Christians build the mud walls, and in some cases provide the thatch, but they are not able to do very much more. The church at Akidu may vote some help to villages embraced in its limits, and the Gannanapudy church may do the same for its villages. This year we are trying to supply eight villages with school-houses, and of course the burden is heavy, especially as I am having rather large houses put up in two villages which are to be centres of new churches. Hence I am sure you will not object if I use a little of your appropriation for the material part of the school work in the villages.

I shall now tell you a little about the trip I am making at present. On Monday, the 19th, I left Akidu at 4.30 p.m. A fine wind carried us to Gummulum in about an hour. This village is four miles north of Akidu. It is a little distance from the canal. I went into the Malapilly and preached for some time. Before leaving, I had worship with the Christians, and read a few verses in Matthew by the light of the moon. I have used the word "Malapilly." This means the hamlet or quarter where the Malas live. If it is separate from the village, we might say the "Mala hamlet"; if it appears to be part of the village, we might say the "Mala quarter."

Leaving Gummulum, we passed on to Pedda Kaparam, a village a mile or two further up the canal. On Tuesday morning I visited the Malapilly of this village, but found very few men present, as most of them were away work-

ing near Colair Lake. We then moved on to Ganapavaram, twelve miles north of Akidu along the canal, which, however, is very winding. I wished to go to Nindrakol, five miles to the west, away from the canal, but as some of my bearers were ill, I found I was short of men. From there we moved on to Komerla, a large village a few miles north of Ganapavaram. I had never visited this village before. I preached first to some people of the fishermen caste, or perhaps I should say of one of the fishermen castes, as there are several. They listened attentively. Then I went into the main street of the village and spoke to some Kapus, a very numerous class of the Shudras. Finally we visited the Malapilly, but almost all the men were away. We spoke to the women for a little while. After this we moved on up the canal till we came to a branch canal which runs to Undi, a village five miles east of Akidu. Entering it we started south again. We halted near a path leading to a village where we have a few Christians. It is called Ardhavaram. In the evening I visited the village, which is two or three miles from the canal. As I went on foot, I had plenty of exercise before I arrived at the boat again, about 10 o'clock. I preached in the moonlight to quite a crowd of Malas. On Thursday morning I visited another village nearer the canal; I had never visited it before. I preached first in the Malapilly and then in the Shudra village. Returning to the boat I baptized three men from Ardhavaram. In the evening we visited two villages further south, one on the west side of the canal and the other on the east side, but both far enough away. Having visited one, I returned to the boat about half-past seven; had a cup of tea, and then went to the other. On Friday morning we visited two more villages still further south. In one of them we were preaching to the Malas when some men of the Rajah caste sent a man to ask me to come and speak to them. I did not go at once, but after finishing with the Malas I went. We all sat down in the shade of a large tree, and I talked to them for a long time. They were unusually friendly. As a rule the men of that caste are very much opposed to our work. It was a nice opportunity and I tried to improve it.

About noon we started up that branch canal again, and by night reached the main canal that runs to Ellore. Turning west, we travelled all night, and in the morning Saturday arrived at Lingampadu, where we have Christians. I went into the village and preached for some time. Lingampadu is a Mala village. On the north side of the canal is a large village which contains people of the Rajah caste, also Shudras of various grades, and last but not least, a police station. Two days before my arrival, one of the Christians of Lingampadu was sitting in the market of this large village selling dried fish. The constable in charge of the station and three other policemen came along, and after asking the price of the fish the constable said they were bad and proceeded to turn them out of the Christian's baskets, after which he and his friends and the general rabble carried them away. The man told me that he lost two rupees by it. I called the chief offender to my boat and asked him about it. Of course he denied having done anything wrong. I told him I would report him, and asked him who was his superior officer. He said the inspector from Ellore was in the station. I went to see the latter gentleman, who is a Mohammedan. He looked into the case, and said he had no doubt of the truth of the charge. I said we did not want revenge, but desired only that such outrages should not occur in future. He gave the delinquents a most thorough scolding and warned them that if such things occurred again, they would not only lose their positions, but also find them-

selves in jail. He told me also that he would make them pay the Christian enough to cover his loss. Afterwards, this courteous inspector accompanied me to my boat, and we had a long talk about the divinity of our Lord. He was educated in his youth at the noble School of the Church Mission Society at Masulipatam.

