

Technical and Bibliographic Notes / Notes techniques et bibliographiques

Canadiana.org has attempted to obtain the best copy available for scanning. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of scanning are checked below.

Canadiana.org a numérisé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de numérisation sont indiqués ci-dessous.

- Coloured covers /
Couverture de couleur
- Covers damaged /
Couverture endommagée
- Covers restored and/or laminated /
Couverture restaurée et/ou pelliculée
- Cover title missing /
Le titre de couverture manque
- Coloured maps /
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black) /
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations /
Planches et/ou illustrations en couleur
- Bound with other material /
Relié avec d'autres documents
- Only edition available /
Seule édition disponible
- Tight binding may cause shadows or distortion
along interior margin / La reliure serrée peut
causer de l'ombre ou de la distorsion le long de la
marge intérieure.
- Additional comments /
Commentaires supplémentaires:

Continuous pagination.

- Coloured pages / Pages de couleur
- Pages damaged / Pages endommagées
- Pages restored and/or laminated /
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées
- Pages detached / Pages détachées
- Showthrough / Transparence
- Quality of print varies /
Qualité inégale de l'impression
- Includes supplementary materials /
Comprend du matériel supplémentaire
- Blank leaves added during restorations may
appear within the text. Whenever possible, these
have been omitted from scanning / Il se peut que
certaines pages blanches ajoutées lors d'une
restauration apparaissent dans le texte, mais,
lorsque cela était possible, ces pages n'ont pas
été numérisées.

Canadian Missionary Link.

CANADA.

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

INDIA.

VOL. V., No. 2.] "The Gentiles shall come to thy light, and kings to the brightness of thy rising."—*Is. lx. 2.* OCT., 1882.

To the Christian Women of Canada.

This article is written with the desire to say something that will make the women who read it more thankful for the faith of Christ, more pitiful for those who are cut off from Christian truth and its blessed fruits, and more ready to do more than heretofore for the spread of the Word of God among the women of heathendom.

I will begin by giving an extract quoted in and taken from an article written by Rev. J. J. Evans, Baptist missionary at Monghyr, India.

"CATECHISM ON MORAL SUBJECTS.

- Q.—What is the dreadful hell?
 A.—One's own body.
 Q.—What is the heavenly state of man?
 A.—When he gives up all his desires.
 Q.—What makes man free from sin?
 A.—The knowledge of one's soul according to the Vedas.
 Q.—What is the chief gate to hell?
 A.—Woman.
 Q.—What entitles men to attain heaven?
 A.—The act of not killing any living creature.
 Q.—What bewitches like wine?
 A.—Women.
 Q.—What are the things which a man should give up in this world?
 A.—Gold, *i.e.*, riches and women.
 Q.—Who is the most wise, steady and upright man?
 A.—He who has not been bewitched by the glance of a woman's eyes.
 Q.—Who is the wisest of the wise?
 A.—He who has not been deceived by women, who may be compared to malignant fiends.
 Q.—Who are fetters to men?
 A.—Women.
 Q.—What is that which cannot be known by men?
 A.—The heart and characters of women.
 Q.—What is it which cannot be trusted?
 A.—Women.
 Q.—By giving up what can men obtain happiness?
 A.—Women.
 Q.—What poison is that which appears like nectar?
 A.—Woman."

ENOUGH! The writer of this abominable trash is a highly-educated Hindu and a member of the Educational Department of the North West Provinces of India. It has been, as Mr. Evans says, eighteen years before the public, and has passed through three editions. There are not a few people at home who think education and civilization will do all that is necessary for us—Christianity is not needed. This wretched stuff, quoted above, is the production of a man civilized and highly educated, and it expresses the essential spirit of Hinduism and Mohammedanism. The more you stir Hinduism the greater the

stench; the deeper you go into its life and purposes the more vile and hateful does it seem. What mercy or kindness would you expect on occasion for woman or child from men who could write as above? Do not let us deceive ourselves, and let us not be deceived: the most highly educated Hindus, graduates of our universities, could, on the chance offering, re-enact all the diabolical deeds of the Mutiny.

One marvels how a man who has had the love and care of a mother could class her as a "malignant fiend." The Hindu mothers love their sons most devotedly. Poor souls, it is a poor return they get.

Oh women of "happy Christian Canada," have you no mercy? How can you fold your hands so coolly, and out of the loving care and respect you get on every hand say: "Am I my sister's keeper? What can I do? I have plenty to do at home." I have been reading to-day in the Prophet Haggai; God, the God of Israel, the Lord of Hosts, there answers some of the complainings and questionings of Israel: "Now therefore, thus saith the Lord of Hosts: Consider your ways; ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages, earneth wages to put it into a bag with holes. . . . 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." Dear friend, you wonder why God does not convert your children and neighbours; you wonder why Zion languishes, and so many run into infidelity; you build churches and fit them up elegantly and tastefully, but lots of people who ought to attend do not do so; God's Word is preached, but it does not move men. You are lean of soul—all is so cold. Is there not a cause? So many of you only get as far as the well-known prayer, "Oh Lord, bless me and my wife, my son John and his wife *us four*, oh Lord, and no more. Amen."

