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THE Canadian Missionary Link

CANADA.

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

INDIA.

VOL. VII., No. 9.] "The Gentiles shall come to thy light, and kings to the brightness of thy rising."—*Is. lx. 3.* [May, 1855.]

The Perishing.

BY EMILY C. PEARSON.

It is estimated that a thousand millions of the human race have not heard of Christ.

They're crowding down the slopes of death,
A thousand millions strong;
A soul is lost, at every breath,
Of that benighted throng.

They're groping 'mid sin's hopeless ways,
A thousand millions blind;
On them have dawned no gospel rays,
No path of peace they find.

O Christians! these have never heard
Of Jesus' precious Name,—
Have never read His Holy Word,
Know not to die He came.

"Go preach my gospel!" Christ has said;
"Go, all my famished feed,
To every creature give Life's bread
O'er earth my message speed!"

And yet amid the darkened lands
For light vast millions cry,
Ye that are stewards of God's wealth
How can you pass them by?

The Bassein Karen Mission.

From Spurgeon's Sword and Trowel.

The following is from a review of Rev. C. H. Carpenter's work on Self-Support in Bassein:—

Bassein is a district as large as Wales, on the sea-coast of southern Burmah, at the mouth of the Irrawaddy, having a population of four hundred thousand. Its rich lowlands form the finest rice-district in the world. Its principal town, Bassein, on the Bassein river, eighty miles from the mouth, contains thirty thousand inhabitants, and can be reached by the largest vessels without difficulty. In 1835-6, flying visits were paid to the district by missionaries who distributed Burmese tracts; but it was not till 1837 that E. L. Abbott, the spiritual father of the Bassein Karen Baptists, set foot in the region. He had come to Maulmain in the previous year, at the age of 26; and after weathering an almost fatal attack of jungle-fever, and acquiring the Karen language, resolved to visit Bassein. He travelled by boat up the Irrawaddy, landing at every village to preach the gospel, and finding almost everywhere tokens of a remarkable work of the Holy Spirit among the people. The tracts and the gospel tidings carried by native Christians had caused a wide-spread awakening, and he found in several places converts of more than a year's standing awaiting for baptism. Leaving the river, a three days' tramp through the wilderness brought him well

within the district of Bassein, to the village of an old and wicked chief, whose people were as wild as mountain deer. He arrived on December 23rd. The scene of the following day, when he preached the word of God to company after company, all day long, and far into the night, shall be told in his own words. "Dec. 24, Sabbath. By ten o'clock this morning, seventy or eighty had assembled for worship. Very good attention was given, and some appeared to be pricked in their hearts. At one o'clock the assembly dispersed, and another company of about the same number came. These listened till sunset. After these had left, other companies came flocking in from distant villages, many of whom had travelled all day without eating, fearing that they should not arrive in time to see me. We had commenced singing a hymn, the people still flocking in, when the cry was heard, "The house is falling." The people hastened out, spread a mat on the ground in the open field, upon which I sat, and themselves gathered round, and sat upon the ground. A few old men sat near, who would question when they did not understand. All around was the darkness and stillness of night. Not a cloud obscured the heavens, which were spread out over our heads as a beautifully bespangled curtain. In one hand I held a dimly-burning taper: in the other, the Word of God. The firmament on high showed God's handiwork in the creation of the world; the Bible in my hand taught the wonderful story of its redemption by Jesus Christ. Midnight had long passed ere the assembly dispersed, and then they withdrew reluctantly." On the following morning the missionary was obliged to return to Rangoon, but he left a young native Christian to teach the people to read, and to exhort them to take heed to the things which they had heard.

The work thus begun rapidly spread, and notwithstanding the fierce opposition of the Burman authorities, who at that time held the Karen race in subjection, and who treated any communication with the white man, or any enquiry after his religion, as an act of rebellion, little companies continually came to Mr. Abbott for instructor; and wherever he travelled through the Karen district of Rangoon he found converts pleading to be baptized. He held many affecting midnight meetings, baptizing companies of earnest converts by moonlight, and administering the Lord's Supper to them in the still night by river-side or lake-shore. In the following summer some Christians arrived from Bassein, bringing a letter from Shway Weing, the young chief of the village which Mr. Abbott had visited, who had become a Christian, and had already learned to read and write his own language. The letter begged importunately for books and instruction, and Mr. Abbott immediately began school with fourteen pupils. Not many days after, Shway Weing himself arrived with nine more, and joined the school. He told Mr. Abbott that his house had for weeks been thronged with visitors from distant villages, who came to enquire concerning the new religion. They would stay a few

days, learn to read a little, get a book, and return to tell their neighbors what they had heard. He wanted a thousand books, one for each of those who worshipped God, and had learned to read. "When I first saw him in December last," said Mr. Abbott, "he was a most un-governable, wicked, and reckless heathen." He is now a praying, humble, consistent Christian." At his own ardent request the young chief was baptized, and returned to his native wilds to become one of the ablest and most earnest of labourers for Christ among the Karens. A period of bitter persecution followed. Karen Christians, Shway Weing among the number, were seized and thrown into the Burman prisons, where they were half suspended by the hands and feet; their hips alone resting on the ground, and their bodies left a prey to the mosquitoes. They were beaten and tortured, and only released on payment of large sums by their friends. Bravely they endured these sufferings without resentment, and prayed for their tormentors while they were in the act of beating them.

