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THE Canadian Missionary Link.

CANADA.

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

INDIA.

Vol. VI., No. 4.] "The Gentiles shall come to thy light, and kings to the brightness of thy rising."—*Is. lx. 2.* [DEC., 1883.]

"Doe the Nexte Thyng."

From an old English parsonage down by the sea
There came in the twilight a message to me
The quaint Saxon legend, deeply engraven,
Hath, as it seems to me, teaching from heaven.
On through the hours its quiet tones ring,
Like a low inspiration. "Doe the nexte thyng."



Many a questioning, many a fear,
Many a doubt hath its answering here.
Moment by moment, let down from heaven,
Time, opportunity, guidance are given.
Fear not to-morrows, child of the King,
Trust them to Jesus, "Doe the nexte thyng"

Oh, He would have thee daily more free,
Knowing the might of thy Royal degree
Ever in waiting, glad at His call;
Tranquil in chastening, trusting through all
Coming and going, no turmoil need bring,
His is the future, "Doe the nexte thyng."

Do it immediately, do it with prayer;
Do it reliantly, casting all care;
Do it with reverence, tracing the hand
Which placed it before thee with earnest command
Stay'd on Omnipotence, safe 'neath His wing,
Leave all resultings, "Doe the nexte thyng"

Looking to Jesus, ever serene,
Working or waiting, be thy demeanour
In the shade of His presence, the rest of His calm,
The light of His countenance, live out thy psalm
Strong in His faithfulness, praise Him and sing,
Then, as He beckons thee, "Doe the nexte thyng"

—From "Stillness and Suffering."

Native Christian Women at Work in India

Woman in India has been secluded, repressed, and silenced for centuries. The zenana has been little better than a luxurious prison. Hence the great difficulty of influencing home life in India. Public opinion and the customs of the country have alike discouraged any work by native women outside the zenanas. Thanks largely to the labours of such ladies as Mrs Lewis, Mrs Smith, and Mrs Rouse, access has been gained to the women of India, and many of them have become Christians. The wives and daughters of our missionaries have done a good work, not only in the zenanas of the rich, but also in the dwellings of the poor. Sooner than might have been expected the seed sown has yielded in fruit. Turning to an interesting letter from the Rev. R. Spurgeon, of Barisal, our readers will observe that, at Soogiam, a large number of women attended a meeting held, two of them reading papers, others speaking, and some leading the meeting in prayer. At Askor a service was held in which thirty women and thirteen men were baptized.

Since then, thirty-two more have been baptized. Our hope of India brightens. Not less welcome, and to the same effect, is the news in a recent letter to Sir Morton Peto, Bart., written from Delhi, where the Rev. R. F. Guyton says:—"One most important feature of our work just now, and one for which we are all grateful to God, is a very manifest deepening and freshening of spiritual life among our native Christians: this is specially remarkable in the women. These have hitherto been most apathetic and unmovable, after the fashion of women in this country; they are now beginning to move. Only last Sunday, quite unknown to us, and even unsuspected by us, some of them went out into the 'bustles' round, and there preached. If that spirit can only be maintained, we shall win all in the bustles; for our difficulty hitherto has been that, however much we influenced the men, the women were against us. I should explain that these women were simply the wives of native Christians, not Bible-women, and not paid in any way, therefor."

This, now, is in the past. Woman is taking her proper place in the church. "We shall win" if woman can be won for Christ. Verily, prospects in India are more cheering than they were. Oh, that Carey had lived to see the dawn of this new day in the homes of India!—*Freeman.*

Christian Progress in India.*

(From the Literary World)

The decennial returns of Protestant Missions in India, Burmah, and Ceylon, which have only recently been published, contain an immense array of figures illustrative of these missions at the close of 1881. Their reliability is vouched for by the fact that they were prepared at the suggestion of the Calcutta Missionary Conference which is composed of about thirty missionaries, representing six of the largest British, and one American society. Three of their number were invited to collect and prepare for publication the statistics in question, and since the information relates to every mission throughout the empire, and was supplied by the representatives of each station in reply to carefully prepared tables, relating to every branch of mission work, the information is unusually full and accurate. The results are now published in a small quarto volume of eighty-two pages, most of them crowded with carefully-arranged figures which give the statistics of every mission station throughout the empire and Ceylon.

After an introduction, giving the history of this and previous decennial censuses, a list of the various missionary societies, and a general summary of the statistics and the conclusions they suggest, there follows a long

* Protestant Missions in India, Burmah, and Ceylon. Statistical Tables, 1881. London: Thacker, Spink & Co.

series of tables giving the statistics of each province and town. The names of the various societies laboring in each and of the missionaries and native ministers is given, with the number of native assistants of every class, of converts attached to each mission in 1851-61-71-81, and the communicants and congregations at the latter date. Then follow tables relative to education, which give in detail the respective number of theological, Anglo-vernacular and vernacular schools, with the number of pupils in each, and a similar list of female boarding and day schools, with the Zenanas in which pupils are instructed. Finally, these tables are summarised, so as to give in each separate page a clear conception of the agencies and results of the various societies, then of the stations, agents, congregations, christians and communicants in each province, then as complete a summary of the female educational work, and all this is done in relation to British Burmah and Ceylon as well as continental India.