Leaving Lingampadu we started east again and stopped at a village called Purla, whence I sent my tent on a cart to Malikhomammedpuram, two or three miles from the canal on the south side. On Sunday I had two meetings in the tent. At 10 a.m. the Christians gathered together and we had a regular service including a sermon on the words: "Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man."—Matt. xv. 11. I told them that when I saw Malas and Madigas contending about caste, it reminded me of two dogs fighting for a bone. Christ's word means to them that eating Madiga food does not defile a Mala or a Christian either, and eating Mala food does not defile a Madiga. Both Malas and Madigas are regarded by Brahmins and Shudras as out-castes. Just at the close of this service a number of Christians arrived from Lingampadu. In the afternoon we met for a prayer-meeting, and prayed specially for the villages in that region. I want my people to work for and look for the salvation of their neighbors. I asked some of the women to lead in prayer, but they said they could not. Finally one of them consented and she prayed much better than some of the men.

On Monday morning I preached for awhile in the Shudra village and then returned to the boat. A man from Malikhomammedpuram was baptized in the canal. I forgot to say that four women were baptized in the canal at Lingampadu on Saturday before I attended to the police business.

The work is full of promise in every department. Peter has baptized sixty-two and I have baptized ten since the new year began, making a total of seventy-two.

JOHN CRAIG.

On Mission Boat "T. S. Shenston."
India, 27th Feb., 1883.

The Samulcotta Seminary.

The following letter from Rev. J. R. Hutchinson, of Chicacole, to the Editor of the *Christian Messenger*, the organ of the Baptists of Nova Scotia, contains so much practical information in regard to the Theological School of which Mr. McLaurin is Principal, that we transfer nearly the whole of it to our columns.

The Bobbili Conference has passed, leaving the pleasantest of pleasant memories. Although some were absent whom we had hoped to see, the five days spent with our brethren were days of pleasure and profit so closely united that no one stopped for a moment to inquire "which was which."

Some matters elicited considerable discussion; others not so much as many would have liked. Among these was the Seminary—not the Union Seminary, for that came in for a full share of time and talk, but the Seminary as it is at present. Brother McLaurin read a very interesting but tantalizingly brief report of his year's work, but when discussion on the Seminary arose, somehow it drifted from their invitation to assist in the preparation of a curriculum to our idea of a Union Seminary—that there should be actual union and not a pretence of it.

I want to say just here that the Principal of the Semin-

ary struck me as being just the man for the position full of physical and spiritual force, and possessing a happy knack of making others feel it.

The terms upon which our young men are admitted to the Seminary are, perhaps, not generally known. Through the courtesy of the Ontario Board our students pay only tuition for native teachers, board, and a very small room-rent. As this is not a Union Seminary none of the cost of building, nor of the Principal's salary falls upon this mission. It seems but fair that, if a Union Seminary be established, these expenses—board excepted—be divided equally between the two missions. While this, by combining the strength of the missions, will produce a very efficient school, it will render the educating of our helpers much more inexpensive than by the maintenance of two schools. This, with a central location for the school, is, perhaps, a fair view of union in Seminary work as your missionaries see it.

But we are at present indebted to the missionary spirit (and treasury) of the Upper Province brethren for a good share of what the young men now at Samulcotta are receiving. It seems to me that if we are not able to shoulder the burden of a separate training school for these and other students who are to come, we are, at least, able to prevent these kind-hearted brethren from carrying it for us.