When the claims of the perishing multitudes of the heathen are presented, and the last great order of your Lord urged; you say and think it settles the question, "Oh we have so much to do at home, charity you know begins at home," you run each one to her own house, and the women of heathendom may go on in their misery, for aught you will do. You then wonder that your children and neighbours do not have more faith in your sincerity and in the religion you profess. One Sabbath when I was home I preached in a certain wealthy church and presented as well as I could the claims of the heathen. A collection was taken up at the close of the service by the deacons, one of whom, a wealthy man, put in *one cent*. I will never forget the shock it gave me when the pastor's daughter mentioned it after we got to the parsonage. How much good do you think that man's prayers or exhortations would do any of the young people of that

place? We must *deny* ourselves and take up our cross if we would follow Jesus and be His disciples. I would not have you do less work at home, a great deal more ought to be done. But while you do the work at home see to it that the command to send or take the gospel to the ends of the earth is not neglected and make sacrifices to carry out this command. Doing this your own homes will be made glad by the presence and blessing of the Saviour who came to seek and save the lost.

A. V. TIMPANY.

INDIA, Aug. 13th, 1882.

Preparing for Work.

DEAR LINK.—I use the adjective because every connecting link between the Home and Foreign parts of the work he loves is dear to the missionary. Such a bond of union are you between the great, sympathetic heart of Baptist Canada and the work of redemption here.

Your letter was received—why, six months ago! But somehow or other it got buried beneath a heap of duties until the present time; and any compunction of conscience about the matter was invariably relieved by your well-filled columns. Even now I am somewhat afraid to contribute; for I tried that sort of thing for our two papers down by the Atlantic with a *doleful* result, viz: a declaration by one reader that my most interesting letter was the *last*!

The new missionary in India is like one who goes forth into outer darkness; objects loom up dim and indistinct about him, which, to the eyes of those longer accustomed to the darkness, have assumed definite shapes, positions, and relations. There is no work in which the beginner feels so utterly incapable of guiding himself, as in this. Or the newcomer may be unconscious of *darkness*. In which case the brilliant kaleidoscope of strange Eastern customs and peoples and scenes with their thousand surprising combinations confuses while it delights. To assign to each its particular place, to determine its significance in relation both to the people and one's future work, and to regard all, not as objects of mere curiosity, but as realities into the very heart of which we must find our way and there exist—this is the difficult problem to be solved. The imagination, active before, grows inactive, for it is self-productive, and luxuriates on what *itself* produces. Here there is too much material; imagination's work is done for her. Romantic ideas, that up to the arrival in the country, had grown vigorously, now become full-fledged, and taking to themselves wings, fly away. Like Noah's dove, after a few short flights they never return; and one soon begins to settle down to the *unmitigated earnestness* of missionary life.

As a rule, however, I think that the man or woman who deliberately resolves to "build" in India counts the cost too carefully to admit of much of the gilding of romance. I know of nothing upon which I ever entered that contained as little of that element as my coming to India. But the estimate provides rather for a good deal of rough material, tough labor, and unusual difficulty. And there is need for it—we meet with just these. For the man who is afraid of *work* this is no place; but for him, or her, who brings a stout back, a love of toil, and who can sing while at work, this is the place and this the occupation.

The difficulty, in my opinion, which the new missionary encounters is to *get at the people*—and by that I mean, to *get into their hearts*. You are wrapped up in a garment of steel. Old ideas, prejudices, reserves, and

language separate you from them. You are among them and yet cannot touch them. If there are native Christians, they regard you in a peculiar light. To them you are the new *dora*, to be talked about, and salaamed to, and watched, and criticized, and—everything, in fact, but to be talked *with*. The language debars them from your heart, and you from theirs. To the language, then, one must devote himself, happy if, in the meantime, he can win the love of some. But, once a beginning made in Telugu—once speak to them in their own tongue, and their hearts open. They develop a new and strange interest in you, which every new word added to your vocabulary increases; until at last, in their own speech you have found the way to their hearts.

J. R. HUTCHINSON.

Chicacole, July 3rd, 1882.

At Udayagiri for Health and Rest

MY DEAR YOUNG FRIENDS,—Away from Chicacole four or five hundred miles, and between two and three thousand feet nearer the clouds, is it supposable that one ought to write for the LINK? My opinion would be a decided negative, especially as I am assiduously looking for something that was not lost here. Because of that acknowledgement will the little people who read this consider me unusually dull? Perhaps some of you would like to know where I am; so suppose you take an imaginary bandy while I take a real one, and we set out from Chicacole on the 5th of June.

We pass out of the compound; through the town; ford the river; climb the hill on the other side; and move on down the straight road. I hope you like the appearance of those boys walking by the bandy; they are James, two Davids, two Nerrisimhulees, and Subriedu. After a few earnest words and good-byes, all but the latter turn back, and we settle ourselves for the night's journey. I hope you will get such a refreshing sleep that you will not mind the uncomfortable day in the bungalow that tomorrow is sure to be; but the jolting and creaking wheels are not very soothing. Between our efforts to go to sleep and also to keep the bandy man awake, we do not journey very rapidly towards dreamland. Sit up after a while and discover that the other bandy with Subriedu is nowhere to be seen. The bandy driver notes it also and says we must stop, while you and I say we must go on. He coolly turns the bullocks off the road and prepares to rest. We tell him that for every hour we are in the sun after six o'clock we will fine him two annas. Then he asks if I am not afraid to go on alone, for you know he does not see your imaginary cart. I say "No" very emphatically, and mean it, yet think of several places that are preferable to the present, and we move on. Morning finds us at the bungalow, where we wait two or three hours for that laggard bandy which contains our lunch. A kind-hearted villager thinks the Dora Sonne must be hungry, and offers to cook some rice and curry, which in my experience is a very unusual thing for a heathen native to do. With many salaams we say we will wait a little longer, and presently Subriedu appears with the lunch basket. The bandy gets in about an hour later.