Nothing could be more full, complete, and clear. The whole reflects credit on the missionaries throughout India, who seem with rare exceptions, to have supplied all the information required, and yet more on the three missionaries who collected the information and arranged it so admirably. The labor must have been immense.

The volume does not readily offer passages which can be extracted, but some of the information so plentifully supplied to those who are not afraid of columns and pages of figures, will show not only the extent and variety of the agencies employed in the evangelisation of India, but to what a marked and gratifying extent these agencies are accomplishing the work for which they have been called into existence. Leaving, for the sake of brevity and directness, the tables relating to British Burmah and Ceylon, with the single remark that they are almost as satisfactory as those relating to continental India, it appears that, in the latter, there are laboring thirty-seven missionary societies, seven female missionary societies, seven isolated or individual missions, as well as the Edinburgh Medical Mission and Christian Vernacular Educational Societies. Some of the female, and two or three of the smaller societies are properly branches or departments of the larger societies. Of these, thirty-two are British, twelve American, one Australian, and the remainder Continental. The five leading British Societies are, the church with ninety-five missionaries, the London with forty-six, the Propagation with forty-one, and the Baptist and Wesleyan Societies with thirty-eight each.

The entire number of foreign agents was at the close of 1881, 576. One of the most gratifying evidences of solid progress is the increase of native ordained ministers from 225 in 1871 to 461 in 1881, especially if it be noticed that in 1851 there were only 21 such. These, of course are the best trained and tried of the native preachers, but the rest reach the large number of 2,388. These various agents occupy 569 stations, but their efforts penetrate often very far into the outlying districts. This is evidenced by the fact that churches or congregations exist in 3,650 places, whilst converts are found in many more. The increase of converts is at an accelerated ratio. In 1851, they were 91,092; in 1861, 138,781; in 1881, 224,258, and in 1881, 419,372.

The increase in communicants is yet more marked, having nearly doubled between 1851 and 1861, more than doubled in the following decade, and then again in the last one. The 113,325 communicants at the last date shows that more than one-fourth of the native Christians profess godliness, a far greater proportion than prevails here.

The tables have some features which those of previous decades had not, or only in a tentative form, and the difference is a proof of advance. The prominence given, for instance, to Female Missionary Societies, Female Missionaries and Zenana house-visitation, are distinct evidence of the great extension of education among the women and of better sentiments among the men. Both prove the success of missions, and the latter quite as much as the former, for the ardent advocates of Zenana missions are apt to overlook the fact if they are not acquainted with India, that access to the women must be preceded by the education of the men. The former cannot be forced irrespective of the latter; and it is an evidence of the extent to which the latter is successful in breaking down the intense and peculiar prejudices of society that twice as many girls and women now receive instruction as in 1871, and that during the same period the Zenana pupils, most of whom probably are women, have grown from 1,997 to 9,228. Sunday-schools are an entirely new feature in the tables, and the most gratifying aspect of them is the large proportion of Hindus who attend, not only thus mingling freely with Christians, but doing so for the purpose of receiving Bible instruction. There is also great significance in the large increase of subscriptions on the part of native Christians. The two rupees per head they contribute to religious purposes is for them a considerable sum. It proves also that the old fiction which has done so much service for the enemies of missions, that native Christians are paid to become Christians is not true. And it is an evidence that Christian principle is operative among people naturally selfish and socially poor. We have given these facts not only as conclusive evidence of the power of progress of Indian missions, but also as illustrative of the immense amount of information here concentrated.

The book will be of great use to all who care to study the state and progress of missions, and if any are doubtful of the reality of such work, we invite them to consider whether such an immense array of names, dates, figures, relative to hundreds of societies, stations, and places, as are here given, would be possible, unless they represented the actual facts of the missionary problem.

OUR INDIAN STATIONS.

Akudu.

Letter to the Cor. Sec. of the Society of Eastern Ont. and Que.

DEAR MISS MUIR, On the 24th ult. I sent you a card in which I made a few remarks about the girls who have been in my boarding school during the past session. I wish now to write more fully about the school, both as to its past and its future.

The first girls were received early in March; the rest came soon afterwards. Only five girls have been attending the school so far. It was closed on the 3rd July, when I gave small books as rewards to those who had recited the verses correctly in the Sunday school during the three months preceding. The largest of the girls had recited almost every lesson correctly; the others had done only fairly. The school has been taught by David and Mary his wife, formerly supported by the Moseleys, who were both educated at Cocanada. David has done most of the teaching, and Mary has looked after the household affairs of the girls. Of course there are day-scholars also in the school, taught by David; both women and girls, and men and boys.

I think I told you that I intended to have the parents of the pupils provide the rice, while I would provide

clothes, fuel and the remaining articles of diet. The rice alone costs from 12 to 14 annas a month. I have found that some are not able to pay this. One man took his daughter away after she had been at school only a month or so. I said "would she not eat rice at home." The reply was, "No, when we are very hard up, we all go to Colair Lake and dig up the bulbs there and eat them." I think it is the bulbs of the water-lily that they eat, but I am not sure. Others paid for two months or more and then stopped. Hence I have decided to ask only 4 annas a month for the present. At some future time the fee may be increased.

