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Canadian Missionary Link.

CANADA.

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

INDIA.

VOL. VI., No. 11. "The Gentiles shall come to thy light, and kings to the brightness of thy rising."—Is. lx. 2. [JULY, 1884.]

The Love of God.

Oh ! never, never canst thou know
 What then for thee the Saviour bore,
 The pangs of that mysterious woe
 That wring His frame at every pore,
 The weight that pressed upon His brow,
 The fever of His bosom's core !
 Yés ! man for man perchance may brave
 The horrors of the yawning grave ;
 And friend for friend, or child for sire,
 Undaunted and unmoved expire
 From love—or piety—or pride ;
 But who can die as Jesus died ?

A sweet but solitary beam,
 An emanation from above,
 Glimmers o'er life's uncertain dream ;
 We hail that beam, and call it love !
 But fainter than the star's pale ray
 Before the noontide blaze of day,
 And lighter than the viewless sand
 Beneath the wave that sweeps the strand,
 Is all of love that man can know,—
 All that in angel breasts can glow,—
 Compared, O Lord of Hosts ! with Thine,
 Eternal—fathomless—divine !

That love, whose praise with quenchless fire,
 Inflames the blest seraphic choir ;
 Where perfect rapture reigns above,
 And love is all—for Thou art Love !

No Link for August.

As in the two former years there will be no issue of the LINK next month.

Will our subscribers and those friends who so kindly aid in promoting its circulation, remember that the number for September will commence a new volume, and that many of the renewed subscriptions then become due ?

As hitherto, and for so long a period as it remains under its present management, the LINK will continue to be carried on as a labour of love, the editors, who are also the owners, not retaining one cent of the profits for their own remuneration.

The publication of the LINK was undertaken six years ago, not by the Board—lest in case it proved a financial failure the money, sent by the circles for work in India, might be risked—but as a private enterprise. The blessing of the MASTER has rested upon this work done in His name and for His sake, and the managers have the joy of knowing that so far their labour has not been in vain.

India of To-day.

(An extract from the report of the English Baptist Missionary Society).

"Change, change, change," writes one of the most eminent of India's statesmen, "is laying its innovating hand on most of the venerated institutions, as well as the habits and usages connected with the outer and inner life of the peoples of India. In a word, the former state of things is fast crumbling away, and a new order springing up on every hand."

And this judgment is more or less confirmed by all the missionaries on the field ; one of the most experienced of whom writes :—

"India is undergoing an intellectual, moral, and religious revolution ; the magic past is slowly losing its bewitching influence over the public mind.

"Christianity is now a power in India—felt and acknowledged—which men of all castes and ranks, including Hindoos of the strictest sects, respect and fear.

"What is the great prominent question at this moment agitating no small portion of the millions of India ?

"Not the increased social happiness and prosperity of the people, nor the augmentation of commerce and trade, nor the vast improvements in the country—visible on every hand, wonderful as they all are—but this : *What is Truth ?* What constitutes religion ? What is the destiny of idolatry, and what that of Christianity, in the coming ages ? The people are thinking, comparing, arguing, not knowing exactly what to do.

"India to-day is much in the condition of Rome previously to the baptism of the Emperor Constantine. Idolatry here, as there, now, as then, is falling into disgrace.

"Truth in its clearness and power is gradually entering their minds, and changing their habits and lives."

But little more than eighty years ago William Carey wrote from Bengal :—

"The people here hate the very name of Christ, and will not listen when His name is mentioned."

To-day, the Rev. W. R. James, of Serampore, writes to the Rev. G. H. Rouse, at Calcutta :—

"By all means see to it that the name of CHRIST is plainly printed on the title-page of every book or tract that we print. We have now arrived at that point of time in the history of Christian Missions in Bengal when the name of CHRIST is more of a recommendation to a book than otherwise. Very often have I heard natives ask for a life of JESUS CHRIST in preference to any other book."

Many, and very striking, are the evidences of a great change of feeling passing over the people in reference to Christianity. One brother writes, in connection with a recent journey to a very large mela :—

"The whole time, our tent door was crowded from sunrise to sunset for days together. Hundreds of women came to hear the Gospel, and many hearts were touched by God's Spirit. Several months afterwards two women walked to our house and asked for baptism."

And again:—

"At the last meal I was struck with the change which has come over the people. They did not, as formerly, hinder the women from listening to the words of Christ, but, in many instances, brought them to the tent, and bade them sit down near me, and listen to my words. A young Hindoo brought his wife to my tent at night, and, while I tried to show her the way of salvation, he listened intently to all that was said. At one time deep interest was manifested. About forty sat near the tent door, and many seemed convinced of the truth. We asked them to join with us in prayer. There were tears in many eyes as they repeated the prayer, and promised to leave all and follow the Sinless Incarnation."

The rapidly growing demand for the purchase of portions of the Scriptures, or the entire Bible, on the part of the people of Bengal especially, is a very noteworthy feature in the reports of our missionaries for the past year.

A widespread spirit of inquiry seems to be abroad, and a very earnest desire to know something about Christ and Christianity. During the past year, in the districts of Jessore, Khoolina, Barisal, Dacca, and Monghyr, more than twenty thousand copies or portions of the Bible have been sold by our brethren when preaching the Gospel during their extended journeys or when attending the numerous Hindoo festivals.

"*India for Christ.*"—This was the motto of William Carey more than eighty years ago, when not a single convert had gladdened his heart or stimulated his faith.

To-day in India, the light of Buddha has faded away, the power of the Brahmin is surely collapsing and the traditional Moslim resigns himself to his iron fate, while tens of thousands of blind souls have had their eyes opened and are rejoicing in the dawn of Christ's coming kingdom.

India to-day, needs the best, the strongest, and the most gifted men and women of our home churches.

The late Keshub Chunder Sen has shown the world that, after all, the intellectual is not the strongest side of the Hindoo character; but that their spiritual natures respond to love and sympathy more readily than their intellects yield to argument and logic.