In 1840 Mr. Abbott felt it was his duty to take up his residence among these Bassein Karens, and, with his wife, removed to Sandoway, a small town in the Bassein district. In this place, notwithstanding the hindrances arising from dysentery, jungle-fever, cholera, and the rains, he carried on a school for young men, which was crowded with pupils; dismissing them to their homes while disease was prevalent, and receiving them back again when danger was past. From this centre he made long preaching journeys into the jungle, or along the coast, and dispatched on similar errands the ablest of the native Christians, whom he trained to become preachers. To these he at first made a small payment, diminishing it year by year, as the churches assumed that duty themselves. In one of his missionary journeys, occupying thirty-one days, he baptized two hundred and seventy-five persons. He had already baptized four hundred Karen converts, and the number of nominal Christians was estimated at four thousand.

The glorious expansion of the work made necessary a new departure—the ordination of native pastors. Mr. Abbott saw no need for Karens to come ten or fifteen days' journey to be baptized by him. Why should they not ordain as their own pastors the men under whose preaching they were converted, and under whose guidance they were to live? Why not allow these pastors to baptize them at their own homes? With great caution, and after full examination, he ordained Myat Kyau, and afterwards Tway Po. These two men, and many others afterwards ordained, lived lives of great devotion and usefulness, though some dishonored their profession, and had to be withdrawn from. Mr. Abbott thus described the first two. "Myat Kyau is terribly severe in his denunciations of the wicked. Of an indomitable will, he pursues his own course, irrespective of friends or foes, and is liable to make enemies. Tway Po is the mild and lovely John, and has not an enemy in the world. Both are excellent men in their way, and I have never regretted that I ordained them."

In response to earnest calls from Christians in the region that he had visited in 1837, he resolved to send Myat Kyau thither on a long preaching expedition. "I took Myat Kyau away into the jungle," he says, "and sat down with him on a large stone, and gave him my last words of advice. He will probably be absent several months, and a great number will apply for baptism. I have confidence in his discretion and judgment; he has received the best instruction I am capable of giving him, reiterated and enforced. . . . I shall follow him with my unceas-

ing anxieties and prayers." This was in December; great must have been his joy to receive, in the following April, this letter from Myat Kyau:—"Great is the grace of the Eternal God! Thus, by the great love of our Lord Jesus Christ, more than one thousand five hundred and fifty have joined themselves to the Father, Son, and Holy Ghost. I, Myat Kyau, and Ong Sah, we two went forth, God opened our way, and we went in peace and joy." With this thrilling news of one thousand five hundred and fifty baptisms in cruel Burmah, by a native pastor, no wonder that Mr. Abbott was convinced that to educate a native ministry must be the most important department of the Karen mission. The number baptized in the following year was one thousand two hundred; and the missionary exerted himself beyond his strength, as indeed he had been doing all along, to meet the demands for gospel preaching, and to educate his preachers.

A heavy blow now fell upon him. His wife died. She had accompanied him on one of his jungle tours to nurse him, fearing that in his weak state he would die in the jungle; but she herself was attacked with the fever, and, after four days' illness, passed away. He returned to his lonely home far gone in consumption, and was ordered to take a voyage to America, as the only chance of life. There he and the venerable Dr. Judson, who was in America at the same time, addressed meetings with thrilling power; and after an impatient period of waiting he was permitted to return to his beloved Karens, in 1847, to labour among them for five more years. At the close of 1852 his health broke utterly down, and he was forced to take his farewell. His faithful band of Karen ministers, who loved and revered him as few have been revered and loved, gathered round to hear his last words. Here they are, as still heard on the lips of children's children in the land of his imperishable labours:—"The kingdom of Christ is here in Bassein; you must care for it, and labour for it faithfully. Do not rely too much on the white teachers. Rely on God. If his kingdom prospers, it will prosper through our efforts. If it is destroyed, it will be at your hands." To all of them he said, "He that cannot make an increase, let him not diminish." One of the native Christians who was present says: "We pitied the teacher very much. There was nothing left of him but skin and bones. He could not walk. As he left us he said, 'If I do not die I will come back again; but I am very sick. As the Lord wills.'" He reached America, where, in extreme weakness, he lingered for two years, and passed away in December, 1854, at the age of forty-five. His work was worthily carried on by Mr. Beecher, who was associated with him in his later years, and when Mr. Beecher died, in 1866, it was taken up by other faithful men. The work continues to prosper. Mr. Abbott left forty-four churches, with about four thousand members, and forty-eight native preachers. In 1879 there were ninety-two Bassein Karen churches, having thirty-one ordained pastors, and ninety-nine unordained pastors and preachers, with nearly eight thousand members, and nearly two thousand pupils in the schools; and the churches contributed close upon £7,000 for religious and educational purposes. A noble mission! We hope many missions will emulate the example of "Self-support in Bassein."

The Direct Preaching of the Word.

BY REV. W. N. WATERBURY.

Within a few years the zenanas of India have been opened to the European ladies, and various zenana societies have sprung into existence. Nearly every mission

board has now a consort in the form of a zenana mission or a woman's board, and a vast amount of mission work is now being carried on by these agencies. Thus the gospel is being carried to the homes of many women, who could otherwise never hear it. Many boarding-schools for Christian girls are preparing the women who will make Christian homes in India, and miscellaneous schools for poor children; for caste girls, or for village boys, are opening the way for Christian teaching, for Sunday school, and for preaching.