Two boys (one married, from this station—four from the mission—are now attending the school. Besides these there are four other boys whom I am desirous of sending this year. They are promising young fellows from 16 to 20 years of age, and have been selected because they seem to show some degree of true fitness for the gospel work. * * * * *

And now a word about the expense. For one quarter this is fairly represented by the following bill:

EXPENDITURE ON BEHALF OF CHICACOLE STUDENTS.

Oct. To board for three persons	Rs. 9. 0. 0
Nov. " " "	9. 0. 0
Dec. " " "	9. 0. 0
Light and washing	1. 5. 9
Books, etc	2. 3. 3
Teachers	9. 12. 0
Rent	13. 6
	41. 2. 6

(Or about Rs. 4. 9 per month for each student. But this does not include clothing and incidentals which must be supplied every three months, and may be counted at about Rs. 2 per month. To this must be added the expense of bandy hire to and from Samulcotta once a year. For Samulcotta has the disadvantage of being a long distance from our mission, and from the Chicacole field, especially. This may be put down at Rs. 24 per year of nine months, which gives about 13 annas per month to be added to the students expense. Our bill will now stand:—

Board, etc., per mo	Rs. 4. 9
Clothing and incidentals	2. 14

giving us a total of Rs. 7. 7 per month for each student at the Seminary. Now Rs. 7. 7 is equal to about \$3.75; and since the students attend school for nine months of the year the expenses of each for that length of time is about \$33.75. Counting the cost of their maintenance during the remaining three months of the year when they are at the station engaged

in work, the annual expense of each student may safely be placed at \$40. This amount too, will be sufficient to pay the salary after they leave school and commence regular work on the field under the supervision of the missionary. For the first year or so of this work the salary would be about Rs. 6 per month; after which there would be a rise to, say, Rs. 8. This would necessitate a corresponding increase in the number of dollars—say from \$40 to \$50—contributed by the W. M. A. S. or S. S. at home.

But, you may ask, what work have you for these young men? Are you not getting too many on your hands? Let me ask a question or two in return—do you get too many young men "on your hands" at home by giving them an education? Are they not better preachers, better teachers, better business men, stronger "pillars in the church," or, at the very least, handy to have about to take a class in the Sunday School? Well, we live in the same world as you do, only in a part of it where the necessity of such men as these is vastly greater. We want all these young men, there are places for them now. Christian teachers are needed in our schools, and schools multiply. We want Christian Colporteurs, especially are trained men needed to preach the gospel—and more of them are needed than this mission is blessed with at present. These preachers and colporteurs and teachers can be scattered over the district—"planted out" in the larger and more central towns—as to reduce the difficulties of our work to the *minimum*, and while bringing every part of the field into contact with the gospel, prevent the neglect of any part of it. We have now (on this field) *four men* for 1000 square miles of country, 1000 villages, and, probably, over half a million of souls. No, we will not have too many on our hands just yet. And when our Christians come, as they are bound to do, these men will gradually be thrown upon them for support. For Venkia there is a special work among his own people of which I shall write more shortly.

You may ask, "What qualifications have these boys got for this work?" Those now in the school rank in the first class. The boys at the station are reading in the 2nd or 3rd books—which is pretty good. They can write and cipher. They can read the Bible. But they have given evidences of a higher qualification than any of these—of a *change of heart*. They have "the three R's," and a fourth better than all.

What are all the Sunday-schools in New Brunswick and Nova Scotia and Prince Edward Island doing? Many Superintendents of Sabbath-schools will read this. Just take the paper along next Sabbath morning and read it to the school, and let them decide what to do.

THE WORK AT HOME.

Ontario and Quebec.

IMPORTANT NOTICE.

The first annual meeting of the *Brant Association Society*, in connection with the Woman's Foreign Mission Work, will be held in St. George, Ont., on Friday, June the 8th.

The afternoon session will be in the Methodist church, and commence at 3 o'clock.

A public meeting will be held in the evening, in the Baptist church.

ANNA MOYLE, *Assoc'n Sec.*

ACKNOWLEDGEMENT BY TREASURER OF THE EASTERN SOCIETY.