He appealed to the cravings of human nature for a higher life, and his countrymen responded to the appeal. He offered himself as a guide, and his disciples followed him without asking for any credentials beyond their own individual conviction that he himself was walking in the way of truth; and India to-day can only be won for Christ by workers professing an unquenchable faith in the message they bear, and in its Divine adaptation to the needs and cravings of every human creature.

The first great missionary apostle to the Gentiles has told us what was the one underlying motive power which inspired and sustained him: "The love of Christ constraineth us." He has told us what was the power on which he relied to change the lives of others: "I determined to know nothing among you save Jesus Christ and Him crucified." He has told us also what was the ambition in his personal life "I follow after, if that I may apprehend that for which I am apprehended of Christ Jesus." An unquenchable *enthusiasm for a person was the motive power of Paul's life.* The motive power was love for Christ and pity for the Christless. And it is only by workers impelled by like constraint that India and the world can be won for Christ.

"THERE is no such merchant as the charitable and liberal man; he gives trifles which he cannot keep, to receive treasures which he cannot lose."—*Quarles.*

Missions in India and Ceylon.

[From the *Sword and Trowel.*]

Captain Passingham, who is now well known as an ardent and able advocate of Christian Missions, has recently published a small volume narrating his missionary tours in India and Ceylon, which to some extent affords a view, from an independent standpoint, of the work done by missionaries in that region. He went out to India in 1861, as he himself tells us, a worldly young officer; but while commanding the funeral parties of men who had died of cholera, serious thoughts settled upon his mind, and after a year of mental struggle he found rest in Christ. After his conversion he began to speak of Christ to the soldiers, and perfected himself in Hindustani that he might be able to make known the gospel to the natives. In 1867 he resigned his commission, made a long evangelizing tour in India, and returned to England.

In 1878 he sailed again to India under the auspices of the Baptist Missionary Society, for a winter's evangelistic work, in which he visited many of our mission stations in Ceylon and India, and preached both to native congregations and to gatherings of the English, with much usefulness.

Landing first at Colombo, in Ceylon, he held a special service in the Cinnamon Gardens Chapel, and examined and addressed Mrs. Wallock's school. Thence he sailed to Madras, where our missionary, Mr. Chowryappah, is doing admirable work in evangelistic labour and in philanthropic efforts amongst the famine orphans. The captain preached in the Vestry Chapel, where a self-supporting native church meets for worship, and addressed a large assembly of poor children gathered together for a free breakfast. In Calcutta he spent three weeks, held thirty services, and witnessed Mrs. Rouse's untiring Christian activity. Thence he travelled to Monghyr, where he laboured for a fortnight with Mr. Evans, whose Theological Institution he pronounces a valuable aid to missionary work. The mission church at Monghyr commands the respect of the neighbourhood, which has been well evangelized, and supplied with the word of God. At Dinapore and Patna he preached in the market-places; and then, stricken with fever, retreated to Benares, where under the hospitable roof of Dr. and Mrs. Lazarus, he recovered sufficiently to be able to address the 92nd Highlanders on the eve of their departure for Afghanistan, and to do other mission work.

At Allahabad, where he did a considerable amount of Bazaar preaching, he notes an excellent plan adopted by Mr. Anderson, the missionary there. He has engaged a house in the heart of the native quarter of the town, from the verandah of which he can address the people, and in the room within confer with enquirers. Captain Passingham is of opinion that the practice might be generally adopted in India with good effect, as many of the people shrink from visiting the missionaries in the European quarter, where, for sanitary reasons, they are obliged to reside.

Agra, the most beautiful city in India, was the next stopping place. The captain saw, of course, the Taj, the Fort, the Secundra, and the other magnificent buildings of white marble which are the glory of the place; but his greatest enjoyment was found in the delightful meetings he held in the Havelock Chapel, in conjunction with Mr. Gregson, "whose power of engaging a native audience is equal to the influence he exerts over a European congregation."

Jeypore, where the United Presbyterians have a flourishing mission, was the next place visited; thence to Ulwur, where he found a spirit of real enquiry awakened amongst the influential native inhabitants by the zealous efforts of our missionary, Mr. St. Dalmas.

At Delhi, the captain spent ten days. The mission here, under the charge of Mr. and Mrs. Smith, is, he says, " unquestionably one of the most successful in Northern India." " Though the converts are chiefly derived from the lower orders, many of them can read their Bibles intelligibly, and value a Christian education for their children; they number about four thousand souls, and instead of living like exotic plants in a mission compound, they dwell in the midst of their Mahometan and Hindu fellow-countrymen, following the ordinary avocations of life, and giving what they can afford from their daily earnings for the support of Christian work in their midst, with the hope of ultimately attaining that entire independence of extraneous pecuniary assistance which is so greatly to be desired."

Rest for a few days was now taken at Missouri, in the Himalayas, and then rapidly returning through Rajpore and Benares to Calcutta. Captain Passingham set sail for Ceylon, whence, after three weeks' preaching at Colombo with Mr. Waldoek, at Kandy, with Mr. and Mrs. Carter, and at Ratnapore he finally took ship for England.