In the city of Madras alone twenty or more ladies are engaged in this sort of work. The immediate results of their work are very small, except in the case of their Christian boarding-schools, and I am sure the warm-hearted ladies who manage the affairs of these societies have made no mistake in according to their representatives here a measure of personal interest and sympathy that is often denied by boards made up of the sterner sex. Surely it is greatly to the praise of Christian women that they should set an example of zeal in missions, as in every good work.

Women out of Galilee followed the Lord Jesus and ministered to him of their substance, and women of Philippi labored in the Gospel with Paul. And now that women have added the power of organization to the power of personal effort, we may hope for greater results from their labors than ever before.

I have, however, still to mention what I regard to be the most direct and fruitful means, not only for the evangelization of the men of India, but for the redemption of women, viz., the direct preaching of the Gospel. Our principal reliance for evangelizing the people of any land, and even for reaching the women of India, must be the preaching of the Gospel. When Jesus went about all the cities and the villages preaching the Gospel of the Kingdom he did not fail to reach the women of Galilee and Jerusalem. When the apostles carried the Gospel into other lands, not only women of the common people, but honorable women not a few, embraced the Gospel; and the main reason that the efforts of American Baptists in the mission field have been so signally blessed, is that the Gospel has been preached from village to village, and has been blessed by the Holy Spirit to the salvation of the hearers. In the Telugu mission multitudes of women, as well as men, have believed in the Saviour. Of course, they are not caste women, but they are of the same class as the men who form the main body of our converts.

Every preacher among the Telugus has daily opportunity of preaching to women. They are in nearly every audience, and they often outnumber the men. They are also the most quiet and attentive listeners. I do not say that the women of India can only be reached in this way. I cast no slight upon the earnest labors of ladies in the zenanas or schools. I only express the opinion that school and zenana work should not be made the main reliance for bringing either the men or women of India to Christ. In the city of Madras there are perhaps twenty missionaries, who are engaged in educational work. There are many ladies who are working under various societies in schools or zenanas. There should be twenty men who are wholly devoted to the preaching of the gospel to the heathen. Instead of twenty there are but six, and even of these six nearly every one has arduous duties in addition to his preaching to the heathen. I must plead, therefore that the men among American Baptists will awake, and bring their share of the work to a proportionate degree of proficiency. Let us have not merely woman's work for woman, but man's work for woman. The Lord Jesus preached one of his most eloquent

sermons to a sinful woman of Samaria. The Apostle to the Gentiles laid the foundations of the first church in Europe by preaching outside the gates of Philippi, in that place of prayer by the river-side, to the women that resorted thither. Let us have still more of that sort of work for women. Let us have more missionaries and earnest women to carry it on. And may the Lord hasten the day when the women of every land shall be raised to that position of honor and esteem that is given them in the teaching of the Gospel of Christ.

Social Reforms in India.

BY THE REV. THOS. EVANS.

Long after I came to India some thirty years ago, no Hindu would ever dream of either allowing a widow to marry, or of seeking a wife for himself or his son among those who were looked upon as "cursed of the gods," by the loss of their husbands, however young, or fair, or beautiful, rich, or respectable in the social circle the widow might be.

The fact that she was a widow—though often she had only been betrothed and had never lived with her to-be husband, and perhaps not ten years of age, yet "the gods had killed her husband," as a punishment on her for some crime she was thought to have committed in some former birth, and therefore she was considered as a "cursed thing," on account of which she would be shunned by her nearest friends, and hated and despised by her late husband's family as "a vile wretch" who had been the cause of the death of the man who had the misfortune to make her his wife. She is not only condemned to perpetual widowhood, but she is subject to all manner of insult and ill-treatment—from sheer dread that any act of kindness shown to the "accursed thing" would be resented by the King of Hades, who had on her account killed her husband. She is now to eat only the most common and coarse food, and that only once a day. She is to be stripped of all ornaments, however rich she may be, to wear the most coarse clothing, to sleep on the bare floor, to be the drudge of the whole family, and never to be shown any pity or compassion how ever ill or pained she may be. She is never to sing and never to laugh, and never to appear happy, nor to join in any family feast or pleasure. All this, and much more, insult and cruelty often drove the poor victim of it to desperation and despair which often ended either in an awful plunge into a well, or to a disreputable life of prostitution. One name for a widow in India is "Ränd" and "Rändi" is the common term for a harlot, which shows the light in which the poor despised widows were regarded in Hindu society.

Though I say were regarded, we are not to suppose that the stigma on this state has been abolished throughout India. But it is a comfort to know that it is now beginning to disappear, especially among educated Hindoos, and more especially the Moslem community.

This will be seen from the fact that there is an organ now published in India for the express purpose of "encouraging and facilitating widow marriages." This paper is published in English but conducted by Hindoos. It is called *The Social Reformer*, and has been published now for a whole year, and the native editor says that "the journal has been started with the object of promoting the social felicity of our natives."

It may interest the readers of the *Missionary Herald* to read a few of the many advertisements found in this journal for wives from the formerly despised class of widows.

The editor tells us that he is "not responsible for the correctness of the language" as the letters are given as written by the advertisers, and I copy a few *verbatim et literatim*, from which we find not only that the widows are in demand for marriage, but also that these ladies themselves have the moral courage to apply publicly for partners in life.

There are altogether about fifty applications in the *Social Reformer* for December, 1884, and the first one reads thus:

"A widow of a Bengali Brahmin caste, 13 years of age, lost her husband six months after her marriage. Her father wishes to give her in marriage to a Bengali Brahmin of a high clan."