Our chief employment during the day is trying to avoid the sun, which sends broad rays through the leaf roof, and thankful to escape with only a headache, we resume our journey, and reach Bilmi in time to arouse Mr. and Mrs. Churchill at daylight. We miss Mr. and Mrs. Sanford, Lottie and Rowlie, spend a few pleasant days, and take

the steamer for Cocanada. Our first effort to get on board is unavailing, as the waves, with their white caps, very heavily trimmed with sea foam lace, toss themselves about so proudly and dangerously that no boats can go out. We, however, reach the Mission house in safety, and find the dwellers therein preparing for the long sail down the canal. Embark on the *Canadian* and sail west on and on past the Godavery and Krishna Rivers, into whose waters I look and wonder if I really once lived in New Brunswick; turn south, and on the evening of the sixth day find ourselves at Ramapatam, in the pleasant home of our Nova Scotia friends, Mr. and Mrs. Boggs. It is good to look into faces we have seen in the homeland, and the mention of familiar names brings absent ones near.

Another bandy journey of sixty miles, accomplished in three nights, and we reach the foot of this hill in early morning, in the rain. It is the highest I have seen in India, and my first view of it, crowned with clouds and storm, was almost startling. We make the ascent by old stone steps, up which, many years ago, people with very different purposes came. I walk as far as I can, get into that indescribable conveyance with Mrs. Timpany, and am carried by coolies.

Come into the house, the only European one on the hill, and look at the fireplace, in which we have really had blazing fires, and around which we have gathered and warmed ourselves and talked of home. Think of a fire being comfortable in this part of India in July, and marvel! We have been here now some weeks and are feeling quite at home, so let us go outside and see what of interest there is.

This is a queer old place to which we have come, and the remains of extensive fortifications on every hand testify that we are in an old fort. The Telugus did the most of the work some hundreds of years ago. It was taken from them by the Mohammedans, in whose hands it remained till the conquest of the country by the English. Nature has supplied immense walls of solid rock, whose stones look almost as carefully laid together as those in yonder high wall, which we know is the work of man. Then again, huge rocks are thrown and tossed together, as if at some time the whole hill had been shaken. In the early sheen of the morning sun, or in his list slanting western rays, the various tinted rocks and the hills and valleys bathed in ever changing light and shade, make a beautiful picture.

Many of the wall are surmounted by bastions, in whose apertures cannon and muskets once rested. If the roar of battle ever awoke the echoes among these awful precipices, terrible indeed must have been the work done. Right above us are old magazines, and in our walks we often find halves of rock cannon balls. Large wells for oil and water and immense stone granaries show that the people intended to stand a siege if necessary. Here, close to our right, are the ruins of the palace of the king. We walk among them, and wonder if these little apartments belonged to the women, who never enjoyed the freedom of the grand old hill as we do. In front of this is a mosque, where many prayers have been offered in which the Eternal One had no pleasure. Fronting this again are some Mohammedan tombs, as usual without inscription; those who lie below, probably, once shared in the temple service. When these rocks are rent and the graves opened, they will come forth to meet Him to whom they are best known. In an opposite direction, down the steps, is another tomb, still kept neatly whitewashed, and around which prayers are said. Away up on the hill, six hundred feet above us, and under

ground, is a dungeon. It is about ten feet high, a few feet in length and breadth, walled up with stone, and entered by a small opening which is level with the ground. When the Mohammedans held sway this place may have been kept in repair by the money of wealthy Hindus, who would suddenly find themselves seized, blindfolded and carried they knew not whither. They would be unloosed only to find themselves in this dreadful place, with no hope of escape till a promise for the amount demanded was given. Then they were blindfolded again and taken away as they came. The seals of those years will be broken some day, and these dark pages unfolded; but you and I are glad that the present inhabitants of the hill live, at least, in peace and quietness.

Our visit is drawing to a close, and we hope to return benefitted to our work. Follow us and it with your prayers, that each page of India's history may grow brighter and brighter, till it gleams in the full light of the Sun of Righteousness.—Yours sincerely,

CARRIE HAMMOND.

Udayagiri, Nellore District, India, Aug. 5, 1882.

OUR INDIAN STATIONS.

Cocanada.

While Mr. and Mrs. Timpany have been spending the hottest weeks at the Hill Udayagiri, Mr. and Mrs. McLaurin have been in charge of this Station. In a private note Mr. Timpany says: "We are all as well as usual; I am never well now; that fever is in my bones and will not leave as long as I am in India. A Brahmin and a Brahmin girl are asking for baptism. There is going to be plenty of work for Miss Frith in Cocanada; the amount need be only limited by her ability to do, and your ability to furnish the means of work."

Chicacole.

Some of the difficulties which beset a Brahmin who wishes to become a Christian may be learned by the following letter from Mr. Hutchinson:—

"Some three years ago a Brahmin, by name Sitharamiah, went to Bobbili and asked for baptism. For some sufficient reason Mr. Churchill refused. The Brahmin was taken away by his people and relapsed again into Hindooism. He had been munshi to Mr. and Mrs. Churchill and Miss Hammond; so when I came we wrote for him to come to Chicacole. He came some months ago, and is the Brahmin whom I have mentioned as being my teacher, and in the school. He was glad to get here; and it did not take us long to discover that he was laboring under deep conviction of sin, and desiring earnestly to be a Christian. For three years and more he had felt in this way, and lived in constant dread of God's wrath. Often and earnestly did we talk with him; but while declaring his desire, he seemed hopelessly bound by the chains of caste.