Our readers will be interested in the following bird's-eye view of the missions in India. " Since the Mutiny," the captain tells us, " mission work has wonderfully developed in India, and every province is now occupied in greater or smaller force by the missionaries of the various English and American Societies, who have hitherto arranged to interfere with each other's spheres of labour as little as possible. The Church Missionary Societies have been very successful in Madras, Tinnevely, the Panjab, and the north-west of India; the Presbyterians are doing their accustomed good and steady work in Calcutta, Central India, and Rajputana, where some striking conversions have taken place; the London or Congregational Society's chief work lies in Benares, Travancore and the south-west, where the labours of its missionaries have been much blessed; and in the same neighbourhood the American Baptists have a mission which has lately been favored with an addition of some ten thousand converts to its fold. The work of the American Episcopal Methodists in Oudh, and that of the American Board of Missions in Bombay and the west of India also meets with much blessing; and throughout the country the labours of the Episcopal Methodists amongst the Eurasians have been productive of great good to that somewhat neglected portion of the population. Apart from the north-western provinces, Bengal, the original home of the Baptist Missionary Society, is still the chief seat of its labours, and there are many churches connected with the Society in the villages and provincial towns, under the pastorate of native ministers of proved ability and high character, such as the honoured Goolzar Shah, who for many years has laboured gratuitously in the Master's service, and the Rev. Gogun Chunder Dutt, concerning whom a friend of mine, the assistant judge of the district, once said to me that it was a great pleasure to spend an hour in Mr. Dutt's company, and that he believed him to be a good and able man, capable of filling the most responsible positions in life, and most faithful in his work as a missionary."

The Captain makes some suggestions which will, doubtless receive the consideration of our Society. He thinks

we might relinquish our comparatively unsuccessful mission in Benares, because the Church and London Missionary Societies have strong missions there. On the other hand, our feeble mission in Patna should not be abandoned, but strengthened, it being the only Christian mission in that vast city. He considers also, that in the district of Allahabad, and in the native States of Bundelcund, there are favourable openings for Christian work where as yet none is being done. This is a cheering review of missions. But there are spots where the boundary line of the Kingdom needs extension. Where are the men who will volunteer for the work?

C. A. DAVIS.

OUR INDIAN STATIONS.

Cocanada.

ZENANA WORK.

About seven years ago a young man of the Sudra caste named Madavarow was about to be baptized by Mr. McLaurin, when his relatives heard the news and came and pleaded with him not to leave them. I believe his father offered him a large sum of money and valuable jewels if he would not be baptized and become a Christian, but nothing moved the young man from his purpose until they brought his wife who at that time was about 14 years old, with a baby girl. She, throwing her arms around his neck and weeping, begged him not to leave her. His heart was touched, and he came inside and asked Mr. McLaurin to let him go home and comfort his wife, and he would come again in the morning. Mr. McLaurin told him if he went home he would not come back to be baptized the next day, but said, " You may please yourself in this matter. We do not force you. If you come, you must come voluntarily, but I advise you, if you desire to be baptized to-morrow, not to go home to-night, for your people will prevent your coming in the morning." Madavarow did not think his relatives would do so; but the morning came, and I believe months passed before he was allowed to go out alone without a peon or man to watch him. When he was free again, he came frequently to visit Mr. McLaurin until they went home to Canada. From that time I believe he has not attended the meetings, nor has he visited the mission house, as so many of the caste natives do. He is clerk in the hospital and no doubt is engaged most of the time. Now let us trust that God will yet open up the way and make it plain before him, and give him a desire to obey the command of the Lord and be baptized. I believe a lady at home asked Mr. McLaurin for something special to pray for in India, and he told her about Madavarow and his wife, and said she might pray for them, so I think she will be pleased to hear the little I know and have seen of them within the last six weeks.

One day a little woman with a pleasant round face came into the room in a neighboring zenana, while we were in, and listened to the singing of hymns and the reading of the Bible. The following week when we went she was there again, and gave us an invitation to visit her house, which we agreed to do the next Saturday afternoon. I had no idea that she was Madavarow's wife, or that she knew anything about the Christian religion. When we went the following Saturday he met us on the steps of the verandah and giving us a warm welcome, said the women were very anxious to have us come and

teach them. He then showed us the way around to the women's quarters, where we found his wife and sister-in-law waiting for us. I was pleased to find their home looking more comfortable than the homes of natives usually are, and such a number of pretty, bright little children, the eldest a little girl of seven or eight years, who can read very nicely. We sang some hymns and read the 11th of John, while they listened attentively. Before leaving we made arrangements to visit them regularly on Saturday afternoons. I cannot tell you what pleasure these visits have given me, particularly since I learned who they were and a little of their past experience. Ramanjama, Madavarow's wife, says she neither believes in nor worships idols. Last Saturday I asked the sister-in-law what she remembered of the last lesson, and she could not tell me anything. This is common, but I feel thankful she is always willing to favor us with her presence, and trust that God will yet open her heart by His Holy Spirit. I was pleased to find that Ramanjama remembered.

A widow from another village was visiting there, and came into the room to hear the singing, and while I was trying to tell her about Jesus in my stammering way, Ramanjama thought she did not understand me very clearly, so told the woman herself who Christ was, and why He came into the world, in a way which astonished me. I asked her who told her all these things, and how she knew. She said, "My husband has told me all about it, *he knows*." Ramanjama's mother seems to be as ready to receive the message of life as her daughter. Ellen, the Bible woman, and I visited her when we were in Samulcott a few days ago. She has a widowed daughter living with her who has no doubt heard the Gospel message. Madavarow has evidently been letting his light shine all these years in a quiet way. I want you to pray that they may all be enabled to cast themselves at the feet of Jesus.

There is an old woman in the first zenana I visited, and where I still go twice a week, by the name of Malukshini, who evidently is in a thoughtful state of mind, and I trust it will not be long before she believes. A widow about whom you have already heard, who comes to that house when I go, is not far from the kingdom. Lukshini, the Shervisadar's wife, Malukshini's daughter-in-law, has been very indifferent, but lately she has come in while we were reading and listened, sometimes asks questions. Yesterday, although she did not come, I found her sitting on the door step when we were through with the lesson.

Two of our most interesting pupils have left Cocanada. One of them was learning to read the Bible so nicely under Miss Gibson's teaching, and was very sorry to leave. She said to Miss Gibson, "I do not want to go. It is not my fault." Poor Ellagama! Her parents thought it was time she was married, as she must be over sixteen, and have taken her to the town they lived in before coming to Cocanada, and she is probably married now to a heathen man. Her father, who is really not a heathen, would, we think, have preferred a christian husband for his daughter if it were not for caste. Ellagama is a cousin of Lukshini, the boarding-school girl, whose name is known so well by all the readers of the LINK. The other girl went away because her step-mother was not good to her. She is a very bright and intelligent girl. I am sorry I have forgotten her name.