I am requested to acknowledge through the columns of the LINK, the receipt of \$150 (one hundred and fifty dollars) from the treasurer of the Ottawa Circle, for the Woman's Baptist Foreign Mission Society.

The donor of this very generous gift is Mrs. McPhail, widow of a former pastor of the Ottawa Baptist Church, and is the proceeds of the sale of a piece of land.

M. A. SMITH, *Treas.*

2 Thistle Terrace, Montreal.

In reference to the above noble gift, Rev. A. P. McDiarmid writes as follows in the *Baptist*:—

"Magnificently large gifts sometimes mean but small personal sacrifice. Smaller ones unnoticed though they are—are frequently the fruit of real self-denial. Mrs. D. McPhail, widow of the Rev. D. McPhail, of precious memory, having land, sold it, and brought the money and laid it down at the missionaries' feet. This is the reverse of the law that governs the conduct of many professed Christians, for they having money, buy land, and *therefore* cannot give to the cause of Christ. Mrs. McPhail had a small property in the township of South Gower, which was intended, when obtained some years ago, to be for a home later in life. Not being required for this purpose, she has sold it, and although not above the need of the proceeds for her own personal wants, she has given the entire amount ONE HUNDRED AND FIFTY DOLLARS (\$150) into the treasury of the Women's Foreign Mission Circle. This is the most generous gift that has come within my knowledge for a long time. I hope those who have abundance will be stimulated by this noble example, to pour into our sadly depleted mission treasury contributions corresponding with their means. May God bless both the gift and the giver."

ANOTHER GENEROUS DEED.

An appeal was made a few weeks ago, through the *Baptist*, by Messrs. Timpany, Currie and Craig, for a fresh supply of Telugu Scriptures, such as they could conscientiously distribute. Three brethren have subscribed \$400 for that purpose, and a draft for the amount is already on its way to India.

WOMEN'S SOCIETY OF ONTARIO.

So very encouraging and satisfactory was the Treasurer's report at the April meeting that the Executive Board were enabled, after making provision for their next half yearly remittances for the School and Bible work, and Miss Frith's salary, to vote \$390 as a donation to the General Society, to be applied as follows:—\$260 for the support of students at Samulcotta, and \$130 for native preachers at Tuni. It was also decided to spend some money during the summer in increasing the stock of leaflets, etc., required by the Corresponding Secretary for distribution.

The work is the Lord's, and He is making it to prosper.

T. DIXON CRAIG, Esq., who is removing from Toronto, has resigned his position as treasurer of the General Society, and Rev. E. W. Dadson, editor of the *Baptist*, has been appointed in his place.

DOMINIONVILLE, ONT.—Mrs. D. D. McArthur writes to Miss Muir, Corresponding Secretary of the Eastern Society "I am pleased to state that we have

formed a Women's Foreign Mission Circle in connection with the Dominionville Church. We met the first Wednesday in April and formed a Circle of ten members, and I fully expect quite a number of the sisters who could not be present at that time, will unite with us at our next meeting. * * * I feel confident that the Circle will be of great profit to ourselves, in deepening our interest in the perishing heathen, as well as in enabling us to do something to aid those who have sacrificed so much in order to make known a Saviour's love to those who have no knowledge of Jesus. We all feel the necessity of having a deep interest in this great and noble work, and of having our sympathies enlarged."

WHITEVALE, ONT.—It may be interesting to all who are engaged in mission work, to learn that the ladies of this Circle have not been contented with merely giving their dollar per year; but resolved to make one of their number a life member. The resolution took effect in the following manner: busy fingers went to work, and quickly a mission quilt was completed, from which we realized the sum of \$20.15. The president was made the happy recipient of the quilt. Not being weary in well doing, on the evening of the 6th of March, we held an open meeting with very pleasing results. The programme consisted of music, addresses, readings, and a missionary colloquy. The entertainment was conducted wholly by ladies. A silver collection was taken at the door, which amounted to \$10.75. Many of the large audience manifested their high appreciation by expressing a desire that we might ere long have a similar meeting. We trust that a greater interest in mission work has thus been awakened in many hearts, the fruits of which may be made manifest in the giving of their substance to send the Word of Life to those who sit in darkness.

