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THE

Canadian Missionary Link.

CANADA.

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

INDIA.

VOL. IV., No. 8.] "The Gentiles shall come to thy light, and kings to the brightness of thy rising."—*Is. lx. 2.*] April, 1882.

"Women that are at Ease."

Women at ease! not women that are at *mischief* at least, not directly; but simply women "at ease," and therefore doing mischief indirectly—these are the subjects of the prophet's earnest call in the name of the Lord. He thus sounds out his message:

"Rise up, ye women that are at ease, hear my voice, ye careless daughters; give ear unto my speech. Many days and years shall ye be troubled, ye careless ones: for the vintage shall fail, the gathering shall not come. Tremble, ye women that are at ease, be troubled, ye careless ones."

When these words were spoken, things were going very wrong in Jerusalem. Evil was called good, and good evil; there was hypocrisy, and villainy, and oppression. Children lost their respect for the aged; the poor were crushed under burdens too heavy for them; and those who, as "leaders," were looked up to for advice, caused the people to err. It was not so much that the highest class oppressed the lowest, as that a general disregard for one another followed a sad defection from God.

At such a time as this, the influence of woman would have great weight in the scale, and it appears she had full opportunity of exercising it. But what was the condition of the "daughters of Zion," as described by the Lord Himself? They were haughty, fond of vain dress, and wanting in modesty of demeanor—see Isaiah iii., and because of the sad state in which the Lord found the women of Jerusalem, the judgments of Jerusalem were to be increased.

I think we must link together the solemn call of the 32d chapter of Isaiah with the rebukes of the 3rd, and consider that, though some years intervened, they refer to the same sort of women—women who, in the midst of abounding iniquity and distress, and threatened judgment, allowed vanity and self-indulgence to take such hold upon them as to make them careless and indifferent to it all.

Whatever were the causes, the fact is plain that they were "at ease," when their hearts should have been stirred and troubled; that they sat still when they should have been up and doing.

The circumstances which led to the prophet's message to these women have now passed away, for Jerusalem is

in the dust, and her "daughters" have had to weep for themselves and their children; but the description of character has its counterpart now, and sadly too many in number are the "women that are at ease." Let us try to illustrate the picture.

Here is one, with a busy heart in her home-life. Not rich in this world's goods, she has yet enough to bring up her children respectably and well, and from morning till evening she gives her time and thoughts to the concerns of her house, the arrangement of her table, the management of her wardrobe. Let her hear of sin, or misery, or error abroad, she says "I have no time to trouble myself about these things", and the Church and the world may go wrong, but she cannot disturb herself about it.

Here is another, with abundance. Her husband has been successful in his speculations, or, perhaps, inherited a large fortune, and they seem together to have said, "Soul, take thine ease for many years, eat, drink, and be merry." Every wish that worldly goods can gratify is fulfilled. In her richly furnished home she can secure luxurious repose and entertaining society. In her well-kept garden she can leisurely stroll, and admire her plants. In her carriage she can, without fatigue, enjoy the air, and she does it all as a sort of lawful heritage, upon which the world outside has no right to intrude.

A third is a daughter at home, with no particular claim upon her energies. She gets up when she likes and lies down when she likes. Bringing no moral influence to bear upon the ordering of her time, the choice and the measure of her occupations are according to the fancy of the moment, and when she is tired the book or the work is dropped, and something else resorted to in order to "kill time."

Tell either of them that sorrow, or want, or ignorance abounds, and the tale will make but a feeble impression; some trifle may be given to quiet conscience, but there will be no earnest outgoing of sympathy; no personal sacrifice, no loving thoughtfulness. The heart, wrapped up in self, keeps the ear averted from the voice of God and man.

And yet many of these women are capable of better things. It is the state of being "at ease" that, like an opiate, has lulled into insensibility some of the finest natures, and robbed the world of an amount of influence that might have incalculably enriched it.

Very serious, indeed, is it to remember, that though in human judgment the "letting alone" of things is but a venial sin if it is *not* to be commended, the indifference which leads to it draws down upon itself a "woe" from the lips of God. "Woe unto them that are at ease in Zion," is the solemn message sounding still in the pages of inspiration; and to every one who will give an ear to it, the further call comes, "Rise up, ye women that are at ease."

It is a terribly ungrateful thing to be slothful in spirit towards God, when He, whom we profess to serve, and to whom we owe everything, is inviting us to share His interests and to carry on His work. There cannot be true allegiance to Christ in a life of selfish indulgence. And it is as injurious to the spirit possessed by it—for see what blessed sympathy with the Lord they lose, who do not hear His voice calling in another strain: "Rise up, my love, my fair one, and come away." Jesus has so much that is encouraging and pleasant to show those who are ready to lodge with Him in the villages, and to get up early and go with Him to the vineyards, which they never see who "lie upon beds of ivory, and stretch themselves upon their couches," and feed luxuriously and live deliciously, but who "are not grieved for the affliction of Joseph."