The second reads thus: "A widow of Bengali, Vaidya caste, aged 17, is prepared to re-marry in her own caste. She lost her husband when under 13 years old."

The next application enters more fully into detail and reads thus: "A Bengali lady of Brahmin caste, who became a widow when she was 11 years of age, and who possesses a fair complexion and long, beautiful hair, and whose moral character is most unexceptional, is prepared to marry a gentleman of her own casté according to orthodox rites."

I will now give specimens of the applications made by Hindu gentlemen for wives:

"The guardians of a Khatri (caste) lad of Kapur clan, aged 17, who is the scion of a highly respectable family, and is receiving education in English and Persian, are willing to encourage the system of widow marriage by marrying him with a widow of the same caste."

Another says: "A well-educated Punjabi gentleman, good-looking and fair colour, aged about 21, holding a permanent Government appointment, wishes to marry an educated and beautiful lady, who may be of any caste, provided she bears a good moral character, and is willing to be married according to non-idolatrous rites. An unmarried lady is preferred, but a widow will not be objected to if she lost her husband at an early age."

Before I give any more applications from the male sex, I would like to give one on behalf of a Bengali widow, who appears to be rather well up in accomplishments. It reads thus:

"Required, a match for a Bengali widow of a Vaidya caste, aged 14, who had been married at her 11th, and lost her husband at her 13th. She is of "wheat" complexion, of good features, and can read and write Bengali tolerably well, knows the alphabet of English, and is very intelligent; can knit comforters, stockings, etc., pretty well, and is very willing to work. The candidate must be a member of the Vaidya caste, and of respectable family. He must be well educated and of good moral character."

Now comes a long and curious application from a respectable Bengali landholder:

"Required, an educated widow, 13 to 15 years of age. She should be of good shape, feature, complexion, temper, and health, and not suffering from any hereditary disease, daughter of a well-to-do gentleman, and of respectable caste—for an enlightened Bengal Zimindar (landlord) of respectable caste and family, an accomplished, well-built, and free from every present and idiopathic malady. He is prepared to meet agreeable demands, and in order to encourage widow marriage amongst the nobles and gentries, he is desirous of presenting the bride at the wedding with jewels worth ten thousand rupees." (i. e., £1,000 T E)

I shall only add one more advertisement, which is from a Brahmin widower, and who writes:

"A Dakshni Gour Brahmin, 29 years old, having lately lost his wife, wishes to marry a widow of the Kshayra, or Kayast caste, under 30 years of age."

Many of the advertisements are comically worded, but they are *bona fide* and genuine applications. Names are not given, but each advertisement is numbered, and those who wish to negotiate with either party are to "address the Secretary of the Widow Marriage Aiding Society."

There are several most pleasing proofs of a vast advancement in social reform in India, which one can see in these advertisements.

1. We see that not Brahmós only, but even orthodox Brahmíns and Rajpoots, are now willing to marry *widows*, and that bachelors as well as widowers, rich as well as poor, apply for them in marriage.

2. Strange to say, we have here high caste Brahmíns willing to marry widows of *lower castes* than themselves; which indeed is a new thing in India, and which shows that the mighty prejudice of caste is fast breaking down where education has come to the rescue.

3. Another very pleasing feature of these letters is this—that many of them make it a condition that marriage is to be solemnized by "non-idolatrous rites."

4. Another most pleasing feature of the movement is, that not only the parties who wish to marry, but also their "parents and guardians," approve of this social reform.

I am glad to see that this "Social Reform Society" is also engaged in the publication of a number of pamphlets in the *Vernacular* in which is shown the iniquity and cruelty of widow degradation, and the desirability of widow marriage.

I take this to be a pleasing "sign of the times" in India, a glorious day for the "twenty million" widows in India, most of whom are under twelve years of age, and a proof that the salutary leaven of Divine truth is quietly and secretly, but mightily, moving the corrupt mass of Hindu prejudice and superstition.

A tract called "Widows' Tears and Widows' Death," in Hindi, brings out in bold relief the sin and severity to which the poor widows of India have been subjected, and the duty of all to treat these afflicted ones kindly, and where desirable to facilitate remarriage, especially of the young. Who would not say, *God-speed* the movement.—*Missionary Herald*.

OUR INDIAN STATIONS.

Cocanada.

Mr. Timpany's last illness was very short. He succumbed to an attack of cholera. Rising on the morning of the 18th of February as usual, he went over to the quarters of the boarding-school girls and weighed out their portion of rice, etc., for the day. On his return to the house he became very ill, and the same evening was buried by torchlight. His last act of service was for the *woman of India*.

Mrs. Timpany and her daughter Mary expected to leave for Canada on the 23rd of March.

Bimlipatam.

Miss Wright, under date of January 25th, gives an account of the arrival of herself and Miss Grey at Bimlipatam, and the hearty welcome accorded to them. She adds: "That afternoon we went to the monthly conference; the service was in Telugu, and although I could not understand one word that was said, I felt that Jesus

was in our midst. The next morning, (Sunday), we communed together, and as I looked upon the native Christians I thought of what the grace of God has done for them; and how the power of the gospel of the Lord Jesus has indeed raised them to be our brothers and sisters in Christ. The week of prayer was enjoyable, although it may seem strange for us to say so, when we have yet to learn the language; but sitting there with the certainty that all were talking of Jesus, filled me with sensations I cannot express, save the one intense desire to know what He said, and to join them in praising Him we all love.