A young widow who was in one of the zenanas when Miss Gibson was there, said that she wanted to be a christian. She had no faith in their gods, and asked

Miss G. to teach her to read. Her village was some four or five miles from Cocanada, but she said she could come in once a week. Miss Gibson said she would be glad to teach her, but her friends were told of her intention, and they forbid her going to this house where she agreed to meet Miss Gibson. I am telling you a little about a few of the women, so that you will have an opportunity of bringing these cases directly before the Lord. Our work is growing in interest, and we hope it will continue to grow, although we will not be able to do a great deal until the very hot weather is over. My Sunday morning class is still very interesting, and I hope much good has been done in the seed-sowing.

M. J. FRITH.

Our English Work at Cocanada.

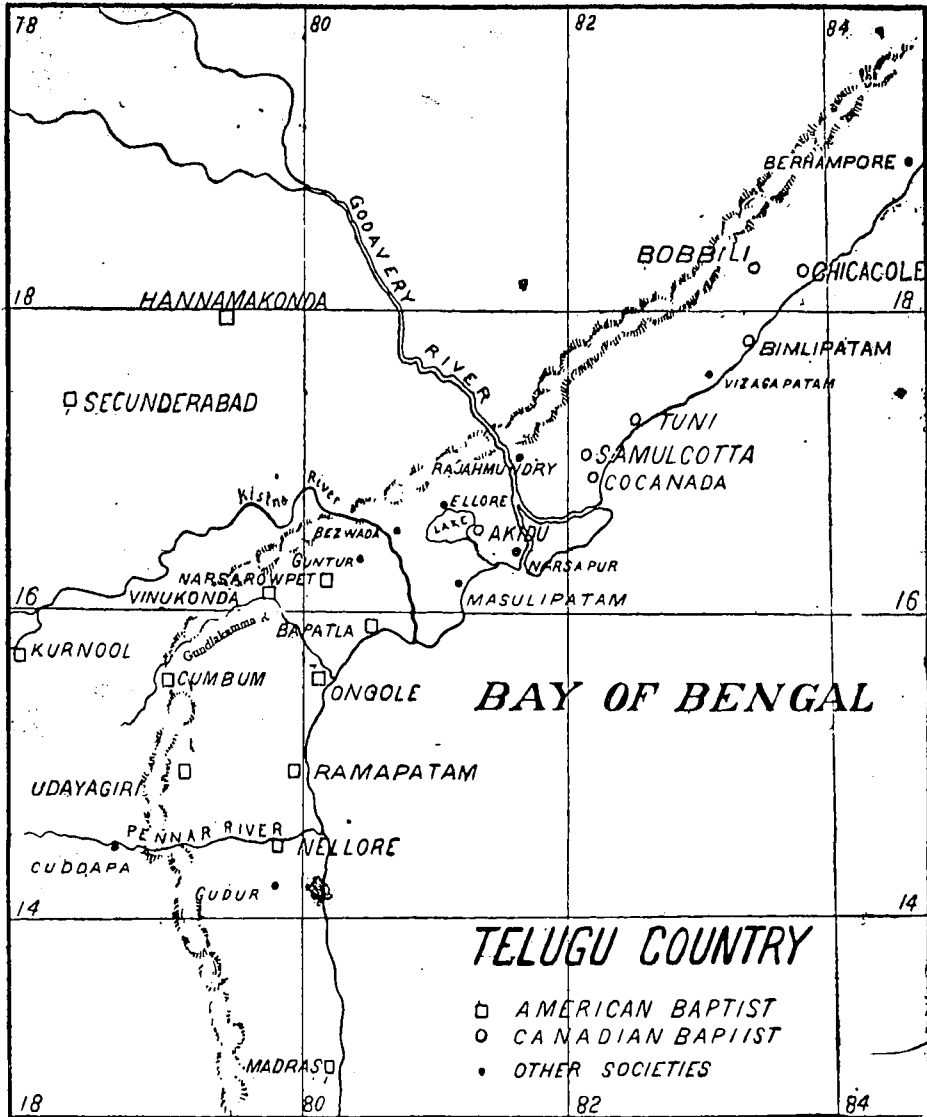
Probably most of the readers of the LINK know that we have an English church at Cocanada. We have also a day-school, taught by a young lady who once resided in Ottawa. This school is called the Cocanada Free School, because no fees are asked from the pupils. The parents of many of the children are poor, and hence it was thought best to support the school by monthly subscriptions. Miss Folsom, who has charge of the school, is a devoted christian, and exercises a very good influence, not only on the pupils, but also on their parents and many others. The school has been provided with neat desks, some good maps, and other necessary furniture.

The building in which the school is held was purchased over three years ago as a meeting-house for the Cocanada English Baptist Church. The money was raised among the members of the church and congregation, including the missionaries, Mr. and Mrs. Timpany giving the largest donation, I believe. The main room is used for the public services of the church, and also for some services in Telugu. Two smaller rooms furnish Miss Folsom with a dwelling place, and two other rooms are used as school-room and reading-room respectively.

When I left Cocanada there were about thirty pupils attending the school, Mary Timpany being one of them. The Director of Public Instruction visited the school after I left, and was much pleased with what he saw and heard. There are two other English schools in Cocanada, but ours pleased him the most. A grant from public funds is likely to follow as a result of the Director's visit.