April 14th.

S. B. Mc.

WINGHAM, ONT. The "Mission Band" under the leadership of Miss K. M. Fisher is a great success. Organized with a membership of twenty-two, at the third meeting sixty-five were enrolled, and it now numbers eighty-five. The meetings are very interesting. Maps are used and the children thoroughly drilled in the geography and productions of India, the manners and customs of the people, etc., interspersed with readings, recitations, and music on Foreign Mission work. One very successful open meeting has been held, and preparations are to be made for another on the evening of the 1st of next July. A box of dried fruit was sent with Mr. Ayer's packages last October. —*Cam.*

WESTOVER, ONT. —A meeting was held at Westover on March 29th, when a Mission Circle was organized with fourteen members. Mrs. Stamlan, of St. George, conducted the meeting. Officers: — Mrs. McCall, *Pres.*; Miss McIntosh, *Vice-Pres.*; Miss Victoria Shaver, *Sec.*; Miss Embury, *Treas.* The prospect is very encouraging at present. —*C. B.*

LETTER TO THE CIRCLES OF WESTERN ONTARIO.

My dear Sisters.—Allow me to take advantage of the columns of our welcome little visitor, the LINK, to say to you some things that I would have been glad to have addressed to each Circle individually had time permitted. I have received a great many letters asking for advice about conducting meetings, wishing to know how they

can be made interesting and profitable. Also for suggestions about raising money by other plans than the usual one of collecting fees. I will give you a few rules that experience has shown to work well.

1st. Hold your meetings regularly and punctually, neither omitting nor postponing unless unavoidable; the only exception to this rule which I would regard as permissible is in those cases where the attendance is *very small*, owing to the absence of many members during the summer months.

2nd. Encourage as many as possible to take part; you may find this a little difficult, but *persevere*.

3rd. Obtain good missionary information—this is indispensable.

4th. Be systematic in the topics chosen, and the information given. For instance, choose some country such as India, China, Japan, Burmah. Announce it beforehand, and ask every one to study it during the month, and come prepared to read or tell something about it: when possible get some of your members to prepare a short paper, condensing the information as much as possible. I do not recommend a different country or subject for each month, but rather to continue to study the same until you have really learned something about it. In some cases it will be found necessary, until the members get accustomed to some method, for the president to prepare and bring with her material for an interesting meeting. If it is not needed, so much the better.

As regards the raising of money, I know that a great deal has been obtained in some places by album quilts, the sale of fancy articles, concerts and entertainments of different kinds; but there is nothing better or more reliable than the steady persistent effort to obtain from each sister her regular membership fee. This should in no case be *less* than ten cents a month, but this, if received from each Baptist woman in Ontario, represents an income of \$10,000 a year; but then we must all work, not one can be spared.

I hope a good many in all the Circles take the LINK, you cannot get the same information about our own mission anywhere else. I give you the address of several papers and magazines that will prove useful: *The Helping Hand*, and *Woman's Work for Women*, are the organs respectively of the American Baptist and Am. Pres. Women's Societies, both are good. The former is published in Boston, price 40 cents a year, single copy. Address to W. G. Corthell, Mission Rooms, Tremont Temple. The latter is published in Philadelphia, 1334 Chestnut Street, price, 60 cents per annum. But you need something that will give you missionary news from all parts of the world, This you will find in *The Gospel in all Lands*. It is an illustrated weekly, undenominational, and the very best magazine that I know of; price, \$2 a year, and well worth the money. Address to Eugene R. Smith, 74 Bible House, New York. *The Missionary World*, and the *Little Missionary*, may both be obtained at the same address; the latter a children's paper, suitable for Mission Bands, price, 25 cents a year, single copy; the former a monthly, almost entirely made up from *The Gospel in all Lands*, price, 50 cents a year, single copy.