You will be glad to hear that I have been able to erect a nice large building for the girls to live in. Instead of building a row of small rooms as at Cocanada, I have built one large room with veranda all round, the back and part of the ends being walled in for store-room, cook-room, bath-room and sick-room. The large room is 27 ft. long and 18 ft. wide. Fifty girls can be accommodated easily and I think seventy-five could be provided for, if necessary. This house has not been dedicated as yet. It has been finished since I left Akidu a month ago. I expect to return before long. We shall probably have a dedication service in it on the first Sunday or Monday of September. Now that we have ample accommodation for a large number of girls, I hope to see a much larger attendance when we re-open. The lowering of the fee, too, will enable some to come, who would have been hindered otherwise. In the case of orphans, I shall ask the church, of which their parents were members, to provide the 4 annas monthly. I forgot to say that the house described above has cost about \$530, and that this sum has been subscribed by relatives and friends in loving remembrance of my late wife, Martha Perry Craig. Hence the house will be known as the "Memorial House." I intend to wall in the back yard, and this will probably add \$20 or so to the amount mentioned above. I am meditating a change in the teachers, about which I will let you know later.

Each girl costs about \$15 a year, including teachers' salaries. Of course the number of girls in attendance will affect the amount provided for teachers, but with ordinary teachers and an attendance of 15 girls, \$15 a year would cover the cost of each girl.

So far I have spent only a small proportion of what was voted for this year, but with the large attendance I hope to see during the remainder of the year, there is not likely to be much of a balance left over at the end of December. At the close of the year I shall send you an account of the expenses of the school.

After the school re-opens a few weeks hence, I shall try to send you some account of both the girls who may return and those who may come newly to the school. I trust this school will soon become a great power for good.

In my estimates for next year I have asked for \$200, the same as I asked a year ago.

Hoping that you will have a good meeting at Ottawa in October, and praying that God may bless you more and more in your work.

I am, your fellow-laborer,

JOHN CRAIG

Annabaram, India, Aug. 9th, '83.

The Memorial House, Akidu.

In my report to the Board I gave some particulars about the new house at Akidu for a girls' boarding school. The building was finished in July, but a suitable time for dedication services was not found till Sunday last, Oct-

7th. On that day we met at 2.30 p.m. in the Memorial House instead of the chapel, and I preached to the Christians assembled, taking as my subject the last chapter of Proverbs. I spoke of her to whose memory the house had been erected, reminding the women and girls present of the example she had set them by her brief but consecrated life in India. In regard to the house, I said we had met to thank God for it and ask His blessing on it, that very many girls might find a home in it, and while there might learn not only such things as reading and writing, but also their duties as Christian women; that after a few years of study at Akidu they might go back to their various villages to train the children they might find there; that so the influence of this Memorial House might be felt for years in numbers of villages on the Akidu field. I am sure that all our sisters at home will join us in these desires.

Our people do not have many feasts, so it is wise to arrange one for them occasionally. On Monday, the 8th, I provided a feast to which about seventy sat down. It was the feast of dedication, so it was partaken of in the new house. Cooking the food furnished as much pleasure as eating it, I think. Two sheep had been bought on Saturday; also a good supply of rice and the various spices and other things used in making curry. An unoccupied house on the compound was taken possession of on Monday morning, and the performance began. The sheep were killed before I was up, I think. The rice was boiled in large pots; then poured into a basket, set over a pot, to allow the water to run off, then taken into the house of the feast and poured out on mats. I suggested that what was spread out first would become cold, but was told that the hot rice to be poured out last would heat up again what was spread out first. It was wonderful to see the piles of rice. The curry was in pots, as was also a sort of pea, that had been cooked to mix with the curry and rice. When all was ready, the people sat down in double rows, facing one another. Then we asked a blessing, and proceeded to dispose of the food. Do you suppose every man, woman and child had a crockery plate? Not by any means. A few had brass plates, the rest had large leaves, in fact they were water-lily leaves. First the rice was passed round on large trays. One man carried the tray and another man helped out the rice with his hands. So with the curry also. Last of all a sort of gravy with the peas was distributed. This was poured out on small pots on the rice. Then the rice and curries and gravy were all mixed together by the feasters with spoons? Ah no! but with instruments made before either knives or forks or spoons were thought of, of course I mean hands. Although I have been nearly six years in India, I had never sat down to partake of native food in native fashion, so I decided to try it last Monday. I did not sit right down on the floor, but sat on my heels, a way the Telugus often sit when having a conversation, and then I secured a leaf, and some rice and the other things, and proceeded to mix them up together and convey them to my mouth with my hand. I was not surprised to hear a laugh follow my first attempts, but as I am not bashful, I kept at it, till I had eaten quite as much of that kind of food as I cared to take in one day. I forgot to say that the curry consisted of the mutton, cooked with a number of spices. My objection to the food was that there was too much pepper and not enough salt. However the people said it was good, so I was satisfied. We intended to have plantains to close with, but our market-day being Wednesday, I found the plantains spoiling on Saturday and distributed them then.