"One Sunday morning as I was sitting in my study just before the morning service, he came in suddenly and said that he had had a dream. A man had come to him in his sleep and told him that he would die at the age of twenty-five years and five months. "But one month now remains," said he, "and I want to be baptized." He knew all that his request implied, for we had often talked about the matter. I asked him if he was willing to give up everything that bound him to caste; he said he was. For various reasons we thought it best for him to wait a

while. About two weeks later, one afternoon, he suddenly asked for baptism that evening. I told him to go home and see his wife once more; if he came back we would call the church together. In an hour he came, and the meeting was called.

"By this time the word had gone out and some Brahmins had come in. It was a hard struggle, but at last he got on his feet; the words came in torrents. The Brahmins apparently got as much as they wanted; the church was satisfied and received him for baptism. I then cut his hair, and he removed his sacred thread. By this time fully a hundred Brahmins had gathered. The police happened to be drilling on the square in front of the house at the time under the supervision of the Inspector; the Brahmins tried to enlist his sympathies, but he wouldn't sympathize. He came to the house, however, and asked to see the man who wanted baptism. Then, like a sensible man, he asked him, before a great crowd of people, "Are you doing this of your own free choice?" "I am," was the reply. "Go ahead" said the Inspector, "there will be no disturbance." Then we went to the river—Christians, Brahmins, police, and a great crowd of people. There was perfect order, plenty of water, and the ordinance over, we returned to the Mission House.

"Sitharamiah had not, of course, told his wife. By this time, however, she knew what had taken place and was acting like a mad woman. As he had a strong desire to go and attempt to quiet her, we allowed him to go. He said he would be back at once; and as he had openly declared his intention of leaving Brahminism, and had submitted to the removal of his *Footoo* and sacred thread, and to baptism, we thought that the Brahmins would not allow him to enter the house where his wife was. But the cunning of Satan is in them; when he reached the house, they changed their tactics, admitted him, and kept him there.

"By this time the whole town was in an uproar. Such an event as the baptism of a Brahmin had never before taken place in this section of country. It was an uproar of wonder. The Brahmins alone seemed enraged, and they flocked in hundreds to Sitharamiah's house. No violence was openly offered to any one connected with the hated religion; but we have reasons to believe that our poor munshi suffered much that night. The following day I got an escort of constables and went down to the house; and after considerable difficulty succeeded in having a few minutes talk with him. He said they would allow him to come up to the mission house at such an hour to attend to his work; and compelled to be satisfied with that, since I could not take him by force, I went away. He did not come until the following Tuesday—and then escorted by Brahmins, and so worn and changed that we scarcely knew him. He had been drugged or tortured into a state of semi-consciousness, and was unable to decide even to stay with us. But as they took him away he said "I will come back."

"That night he was taken to a temple. There they tried to force him to worship. He refused. They asked him to confess his fault and beg their pardon. He refused. They wanted him to drink the horrid draught—made from certain products of the cow—that reinstates in caste. Still he refused; and at last worried, and as some say beaten nearly to death he broke away from them and made for the river, where he declared he would drown himself if they did not cease their cruelties. Be a Brahmin he would not, and that night he was taken away to Bimili. He has not come yet; but we pray for him and believe that God will yet bring him to us.

"As for the effect of these things upon the people, we

have no fear. The whole town knows these things, thinks about them, and talks about them. The common people have no love for the Brahmins; only hatred and abject fear. Moreover, they know their wicked works, and that while this man became a Christian willingly, he was taken away by force. Our colporteurs and preachers have plenty of hearers these days.

"We all loved the man as a brother. Of a gentle and sunny disposition, he won his way even to the hearts of the children. And he was a good man; one whom we did not fear to trust in the school. We are now without either munshi or teacher, but we hope for the best."

A subsequent letter from Mr. Churchill, who had seen this man at Bimili, holds out very little hope of his restoration at present. Mr. Churchill obtained an interview with him only after the greatest difficulty, in reference to which he says:

"I quietly asked him a few questions as to why he had left Mr. Hutchinson in such a way—whether he had done so freely—whether he was now free or not to do as he wished. He said he had acted freely—was free now—that he had taken leave of Mr. H. before he came away from Chicacole, and that he thought it best to come home to Bimlipatam. He evidently wished to keep in the good graces of the Brahmins. His brother accused us of deceiving him, but when I put the question to him if it was not so, he said we never tried to deceive him, but had not explained Christianity so fully as to dispel all his doubts. I said, if that was the case why did he not wait, why did he not take such an important step until he was satisfied. He could not answer clearly, but his idea seems to have been that he would be baptized in hope that by so doing he would get more light and have his mind set at rest. This experience he did not get and so in disappointment he returns to his own people.

"The man was doubtless honest, and as long as he was among us believed, but the Brahmins got him away, and so confused and bullied him that he hardly knew what to do. The Lord only knows whether he is a converted man or not, but if the root of the matter is in him he will come out into the light sometime, although he has a hard dark experience before him in any case. We shall not be able to see him for a long time now, he will probably be sent away somewhere beyond our reach and God's grace alone can help him. In the end good will come out of it. The Brahmins may think they have gained the victory but they will lose more than they gain."