The English church at Cocanada is small, but aggressive. So few Englishmen exhibit much piety, that it is a joy to see a little company of men and women, who are christians not in name only, but also in reality. Mr. Timpany preaches to this English church every Sunday evening when he is at home; but he feels that the consistent walk and consecrated zeal of these brethren and sisters are a great help to him in his work among the Telugus. There is a comparatively large European and Eurasian population at Cocanada, and hence our English church has room to grow. Roman Catholicism and High Church ritualism occupy the field along with us, hence I may safely say that we alone preach the Gospel in its simplicity.

Miss Gibson, who is engaged in Zenana work at Cocanada, is a member of our English church. Others are letting their light shine in the midst of that heathen darkness. When the readers of the LINK pray for Miss Frith, I hope they will remember Miss Folsom and Miss Gibson also, but especially the former, because she is as far from home and friends as Miss Frith. If she is re-



Map of the Telugu Country.

Our map of the Telugu country is designed to give a general idea of the country where our missionaries are laboring. American and Canadian Baptists have spread themselves all over the vast region which is known as the Telugu country. Madras may be regarded as the southern, and Berhampore as the northern limit of the Telugu country. The distance between these points is about six hundred miles along the coast. The centre of the country north of the Godavery River being mountainous is occupied by hill tribes, who speak other languages. Udayagiri, which is marked as a station of the American Baptists, is not occupied yet, but I believe it is to be occupied soon. The town lies at the foot of Udayagiri

Hill, on which some of us have spent one or two vacations very pleasantly.

North of Ongole is a river called the Gundlakamma. It was in this river, near a village called Velumpilly, that some thousands were baptized in 1878, at a great meeting held there. The lake to the west of Akidu is Colair Lake of which many of you have often read. In the rainy season it is about twenty miles long. I have travelled all over it in my boat preaching to the fishermen and others who live on the islands in it, and also on its shores.

Copies of the map may be had at 54 a thousand, including postage. Orders for ten copies and upwards will be filled at the same rate.

JOHN CRAIG, Port Hope.

membered in your prayers, she will not be forgotten when those wonderful boxes are being prepared in the Fall to gladden the hearts of the workers in India.

JOHN CRAIG.

Returned Missionaries

Rev. G. L. and Mrs. Currie, of the Tuni Station, with their children, reached home on the 9th of June, in fairly good health. They are now at Wolfville, Nova Scotia, where the family will temporarily reside. Mr. Currie went to India as a Missionary of the Ontario and Quebec Society, about nine years ago—Mrs. Currie, formerly Miss Armstrong, was sent out previously by the W. M. A. Societies, of the Maritime Provinces, and was married to Mr. Currie soon after his arrival in India. They have both done good, steady, earnest pioneer work at Tuni, and will be warmly welcomed by their many friends in the several provinces of our Dominion.

THE WORK AT HOME.

Ontario and Quebec.

THE ANNUAL MEETING of the Women's Society of Ontario, will be held during the second week of October, in the Talbot street Church, London.

ASSOCIATIONAL MEETING.

The Circles of the Brant Association held their second annual meeting at Ancaster, Friday June 6th.

The afternoon session was held in the Temperance Hall, Mrs. J. G. Goble presiding.

One new Circle has been organized, and though the others report increase in their numbers and interest in the work, we have only raised \$533.56. This is \$42 less than the previous year. This may be accounted for in various ways. One Circle divides the funds between Home and Foreign Missions; in other places they are paying church debts, and this is a great hindrance to the work.

The following resolution and suggestion regarding the "LINK" were passed:

"Whereas it is desirable to disseminate Missionary intelligence as widely as possible, and whereas it is also desirable to maintain an organ of communication between the Circles—

Resolved: That we commend the Missionary LINK to the hearty sympathy of our sisters throughout the Association; that we urge them to become subscribers to, and readers of it, and to furnish it with any items of interest occurring in their vicinity."

"The ladies assembled at Ancaster would suggest to the Board that the profits made by the "LINK" be expended on improving the paper and printing extra copies for free distribution."

After a short paper by Miss King Mr. Craig addressed the meeting, giving a deeper insight of the work in India and its needs; his pictures, jewellery and maps adding much to the interest.

In the evening a public meeting was held in the Baptist Church, Mrs. Tuttle presiding.

The Bands were well represented in a paper by Miss Katie McLaurin, and a dialogue from four of the Gleaners of Brantford.

Mr. Craig gave another earnest address, urging all to take up the work, and telling of the great need there is of further help on the field.

A. MOYLE, *Asst. Sec.*

MIDDLESEX AND LAMBTON MISSION CIRCLES.—The meeting of the Women's Foreign Mission Circles, in connection with the Middlesex and Lambton Association, met with the Denfield Circle on Tuesday evening, June 3rd, Mrs. Carfrae, of London, was elected president. Meeting opened with devotional exercises, by Mrs. Dempsey; after which interesting and practical papers, addresses, and music, made a good and profitable meeting. As Mr. Craig was unexpectedly with us, the ladies proposed to have another meeting for the reading of reports from the circles and talk up the work to be done. A meeting was called in the school-house on Wednesday afternoon, June 4th. It was decided to make this an annual meeting. Mrs. Carfrae was elected president, Mrs. Dempsey vice-president, Miss Wall secretary, the officers to assist in organizing circles, getting subscribers for the *Link*, and arousing more missionary spirit throughout the churches of the Association.

S. B. WALL, *Asst. Sec.*

Maritime Provinces.

WOMEN'S MISSIONARY MEETING.

A very interesting meeting under the auspices of the Central Board of the W. M. A. Societies was held in the vestry of Fairville Baptist church, on Wednesday, June 11th, in connection with the Southern Association. There was a good representation of delegates from the local societies, who entered heartily into the work. Many kindly words of welcome were spoken to Mrs. Churchill, returned missionary, to which she replied in a very touching manner. She said the missionaries often felt that no one cared for them but the Lord, but she could never feel like that again.

She exhibited a number of curiosities which she had brought from India, and dressed two little girls in costumes, one Telugu the other a Gadaba. She described their manners and customs and spoke of their deep spiritual need.