The Telugu Association was held from the 10th to the 13th. I have had the pleasure of seeing the preachers, teachers, and Bible women from the different stations. Mrs. Archibald explained to me the questions that were being discussed; and I have never seen more interested by our friends at home in similar gatherings, than marked the discussion of our Telugu brethren.

I need not say anything about the Conference, as a full report will be sent to the paper by one of the brethren. It was a happy time, and one long to be remembered by me.

We are well, and happy in the thought that we can work for Jesus in this land, at first silently, but even now we trust to exhibit such a daily walk and conversation as may redound to His glory.

THE WORK AT HOME.

Sudden Changes.

Since the last number of the LINK reached its readers God has permitted death to remove from those very near and dear to the editor, a sweet young wife and tender, loving mother, rendering her presence in that bereaved Manitoba home an imperative necessity.

At the Board meeting held on the 17th of April a very judicious committee was appointed to secure another editor for this little paper. We have reason to believe that they will be eminently successful and that the LINK will in future become a greater power for good than ever before.

The number for June will be issued under the new management, when notice will be given of any change of address for communications and remittances; in the meantime they can be sent as usual.

In laying down the work we have loved so well, and in bidding farewell to all the dear friends with whom, for nearly seven years, we have been in constant communication, we thank them most fervently for their kind consideration, efficient help, and invaluable co-operation. We also bespeak a continuance of the same cordial sympathy for those upon whom the future conduct of the LINK will devolve.

M. FREELAND.

Division of Profits.

In closing their connection with the LINK, the managers have the great pleasure of dividing \$300 in the following proportions:—Ontario Society, \$156.80; Eastern Ontario and Quebec, \$52.00; Nova Scotia, \$60.80; New Brunswick, \$15.60; Prince Edward Island, \$2.50; Manitoba, \$12.30.

Women's Baptist Foreign Missionary Society of Ontario.

AT THE REGULAR QUARTERLY MEETING

Of the Board of our Foreign Mission Society, held April 17th, we heard that we had to part with our President,

Mrs. Freeland. God has called her to another field of labor in Brandon, Manitoba, and we are sure that all the Baptist women of Ontario join in the prayer, that it may be His pleasure soon to bring her back again among us.

Until the Annual Meeting in October, our 1st Vice-President, Mrs. Castle, will fulfil the duties of the position.

As Mrs. Freeland is going away, of course the Editorship of the MISSIONARY LINK must be transferred. It is now nearly seven years since Mrs. Freeland and Miss Buchan undertook to edit this paper, with what success we all know and appreciate. During this period the profits so generously divided between the different Women's Societies, in proportion to the number of subscribers, have amounted to \$510. The balance at present in the bank is \$550, and Mrs. Freeland stated, that they proposed dividing \$300 of this money immediately, and that the balance would be more than enough to pay for the publication of the paper to the end of its year.

No definite conclusion being arrived at by the ladies as to an Editor, a committee on the further editorship of the MISSIONARY LINK was appointed, having full power to make any arrangement they think satisfactory. Members of this committee are Mrs. Castle (Convener), Mrs. Humphrey, Mrs. Rose, Mrs. Evans, Mrs. Newman, and Miss Buchan. We trust that this Committee will have wisdom given them, to devise some method in which this valuable paper may be carried on successfully.

VIOLET ELLIOT, Recording Secretary.

99 Pembroke Street, Toronto.

NEW MISSIONARY:—Mr. J. M. Stillwell, B. A., pastor of the church at Pembroke, has been appointed missionary to India. He expects to sail with Rev. J. Craig, early in August.

BRANT ASSOCIATION.—The third annual meeting of the Home and Foreign Mission Circles in the Brant Association will be held at Burch, Friday, June 5th. Afternoon session in the basement of the church, commencing at 3 o'clock. A public meeting will be held in the church in the evening.

ANNA MOYLE, Assoc. Sec.

MIDDLESEX AND LAMBTON ASSOCIATION.—The first annual meeting of the Middlesex and Lambton Association, in connection with the Women's Foreign Mission work, will be held in Sarnia, on Tuesday evening, June 2nd. The Home Missions will also be represented. The circles are earnestly requested to get their reports ready, so that we may have a full account of the work done in this our first year.

SUSIE B. WALL, Assoc. Sec.

FINGAL, ONT.—A Mission Circle was organized here April 7th, with ten members. Officers:—Mrs. Phelps, Pres.; Mrs. Dea. Orchard, 1st Vice-Pres.; Mrs. W. Drake, 2nd Vice-Pres.; Mrs. G. Howard, Treas.; Mrs. J. Glasgow, Sec.

WATERFORD, ONT.—We organized a Mission Circle here Dec. 4th. We commenced with thirteen members and have at present twenty-three. Officers elected:—Mrs. Wm. Lates, Pres.; Mrs. Leonard Sovereign, Vice-Pres.; Mrs. Alonzo Barber, Treas.; Mrs. Nelson Clark, Sec. Four solicitors:—Mrs. A. M. Little, Mrs. Ira Smith, Mrs. Lemuel Parsell, and Mrs. H. Parney. We hope to be instrumental in doing some good for the Master.

MRS. N. CLARK, Sec.

WESTPORT, ONT.—A few of the ladies connected with the church here met on the last Thursday in March, and organized a Mission Circle. We have eight members, and trust before many months are passed to increase considerably. There is quite a missionary spirit abroad in this place, and the sisters are deeply interested both in the home and foreign work. Our officers are—Mrs. H. Emerson, *Pres.*; Mrs. Adams, *Vice-Pres.*; Mrs. Stevens, *Treas.*
M. C. EMERSON.