And it will be such a *silly disappointing* thing for "the vintage shall fail, the gathering shall not come." When they who have labored with Jesus, though often in tears, shall be reaping in joy, this shall be the lamentable dirge sounded over every careless daughter who would not go forth into the field: "*And the fruits that my soul lusted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all.*"

Let, then, the call of God be heard before it is too late, in every home and in every heart where it is needed. "Rise up, ye women that are at ease!" The decided influence of earnest woman is wanted to reinforce all Christian work; to guard the foundations of faith from the insidious undermining of plausible error; to teach diligently to the rising generation the words of the good old Book; to cherish in both sons and daughters—most of all by her own bright example—a care for modesty of demeanor, and purity of thought and speech; and according to the patriotism of the Bible to uphold obedience to lawful authority wherever, under God, it exists.

This, and much more, is the great need of our day, which will never be met except by unslumbering vigilance and prayer; and blessed will she be, of whom, serving her generation by the will of God, He Himself shall say, when she falls asleep in Christ, "She hath done *what she could.*"—*Woman's Work in the Great Harvest Field.*

From the Suez Canal.

DEAR LINK,—The question with me just now is whether or not to send you a note from this half-way spot between Canada and India. Whether I have the worth of an Egyptian postage stamp to give you, and whether, if I send it, it will be worth a place in your columns. But I will leave the Editress to decide the latter point, while with a warm thought of the friends at home who, we believe, are praying for our safe passage, I will send a brief account of how thus far we have fared on our way. You know already perhaps that we had an exceptionally good voyage across the Atlantic. The "Parisian" is the finest steamer we ever sailed in—swift, comfortable and beautiful, she is a queen among sea craft. On board we had

the treasurer of the Congregational W. F. M. Society for Maine. She read with interest our "From Darkness to Light." (I hope every Circle in Canada will get the reading of this book.) This led to some pleasant conversation about mission work. It was evening of New Year's day when we landed in Liverpool. From there we went to Glasgow where we had a short visit with the Rev. Mr. Grant's family and with a cousin of Mr. McLaurin's. We then had a few days in the beautiful city of Edinburgh, where lives another cousin, but it was here decided that it would be inexpedient on account of the inclement weather, to visit Aberfeldy and Killin, places of special interest to my husband as associated with his parents' early life. We had a Sunday in Edinburgh, and had the pleasure of hearing the venerable Dr. Bonar preach in the morning and Mr. Moody in the evening. We enjoyed Dr. Bonar's comments on the "Pilgrim's Psalm," the 84th, even better than his sermon. Mr. Moody's was a simple, earnest appeal for Christ. Seeing He has *died* for us, let us *live* for Him. The service was for women only, and in a large hall. It was crowded full half an hour before time to commence.

Then to London, a nine hours ride by express. We had ten days before our steamer sailed, but found the time short enough for the various items of business with which we found ourselves charged. There was no sight-seeing, but there was what we enjoyed more, a visit with J. S. McMaster, Esq., and his delightful family in their beautiful home in Croydon. Then the Sabbath—our last on Christian soil—was all we could have wished it. Our friend and brother A. A. Ayer was in the city, and we went with him to hear Spurgeon who feasted us right royally. "Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear."—this was his text; 8,000 persons hung with deepest interest on his glowing words, while so peculiarly did his message suit *our* case, that we could almost believe he had known that there were those listening whose faces were turned towards "the dark places of the earth," where there would be special need of such grace and gratitude as he described. We did not part with Mr. Ayer all day, but after the evening service he had tea with us and then came a *last*, long talk together. While we sat apart, two or three fellow lodgers were singing together some of Sankey's familiar hymns. At length we found ourselves joining with them in the dear old airs, and then a warm-hearted Dublin gentleman suggested that we have a chapter and prayer together before separating. So an aged minister from Manchester read the 23rd Psalm, Mr. McLaurin led in prayer, and then we said good-bye to our old and new friends—"Blest be the tie that binds."

On the evening of the 21st we boarded the "Britannia" in Liverpool. We find it more a freight than passenger boat, still we have every needed comfort. There are but half a dozen passengers with us, and as far as we know, we are the only Christians, so we feel a little lonely. The dreaded Bay of Biscay was calm and sunny, but in the Mediterranean Sea we had a storm lasting forty-eight hours. The sea arose so high at one time that our captain turned our prow windward and stopped the engine for twenty-one hours. It was a very uncomfortable and anxious time, but it was sweet to feel through it all that even if we went down, we would not sink below "the hollow of His hand." But the gale subsided, leaving us unharmed and the morning of the 5th found us anchored in Port Said, the entrance to the Suez Canal. We learned that the missionary of the place would hold a service on board one of the steamers that Sunday evening, so we

went there and enjoyed the service very much. This Canal is only ninety miles long—connects the Mediterranean with the Red Sea. One day might take us through if the way was clear, but so much is the traffic in excess of the capacity of the canal, that frequent blocks take place, and we have been so much detained by a steamer going aground ahead of us, that this is our *fifth* day in the canal! We are now within a half hour of Suez, however, and then we will have no pause, all being well, till we reach Bombay, about the 25th of February. Thus far the weather has been strangely cool—cold indeed when the wind is fresh. We are both very well, and after this long rest it will be a pleasure to take up work again when we are once more among the dear Telugus.

M B McLaurin.

S. S. "Britannia" Feb. 10th 1882.

Missions in Africa.