Miss Hamilton, missionary elect, was called upon, and in response gave a very satisfactory account of the way she had been led to consecrate herself to the work.

Mr. Churchill showed a number of idols and gave some history concerning them. He spoke of the necessity of woman's work among the women of India, as the men could not reach them and if they ever heard of Jesus it must be through the earnest loving efforts of christian women.—*Visitor.*

THE MISSION BAND AT ONSLOW, N.S.

Dear Link,—Knowing your interest in Mission Bands, I would hereby send you a few notes of the Baptist Mission Band in Onslow West, Col. Co., N.S.

This little Band was organized in 1882, by the earnest endeavors of a young lady of the Sunday school, and now includes nearly the whole school. It holds monthly meetings, at which a missionary spirit is cultivated in the children by prayer, missionary hymns, recitations, essays, addresses, and a monthly missionary lesson, (conducted by the pastor's wife, Mrs. C. H. Wartell.) The latter is the most prominent feature of the exercises, the ready and correct answers of the children indicate a knowledge of the location and work of our missionaries that puts to shame many old church members. Occasional missionary concerts add to the interest in the Band.

At one lately held in a neighboring section of the church a collection of about \$10 indicated the public feeling toward the Band and its work.

On New Year's Eve, about ten of the children enjoyed a social tea with a member of the Band. The children are taught to obtain money for their dues by industry or sacrifice, and thus they have collected about \$40 for missions. Their influence has extended to the church and neighboring churches. A deep interest in missionary work pervades the whole congregation; the Woman's Missionary Aid Society has been aroused, and made the pastor's wife a life member of the W. M. A. S., and neighboring churches are organizing Mission Bands, among others the Truro Baptist Church has just organized a very promising Band.

May these notes serve to assist other Mission Bands in their work, and arouse the Macedonian cry in the ears of slumbering christians, that they may strive to carry out the Master's injunction, Matt. 28, 19.

E. G.

Onslow, Col. Co., N.S., April 18, '84.

Christian Workers.

"ALL POWER IS GIVEN UNTO ME IN HEAVEN AND IN EARTH. GO YE THEREFORE, AND MAKE DISCIPLES OF ALL NATIONS; AND, LO, I AM WITH YOU ALWAYS, EVEN TO THE END OF THE AGE."—*Matthew xxviii, 18-20.*

There are two partners in a firm. The senior, a sleeping partner, is a millionaire; the junior has no money, but is the active manager. A transaction to the interest of the firm is in contemplation. The junior says, "Ah! I wish it could be carried through! but it requires capital; we must abandon the idea, for I have none."

True, man! *But what about your partner?* What does the partnership exist for? Is not his capital in a sense yours? Is it not at the service of the firm? If this undertaking has his approval, still more if it is his own suggestion, will not his resources be available?

O Christian worker, does not the parting promise of Christ, "Lo, I am with you always," similarly put at your disposition His wealth of wisdom, and grace, and long-suffering, and power, and patience, and love? His resources of every kind?

He was sending forth the twelve to effect a deliverance more difficult than the Exodus, to bring out His people from under the power of Satan to God. He was appointing them leaders and captains to a host who had to win longer and more arduous campaigns than those of Joshua, and prophets that would need more courage and wisdom than Jeremiah. Will He take lower ground than that taken by Jehovah in ancient days? Nay, but if possible, He will put the old assurance with even stronger language, and leave no loop-hole for the entrance of even a doubt? "All power is given unto me in Heaven and earth; go ye therefore, and make disciples of all nations; and Lo, I am with you always, even to the end of the age."

The subjugation of a world to Christ, what a task! The overthrow of countless cherished idolatries, the uprooting of innate and universal sins, the establishment of a world-wide kingdom over hearts and consciences, the proclamation of glad tidings to every nation under the sun, the turning the world upside-down, the calling out of the Church, and her nurture and guidance through all ages—this stupendous undertaking committed to the hands of feeble men, ignorant, arnal, uninfuential, utterly and entirely unfit for the task! But the Eternal

I AM, the All-wise and All-mighty, the risen Saviour, adds to His great commission His greater promise, "Lo, I am with you always!" That, if fulfilled would make success certain; that would in itself secure the victory."—*Mrs. H. Grattan Guinness.*

A Contribution Box Transformed.

BY BELLE W. HUME.

It was the Sabbath for a semi-annual contribution to the Missionary Society, of which announcement had been made a week previous. According to her usual custom, Mrs. Whitcomb expected to put fifty cents into the box. If the amount seemed small to others, her conscience was quieted by a thought of two dollars paid annually to the Ladies' Society, which was auxiliary to the other. "There are so many objects now-a-days, one must plan justly for all, and not rob Peter to pay Paul," was a favorite saying with Mrs. Whitcomb.

One habit of this lady was to look over a collector's book before pledging a first subscription to any cause. If the amount credited to most subscribers was fifty cents or a dollar, she accepted this as the limit of payment for herself, without any comparison of her ability with the majority of supporters. No special pleas, no suggestions to "double contributions," or presentation of urgent needs moved her to increased and occasional large-hearted giving. "One must never be governed by impulse in these matters," was often urged in explanation; "in charity, as in everything else, I am controlled by judgment and experience."

It was most fortunate that the "regular fee" paid by his wife was not infrequently supplemented by Judge Whitcomb with substantial donations. These were always signed "From a friend," to escape the imputation of prodigality and unsound judgment from his *better half*. To prevent unwarrantable liberality the Judge's wife often took the precaution to sound her husband upon his intentions shortly before a stated collection, and advised as to the amount to be given. Knowing his special leaning towards missions, the prudent lady felt some misgivings upon the sabbath in question. So as they were about starting for church, she casually reminded her husband of the collection—as if there were any need—adding, "I have some change in my purse if you have none."