After the meal was over, a number of hymns were sung and the people dispersed. That day, the 8th Oct., was the sixteenth anniversary of the day when I found peace,—a day that I like to keep in remembrance with gratitude. At present there are ten girls in the school. Joseph, who was at Asaram, is just taking charge of the teaching, and his wife, Deborah, was installed as matron of the girls' home on Tuesday last before I left Akidu. I may add that three men were baptized last Sunday.

JOHN CRAIG.

On Mission Boat, India,
11th Oct., 1883.

Report of Samulcotta Theological Seminary

[The last annual report of the Baptist Foreign Missionary Society of Ontario and Quebec, will be published in full in the forthcoming *Year Book*. It is far too lengthy for the columns of the LINK. But as so much money has been contributed by the Circles and Bands of Ontario and Quebec, to the Samulcotta Training School for Native Teachers and Preachers, and so deep an interest is taken in its progress by all our readers throughout the Dominion, we have extracted the whole of that portion of the report which relates to it. We trust it will be read with deep interest.—ED.]

WE HAVE MUCH pleasure in submitting this our first report of the Samulcotta Theological Seminary, to the prayerful attention of the Board. I need say nothing to you about the importance of this school to our mission, and the necessity of maintaining it in a state of efficiency. To this I believe you to be fully alive.

OUR OBJECT: Our first great object is to train men, who have given evidence of a call of God to preach the gospel, to be more efficient in their work. We do not pretend to qualify these young men; piety, devotion, brains and talents must be the gift of Another. We train those faculties and teach the man how to make use of himself. People in Canada have little idea of the difficulty of our position, on account of the peculiar circumstances by which we are surrounded. There is a great danger of educating our boys beyond usefulness. False notions of the relation of education and labor to social position, etc., have prevailed in this land for centuries. These have to be carefully guarded against and if possible eradicated.

The universal idea is, that so much more education, means so much more pay, and so much more pay means a better social position, more clothes, better food, etc. The people cannot imagine what is the use of education if it does not secure this. Our boys are full of this idea.

But we do not confine ourselves to the class mentioned above. We receive as many boys, who show some capacity for work and who are anxious to make themselves useful, as we can support. Some of these develop faculties and desires which will justify us in advising them to devote themselves to the work of the ministry. Others will make good teachers in village and other schools; while others will be sent back to their ordinary work to become better and more intelligent workers in the churches. Some of our men are married and so far as possible the wives study with their husbands, but some of them are unable to read at all. These are taught separately by the wife of our Christian teacher, but, at best, studying after marriage is very unsatisfactory both to husband and wife, besides being very expensive to the mission.

OUR MODE OF WORK: Of course, our first mode is *direct teaching* of the several studies laid down in our curriculum, which I presume is in the hands of the Board

At present, our standard of admission is too low for our curriculum. We must either re-establish our station schools, which by resolution of Conference in 1881 were abolished, or establish a corresponding department in the Seminary * * * We are still only experimenting in this direction, but for many reasons, I would like to see the station schools re-established. Of *indirect teaching* there is a good deal. In our Sabbath school besides what is taught in the classes the more advanced pupils are taught how to teach. A number of them are actual teachers. They are also taught how to manage a school, conduct business, etc., etc.

Our church meetings give them some idea of how these things should be done. Bands of three or four go out each Sunday afternoon to the surrounding villages to preach Jesus. Each band contains one of the most experienced preachers who is responsible for his band, and also we make sure that each contains one who can raise a tune for singing. Good has already been done by these bands, not only in much seed sown and much interest created, but also in fruit gathered. This gives the younger members of the school the opportunity of watching their elders do their work, and also will tend to keep before them their great life work.

The advanced students occasionally conduct our Sunday morning preaching service, as well as an evening meeting in the village. I attend these meetings and take occasion of privately calling their attention to mistakes in matter or manner, laying special stress on the necessity of *simplicity, brevity and directness*.

The higher classes are taught what is called sermonizing, at home. Stress is laid upon the desirability of getting the pith out of each text or portion selected. Besides these, essays, declamations and other literary exercises take up several hours of each Saturday. Along with the Bible lessons, notes are given on the authenticity, genuineness, chronology, etc., of the different books, with some notes on the history of the writers.

OUR MEANS OF DOING THE WORK: The house in which we live, serves the double purpose of school and dwelling house. This of course, is not pleasant either for us or the school; but there are many unpleasant things in India and we must bear them as philosophically as possible.

The largest room is set apart for our various meetings and for my classes. It is also my study, library, etc. A second small room attached is used by the Christian teacher, India Philip. Just in front of our largest room was an octagonal roofless building which was once used as a band stand. I took the \$100 which I asked last year for cleaning the compound, and covered this and made a very nice large class room of it. It is occupied by the heathen teacher and his classes. This is perhaps a misappropriation, or rather a divergence of funds, but one which I doubt not the Board will sanction.

Our teachers are not all I could wish by any means, but they are as good as our means can command. Most High schools pay Rs. 100 per month for head teacher. Our last has only had Rs. 10 thus far. The Christian teacher Rs. 15. The Board must be prepared to make some very considerable advances in this direction before long. Our school cannot stand still. It must advance if it would meet the wants of our mission.