EN ROUTE.—A postal card from Miss Frith, dated September 15, says:—We left New York on the 2nd inst., arrived in Glasgow on the 13th, and came to Liverpool yesterday. We had a very pleasant and prosperous voyage across the Atlantic, as many of you had asked of our Heavenly Father. Messrs. Ryle and Chute, Missionaries going to the Telugus, have made arrangements for us to sail from London to Madras on the 4th of October.

THE WORK AT HOME.

Ontario and Quebec.

SUBJECT FOR PRAYER.

That the presence of the Master may be felt at the approaching Annual Meetings, and His people be thereby stimulated to fresh zeal and devotion in His service.

TO THE CIRCLES OF THE ONTARIO SOCIETY.

The sixth annual meeting of the Ontario Women's Foreign Missionary Society will be held in the First Church, Brantford, on Friday, October 13th.

Morning session commences at 11 o'clock, afternoon session at 2 30 o'clock. A public meeting will be held in the evening.

Arrangements have been made with the amalgamated Great Western and Grand Trunk Railroads, to issue return tickets at *one fare and one-third*. Delegates will please to send me their full names and addresses for certificates before the 9th of October.

E. DEXTER, *Rec. Sec.*

10 Carlton Street, Toronto.

NOTICE OF BILLETING COMMITTEE.

Delegates to the meeting at Brantford on the 13th of October will please send their names as soon as possible to Mrs. T. S. Shenston, Brantford. Delegates are also requested to go directly from the train to the First Baptist Church, where the Billeting Committee will meet them, and assign to them places of entertainment.

WOMEN'S BAPTIST FOR. MISS. SOC., CONVENTION EAST.

The annual meeting will be held in Montreal on Thursday, October 12th. All the Circles connected with the Society are requested to send delegates and to prepare reports. Arrangements will be made for entertaining visitors, and delegates are requested to send their names and addresses to the Corresponding Secretary a week before the meeting. It is especially desirable that there should be a full representation from the different churches this year.

The Treasurer will close her books on the 9th of October. The local treasurers will please see that their amounts are forwarded by that time.

A. MUIR, *Cor. Sec.*

MONTREAL, 1395 St. Catherine St.

Maritime Provinces.

ANNUAL REPORT.

THE last Annual Report of the Foreign Mission Society of the Maritime Provinces is a most interesting, able, and exhaustive document. We regret that its length and our limited space forbid its transference in full to our columns. The following few closing paragraphs will be read with deep interest:—

RESULTS.—It is not possible to sum up the results of the labors put forth, and set them down in figures. Eternity alone can reveal what has been accomplished by the faithful work performed. We can, however, report in addition to what has been said, that up to the end of 1881, Brother Sanford had baptized six persons, and in the month of March he baptized three more, making an addition to the church at Bimlipatam, of nine members. That church now numbers forty. At Chicacole up to the close of 1881, ten had been added by baptism. In February one man and two women were baptized at Akulampara, and two young men at Teekelly. At this place also one was added by experience. On April 6th three young men were baptized at the home station, one in May, and in June two persons from Akulampara. This gives an addition of twelve for the first half of 1882. One was excluded. The present membership is forty-nine.

At Bobbili one baptism has taken place since the last report, making a membership of five.

At the two former stations there were reports of a number asking for baptism, and we are expecting to hear of other additions by mails now due.

Nor is the work being wholly confined to the Telugus. The word of the Lord is not bound even in India, and while it is preached specially to that people, there are others who are catching whispers of the truth, and asking a fuller presentation of it. One of the young men baptized at Chicacole, belongs to the Sivarrah Tribe, and his whole family are interested in the work of grace which has been wrought among them. A brother who has considerable education has expressed a desire to become a Christian, and should he come out he is well qualified to act as a teacher among his people. The whole village has united in a request for a school, and are willing to be taught the Gospel.

Jungle men from the North have also visited the missionaries at Chicacole, and carried back with them a copy of Matthew, which an Oriyah man who accompanied them, promised to read to them in their own tongue.

From this enumeration of work done and fields opening before us, it becomes us to arouse ourselves to the vast importance of the mission which God has given to us. If we lay hold upon the Almighty Arm will He not help us to do His work faithfully? And if we heed the voice of the Master, and launch forth into the deep, letting down our nets for a draught, will not our faith be rebuked by the largeness of the ingathering? Surely our prayer should be, "Lord increase our faith."

THEOLOGICAL INSTITUTIONS—It is generally accepted in the present day that if the millions of India are ever to be brought to the full knowledge of the Gospel of Jesus Christ, it must be through the instrumentality of native preachers. It is for this cause that so many young persons are being reared upon the mission compound, where, being almost wholly under Christian influence and instruction, they may grow up in the knowledge of Jesus Christ, and be prepared to enter upon the duty of teaching others when the eyes of their own spiritual understanding shall be opened. The number of conversions among these youths has been such as to encourage the hope that out of our schools there, many will before long be asking for further instruction in the way of the Lord. And just here comes in the question of a Theological Seminary where that instruction may be given. Up to the present time the necessity for such an institution has not been pressing, the missionaries undertaking the work of theological training at their respective stations as their circumstances have called for. It is clear, however, that the day for taking up this question in real earnest is upon us. The success which has attended the establishment of a Seminary at Ramapatam by the American Baptist Union, and the growing interest to the north of that place, has led the brethren of the Ontario Board to establish another school at Samulcotta for their own use. For the present our missionaries will no doubt seek permission to send students from Bimlipatam and Chicacole into the newly organized institution under the charge of Rev. Mr. McLaurin. Upon what terms this can be effected we have yet to know. The location of the Seminary at Samulcotta is not regarded by some of our missionaries as sufficiently central to do duty for the whole field of the Canadian Mission, East and West, and it cannot be long, if God continues to give His blessing, before a school will have to be established on our own ground, and in

view of that any other arrangement can only be tentative in its character. The whole question will be placed before the Board of our missionaries early in the next Convention year.