The judge had, on the previous evening, taken special care to empty his pocket of all coin, in anticipation of the coming collection. For how could he drop change into the box if he hadn't any! The good man had been reprimanded upon several occasions for depositing a bill. "It is as well to give dollars where your name is signed and there is some accountability; but small coin will do as well for the box," had been the instruction.

In deep chagrin the would-be generous man turned to his wife, unequal to the emergency. She guessed the secret, but purposely misinterpreted his silence, and bantered him upon forgetting his favorite collection; adding, "Never mind, I have enough for us both; how much do you want?"

"Oh, I have money enough with me, but you can let me have half a dollar if you like," was the reply, made with such apparent sincerity that the schemer was puzzled. The silver piece was handed over with much self querrying: "Does anybody suppose he'll really give only half a dollar? There is hope of reformation in the most stubborn if John is at last become prudent."

The choir usually rendered some incomprehensible

"voluntary," but the opening of service that day was very unusual; a simple gospel hymn was sung. From a sweet voice the words directly fell upon Mrs. Whitcomb's ear:

"I gave, I gave My life for thee,
My precious blood I shed,
I gave, I gave My life for thee,
What hast thou given for Me?"

The prayers which followed were embodiments of two petitions: that the people might be ready to make large and grateful return for the blessings of salvation, and be enabled to regard the Lord's work with a spirit purified from selfishness and avarice. After the reading of notices the pastor said, "The collection to-day will be taken after the sermon. Let us, my dear people, consider together our duty and privilege in the matter of giving to the Lord. Let us look at the urgent need for increased liberality in every part of the vineyard, and then make unto the Master a free-will offering both sweet and acceptable."

Thinking of her husband's unaccountable conduct; of the opening hymn, with its refrain still echoing through her mind, and of the unusual postponement of the collection till the close of service, Mrs. Whitcomb did not pay much heed to the discourse. Meditation during the sermon is ever a potent soporific, and such it proved.

It was most natural that her waking thoughts should follow Mrs. Whitcomb in sleep, and that she should, in dreams, see good old Deacon Beman come down the aisle to gather the "tithes into the storehouse." The dreamer very vividly went through the form of taking a half dollar from her pocket, and lifting it to the extended box, when lo—it was a box no longer! With chilled heart the astonished lady saw the hard, lifeless wood assume the appearance of living flesh. It was a hand now, and from its pierced veins flowed drops of blood. Looking up she beheld a form like unto the Son of God, with a face which betokened a knowledge of grief and acquaintance with sorrows. Almost paralyzed with remorse the sleeper cried, "Have mercy upon me, oh, Lord! I am not worthy to put aught into my Saviour's hand."

With pained and pleading look these words were spoken:

"I gave my life for thee,
Wilt thou give naught to Me?"

Quickly the half dollar was thrown away by the trembling listener, and a coin of gold was laid instead upon the bleeding palm. As the shining bit touched the wound the flow of blood was lessened. In the attitude of divine benediction the Lord Christ thus spoke: "Disciple, thou hast wrought a good work upon Me. The tears of my people must be wiped away; the nations must be purged from sin; the gospel of good tidings must sound in every ear before this bleeding wound can be wholly healed. Blessed be they who hasten on the day."

Deep organ tones wakened the sleeper when the collection was about to be taken. Clutching at her husband's arm Mrs. Whitcomb whispered, eagerly, "John, you won't put in that fifty cents, will you? Why, dear it's the hand of the Lord!" In bewilderment the judge looked at his agitated wife, who pleaded again: "I mean the contribution box, John; it is the hand of Christ, our Lord! Could you lay a few cents upon it?" "No, wife," was the joyous reply, "I will give fifteen dollars." "Very well, and I'll give as much more."

Was it his wife who thus spoke, the very same who had outwitted him in the morning? Yes, the very same woman renewed. She had seen the Lord and heard His

words; she had learned the deep meaning of the Saviour's "inasmuch." Never again would good judgment keep her from ministering to her crucified Redeemer, through the poor, the sorrowing, and the benighted. The contribution box had been transformed; but still more wonderful and blessed was the transformation which had taken place in one of the King's daughters!—*Congregationalist.*

An Envelope Party.

A special effort is sometimes made in our circles to raise money for the cause of missions. We know of no better way for any benevolent object than an envelope party. It is at least free from objections.

The invitation may be given from the pulpit with other notices, or a written card may be sent from the president to each member of the circle, inviting her to come at a certain time to a certain place, and bring in a sealed envelope such gift as her heart may dictate. The gifts may be with or without name as may be thought best, or as each individual may choose. Each envelope should contain, besides money, some selection from Scripture, stanza of a hymn, brief quotation, or short letter expressive of interest in the cause, thanksgiving for mercies received, or new purpose of consecration,—anything which the heart may prompt.

The anticipated meeting should be talked over by those interested, and any persons who cannot come should be invited to send their envelopes.

On the appointed evening, the opening of the envelopes, reading the contents, counting the money, with prayers, remarks, and singing interspersed, will make a very pleasant occasion. And the amount received, we venture to say, will in most cases exceed what would be netted from a fair or other entertainment. For this party there will be no previous outlay of time and strength, and no consequent exhaustion and weariness. No money will be wasted on side issues, and there will be the pleasure arising from having made a direct offering to the Lord.

We know of such a party recently held for the purpose of furnishing a church. The gifts amounted to about \$800; and the fitting quotations and bright original letters contained in the envelopes, together with a little music, made it one of the most enjoyable gatherings ever held by that society.—*Helping Hand.*

Do little things as if they were great, because of the majesty of Jesus Christ, who dwells in them; and do great things as if they were little and easy, because of His omnipotence.—*Pascal.*

Zebedee.