I will now give the names of some of the Circles from whom I am anxious to hear—indeed I fear that there may be a few of them who have become extinct. Aylmer, Ailsa Craig, Belleville, Beamsville, Courtwright and Moore; Dundas, Denfield, Drumbo and Wolverton; Delhi, Goble's Corners, Georgetown, Lakefield, Port Burwell, Peterboro, Petrolia, Paisley, Rondeau, Simcoe, Sal-

ford, Stratford, Sarnia, Selwyn, St. Thomas, Thedford, Whitby Town, Wingham, Wyoming, and Whitevale.

Hoping that what I have written may be helpful to some of you, and that we may all be faithful to the trust that has been committed to us.

Yours in the work,

C. E. ROSE, *Cor. Sec.*

Address, Mrs. Henry J. Rose,
11 Gerrard St. West, Toronto.

Human Sacrifice to "Devi," the Goddess of Blood.

At the village of Karda, Nagpur, India, may be seen the shrine of the goddess Devi. This goddess is a favourite object of worship by the villagers, who repair to her in every time of difficulty.

The Rev. John Douglas gives the following account of his recent visit to this goddess of blood :-

"On reaching the shrine, we found that the priest had gone to work in his fields. We got as near as was compatible with the sanctity of the place. It consists of a small square space, enclosed with a low mud wall, and covered with a layer of withered branches, supported at the four corners upon poles. In the centre is a stone pedestal, profusely bedaubed with red paint; on which, I suppose, the goddess sits in state when giving audience to her petitioners. At one corner lay a large pile of mutilated images of mud horses. Judging from their number, the goddess would seem to have a special liking for this kind of offering. At another corner was a trident, which, with the ground round about it, was drenched with blood. Here the victims, which consist chiefly of fowls, are slain and presented in sacrifice. Within the past few weeks Devi has received a more costly sacrifice than any that has been offered to her for more than half a century. I can vouch for the truth of the tragic story. The shrine, although it is now the village oracle and held in great veneration throughout the neighbourhood, was at first built by a private individual as a tribute of thanks giving to the goddess for the worldly prosperity he had received from her. This man had a daughter, his only child, of whom he was exceedingly fond. When he went to the field she used to accompany him, and play under the shade of a tree while he was working close by.

One night, not long ago, he dreamed that a well known sage, who lived in that district many years ago, came to him, and said, 'Devi is displeased with you, because you have not shown sufficient gratitude for the blessings with which she has loaded you, and she will not be propitiated unless you sacrifice to her your little daughter.' The distressed father replied, 'I cannot part with my child, but I shall give her the most costly goat that I can procure.' The sage departed, and returned after a little, saying, 'Devi refuses to accept a goat from you. She will be pleased with nothing but your daughter.' A terrible struggle took place in his mind between paternal affection and what he conceived to be the will of Devi. The goddess had the highest claim. Her command must be obeyed. Having come to this decision, he prepared for the sacrifice. The little girl was playing with a cousin not far from the house. Her father taking her by the hand said, 'Come with me; I am going to sacrifice you to Devi.' She did not understand the meaning of the terrible words, and laughingly accompanied him to the shrine. On the way he picked up an axe, and, upon reaching the devoted spot, with two strokes of it severed

the head from the body. Soon after he was found kneeling before the shrine, wrapt in devotion, with the bloody offering before him. He was arrested, brought to trial, and sentenced to death; but strong sympathy is being felt for him, and a strenuous effort made to obtain a commutation of the sentence. The result has not yet been heard."

The Rope of Three Strands.