A glance at the present state of missions is most encouraging. It makes apparent the fact that David Livingstone was "The voice of one crying in the wilderness, 'prepare ye the way of the Lord, make His paths straight.'" Up the Congo River, touched by the great traveller in his line of march, from the interior to Loanda, the Board of Missions in the United States, and the Baptists of England are pushing forward. This was what the heart of the great traveller desired, when he saw the sad condition of the tribes made doubly sad by the foul business of slavery carried on by the Portuguese. Trade is steaming up and down the Zambesi, on the banks of which, under a baobab tree, he buried his dear Mary. The whistle of the Missionary steamer echoes along the shores of Lake Nyassa. There the Presbyterian Mission and Colony are carrying on the work of civilizing and Christianizing tribes, whose condition and extent were first brought to the notice of the Christian world by David Livingstone. At Ujiji, the spot where Stanley took the veteran by the hand, cheered his jaded spirit and supplied his wants, the London Missionary Society has a mission in operation. Thousands of pounds have been spent in making a passable road from this spot to Zanzibar, a distance of eight hundred miles. In the coming spring this mission is to be strengthened, and a steamer is to be launched on Lake Tanganyika, that lake over which Livingstone and Stanley were rowed, during the time that the old traveller and the celebrated newspaper correspondent remained together in the heart of Africa. Not far from this lake the heart of the great missionary and traveller is buried. It was fitting that his heart should have been left in Africa, for there his treasure was. For down-trodden Africa that heart did beat lovingly and truly, when it animated his soul during his many years of successful but wearisome travelling. In that very region it was many times filled with pain, not only at the sight of gross barbarism among the natives, but more especially at the more horrible and sickening sights accompanying the slave trade, as carried on by the Arabs. Those wholesale scenes of butchery will not be seen any more. The light of civilization has penetrated those dark places. The slave trader will not dare to indulge in his wanton cruelty and laughter, as he did when Livingstone first visited those places. The throbbings of his noble heart are now felt throughout the Christian world; but better still, the throbbings of the Great Redeemer's heart are felt. "Ethiopia stretches out her hands to God, and the Islands of the Sea wait for His Laws."—*Eccl.*

A Large Collection for Missions.

The Calvary Baptist Church of New York, did so noble a thing one Sunday morning recently that it ought to be known in honor of the church, but more especially to encourage and stimulate in other churches efforts worthy of two great enterprises. That Sunday morning was the time for the annual collection for Home and Foreign Missions. There was no sermon, but two addresses. The first was an earnest and telling plea on the part of Rev. R. Williams, Ramapatam, for the cause of Foreign Missions, and especially for that among the Telugus. The pastor of the church, Rev. R. S. MacArthur, D.D., followed with an eloquent appeal in behalf of Home Missions. The collection followed, and amounted to the great sum of \$51,307.06, of which \$5,316.03 was for Foreign and the balance for Home Missions. The difference between the amounts contributed for two objects of supreme importance is to be found in the fact that this is the jubilee year of the Home Mission Society. Besides the amount stated for the ordinary work of the Missionary Union, nearly \$1,000 was subscribed towards the erection of the new Seminary building at Ramapatam—and all this was done in a year when a new and large house of worship is to be built and paid for.

It may not be inappropriate for us to mention that Mr. Boggs, is filling the place, at Ramapatam, of Rev. R. Williams, during his temporary absence in making a visit to the United States.

OUR INDIAN STATIONS.

Cocanada.

VERY FINE PHOTOGRAPHS of the mission boat and the Chapel-school-house have been kindly sent to us by Mr. Timpany. It is hoped that a cut of the boat will be in readiness for the May issue of the *Link*, and that some time during the summer months the Chapel-school-house will also adorn our pages.

THE FOLLOWING INTERESTING items are gleaned from a recent letter from Mrs. Timpany:—"We are rejoicing in the prospect of very soon welcoming the McLaurins. What help and courage their presence will bring to our whole mission to me it will be especially pleasant to have my sister so near. Here we have very little comfort from Europeans outside of our own mission circle. We have lately had a nice time together at the conference at Akidu. The native Association was simply grand. Oh for the simple childlike faith of these Telugus. We do believe that this year a greater number of this people will be seen coming to the feet of Jesus than ever before. I am so glad Mr. Craig's house is finished, for he wants to spend all his time in the work of preaching. There will be a second Ongole in that region before long.

Our Theological School at Samulcotta will not be opened any too soon for the needs of the work. It may open with more students than the one at Ramapatam did when it was first begun.

Mr. Craig has generously given our little English Church the beautiful organ he bought for his dear wife, only a few weeks before her death. It is the best instrument in Cocanada.

TWO HUNDRED AND FORTY-FIVE CONVERTS were baptized in "Our Indian Stations" during 1881. The present church membership is *eight hundred and seventy-seven*.

Akidu.

THE ANNUAL CONFERENCE.

(From the "Baptist.")

During the first two weeks of this year the occupant of the new Mission House at Akidu was busy from morning till night trying to make his abode beautiful and comfortable. Since the end of September, only about a week of working days had been passed in Akidu, so that things were in nearly the same condition at the end of December as they were three months previous. Considerable varnishing, whitewashing, etc., had to be done in a hurry.