Text books for the subjects taught in our Theological course will be a difficult problem. Many of them are not in existence in Telugu. They must be reduced and translated from the English. It will take years to do this, and much labor. In the meantime the teacher must do the best he can with lectures. We have some text books

now in hand by some of our missionaries and others we hope soon to see on the way to completion.

As far as secular school books are concerned, we are tolerably well provided. The Government and Christian Vernacular Education Society's series are very good. I have written publicly about our need of a library. I hope some one will partially supply our need, for I feel we cannot call upon the Board for this supply for some time.

I hope the Board will do all it can to assist the young brethren who have undertaken to interest the Sabbath schools in this work.

OUR SUCCESS: It is difficult to gauge the success of one year's teaching, and yet by comparing those who were raw material with the raw material of this year, the difference effected in one year is very encouraging. Last year was short. We only opened in October and we lost some time through sickness and other causes, and yet good work was done. Very creditable examinations were passed in April, especially in the Scriptures. It requires some time for the pupil to get accustomed to his new surroundings, to learn to subject himself to control, to be able to think consecutively, to study regularly and especially to accommodate himself to the new mode of reciting at fixed periods. They have been accustomed to recite their lessons as soon as learned.

MISCELLANEOUS: Our students are required to be members of the churches, to be at least 14 years of age and persons with a desire to be useful. Men and boys are not allowed to wear any jewelry. Women are not allowed nose jewels or toe rings. Both men and women are required to wear the *national dress*. Neither drinking nor smoking is permitted. We also require one hour of manual labor during the day. This they have done during the past year with alacrity. If the members of the Board could understand the aversion with which an educated Hindu looks upon all manual labor they would be pleased with this evidence of a sound mind in our students. This aversion to labor is strengthened among our Christians by the unwise course pursued by some of our fellow missionary societies, especially those from England. Grades of ecclesiastics, with grades of pay corresponding exactly to their education, suits the Oriental idea of propriety and wisdom.

We feed and clothe our students for a little over nine months of the year. When they return to their fields of labor during vacation we pay their travelling expenses. When returning to us the missionary does. The whole expense of food and clothing for a single student for the school term is about \$17.

During the early part of last school year we built five dormitories and covered them with leaf thatch. This year we added ten and covered them with grass. Leaves only last one season. Grass will last from four to five. If we have the means next dry season we mean to replace the leaves by grass and build five more, covered with grass. We are now straitened for room. Some day, when the society has less building on hand, we shall ask leave to replace all this grass with tiles, and some time still further on in the future, if the Lord will, we shall replace the *mud walls* with brick. But that time is not yet.

The school has more than doubled this year. We have over 50 pupils' names on the roll. Your missionary will be glad when there will be less building to be done, and he can devote himself unreservedly to his more immediate work. In the mean time we must do the best we can.

Though the missionary's wife is not reckoned a missionary, yet her work is often in many respects no less important than his.

Mrs. McLaurin teaches five English classes. This is voluntary work on the part of teacher and taught, being aside from our regular course of studies. Some day it must be incorporated. English is going to play an important part in the future of India, and wise men will govern themselves accordingly. The women are also taught to sew and do other useful things for themselves and children, which formed no part of their home training. Besides this a female prayer-meeting is conducted by her every Sabbath afternoon.

The Maritime Province brethren send two families and six single young men to the Seminary this year. They send a good class of students. They pay per ratu for the naive teachers a small house rent, and, of course, all other expenses connected with the school. The amounts received on account of teaching and rent are credited to the society in the financial report to the treasurer.

These brethren are anxious to unite with us on equal terms in the support of this Seminary, and on some plan which may be decided upon at home for its government. I think the Board would be wise in giving a patient, careful and prayerful consideration to any proposal looking in this direction.

And now may the God of all grace guide us all to His honor and the glory of His own great name.

JOHN MCLAURIN.

THE WORK AT HOME.

Ontario and Quebec.

Dialogue for Mission Bands.

At the request of the Olivet Mission Circle, I have written a dialogue for their Christmas entertainment. There were so many applications for the last one, that I have had this one printed also, and any one wishing for a copy, can have it by sending a three cent stamp. The dialogue is entitled "A Telugu Girls Story," and is the history of Lukshmi, one of the girls in the Cocanada school. My hope is that this simple story, repeated by children in different places, may do a little to increase the interest in those who are looking to us to send them the gospel.

A. MUIR.

1395 St. Catherine st., Montreal.

Three More Bands.

GUELPH, ONT.—On Saturday, Nov. 10th, a meeting was held at Mrs. Raymond's house, for the purpose of forming a Mission Band. Twenty-five names were given in. Mrs. Raymond was chosen president. The other officers appointed from the members. The name given was "The Busy Bee Mission Band." We are to meet every two weeks. The fee is five cents a month. The money to be earned by ourselves. We hope a great many others will join us, and, that we shall take a deep interest in the success of the Band. ALICE EVANS,

Secretary of Busy Bee Mission Band, Guelph.