LONDON, ADELAIDE ST.—Our Circle is doing very nicely, adding to its membership each month, and interest deepening. J.

To Mission Bands.

BY THEIR SECRETARY.

I hope the members of the different Mission Bands will read what I am about to write, for I want them to realize how important their work is. Young people are apt to think that they cannot do much and that not much is required of them; but if they consider that life is made of little things, and that all great and noble deeds are the outcome of faithfulness in these little things, they would never make light of their influence and responsibility.

But I want now to call attention more especially to the influence they are exerting in India—the influence that is being felt by people of a different race, climate and mode of life, who even worship a different God. Yes—think of it!—the children of the Mission Bands are exerting an influence thousands of miles away not only for time but for eternity. May God help us all to realize the magnitude of the work and our responsibility.

In the LINK, of Dec., 1884, I published a list of 19 students needing support, two of whom had wives needing support also. These have all been provided for with the exception of two men and one woman, and I hope these will soon be appropriated. It requires only \$17 to support one student for one year, and if any Band wishes to support Number 6, Palukurthi Guananandam and his wife, I shall be very glad to hear from them. What Band will raise \$30 for Number 6 and his wife?—and who will take pity upon poor solitary Number 5, Buatu Beemia, left out in the cold? Below I will give a list of the students and the Bands and Circles supporting them, and I am sure those engaged in the work will feel proud and grateful when they see that most of these young men who are being trained to do God's work in their own heathen country among their own benighted people are being supported by themselves. I purpose writing to Mr. McLaurin shortly for a list of Mission girls, and those Bands not already engaged in this work will, I hope, do what they can for their heathen sisters.

I have written to several places enquiring what the children were doing. Some seem careless; others are willing and anxious, but cannot see their way clear yet; while others are hoping to begin the work soon. If any are thinking of forming a Band or have already done so, will they please report to me at once, and I will forward Mission Band Constitutions.

LIST OF NAMES.

1. Godavalli Satyanandam—Bloor St. Mission Band.
2. Bathu Nersimbulu—Parliament S. School.
3. Pennati David and wife—Woodstock M. Band.
4. Bupathi Jean—St. Catharines M. Band.
5. Buatu Beemia—not taken.
6. Palukurthi Guananandam and wife—not taken.
7. Pasala Samuel—Gobles' Corners.

8. Panthakani Samuel—Ormond Church.
9. Silla Meshac—West Winchester Circle.
10. Kouturi Aaron—Whitby M. Band.
11. Gopichetti, Robert—Brantford, Park st., M. Band.
12. Charles Burdue—Hamilton M. Band.
13. Dhruca Amruthal—West Winchester Circle.
14. Becthala Thatia—Cornwall. (Sent for by Miss Muir, Montreal.)
15. Ramkuri Noah—Delhi M. Band.
16. Mangam Samuel—Aylmer M. Band.
17. Bellum Thomas—St. Thomas M. Band.
18. Bellum Lazarus, Coaticoke, Que.
19. Kouturi, Benjamin—Brockville. (Sent for by Miss Muir.)

NEW MISSION BANDS.

1. *Aylmer*, began with 19 members, now they number 45; they are called The Young People's M. Band.
2. *Bailliboro*, organized this year.
3. *Bloor St., Toronto*. Do not know particulars.
4. *Beverly St., Toronto*.
5. *Park St., Brantford*. Organized in January with 25 members who attend, and about the same who give but do not attend.
6. *Pagineauville*. Organized in part of Dec. with five members, but hope to increase. Their fee is 5c. per month. They are very hopeful.
7. *Lobo*. Do not know particulars.
8. *St. Thomas*. Organized Nov. 15, with 70 members.
9. *St. Catharines*. Started this year with about 20 members.
10. *Whitby*. Organized Feb. 15th with 39 members, now 55.
11. *Yarvis St., Toronto*. Do not know particulars.
12. *Belleville*. Just beginning. No fee, but free will offerings.

JULIE DADSON.

Our Mission Band.

WINGHAM, ONT.—Dear LINK,—I feel that we have neglected a duty we owe to other Mission Bands by not writing to you oftener about the progress of our "Willing Workers." We cannot understand why Mission Bands die out for lack of interest. Is it not more likely they become extinct for lack of work? Children must be kept busy, and if we do not supply the material, they will find something else. Our Band has been in existence two years and a half. We never fail to hold a meeting once each month, which is always well attended. The officers, who are grown persons, never fail (if in health) to be in their places. We open our meetings at 7 p.m., our president, Miss Reynolds, taking the chair; first fifteen minutes spent in singing missionary hymns with nice lively airs; this exercise gets the children in "good trim" for listening; next, the roll is called—young people like to know if they are missed; then the programme is gone through, with all the decorum of a public meeting, several children and young people taking part at each meeting, and the more we learn about Foreign Missions the more we want to know. We suggested at one of our late meetings that members of the Band write and read essays, or compose something for the next meeting. The result was good. One little girl of nine years wrote the whole side of a sheet of foolscap about what she had learned about Foreign Missions since joining the Band; another "wee" little girl got up and read, "I love the Mission Band very much and have learned a good deal about the heathen, and pray God we may be able to do

more work for them." This is a very good way to have the work reviewed in the minds of the children.