The evening of Saturday, the 14th January, found the house in fair order and occupied by a man who ached all over. Sunday morning did not bring the expected guests, but on Monday morning they appeared bright and early. The new missionaries did not come, but I suppose they were tired of travelling. Mr. and Mrs. Churchill with their little girl; Miss Hammond; Mr. Sanford; Mr. Currie; Mr. and Mrs. Timpany with their little girl and my baby, made up the party that I met on the canal bank. Monday, Tuesday and Wednesday were spent in conference on various subjects. Full verbal reports from the several stations occupied much of the time. In all 245 baptisms were reported and a membership of 877. One cause of gratitude was found in the fact that during the past year we have obtained a New Testament that we can conscientiously circulate. Some time ago, I set the Sermon on the Mount as a lesson to be learnt by heart, promising a copy of the New Testament to every one who would recite the three chapters correctly, either separately or all at the same time. Thirty-four books have already been won in this way, not only by preachers and teachers, but also by scholars in the village schools. I shall not be content till sixteen more go and increase the list to fifty. I know of a few Christians who are studying hard to win the book.

Next year we hope to meet at Bobbili, if it is the Lord's will. Bro. Sanford left on Thursday morning, but the others were kind enough to favor Akidu with their presence till Monday morning. On Thursday and Friday we had our first Telugu Association, with the delegates from the Tuni, Cocanada, Akida and Gannanapudy Churches. We had reports from the various churches, also from the colporteurs in regard to their special work. Then there were two or three sermons at different points in the proceedings. When the question of place of meeting for next year was brought up, the brethren from the Gannanapudy Church were anxious to have the Association meet with them next year, but it was finally decided to meet at Cocanada, with the understanding that the Gannanapudy invitation be accepted for the year following. A good many women were present, so that altogether there must have been fully 150 Christians at the meetings. Three men from a new village were baptized here on the 15th, and on the 21st three more men and two women, from other places were added to our church. To-morrow I hope to start out for a tour with my tent.

JOHN CRAIG.

Akidu, 30th Jan., 1882

Bimlipatam.

MRS. SANFORD COMING HOME

Mrs. Sanford, under date January 17th, writes thus to the Secretary of the Central Board of the W. M. Societies of Nova Scotia:—

Since I last wrote you, five from the school have been

baptized. I think in my last I mentioned to you their desire to follow Jesus. We are much pleased to have them gathered into the fold, and hope and pray, as I know you will, that they may be kept from the temptations of Satan. We do hope, if their lives are spared, to see them useful men and women in the Mission.

Last week we had a visit of two or three days from Mr. and Mrs. Churchill, also a shorter one from Miss Hammond, who came in from the steamer, and spent a night with us. Three days ago, they all, in company with Mr. Sanford, left for Akidu, to attend the Conference. I felt that I must forego the pleasure of meeting with them this year, as the extra work preparatory to my going home, which must be done by myself, is quite enough, with my other cares, to use up all the strength I have left. After their return next week Miss Hammond is to pay us a good visit. She is not looking very well, and I hope the little change and rest will do her much good. She thinks this is all that she requires. I wish that I could say the same with reference to myself, for I would like very much to be able to remain a year longer at least, yet I feel well assured that it would not be wise to try and do so. No definite plans are made with regard to the voyage home as yet, except that we will not leave until some time in March.

Chicacole.

Mr. Hutchinson, the newly arrived Missionary, sends a very full report to the Board of the state in which he found this station, from which we extract the following:—

"The Christians, and even the heathen at Aukulathampara, where Bagaran Bayrah lives, have long been desirous of having a school taught by a Christian teacher. The Naidu, or head man of the town, a new convert, favours the project. We learned to-day that he had caused 40,000 bricks to be prepared for the building, which is also intended to serve as a place of worship. He will relieve the Mission of either part or the whole of the expense of building. James, one of the boys of Miss Hammond's school is to go there as a teacher. We hope that he will be partly supported by the native Christians and others whose children may attend.

Suthena, who gave Miss Hammond considerable trouble during the early part of the year by his caste prejudices, and who absented himself from the Mission for several months has returned. He had always refused to eat with the other Christians. He came back, however, seemingly penitent, and, as it happened, on the day before a feast which Miss H. had planned for the Christians. Of course he was asked to eat. When the hour came he sat down with the others and ate food prepared by those of lower caste than himself. On Sunday he preached on the Prodigal Son. He is beginning well, and if he remains steadfast will prove of great assistance until I get Telugu. Appayah is still with Brother Sanford, where he will likely remain.

Bagaran Bayrah came in on Saturday in time for Conference Meeting, and was with us over Sunday. He administered the Lord's Supper. Next month I hope to be able to administer the sacrament. One of the new converts who came with him is a fair sample of all, I fancy. He thought that, being a Christian, he was too good to work at his former trade—carpentering. Nothing would suit him but preaching. As he had no education, I differed from him in that particular, and have induced him to try his hand for a while longer at his master's trade.

Miss Hammond starts to-morrow for Akidu to attend the Telugu Conference and to recruit for a few weeks. I shall not attend that conference this year.