SCHOOLS.—School work is carried on at each of the stations as well as at several of the sub-stations under Christian teachers. As nearly as can be estimated at present there are in these schools over one hundred and fifty children, all of whom are daily instructed in the truths of Christianity. Some of the schools are in receipt of small results grants from the Government, and some help from the natives, but their general support has to be provided for out of the mission funds. Compared to the blessings which may come to the people through the character of the instruction given in these schools the outlay cannot be regarded as large or as entailing anything like a burden upon the funds. Christian schools, equally with Christian preaching, ought to be provided for if we would do our work well, and lay broad foundations for future upbuilding.

COST.—The total outlay for 1881—January 1st to December 31st—was as follows at the several stations:—Bimlipatam, Rs. 4,555. a. 1, p. 9; Chicacole, Rs. 2,352. a. 7, p. 9; Bobbili, Rs. 4,939. a. 13, p. 4.

FINANCIAL.—At the close of the last Convention year, the Board held a cash balance in their hands of \$1,866.56, and bonds and securities to the amount of \$5,100. The receipts for the present year amounted to \$5,888.25, made up, as shown by the report of the Auditors, as follows:

Contributions from churches and individuals.....	\$3,193 37
Woman's Missionary Aid Societies.....	2,309 29
Legacies.....	197 75
Interest on Investment and Deposits.....	217 84

The expenditure amounted to \$3,586.18, the difference between income and expenditure being made up by the sale of bonds. The balance to the credit of the Board in the Banks of New Brunswick and India, is \$1,417.23, and the value of the securities still held is \$3,100. Of this, however, it is necessary to hold a sufficient amount to cover the legacies, the interest only from which is available for current expenses.

Estimates of the expenditure for the coming year have been received from our missionaries at Chicacole and Bobbili, and amount to something over \$4,000. Adding \$2,500 as the amount of that which was to have come from Bimlipatam, had Brother Sanford returned in time, \$2,500 for equipping, sending out, and supporting necessary recruits, and \$1,000 for actual unforseen expenses, we have the full sum of \$10,000 as the amount which ought to be raised for Foreign Mission purposes during the ensuing year.

FROM THE REPORT of the Central Board of Nova Scotia W. M. A. Societies for 1881, and up to July, 1882, we have only space for a few extracts in reference to the Work at Home. It says that:—The Women's Missionary Aid Societies have now been organized and at work for twelve years, doing what they can to aid our Foreign Missionaries in their distant homes, but with especial reference to the wants of the heathen women and children, believing that in that direction lies their more immediate field of labour.

THE WORK AT HOME.—The Central Board wishing to obtain more definite information from the societies as to their working order, some three months since, issued

printed slips, on which were enquiries to be filled in by the Secretary in each locality, and returned to the Secretary of the Central Board, so that the information thus obtained might be made use of in drawing up their annual report. These with circulars and printed forms for Mission Bands were sent to the fifty-one Societies in Nova Scotia; also one copy to each church in the Province, hoping by this means to arouse a greater interest in the work of missions among the sisterhood. It is much to be regretted that all did not comply with this request of the Central Board. Only 35 responded, and of this number but 21 were answered in full. 22 only sent reports.

It was particularly wished to know the number of women in each church, so that we might ascertain the proportion of members in the W. M. A. Societies, but as only 23 filled in this item, we cannot form a correct estimate of the whole. From the 35 returned slips we find that in the churches they represent, there were 1,884 members, and of these but 822 were contributors to the W. M. A. Societies. The church at Canso stands highest in this respect, as is fitting, being the pioneer society. That church has 30 women on its books, 24 of whom are members of the W. M. A. Society. This is the greatest proportion of women to the whole number in the church which is given.

Three hundred and thirty-one copies of the MISSIONARY LINK are reported to be taken in Nova Scotia.

MISSION BANDS.—From the six returns sent in by Mission Bands, we learn that they represent 197 members, and have contributed \$188.83 this year. The money sent in by these and by Sabbath Schools is used extensively for schools unless a wish is expressed to the contrary.

Three new Societies have been formed this year—at Antigonish, Dartmouth, and Arcadia, Yarmouth County.

The reports sent in by our Societies are very brief, and are mostly in one strain—mourning over a want of interest in the work of missions, and complaints of the difficulty of making the monthly meetings sufficiently attractive to induce a large attendance. A spirit of hopefulness for the future pervades the majority.

In conjunction with the Central Boards of New Brunswick and P. E. Island, we have designated the following sums during the past eighteen months:—

Mrs. Churchill for school purposes.....	\$ 100 00
The outfit of Mr. and Mrs. Hutchinson.....	500 00
Travelling expenses.....	930 73
Miss Hammond's salary.....	500 00
Total.....	\$1530 73

The Societies in Nova Scotia through their Board have sent the following:—

For Mrs. Armstrong.....	\$ 200 00
Mrs. Sanford for orphans.....	75 00
Miss Hammond.....	75 00
Salary of Bible Woman, Harriamah, Chicacole, from the two Halifax Societies.....	25 00
Total.....	\$375 00

These sums do not include the money sent by Mission Bands and Sabbath Schools.