WHITEVALE, ONT.—The spirit manifested at our annual meeting followed me to my own quiet home. A desire was deeply planted within to do some extra work for the Master. While wondering what could be done, my mind was directed to my Sabbath School class, which consists of ten very interesting young girls, whose ages vary from fourteen to sixteen. I proposed with their assistance to organize a Mission Band. This they very

readily consented to, providing I would preside over their meetings, which I promised to do until they were able to walk alone. We met on the first Saturday afternoon of November. Thirty were present, twenty-eight enrolled their names. Some of the little folks have already gone to work, in various ways, to earn money of their own. The prospect of a very interesting "Band" is before us. The desire of my heart, for all connected with it, especially my class of young girls, is, that while they are interested in doing something for those who are living in the darkness of idolatry, that some rays of Gospel light and truth may shine into their own hearts, and thus be made dear children of the true and living God.

Nov. 20th, '83.

MRS. H. A. McCONNELL.

SPRINGFORD, ONT.—On our return from the Convention, we called a meeting of the sisters and organized a Circle with nine members. *Pres.*, Mrs. D. B. Cohog; *Sec.*, Miss Annie Lake; *Treas.*, Mrs. A. D. Vardon; *Collector*, Mrs. Jas. Willcox. At our first meeting yesterday we added two new names, had an interesting meeting, closed with prayer in which most of the sisters joined. I am much encouraged, and believe as we are more interested in others the reflex influence in our own homes and community will be felt.

We also organized a Mission Band with twenty members, the children agreeing to pay two cents per month: *Pres.*, Miss Annie Lake; *Vice*, Miss Lottie Bruff; *Sec.*, Miss Clara Gattan; *Treas.*, Miss Alice Nesbitt.

MIRANDA S. COHOE.

CORRESPONDING. SECY'S REPORT OF MISSION BANDS.

In presenting this report it is to be regretted that only a few of the Bands have mentioned the amount raised by them during the year, so that it is impossible for me to give the exact sum raised by this means. There are now twenty Bands, seven of which have been formed this year.

Bramsville.—"The Busy Bees," formed in April, 1883, and doing fairly well.

Brantford First Church.—"The Gleaners," organized in April, 1881, with 13 members. Their meetings are held monthly and conducted by a lady appointed by the Circle.

Brantford East Ward.—"The Gleaners" consists of 17 members; not so many as reported last year. Have raised \$5.00.

Beverly Mission Band. No report received.

Courtwright and Moore.—Small Band. No contributions this year.

Delhi.—Organized in May, 1883; has 20 members—each pays 25c. a year. Doing well.

Goble's Corners.—Organized in June, '82; number 15; meet every two months. Each contributes 50c. a year; have raised \$6.85.

Hartford.—Organized in September, 1882; doing very well. Realized \$8.00 from a concert held in July, in addition to members' fees.

London, Talbot St.—Organized in January, 1883; children are greatly interested.

London, Adelaide St.—Organized in April, 1877; reports very fully. They combine a Sewing Circle with Band; meetings held monthly; children have worked well. An entertainment given by Sewing Circle realized \$25.00, which was voted for the education of a native teacher; are now making an autograph quilt. \$14.00 raised by this means are to be sent to the Samulcotta Seminary.

Ringwood.—Organized in July, 1883, by Mrs. A. Baker. Each contributes 1c. a week, or more if they wish.

Port Hope.—Mission Band, "The Gleaners," organized December, 1881. President gives a short lesson at each meeting; have studied about the Telugus, and are now learning about the Mohanmedans. Have raised \$53 since their formation.

Paris.—The pioneer Mission Band of Ontario was organized in March, 1879, with 25 or 30 members. Since then they have steadily increased in numbers, till now they have 70 members. They meet the first Saturday in the month, the meetings being conducted by two ladies appointed by the Circle. They have their own Secretary and Treasurer, and the children take an active part in the meetings. They pay two cents a month.

Strathroy.—Mission Band of 30 members, organized March, 1883; consists only of those belonging to the junior classes.

Sarnia.—"Golden Mission Band," organized February, 1883; commenced with 18 members, and now numbers 46; meetings held regularly and very interesting. Each member pays 2c. a month.

Wingham.—"Willing Workers," organized September, 1882. No Circle in Wingham, but the Band is proving a great success. It numbers over 100 members, who meet once a month, and have just sent \$25 as their first half-yearly remittance for the support of a boy and girl in the mission schools.

Woodstock.—"Willing Workers," organized March, 1881; 21 members have raised about \$14.00.

Westover.—Westover Mission Band, organized in November, 1882, with 13 members. Mrs. B. Shaver says "I can always depend on the dear little children being present, and we have happy meetings. During the last year they raised \$3.40 by members' fees and \$2 by boxes. Total, \$5.40."

Boston.—Mission Band formed in August, 1883; 60 members; voted \$25 for the General Society, which was sent to Mr. Dadson, Treasurer. The Circle and Band of this place deserve honorable mention; although only formed very recently, they have already raised the sum of \$75.00.

Alexander St., Toronto.—Organized in September, 1880, by Miss Davies. Since her resignation, caused by removal to another place, the Band has been conducted by Miss Nellie Davies, assisted by Miss Bailie. Average attendance, 15; amount raised, \$20.30.

The Duties of Collectors.

BY M. A. NEWMAN.

In reading the report of our Telugu mission for 1882, together with the hopeful reports in the missionaries' letters this year, we are impressed with the great progress our missionaries are making in the foreign field.