Another matter, dear brother, claims your prayerful attention—and that of the Board. It is *Immediate Reinforcement*. When in Nova Scotia, I felt strongly on this matter, as I hope many did. But since landing in India, I can see the necessity, and the grave and precarious position of our Mission, as I had never before conceived it. Let me state the case plainly, even though it is known to you already. Mrs. Sanford is making preparations to leave for home in a few months. Mr. Sanford *hopes* to remain. Considering the state of his wife's health, the care of two children through a long sea voyage, and the loneliness of his position after her departure, it is doubtful if he will be able to do so. If he goes, what is to become of our building, our Christians, and our *prestige* at Bimli? But even if Brother S. remains, there is another station in even a more precarious position. Fewer dogs our other Missionary family at every step, and our brother and sister will have to return home after another hot season, if not before. What is to become of Bobili? Miss Hammond cannot do for another station what she has done for Chicacole. The Lord does not intend her to die in that way. The only salvation for these stations must come through a new man. Do not think I am writing this for the sake of saying something. I have stated facts; and you, dear brother, know them to be facts. Surely the denomination will awaken if they know this, and will supply the necessary funds.

J. R. HUTCHINSON

THE WORK AT HOME

Ontario and Quebec

SUBJECT FOR PRAYER.

For Miss Frith, the newly appointed missionary—that the blessing of God may rest abundantly upon her, that she may be filled with the Holy Spirit, and qualified for her important work.

APPOINTMENT OF A ZENANA WORKER

For many months the advisability of sending a single lady to devote herself to Zenana work in Cocanada has been under the earnest, prayerful consideration of the Boards of both the Eastern and Western Womens Societies, several consecrated young sisters having offered themselves for service in that particular portion of the Master's vineyard. But many important questions, requiring serious deliberation, presented themselves. The school work of the Cocanada, Funi and Akidu fields, which we have assumed, will, if God bless it, enlarge, and require each year more money. More Bible women ought to be employed as they become qualified for the work. A lady, if sent out, would have to be adequately supported. Not only must her salary be paid regularly *in advance*, but she must be comfortably lodged and provided with means for the prosecution of her work. All this would require a large, steady, annual income. Could we undertake so much? Much earnest prayer for Divine guidance; much correspondence between the two So-

cieties, and with earnest working sisters throughout the Provinces, resulted in the conviction that the time has come when, relying upon the help of the Lord, we must "Go Forward," and assume this great, this additional responsibility. Miss Frith, of Montreal, appeared to be the one whom the Lord was directing us to send. Resolutions recommending her appointment, and undertaking her support were accordingly passed by the Womens Societies, and sent jointly to the Executive Board of the General Society. The annexed communication from their Secretary will show how willingly the brethren acceded to our request:

The following resolution was unanimously passed at a meeting of the Foreign Mission Board, on the 14th of March, in Toronto:

That, in view of the application of Miss Frith to the Boards of the Womens' F. M. Society, and being satisfied, from the way in which she has been led, that God is directing her to work for Him among the Telugu women in India; and appreciating the zeal and earnestness of the Ladies' Foreign Mission Societies in missionary work, and their liberal offer to support Miss Frith if sent out. This Board, therefore, at a special meeting, called for the purpose in Toronto, *Resolved*, as follows:

Moved by Brother Raymond, seconded by Brother Dempsey. That, in accordance with the wishes and resolutions of the Womens' Foreign Mission Boards, East and West, we appoint Miss Frith a Missionary of this Board, to the work indicated in her own application, and in the resolutions of the Ladies' Boards; and hereby express our thanks to them for the interest they have taken in this matter. Further, that we request them to ask Miss Frith to prepare to leave in the autumn of 1882.

JAMES COATES, Sec.

TO THE CIRCLES

We have received letters from a number of the Circles, many of them cheering in their tone. Ingersoll and Toronto particularly so. We would urge upon the Secretaries of Circles the importance of communicating with the Board. If you are thriving, it helps us; if you are discouraged, we may help you. And just now we are about to enter on *special* work. Miss Frith will be sent in the Autumn as *our* Missionary. This we have as an additional responsibility and interest, and each Circle, each individual member, will share in this. The letters from our Missionaries indicate that our efforts are blessed, and there is need of extended influence in the agencies of prayers and contributions. Let every Baptist woman in Ontario rejoice in her call to the Telugu field.

H. H. HUMPHREYS, Cor. Sec.

10 Pembroke St., Toronto, March 28th, 1882

PAPERS FROM THE EXCHANGE DRAWER are in great demand, and any additions to their number will be very acceptable. This month we add one written for the Woodstock Band by a little girl.