THE TWELFTH ANNUAL REPORT of the Central Board of the W. M. A. Societies of New Brunswick speaks of the work as follows:

It is with feelings of gratitude and gladness, that we

make our report of the work accomplished, both at home and abroad during the past year. Our contributions are larger than ever before, and a more intense missionary spirit prevails in the old societies. We can only report one new society organized during the year. The time has not seemed to come for the awakening of the societies which ran well for a time, and then fell asleep; but we trust the loud calling of the Master. "Go, work in My vineyard to-day," will soon be heard by them, and as dead Lazarus heard the voice of God and sprang to life, so they may live again to His glory.

One complaint comes from all the societies alike, "the laborers are few, we cannot interest the people to any great extent in the work." Well, this has always been the case from our Lord's own time to the present. Few, indeed, were His helpers when He was on the earth; and they are few to-day. And as then, so now the fields are great. It therefore, behooves those who see the need there is for work to put forth renewed energy, encouraged by the promise, "I am with you always." The amount of money expended from the general funds of the Society was as follows.

Outfit of Mr. and Mrs. Hutchinson	\$500 00
Travelling expenses	930 73
Miss Hammond's salary	500 00
Three Orphan Children at Bimbatam	75 00
Three Orphan Children at Chicacole	75 00
Mrs. Churchill's school	100 00
	\$2,180 73

AT THE RECENT Convention Meeting in St. John, Rev. Dr. Bill introduced a resolution as follows

Whereas, The Baptists of the Dominion of Canada are engaged in carrying forward independent missions in separate portions of the Telugu field.

And Whereas, These Baptists have one Lord, one Faith, one Baptism:

And Whereas, Union is strength,

Therefore Resolved, 1st, That in the judgment of this Convention an organic union with our brethren of Quebec and Ontario in prosecuting the work of Foreign Missions is exceedingly desirable,

Resolved, 2nd, That our Foreign Missionary Board be instructed to open a correspondence with the Foreign Boards of the Upper Provinces, expressing the views and wishes of this Convention on this important subject,

Resolved, 3rd, That the deputation appointed to attend the Baptist Union of Canada at its next anniversary, be authorized to do what they can to further prepare the way for the consolidation contemplated.

Dr. Bill spoke warmly in favor of the adoption of the resolution.

Rev. G. F. Miles moved that the resolution lay on the table and the legitimate business of the Convention be proceeded with. Carried.—*Christian Messenger*.

India.

MR. A. H. BAYNES, Secretary of the English Baptist Missionary Society, has recently returned from a Mission Tour in India. He makes the following interesting observations upon what he saw and heard—

"I had never conceived that such a brief visit could have produced so much mental fermentation, so much to learn, and what is perhaps still more important, so much to unlearn. Two facts, however, stand out clearly before

me in regard to Christian Missions in India—first the vastness of the enterprise, and secondly the certainty of its success.

I confess, although I had often read that India contained a million and a half of square miles, I had formed scarcely any accurate impression of the vast size of the country. Although I had read that it contained a population of 250—and by the last census 260—millions, I had utterly failed to understand the meaning of that dense mass of people until I travelled through the country. And here, at home, I fancy sometimes some of us still misunderstand the vastness of the country and the density of the population. We place one Missionary in a district of eight millions of people, and we write in our report 'occupied.' Half a minister for the population of London! Is it any wonder, Christian friends, that our brethren feel oppressed and heart-stricken in the presence of such a mass of people? Why, I heard of one brother who, in ten years had visited 2,400 villages in his own district, and in more than 2,000 of them the name of Christ had never once before been uttered.

I shall never forget as long as I live that in the glow of the eventide, as the sun was sinking and as the mists were creeping over the land, I walked with one of our native brethren by the river side and saw a light in the dim distance, when he said to me, 'Yonder is the only Christian in all that great town.' Ten years ago he received Christ into his heart; his father and mother turned him out; his friends forsook him; his neighbours persecuted him; and all these years he stood his ground, scarcely getting food to eat. During all those ten years he maintained his Christian character unspotted in the midst of the heathen around him, and the native brother said to me, 'Now his business is reviving, because people say he sells the best things, and always means what he says.' I entered his humble bamboo hut and sat down upon the ground, and shared with him that bond of Oriental brotherhood—the hookah—and as I discoursed about his loneliness and his sadness the tears sprang into his eyes, and he said, 'No I am never lonely; for as Christ was with the Hebrew children, and as He was with Daniel in the lion's den, so all these years has He been with me.'

But a few weeks ago, I stood beneath the crumbling walls of the old fort of Monghir; at my back was the house in which John Chamberlain lived and laboured, in front the swiftly flowing Ganges, and I watched the sun go down; all at once I heard a sound close to me. Under a sacred peepul tree, I saw, dying, a Hindoo woman. Her feet were touching the margin of the sacred river, and her three daughters were pouring Ganges mud into her stiffening parched lips, and as I looked the last flicker passed, and the lamp of light went out, and the air was rent with wail of mourning and of sounds of weeping for the dead.

Oh, fathers, and mothers of Christian England, have you no more sons or daughters for India? Have you no more to tell these poor, superstitious, ignorant Hindoos of a river far better than Ganges, a stream proceeding out of the throne of God and of the Lamb, of a tree better far than sacred peepul, which bears twelve manner of fruits, and the leaves of which are for the healing of the nations?"