Yes, our prayers are being answered, and the Lord is blessing the efforts that we and our missionaries have put forth, and has given us many souls from heathenism to Christianity.

Doubtless the question has arisen in the minds of many—How shall we, the home workers for the foreign field, grow also, that we may be enabled to meet the still increasing demand upon us for funds to carry on the work, and so keep rank with our fellow-workers who are actively engaged in personal efforts to bring in the heathen to Christ? Shall we be content to lag behind them, and so hinder the great work? Or shall we not rather strive to grow as they grow, that together we may be

able to accomplish much in turning the heathen from darkness to light?

Says one of our missionaries in writing from India, "The day will come when this whole land will be given to Christ, and some of us who are now on the field may live to see it, but if we do, the church must give more freely of its life and treasure than it has yet done."

How shall we get this increase of life and treasure? is the question which presents itself to each of us to-day.

I have been impressed with the thought of how great a responsibility rests with the collectors to aid in promoting this growth.

The duty of the collector, in my estimation, is not as the name of the office would suggest, to collect money for the society, to go to a woman and say, "Will you let me put your name on my book for \$1 or such an amount a year?" and when she has collected this dollar consider that her duty is done and well done.

To get the money is a very important matter in itself, but more important still is that we shall have the heart of the giver along with the gift.

Let the collector consider that her work is only just begun when she has secured a new subscriber.

The important thing is to get her thoroughly interested in the work, converted to missions.

Says one, "It is a special stage in the growth of grace to catch the spirit of missions."

We will succeed in our missionary enterprise in proportion as our sisters become understandingly interested.

It is a joy to give when one's heart is in the work. How much easier and more pleasant the work of the collector would be if every woman she had to collect from had her heart in missions. The money would come in freely and much more abundantly. The collector would not go with such reluctance on her errands of collecting, feeling sometimes as if she were an unwelcome visitor, that the money is given to get rid of her. Besides, we don't want money that has to be given in this way. Giving on principle is the giving that tells.

Let the collector get the new subscriber to come to the meetings, tell her the great need of the mission field, what our work is, etc. Of course to do this the collector must keep herself informed, which is of the utmost importance. Let her make it a point to ask the new subscriber, not long before the meeting, so that it may not be forgotten.

Many of us had our minds first aroused to missions by reading some good missionary memoir. It would be a good plan to get this sister to read some soul-stirring book on missions, of which there are many. I think the highest aim of such memoir is not to immortalize the missionaries of whom they treat, but to convert others to the work. There are also numerous very useful missionary tracts and tracts, some of which should be given to the collector to distribute.

Our own little paper, the MISSIONARY LINK, is a great help in keeping oneself informed concerning missions, and especially our own field, as it contains the most interesting and important parts of all letters from our missionaries. Every Baptist family should have it. Here again the collector should have a duty, to get every family from whom she collects to take this valuable little paper; the subscription price is so small that no one need be without it, besides it is one way of giving to missions, the proceeds of the paper above expenses of printing going into the treasury.

Some one may suggest that I have made the duty of collectors too heavy. May I ask of such an one, then, Who is to perform this very important duty? Of course

it is a work in which we can all help; but who can do so effectively as a collector, who has opportunities in her call of becoming personally acquainted with the subscriber, to know her sentiments, and what would interest her. Those who acquaint themselves with the facts will become interested. When they become interested they will not only give and love to give themselves, but will try to get others to join in the work also.

Doing draws out the mind and heart toward what is done, it is constantly in the thoughts, it is dreamed about, pondered over and watched for opportunities of doing more, and for the results. How much more interested we will become in the report of progress and success from the missionaries, when we find that we have helped to accomplish this.

Giving carries the feeling along with the gift. The heart follows after it, and prayers overshadow, encircle and hallow it, making it doubly blessed to the receiver. And who can estimate the spiritual benefits of the Christian giver but He who said, "It is more blessed to give than to receive."

Hear an appeal of a missionary from India, who calls upon us to grow in our work:

"If we would insure victory in the great missionary enterprise, fresh and larger levies of men, women and treasure must be made. God could, with a very few, overthrow Hinduism and every other false system; but we know that so far He has given success to the Church commensurate with the efforts she has put forth, and we have no reason to suppose He will ever change His plan. Oh then, that we may have more men, more women, more Bibles, more tracts and more money, for Christ's sake, and the souls of men!"

A Mission Band at Work.

The following sketch of a Mission Band at work was sent to the Secretary of the N. S. Central Board.

Having recently had the pleasure of visiting one of the largest Mission Bands connected with our W. M. A. Societies, it seemed to me that a simple account of their way of working might be of assistance to others in forming such Bands, and prompt to larger efforts than those already established.

When I entered the vestry where the children were assembled, I found the opening exercises already past, and the work was being distributed by the Committee in charge. I was informed that their meetings were always begun by the reading of a portion of God's Word and prayer; then followed the reading of the minutes of the previous meeting by the Secretary, and the collection of the fees by the Treasurer. Then a number of young ladies, forming the Working Committee, brought to the children paste board boxes of various sizes, each with the name of the owner written plainly on the cover. These contained the work on which each child was engaged, whether crocheted or knitted edging, wool work of every description, sewing of various kinds, including patchwork done by the wee ones, which is designed to form a quilt to be presented to one of our lady missionaries.