I think the Lord would often come to see thee,
Thou generous Father! grudging not thy sons
To strange new service; no call came to free *Thee*
From mending nets or netting stronger ones.
Thou would'st sit bravely, and now patiently,
And maybe, thinking of the Lord, would'st sing
For joy, that every day thy sons would see
His face and hear His voice in journeying.
I think thou saw'st, too—far in after years—
The sword that pierced thy faithful James' heart;
While o'er thy lake a vision dim appears
Of what thy favoured John saw! Oh! thou we'rt
What we may be, or mending nets, or sailin' ships—
Brave to endure—swift to obey—calls of Christ's lips!

Sister Belle's Corner.

(For the Little Folks who read this Paper.)

DEAR BOYS AND GIRLS.—All of you cannot work in the same way for foreign missions. A boy in the city cannot make a missionary garden and raise vegetables as easily as his cousin in the country. But because we are not able to do the thing that we would wish, it need not prevent our working in some other way for the children who have never heard of our loving Saviour. I once heard of six-year-old Neddie's work. The "Cheerful Gleaners" in his Sunday School were to hold a missionary social, and have their own programme of songs and recitations. They were also to have a table full of pretty things which they had made to sell. Neddie was eagerly looking forward to that evening. But he was not very strong, and any excitement made him ill. So his kind grandma said he could not go out at night. He did not get angry and cry over it, as some boys might have done. The brave wee man said cheerfully, "Well, if I cannot go and speak a piece I can work for the table, anyway." And for the next two weeks Neddie sat still making bright book-marks for sale. Then he put on coat, cap, boots and mittens to try and sell some of them himself. In a short time he came back, "See, grandma," he said, "God has helped me. Here is a dollar and fifteen cents for the heathen children." Other boys and girls went to the social and did their part well, but none were bappier than little Neddie as he lay tucked up in his bed thinking of the way he had earned his missionary money.

A friend of Mission Bands has asked me to print a recitation for boys to learn. Here is one that they will all like :

THE LIGHTHOUSE AND ITS KEEPER.

On a sunken rock in the open sea
 Stood a light-house high and strong ;
 And the lamp was there with its splendid flame,
 And the keeper all night long.
 But the keeper had naught of pity or love ;
 A hard, selfish man was he ;
 He shaded the lamp and sent out no light
 O'er the dark and perilous sea.

Safe in comfort himself, the nightly ships
 Might strike or go safely by.
 " Let them strike or go down, who care ?" said he,
 " Men have only once to die."

One dismal night by a strong wind driven,
 Came a ship with all sails spread ; --
 No one thought of danger, for no one knew
 Of the sunken rock ahead.

Fast sweeping along came the sail-clad ship ;
 The white foam leaped from her prow ;
 " All's well !" cried the watchman, pacing the deck,
 " All's well !" puffed from stern to bow.

But scarce died away the watchman's cry,
 When, crash ! went the ship to her fate ;
 And there was the beacon that would have saved,
 But 'twas seen, alas ! too late.

Oh ! fearful the cries of the drowning men
 From the seething waves that night ;
 And they cursed, as they sank, the merciless man,
 Who refused his saving light.

The men of the ship are the heathen world,
 The Beacon, the Book of God,
 The keeper the Christian, who shades his lamp,
 And sends not his light abroad.

SISTER BELLE.

480 Lewis Street, Ottawa.

WHEN A MISSION HAS LOST THE CHARM OF NOVELTY and the attraction of freshness, and when its proceedings assume inevitably a routine character, there is danger that the interest and co-operation of its first friends may slacken and diminish. How is this to be avoided? In the nature of things, missions, like men and women, must grow old with advancing years. But they need not, any more than men, become unattractive or uninteresting on that account. Rather the reverse! They ought to command more sympathy instead of less, if they are succeeding, and realizing the desires of the founder. How can the permanent and increasing interest of its friends be secured for any given mission? Let each, if possible, have something to do for it; let each, be invited to give not passive co-operation only, but active. Let the responsibility and labour of conducting the work be more divided, and as large a circle as may be have a share of toil and anxiety and care on behalf of the mission. We love best, what we suffer and labour for most. If we only hear an oft-told tale of other people's doings and sufferings, we may grow weary of it. If we share their deeds and their sorrows, we shall never do so! It needs that all feel and realize that mission work is *their* work, and that some special mission is their special work, that they are in measure responsible for its success, and that its prosperity is their reward. Let secretaries remember this, and committees, and missionaries; let them seek to enlist, not supporters merely, but *helpers, fellow-labourers*, who will not weary of the work.

Whoever will be a follower of God, must separate himself from the world and its wickedness, must leave all consolation and help in the creature, and place his confidence only and alone in the Lord. If we follow the call of God, we are always in the right way.—Cramer.

HUMILITY is, of all graces, the chiefest when it doesn't know itself to be a grace at all.

It is not enough to avoid what the divine law condemns we must practice what it commands.

WOMAN'S BAPTIST FOREIGN MISSIONARY SOCIETY OF ONTARIO.

Receipts from May 20th to June 25th 1884.

Uxbridge, M. C., \$11.70, of this \$4 was raised by Missionary teas; Smith, M. C., \$12; Ingersoll, M. C., \$12, of this \$7.50 were proceeds of a social; Whitevale, M. C., \$5; Brantford, M. C., \$11, Brantford, M. B., \$1, East Ward Church; St. George, M. C., \$4.89, of this \$2.20 from Miss. Quill; Cheltenham, M. C., \$2; Ailsa Craig, M. C., \$5; Denfield, M. C., \$40; Total, \$104.59.

In last report Beamsville, M. B., should be credited with \$12.50.

" All post-office orders should be made out to Mrs. W. H. Elliott."

JESSIE W. ELLIOTT, Treas.

267 Sherbourne Street, Toronto.

The Canadian Missionary Link.

PUBLISHED MONTHLY AT TORONTO.

Subscription 25c. per annum, strictly in advance.

Communications to be sent to Mrs. M. Froeland, Box 8, Yorkville, Ont. Orders and remittances to be sent to Miss J. Duchan, Box 3, 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.