We hold two or three entertainments during the year. Last year we gave a garden social, held during the day. At another time we held a garden party on Mr. Fisher's lawn, which was beautifully illuminated, at which we realized \$28 over expenses. When our Anniversary came we held a "Japanese tea party." Perhaps you would like to know what a Japanese tea party means. Well, the custom in Japan is, for people dining out, to carry away the dishes used as a "souvenir." We purchased three hundred small cups and saucers; the hall was well filled; each one got a cup and saucer, a cake and sandwich; the waiters dressed in foreign costumes. It created a good deal of amusement, and altogether was a good entertainment and those who missed it were sorry.

We are making a Missionary quilt, on which we have raised \$25, and we are now beginning to prepare for a Bazaar, which we will tell you all about at another time.

K. M. F.

Another Band.

DUTTON ONT:—On the 18th of March under the management of Mrs. Welter of St. Thomas, we organized a Mission Band in connection with our Sunday School, for the aid of foreign mission. The following officers were appointed: Mrs. McLean, *Pres.*; Miss Milton, *Vice-Pres.*; Miss McIntyre, *Sec.*; Miss McLean, *Treas.*

We call our band the Cheerful Givers, and hope not only to be able to do a little financially in support of the gospel abroad, but also in studying mission work, to be encouraged and strengthened in the work at home.

April 25th, 1885.

N. MCINTYRE, *Secretary.*

Maritime Provinces.

TRURO, N.S.—A THANK-OFFERING.—To the Treasurer of the Baptist Foreign Mission Board, please find enclosed a cheque for \$100.00 (one hundred dollars), a special contribution from Truro church for Foreign missions. It is a thank-offering for what God has done for us of late. It is the contribution of many, the largest amount contributed not exceeding five dollars. The raising of it was no trouble. It was suggested by a brother in our last mission prayer meeting, and passed upon unanimously in less time than it takes to write it. It required no committee of collectors or circulating of papers, voluntary contributions were called for, and it did our hearts good to see them come in. If any did not contribute it is their loss and we are sorry for them. "There is that scattereth and yet increaseth," &c. Of course we do not intend that this special offering shall affect our quarterly contribution to the convention scheme.

J. E. GOUCHER.

CHESTER, N.S.—The Chester Mission Band gave a concert a short time since, and took \$25, which was sent to constitute Mrs. Charles Hexford a life member of the W. M. Union.

P. M. R.

An Ideal Young Ladies' Missionary Meeting

They were gathered, sixty of them, bright, enthusiastic, intelligent young ladies, in the parlor of the church one

pleasant Thursday afternoon in January. The meeting was opened with singing which was spirited, and a prayer, short, earnest, sympathetic, by one of the young ladies. Then came the reports of the secretary and the treasurer. Then followed reports of the fortnight's work from the chairmen of the respective committees. These reports, which might be oral or written, were not allowed to exceed three minutes.

The Committee on Membership reported—as the result of their two weeks' work—that there were seven young ladies present who would join the society. Five more had promised to join at some future meeting. The seven who were present were invited forward, introduced to the president, secretary, and treasurer, and afterward to the society, and asked to sign the constitution and pay their membership fee.

Next came the report of the Committee on Visiting the Sick and the aged. Forty calls had been made. Many of the aged had been read for an hour daily. The Bible, the daily paper, a story from some weekly or poems, were enjoyed according to the personal desire of the hearer. In some instances tracts had been left, and old copies of some weekly papers loaned. Where it was considered desirable, or the young lady felt equal to it, prayer was offered with the ill and infirm ones.

The Committee on Entertainment reported that the Rev. Dr. B— could be secured for a lecture on the third Thursday evening in March, and recommended that the society have him lecture for them on that evening. The head of the Committee on Prisons and hospitals gave the number of tracts, papers and Bibles distributed among the prisoners, and the number of illustrated periodicals and delicacies carried to the invalids.

The Committee on Southern Work stated that there were old Bibles, hymn books, and library books sufficient to send to one colored school in North Carolina. They needed re-covering, and the materials were all there ready. The Committee on Comforts for Benevolent Institutions reported plenty of material on hand for the workers present, and that a quilting-bee would be held at the residence of the president the following evening, to finish such quilts as were needed.

At the close of the reports a recess of ten minutes was announced by the president. Soon all was bustle and confusion; but at the call of the bell quiet was immediately restored.

The subject for discussion that day was, "The Customs of India." While the literary exercises were in progress the young ladies were busy with their hands, making garments for the poor, piecing bed-quilts, and covering the old, worn books for the colored school in the South. No doubt they missed here and there a sentence of the able address of the president, they lost an occasional thought in the original essays read by two of the young ladies, but they joined with exceeding interest in the animated debate which followed.

When it was time to pack the box, while the committee whose duty it was to attend to it was busy with it, I heard such exclamations as the following:

"What a pleasure it is to come to these missionary meetings since Mrs. P— was our president!"

"It really does seem as if we accomplished something doesn't it?"

"I had no idea 'The Customs of India' would be so interesting."

Would to God that all through the length and breadth of our land there were thousands of just such active aggressive young ladies' missionary societies! There may be if we will but pray for it and work for it.—*Christian Advocate.*

Sister Belle's Corner.

(For the Little Folks who read this Paper).

DEAR BOYS AND GIRLS.—Something prompts me to tell you the story of a quarrel this morning. Big folks sometimes quarrel as well as boys and girls. We all need to remember very often that Jesus says, "Little children, love one another."

My story is about two pretty farm-houses near together. Mr. Archer and Mr. Sherwood and their families had been good friends for many years. The little gate between the two orchards was used every day for some errand of kindness. When Lizzie Archer was sick, Johnny Sherwood's mamma helped take care of her, and all rejoiced together when the little girl was well once more.