When our Society was just born, Andrew Fuller represented heathenism as a deep, and dark, and dismal pit, and asked the question, "Who will go down into the pit?" Carey looked up with a happy smile, and said, "Brother, I will, if you will hold the rope." Now, we want you to hold on to the rope; that is not enough, we want you to have some more ropes, with men at the end of every one of them, and a woman, too, at the end of some of them; and we want you to see that the rope you have is a strong one, made of three strands, well twisted together. We want heart-felt sympathy for the heathen as the first strand—such sympathy as Christ our Master felt when he came into this lower world and placed his heart alongside of ours, all throbbing with loving sympathy for us in our misery and woe. We want you to feel Christ-like sympathy in your hearts in a larger measure. Then we want your earnest prayers for the second strand in the rope. We want your sympathy to find expression in earnest believing prayer. "Why, we do pray for Missions." Yes, but I think you do not pray often enough for Missions. We want you to pray every day for them at the throne of grace. Then there is another strand we cannot get along without. We want a great deal more money. Now, if you take those three strands and twist them well together, depend upon it they will be strong enough to do the work, but not otherwise. It is no use to say, "We feel the sympathy and give utterance to that sympathy," unless we put something on God's altar. I have thought that we get down on our knees sometimes and say, "O Lord, bless the missionaries, bless the mission, give it success, Lord," and if the Lord were to speak in an audible voice, He would say, "Asking me to bless! what shall I bless? Put something on My altar and I will bless it; I never bless nothing; I always want something to bless." Now, we have put something there, but the question is, have we put enough of it there—have we placed enough on God's altar to make us feel it, or have we given just what we can spare? That is no sacrifice. God wants us to give until it pinches us, and when He sees we have made some sacrifice for Him and His work, and have laid much on the altar, God then hears us cry to Him for a blessing, and "He will command the blessing, even life for evermore."—*Rev. E. C. B. Hallam, of Allahabad, at Exeter Hall.*

Prince Sardan Herman Singh, heir to one of the richest provinces in Northern India, has been converted to Christianity. This will require him to renounce his claims to his princely estates, but, like Moses, he esteems the reproach of Christ greater riches than the treasures of his principality.

Prayer is the rope up in the belfry; we pull it and it rings the bell up in heaven. So said Christmas Evans.

You cannot repent too soon, because you know not how soon it may be too late.—*Thomas Fuller.*

Sister Belle's Corner.

(For the Little Folks who read this Paper).

DEAR BOYS AND GIRLS,—Two little girls named Kate and Nannie, were members of a Mission Band in the States. They were earnest workers in it, too, so the Band had elected them secretary and treasurer. One day they were on the piazza of Kate's pleasant home talking about their work. Big brother Rufus, just home from college, was lying on a sofa, smoking a cigar, and talking with his chum, Ned Parker, about Foreign Missions; this is what Rufus said:

"Foreign Missions are too expensive; the country cannot afford to carry on this work. Two millions and a half of money taken out this year and sent to the cannibals or somewhere else. No country can stand such a drain upon it as that, with everything else it has to do."

The two little girls heard this wise speech through the window and laughed merrily. Katie said, "Oh, Rufus, you won't take a prize in college for logic, I am sure."

"What do you know about logic, little monkey?" was his reply.

"More than you do, I think. Just imagine our country not being able to afford two and a half millions for missions, when only a few years ago it paid over four millions for Havana cigars; have you thought of that expense, Rufus?"

"And I wonder how much champagne is a bottle?" chimed in Nannie. "You know about ten million bottles are used in our country every year. Something besides Foreign Missions might be given up to save money, I should think."

"Where did you two girls grow so wise, pray, and who gave you those absurd items?" growled Rufus from the sofa.

"At the Mission Band," said Nannie, "and Dr. Stevens gave us the items. If you choose to call what he says absurd, I suppose you can, but he is a graduate from a college and a theological seminary besides! I must tell him that you think two millions and a half for Foreign Missions will ruin the country, for I want to hear him laugh."

"You need not tell him anything about it," said Rufus, sharply. After the girls ran away to play, he added, thoughtfully, "How fast little girls grow up! I thought these two were children, and here they are with their Mission Bands and their large words about secretaries and treasurers."—"And their facts about money," said Ned Parker. "The girls had the best of it this time, Rufus." And I think they had; don't you?