IN COLLECTING FUNDS for the Circles will our sisters be very particular not to take any money which otherwise would be given directly to the General Society? This womens' work is an *extra* effort, and must in no wise interfere with, or supersede the claims of that noble Society, to which we earnestly desire to lend a helping hand,

PORT HOPE, ONT.—A most successful missionary social was lately held, of which the *Port Hope Weekly News* says:—In the Women's Missionary Circles—if the Port Hope one is a criterion the Baptist Church of Canada has a most valuable auxiliary in helping to secure for, and circulating information about, the Missionary work in connection therewith. The social of this society, last Friday night, was, in all its features, excellent. To the comfortably filled church a knowledge of the field these missionaries were occupying, together with the characteristics of its inhabitants, the lives of the missionaries, and the good they were doing was clearly imparted. The missionary spirit was engendered by stirring appeals, in poem, prose and song; and the artistic taste of the audience was satisfied by an inspection of a number of curious works of carving, embroidery, handiwork of various kinds, plants, seeds, embalmed serpents, scorpions, etc., etc., from India, and a further variety of curious arts from the Sandwich Islands, collected by Mr. Henry Trawin, of this place, while he was sailing on the good missionary ship "John Williams." A missionary quilt, made by the children of the Sunday School, under the direction of Miss Lechner, was also exhibited. There were nearly 600 names thereon each of whom had subscribed ten cents for that privilege, the sum realized being \$55, which pays for a dormitory in a school for boys in India. From an intellectual point, great pleasure was derived from the perfectness with which the programme was carried out. From the "Little Gleaners" through to the elders who had part in the entertainment, the ability was noticeable, and attracted much favorable comment.

The points of interest in Rev. Mr. McDiarmid's opening address were briefly: Previous to 1873 the missionary work of the denomination had been carried on in conjunction with the American B. M. C., but at that date it was thought they were old enough to walk alone. An independent mission was established and India chosen as the field. Four missionaries were supported there, among them the Rev. J. Craig, one lady and another missionary and his wife are shortly to go. God was abundantly prospering the work, and the society had great cause for thankfulness. The Women's Mission Circles were a later development, and besides awakening a strong spirit of Christian work, unitedly they have raised \$10,000 for missionary purposes.

A report by Miss Jackson, the Secretary of the Women's Mission Circle of Port Hope showed that it had been in existence four years. During the first year \$20.20 were raised for the cause, but the total for the four years was \$301. Besides they had established, in connection with the Sunday School, a juvenile organization, by the title of "Little Gleaners," these had contributed \$11.50 since they had been started three months since. In attending the meeting of the society much useful and valuable information had been received.

Music, readings, recitations, dialogues, social chat, congratulations and friendly greetings occupied the remainder of this delightful evening.

The offerings were entirely of a voluntary nature, a plate being on a stand at the top of each aisle. It must be gratifying to the Society to find that the sum of \$26 was thus contributed. The pastor, Rev. A. P. McDiarmid, occupied the chair, and Miss Purslow, presided at the organ. The choir rendered valuable service during the evening.

INGERSOLL, ONT.—The Secretary writes: At the time of the annual meeting at Woodstock, we were very much discouraged in our work. Owing to the removal of some

of our best workers, and the indifference of others, our Circle had dwindled down to, I think, ten members. As some of these lived in the country we seldom had more than five at our meetings. But these five had the mission cause very near their hearts, and all went to the Woodstock meetings which we more than enjoyed. We became inspired with fresh zeal and enthusiasm, and came home with the determination to make a desperate effort to interest our sisters in this noble work for the Master. A public meeting was held before Mr. and Mrs. McLaurin went away, and the result has been the addition of sixteen new members to the Circle. The meetings are now quite interesting, and the women are yaking up more to the greatness of the work and the honour of being co-workers with Christ.

ST. GEORGE, ONT.—At the last regular meeting of our Circle in February it was decided to hold an open meeting the first Tuesday in March. Accordingly it was held with the most gratifying results. Though the roads were very bad and the night somewhat dark, we had a fair attendance. The performance consisted of music, readings, an address by the pastor, and a dialogue. A silver collection was taken up which amounted to \$6.50. Twelve new names were added to the Circle, making a total of thirty-seven members, and six new subscribers received for the *Link*. We are much encouraged and are glad to add our mite to help in the great work of saving souls.

MRS. D. M. MIBELL.

SARNIA, ONT.—A correspondent says: I am happy to say that our Circle is prosperous. Though on our roll of over sixty members there are some who never appear in the Circle meetings, yet we have a goodly number of earnest workers who are willing to do the Lord's work in this humble way. The cry of all the Circles seems to be "How can we make our monthly meetings sufficiently interesting to bring the members out?" We feel this too and would be glad of any suggestions. We have lately organized a Mission Band with a membership thus far of over twenty—the Golden Mission Band. Now the question is, how can we interest the children?

Maritime Provinces.

REINFORCEMENT OF OUR FOREIGN MISSION.

The following extract from the minutes of the Foreign Mission Board carries with it an appeal for more extended means for carrying on the important work to which, as Baptists, we have set our hands:

Resolved, That in view of the early return to this country of the two missionary families still remaining in India, of those first sent out under the auspices of this Board, it becomes an imperative duty forthwith to reinforce the Mission, by sending out, at least, one additional missionary, so that the valuable properties acquired at Bimlipatam and Hobili, as centres of operations among the Northern Telugus, the schools established, and the Christians gathered into churches there, may be properly cared for during the necessary absence of those who have given their best physical strength, and mental and moral energies to the Lord's work on our behalf, and who must return to their native land to recuperate their wasted powers, or die at their posts.