But a change came. One day part of a stone wall lying between the two homes was found broken down. Nobody knew who did it. Mr. Sherwood was sure that the horses of his neighbor had run against it. Mr. Archer was sure that Mr. Sherwood's cows were to blame. Both men were rich enough to have the wall built up again, but neither was willing to do it. The families took part in the quarrel, and the little gate in the orchard was closed for many long days. One little heart refused to be comforted. Johnny and Lizzie had been playmates from their babyhood, and could not understand why everybody was so cross when they wanted to play together now. One Sunday Johnny's teacher was trying to interest the infant class in missionary work, telling them of many ways in which children could help.

"Now, how many of you will ask your little friends to help you in this work?" she asked, and a host of little hands came up for answer. Johnny's curly head went down in his hands and he began to cry so bitterly. After the rest of the children had gone into the big school-room he told kind Miss Neal all about his trouble: "I haven't any little friend any more when I can't play with Lizzie. The old stone wall is down, and my papa is 'justly indignant,' Mamma says, I don't know what that means, but Lizzie thinks her papa has got it, too, for they both act as we children did when we were awful cross. Nobody speaks to anybody. Things seem queer and crooked, but I do want Lizzie so much."

Miss Neal advised Johnny to try and be a little peace-maker, to pour oil on the waters when he had a chance, and be patient and gentle for a little while. "Do you think that would do any good?" asked Johnny with his bright eyes wide open. "I think it will, dear, only you must be careful not to do or say anything disrespectful to older people; just watch your chance to work quietly and softly," was his teacher's reply.

Johnny walked home with a big plan in his busy little head. Next morning he was up very early for Miss Neal told him to begin softly, and he did not want anybody to make him explain. So taking his mamma's big coal-oil can, he went through the little gate once more and emptied all the oil into Mr. Archer's well. Bridget, the servant, saw him but did not know what he was about. Breakfast-time told the story, for all the water in the well tasted of coal oil. Bridget said she had seen Johnny Sherwood at the well that morning, so off went Mr. Archer in a great rage to see Johnny's papa about it. Angry, bitter words were spoken on both sides before Johnny crept out of his hiding-place to explain with many sobs, "Nobody sent me to pollute your well. It was just oil for the waters. I love Lizzie, so I do, and we want to play together. We are tired of having everybody so cross. I cried about it in Sunday School and Miss Neal told me

to be a little peace-maker, and pour oil on the waters. So I chucked our whole canful of coal oil down your well—so there!" and Johnny was crying at his disappointment at things not coming all right. The gentlemen both laughed and then shook hands over the whole matter. Each owned that he had been wrong to get so angry over a few stones: The wall was re-built, both helping, and the families were friends again.

Next Sunday Johnny whispered to Miss Neal, "I tried, and it did it, too! Lizzie and me's going to have a missionary hen together and raise chickens to sell for the heathen."

I wish every quarrel, especially between the Lord's people, could have as happy an ending, don't you?

SISTER BELLE.

480 Lewis Street, Ottawa.

Consecration.

In the bustle and confusion of our endless activities, our anxieties about training and qualifications for work, the earnest appeal of Paul, the great foreign missionary, falls unheeded on our ears: "I beseech you therefore brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God which is your reasonable service." Or, having heard it we have failed to understand the import of the charge, and have thought it sufficient to *present* or *set* ourselves apart for service in a general way, forgetting that we need the consecrating touch of our great High Priest. He himself must set us apart,—body, soul, and spirit—for service. Without this consecration we are but unlighted candles, dark in ourselves, radiating none of the glory of the divine nature; or as Phillips Brooks beautifully puts it, we are are but silver lamps, wrought with wondrous skill, and filled with rarest oil, but untouched with fire. It is not surprising that oftimes we have experienced failure and defeat. The wonder is, how such grand results have been achieved by our feeble efforts. Had we been fully, completely consecrated, we might have brought many sheaves from the great harvest field of the world to lay at our Master's feet.

WOMAN'S BAPTIST FOREIGN MISSIONARY SOCIETY OF ONTARIO.

Receipts from March 30th, to April 31st, inclusive.

Line Church, M. C., \$14; 1st Lobo, M. C., \$8; College Street, M. C., \$5; Baker Hill, M. B., \$4; Bailioboro, M. B., \$1.75; "A Friend" \$5; Paris, M. C., \$17; Paris, M. C., \$8; \$12; Woodstock, M. C., \$16; Parliament Street, M. C., \$8; Brooklin, M. C., \$11; London (Adelaide Street) M. C., \$10; 2nd Markham, M. C., \$7; Port Hope, M. B., \$18.71 (of this \$14 was collected at an entertainment); Wyoming, M. C., \$19.03; Hloor Street (Toronto) M. C., \$15; Mrs. Robt. Porter, \$1; St. Catharines, M. B., \$4.25 (toward the support of Bampatha Jean); Brantford (1st Church), M. C., \$23 (for support of a Bible Woman); Port Hope, M. C., \$25; Perth, M. C., \$12.00; Onondaga, M. C., \$7.50; Orillia, M. C., \$13; Waterloo, M. C., \$10; Guelph, M. B., \$7 (collected at an entertainment); Jarvis Street, (Toronto) M. C., \$20.02. Total, \$302.76.

JESSIE L. ELLIOTT, Treas.,

267 Sherbourne Street, Toronto.

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