LESS than two millions of dollars are given by America for the world's salvation by means of missions, and yet six hundred millions of dollars are paid for the annual national drink bill.

Sister Belle's Corner.

(For the Little Folks who read this Paper.)

DEAR BOYS AND GIRLS.—It always makes me glad to hear of new Mission Bands. I have great faith in work done by children. Our Sunday schools contain enough power to do wonderful things for the boys and girls of India. That is the reason why the Editor of this paper lets us have a "Corner" to talk about the best plans for work.

I have another poem for you to recite at the Band meeting next month. It teaches a very true lesson about the real good you boys and girls are doing :

We plead for the little children
Who have opened their baby eyes
In those far off lands of darkness
Where the shadow of death yet lies,
But *not* to be nurtured for glory,
Not to be taught the true way,
Not to be watched o'er and guided
Lest their tiny feet should stray.

Ah, no! It is idol worship
Their stammering lips are taught;
To cruel, false idols only
Are their gifts and offerings brought.
And what can *we* children offer
Who live in a Christian land?
Is there no work for our Master
In reach of each little hand?

Oh, surely a hundred tapers
Which even small fingers can clasp,
Will lighten as much of that darkness
As a lamp in a stronger grasp,
And then, as our Bands grow stronger,
So many tapers, though small,
May kindle a brighter shining
Than a lamp would, after all.

Small hands may gather rich treasures,
And the infant lips can pray;
Employ well all little fingers—
Let the children learn the way,
So the lights shall be quickly kindled
And darkness the sooner shall flee,
As the little ones learn of the Saviour
Both here, and far over the sea.

The Chicago *Standard* recently published a little hymn for Mission Bands to sing. It is written to the tune of "I want to be an angel." You will like to sing it.

I want to be a gleaner
And with the reapers stand;
For all the grain so golden
Is ripe on every hand.
The harvest now is plenteous
With laborers so few,
But there is some work always
That little hands can do.

I'll take a cup of water,
Or run on errands small
To cheer the reapers onward—
The Master sees it all.
While the morning's fresh and sweet
I will my work begin,
With my busy hands and feet
A sure reward I'll win.

And while the sheaves they gather
I'll glean the scattered grain,
That when life's day is ended
I may follow in their train,

And hear His words of praise do
"Well done, my little child!"

And lay my little gleanings
Close by the Master's feet,
His words of praise so sweet,
And hear "Well done my little child!"

We all know the great need in India. Let us work and pray more this winter than ever in the past. The blessing of the Master will be upon our efforts, if our hearts are filled with love to Him.

SISTER BELLE.

480 Lewis Street, Ottawa.

MISSION BANDS.—A lady in Wingham, Ont., has gathered the little ones about her and formed a Band of 22 members to start with. There is no circle in Wingham as yet.—Mrs. McDiarmid, of Port Hope, reports the formation of a Band at Hartford, with an attendance of 34 at the first meeting.—The Alexander St., Toronto, Mission Band has just completed its first year. The children have raised in that time the very large sum of *sixty-six dollars and fifty-two cents.*

THE EXCHANGE DRAWER.

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

"Reasons why we should make the monthly meetings interesting, with some hints as to the best means of doing so," Mrs. H. J. Rose; "Why we work," Mrs. J. J. Baker; "A day in Cocanada Mission House," Mrs. McLaurin; "Woman's work in Missions," Mrs. A. V. Timpany; "The condition of women in India," the late Mrs. J. Coult; "Some facts and figures about our Society," Mrs. M. Freeland; "Sketch of the W. M. A. Societies of the Lower Provinces," Mrs. W. H. Foster; "Our Sisters in India," Mrs. Armstrong; "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. Grafty; "Dawn of Day in the South Seas," Mrs. C. Alloway.

For Mission Bands, "The Telugus and their Country," Katie McLaurin; "A Missionary Colloquy," Mrs. Fitch.

WOMEN'S BAPTIST FOREIGN MISSIONARY SOCIETY OF ONTARIO.

Acknowledgements from August 10th, to September 27th, 1882.

Cheltenham, \$7.00; Peterboro, \$12.60; Woodstock, \$5.00; College Street, \$10.00; Goble's Corners, \$6.25; Ailsa Craig, \$6.00; Jarvis Street, \$15.80; Jarvis Street, special for Miss Frith, \$20.50; Ingersoll, \$19.75; Sparta, \$21.00; Sparta, (Mission Quilt) to make Mrs. M. D. Laing a life member, \$25.00; Lakefield, \$15.00; Alexander Street Mission Band, for Samulcotta School, \$10.60; Whitevale, \$8.00; Smith, \$10.00; Beverley Street, \$23.45; Mrs. J. M. Taylor and Mrs. A. Lynn, Orangeville, \$3.00; Mrs. Robert Porter, Lake George, Yarmouth, N. S., \$1.00; "A friend of Missions," \$1.00. Total, \$220.95.

222 Wellesley St., Toronto.

J. M. LLOYD, Treas.

The Canadian Missionary Link.

PUBLISHED MONTHLY AT TORONTO.

Subscription 25c. per annum, strictly in advance.

Communications to be sent to Mrs. M. Freeland, Box 8, Yorkville, Ont. Orders and remittances to be sent to Miss J. Buchanan, Box 7, Yorkville, Ont. Subscribers will find the dates when their subscriptions expire on the printed address labels of their papers.

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