And further resolved—That the pressing emergency which has now arisen in the Foreign Mission interests demands prompt and liberal contributions from the churches, to enable the Board to fulfil its pledges to the

missionaries, and to perform the duties and obligations placed upon it by the Baptist denomination in the Maritime Provinces.

JOHN MARCH,

Sec. Gen. Miss. Board.

St. John, N.B., March 18, 1882.

ST. JOHN, N.B.: The annual meeting of the Women's Mission Aid Society of Brussels Baptist Church, St. John, N.B., was held in their vestry on Tuesday evening, February 14th, 1882; the Pastor, Rev. J. E. Hopper, in the chair. A literary and musical programme was provided, as follows:—

An organ voluntary, by Miss Alice Estey, most beautifully rendered. Historical sketch of Missions and Mission work in the Maritime Provinces, by Rev. J. E. Hopper. Music Solo, by Miss Ella Clark. Welcome, by a little four year old boy—so sweet and winning, beginning thus early to work for Missions—his name, Walter Havelock Golding; Recitation, "Millennial Day," by Harry Hopper,—a grand old poem, which sounded a note to many hearts present; after which a missionary dialogue, "From Greenland's Icy Mountains," by six children in the costume of heathen nations, was something we shall never forget. The eye and ear were both taught, and then simple appeal in aid of the benighted was wonderfully sublime, the young girl representing Lipan was born there.

It was followed by a Musical Solo from Miss Estey. Recitation, "Lone Star," by Miss Hopper, then our Pastor spoke a few words on the Telling Mission. A Solo by a little boy, "The fields are white with harvest." An address by J. A. Estey, Esq., and the Secretary's report, with the nomination of our Officers for the ensuing year, closed a very enjoyable literary entertainment. Refreshments were served to the audience, which was a good one, and as a slight entrance fee had been charged, instead of taking up the usual collection, we raised \$146. We have constituted our President, Miss J. E. Hopper, a Life Member, and trust that the ensuing year may be one of work and consecration to our Master.

In behalf of the Society, S. LOUISE ALLWOOD, Secy.

FOUR LITTLE GIRLS connected with Brussels St. Sunday-school, with the assistance of kind friends here and elsewhere, held last week a children's bazaar. They made about \$50, of which \$35 are for the continued support of a heathen boy in school at Chicacoile, under the tutelage of Miss Hammond. The balance they donated to the library fund of the Brussel St. Sunday school.

Missionaries' Servants.

Let us once for all explain this matter. When a missionary enters India, he at once learns, that, if he is to give his time and strength to missionary labors, he must have the usual help which the climate and the circumstances call for.

Servants, then, must be hired. But how many, and at what cost? The caste habits of the people prevent them doing more than *one* thing; and, on whatever its wages may be, they manage to live accordingly. The man who supplies you and your neighbours with water, in a land where there are no water-works or pumps, and who has to pull up every gallon of it by a string from a depth of fifty or sixty feet below, is willing to serve you for four rupees (two dollars) per month, and he finds himself certainly you would rather pay two dollars for the thirty

days than do it yourself. But this *bheestee* will not do anything else, nor will the *dhoobe*, who washes your clothes, do anything but that (and he does it well); and you pay him three dollars. So the *khasama*, who goes to the bazaar to buy your marketing, and then cooks and serves it, will not do anything else; but three dollars and a half satisfies him. The *netho*, who sweeps twice a day in and around your house, attends to its sanitary condition, and keeps out the white ants, scorpions, and other unwelcome visitors, is satisfied with his two dollars, and so on to the end of the chapter. If you expect to sleep during the hot months in the sweltering air of a closed house, you must entertain two *punka wallahs*, who, for two dollars each per month, are glad to sit on your veranda, and alternate in pulling the rope which keeps in motion the great fan over your bed, which makes you feel grateful for the refreshment it gives your poor body in the hot night.

Well, now, here we have nine of these "servants," and ten missionaries are more "abundantly supplied." What does the whole staff cost? Just forty-one rupees and eight annas per month, without board or any further expense to you, that is, twenty dollars and fifty cents. How does this compare with the one servant in an American family, that is, if she does what the nine out here accomplish for you—cooking, washing, ironing, etc. Not to talk of the *punka*? You pay "Bridget" two dollars and a half, or perhaps three dollars per week, if she does all this, and her board probably costs you as much more, so that the expense of having her is about twenty-four dollars per month, or about three dollars more than the "abundant supply of servants" in India. You could probably keep ten of them on what she alone costs you. How harmless is the truth in this matter when it is fully stated and understood? *Zion's Herald.*

Martha.

Yes, Lord! Yet some must serve
Not all with tranquil heart,
Lest at thy dear feet,
Wrapped in devotion sweet,
May sit apart.

Yes, Lord! Yet some must bear
The burden of the day,
To labor and its heat,
While others at thy feet
May muse and pray.

Yes, Lord! Yet some must do
Life's daily task work; some
Who tan would sing must toil
And earth's dust and soil,
While lips are dumb.

Yes, Lord! Yet man must earn,
And woman bake the bread!
And some must watch and wake
Early, for other's sake,
Who pray instead.