When the hour for closing arrived the children all put up their work and took their boxes to the Working Committee in the adjoining room, who placed them in a trunk set apart for the purpose, until they were required again. Then some pretty hymns were sung by the children before dispersing. It was delightful to notice the systematic orderliness of every arrangement.

This Mission Band rejoices in the alliterative but euphonious title of "Willing Workers of Windsor."

Sister Belle's Corner.

(For the Little Folks who read this Paper).

DEAR BOYS AND GIRLS,—Perhaps some of our Mission Bands are preparing for a Christmas concert. A Band away out west, in Kansas, called "Willing Workers," had one of its little members recite these verses at such a meeting last year.

Kind parents and friends, we welcome you here.

To join in our service at close of the year.

It is pleasant to have our friends who are dear,

So ready to help, and so willing to cheer.

We are only one of your Mission Bands,

But with loving hearts, and with willing hands

We try to obey our dear Saviour's commands,

To carry His Gospel to far away lands

We work when we bring but one penny, to pay

For a tract or a Bible to send far away;

We work when others we think every day,

For Jesus we work, while we give, while we pray

Gladly we greet you with sweet songs of praise,

And thank you for aid through this year's happy days.

A new year of service to-night is begun,

We ask for your prayers and your help till it's done.

Another recitation would do as a dialogue for six little folks.

First one.

"In due season we shall reap if we faint not."

Second

He that goeth forth and weepeth,

Trusting in the Lord,

Let him know that all he soweth

Of the precious Word

He shall reap.

Third

"There shall be one fold and one shepherd."

Fourth

And is the time approaching

By prophets long foretold,

When all shall dwell together,

One shepherd and one fold:

Shall every idol perish,

To moles and bats be thrown,

And every prayer be offered

To the True God alone!

Fifth

"He shall have dominion also from sea to sea, and from the rivers to the ends of the earth."

Sixth

The whole wide world for Jesus!

Once more before we part,

Ring out the joyful watchword

From every grateful heart.

The whole wide world for Jesus!

Be this our battle cry;

The Crucified shall conquer,

And victory is nigh.

And one of the very little girls can stand upon a chair and say, as loud as she can, these little verses, to help make the concert interesting:

I am a very little thing as you may plainly see,

But then I know who came to bring God's gift of love to me.

When I am well I know who makes my life so fair and bright,

When I am sick I know who takes care of me day and night;

And when I die I know whose hand will lead my soul away

Through death's dark valley to the land where it is always day.

Just such little girls as I live over the ocean wave,
They do not know who came to die a sinful world to save.
Poor little heathen! Friends, I pray that you will quickly go,
Or send somebody, right away, to tell them—all I know.

But, dear boys and girls, while working earnestly in your Mission Bands that the heathen children may learn of Jesus, be sure that your own hearts are safe in His keeping. If Christ is your Saviour, and has forgiven your sins, it will make you far more anxious to tell others about His wonderful love. Let us commence the new year of 1884 with giving our whole hearts to Jesus more fully than ever before: then it will indeed be a Happy New Year to us all.

SISTER BELLE.

480 Lewis Street, Ottawa.

A MISSIONARY MOTHER.—From a Japanese journal, noticing the funeral of Mrs. Gulick, the widow of the late American missionary, it says:—"Last Friday, there was a notable funeral in Kobe. Grandma, as we all loved to call her, has gone home. Born in 1798, she sailed with her husband, Rev. P. J. Gulick, to the Sandwich Islands, fifty-six years ago. After nearly half a century of labour there, and after seeing the savage islands transformed into a civilized kingdom, as fully evangelized as any on earth, she came with her husband to Japan nine years ago. Five and a half years ago, her husband passed away, and now she has gone to meet him. Their last days here were full of blessed influences for us all, and especially for the natives who saw them, and also to many who only heard the story of their lives and their results. This mother in Israel, in addition to labours abundant as a missionary, trained eight children up to manhood, all but one of whom remain to this day. One died thirty years ago, while preparing for the ministry; seven are to-day on missionary ground, five as missionaries of the American Board, one as agent of the American Bible Society in China, and one as independent missionary to Japan. Four are in Japan, one in China, and two in Spain. Let those who pity missionaries' children, or who think that they ought not to have any, make a note of these facts; they are suggestive in many ways. I doubt if there is a woman on this planet any richer than this mother was."

WOMAN'S BAPTIST FOREIGN MISSIONARY SOCIETY OF ONTARIO.

Receipts from October 29th to November 29th, 1883.

Simcoe, \$8.15; Jarvis St., \$8.45; Theiford, \$3; Whitevale, \$3.35; Aymer, \$5.75; Whithy, 6th Con., \$6.50; Beamsville Band, \$12.50. This Band has undertaken to support a Telugu girl in one of the Cocanada Mission Schools. Sarnia, \$45; College St., \$4; Sparta \$20. Total, \$86.70.

MRS. W. H. ELLIOTT, Treas.

267 Sherburne St., Toronto.

The Canadian Missionary Link.

PUBLISHED MONTHLY AT TORONTO.

Subscription 26c. 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. Burhan, Box 4, 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.