Now, boys and girls, this true story shows one use of Mission Bands. Kate and Nannie were better posted on this subject than big brother Rufus with his cigar to "help him think," as a friend of mine who smokes would say. Try to learn all you can at your Band meetings about Foreign Missions, and so you can give good reasons for asking your friends to give their money to this cause.

Here is a short story that will please the boys. An old heathen priest wanted to get some people back to worship his idols. They had heard a missionary tell of the Living God, and were not ready to go back to gods of wood and stone which men had made. The priest thought of a new plan. He said, "I have found the true water of life. If you come with me and take it you will live forever, and nothing can hurt you." At first the people listened to his words. Then the chief asked, "Are you sure of what you say? Have you taken this

water yourself?" The priest answered, "Yes; nobody can hurt or kill me now." So the chief called one of his servants to bring him a great club. He said to the priest, "I will try and break your head with this club. If your words are true it cannot harm you; and if they are lies you deserve to have your head cracked for telling them."

But the priest was not willing for this test of his truth, and ran off as fast he could, to the great delight of the old chief, who had himself learned to believe in the True God. Don't you think God taught that chief how to show the people that the priest was telling lies? I know that He is always near us, and has promised that the Holy Spirit shall help us to speak for His Name. Oh, that we could more often remember this, and have our tongues "kept for the Master's use!"

SISTER BELLE.

480 Lewis Street, Ottawa.

THE EXCHANGE DRAWER.

"Reasons why we should make the monthly meetings interesting, with some hints as to the best means of doing so," Mrs. H. J. Rose; "Why we work," Mrs. J. J. Baker; "A day in Cooanada Mission House," Mrs. McLaurin; "Woman's work in Missions," Mrs. A. V. Timpany; "The condition of women in India," the late Mrs. J. Coult; "Sketch of the W. M. A. Societies of the Lower Provinces," Mrs. W. H. Porter; "Christian Activity," Miss J. M. Lloyd; "He shall have dominion from sea to sea," A Member of the Winnipeg Circle; "China and her Missions," Mrs. H. K. Gaffley; "Dawn of Day in the South Seas," Mrs. C. Alloway; "Missionary Colonization, as Illustrated by the Hermannsburg Mission," Miss Muir; "Our Part of the Work," Miss J. McArthur; "How I obtained a school-house site in Doudepuda," J. Craig; "Madagascar," Miss Mosley.

FOR MISSION BANDS.—"The Telugus and their Country," Katie McLaurin; "A Missionary Colloquy," Mrs. Fitch; "Two Telugu Girls," Mrs. J. McLaurin.

WOMEN'S BAPTIST FOREIGN MISSIONARY SOCIETY OF ONTARIO.

Treasurer's Report for Quarter ending April 15th, 1883.

Balance on hand Jan. 15th,		Spent at home	4 00
1883	\$765 24	" in India, Miss Frith's salary for April,	
Receipts since that date	680 10	May and June	123 00
		Bal. on hand April 15th,	
		1883	1228 34

Total \$1354 34 Total \$1354 34

Receipts from March 28th, to April 25th, 1883.

Smith Township, \$12; Stratford, \$15; Belleville, \$2; Jarvis Street, \$23.16; Alexander Street, \$10.10; Alexander Street (Mission Band), \$13.11; College Street, \$6; Yorkville, \$15.15; Whitby, 6th Con., \$6; Cheltenham, \$3.04; Timpany's Grov., \$3.60; Markham, 2nd Church, \$7; Whitevale, \$30; (\$25 of this to make Mrs. H. A. McConnell a life member, and \$5 for Samuelcotta school); Denfield, \$24.50; A friend in Hamilton, \$5; Rev. John Cra g, \$2.50. Total, \$178.16

JESSIE M. LLOYD, Treasurer.

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