Yes, Lord! Yet even Thou
Hast need of earthly care,
To bring the bread and wine,
O Three, a guest divine
Be this my prayer!

—Julia C. K. Dorr.

THAT best portion of a good man's life, his little nameless, unremembered acts of kindness and of love.

Sister Belle's Corner.

(For the Little Folks who read this Paper.)

DEAR BOYS AND GIRLS.—My little ones have had the measles since my last Corner was written, and, while nursing them one evening I read about some sick people in India. A lady missionary, who understands medicine, has a large house where sick women and children are brought to her for help. Her chair and desk are the only furniture in the room where the patients are. They do not need chairs or benches, for their own homes contain none. The floor is covered with mats on which the sick people sit or lie. At an early hour each day this lady finds many waiting to see her. The blind, lame, maimed, aged, young, starved, leprous, rich and poor of all shades from pale yellow to shining black. Each one who can do so salutes the lady with a salaam. At first all would rush to her, coaxing and urging their right to be served first, but now they are more patient.

She says: "The first to-day is a young woman quite blind. She gropes her way, and is guided by the sound of my voice. I see that she has a cataract over each eye, and tell her that she can be cured. She cries for joy, falls to the ground, lays her head upon my feet, and prays Allah to give me wealth, health, and plenty of children. Next comes a little girl, with a broken collar-bone, the result of a fall. Then a leprous old woman, for whom I can do nothing. Then a fine-looking woman, holding in her arms a child covered with small-pox. The other patients are not at all frightened, and do not dream of danger. The mother thinks nothing of the eruption, but asks for a little fever mixture for her baby. Several come in with the intermittent fever and other diseases, caused by the hot weather. Here comes an old woman, who only wants my sympathy. Her grandson, a promising young man, who was educated in our Mission School, has died suddenly, leaving a young wife and a two-year old boy. She puts the little fellow in my lap, and, with many tears, sighs and sobs, tells me her sorrow. I do my best to comfort her, and then say: 'But, Grandmother, you may see your dear boy again.' She listens eagerly while I tell her about our Saviour and Heaven, but sadly replies: 'There can be no Heaven for me, for I am only a woman.' I have told you that the woman of India are taught to believe that they have no souls, but simply live and die like the beasts. How gladly I tell Grandmother the truths of the Gospel, and she goes away quiet and comfortable. Here is a baby, one month old, with club-feet. I tell the mother to bring it again in two months, and I will try to help it.

Do you hear a jingling, rustling noise? See that lady standing before me, with rings on her fingers and bells on her toes. From top to toe she is covered with jewels. Toes, ankles, waist, breast, fingers, arms, neck, nose, ears, forehead, and hair are shining with gold and silver ornaments. She wears green satin pantaloons, fitting tightly from the ankle to the knee, large and loose above the knee, and gathered in at the waist like a skirt; also a red satin short jacket, tight-fitting, with gold trimmings, and over her head and shoulders a long yellow 'chaddar,' or veil. She came in a chariot, with a red-closed canopy, drawn by two white bullocks, with strings of bells about their necks, and with painted horns and tails. Her husband sits outside on his elephant waiting until I have examined his wife and given her medicine."

"Here come ten little Hindu girls to pay their respects to the Doctor Sahiba."

But this lady's story will take up too much room for one month, and so I will tell you the rest of it in the May

LINK, if all is well. You will be astonished to hear what the sick people do with the medicine the kind lady gives them.

SISTER BELLE.

480 Lewis St., Ottawa.

Look at Your Labels.

Some of our friends have neglected to renew their subscriptions. Will all who intend renewing do so at once? Kindly give the *Province* as well as the *post office* with your names.

Will our friends in the East take notice that there is a loss of five per cent. on any but Dominion bills?

THE EXCHANGE DRAWER.

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

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

WOMEN'S BAPTIST FOREIGN MISSION SOCIETY OF EASTERN CONVENTION.

Receipts for Quarter ending March 13th, 1882.

Olivet Circle, \$16.59; Olivet Mission Band, \$175; Osgood Circle, \$17.50; Perth Circle, \$8; Abbot's Corner, \$7; First Baptist Church, Montreal; \$6.68. Total, \$230.77.

M. A. SMITH, Treas.

2 Thistle Terrace, Montreal.

WOMEN'S BAPTIST FOREIGN MISSIONARY SOCIETY OF ONTARIO.

Received from February 23rd, to March 27th, 1882.

Aylmer, \$2.75; Jarvis Street, \$7.55; Beverly Street, \$16.40. Brantford (East Ward) "Mission Quilt," \$10; Sparta, \$12; Woodstock, \$11; Woodstock Willing Workers, \$2; Rondeau, \$8.25; Whitevale, \$5; Hamilton, \$57.70; Ingersoll, \$8; Paris, \$14.15; Strathroy, \$17.00; Wyoming, \$8; Thedford, \$4. Total from Circles, \$183.80.

SPECIAL CONTRIBUTIONS.

"A Friend," \$25; Mrs. Hooper, Bridgeport, \$4.50; Lizzie May, to help educate some poor heathen girl, 50c. Total, \$30. Total for the month, \$213.80.

JESSIE M. LLOYD, Treasurer.

222 Wellesley Street, Toronto.

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