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THE Canadian Missionary Link.

CANADA.

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

INDIA.

VOL. V., No. 6.] "The Gentiles shall come to thy light, and kings to the brightness of thy rising."—Is. lx. 2.] FEB., 1883

Seed Time.

- "Cast thy bread upon the waters,"
Sow in faith the little seed;
Be not idle, faint, or weary,
God's eternal promise plead
With the old man and the stripling,
With the rich and with the poor;
Think, that when to-morrow dawneth,
Seed time may be thine no more.
- "Cast thy bread upon the waters,"
Sow in faith the little seed;
Wind and drought, and rain and sunshine,
Still each other shall succeed.
In the morning, in the evening,
Scatter still with bounteous hand;
Heed and there some grain forgotten,
Germinates in fruitful land.
- "Cast thy bread upon the waters,"
Sow in faith the little seed;
Be of great results expectant,
For the harvest is decreed.
Now, thou knowest not the issue,
Now, thou must in God confide;
He can cause thy work to prosper,
All events for good can guide.
- "Cast thy bread upon the waters,"
Sow in faith the little seed;
Oft an unseen blessing hallows
Some unthought-of word or deed:
God shall give thee sweet rejoicing
After many anxious days;
And thine everlasting anthem,
Shall declare thy Maker's praise.

CHARLES MACKAY, LL.D.

History of a Boarding-School Girl.

The latter part of my first year in Ramapatam, twelve years ago, there came from the village of Rainamala, a man and his wife to be baptized. On examination they were baptized. Their family consisted of two little girls of about five and seven years of age, respectively. The mother had a cough which gradually grew worse until she came with her family into the compound to be doctored by me. The husband worked here and there as he could and supported them. I do not think I ever had about me a more tidy, cleanly, Telugu woman. Her house, her children, her cooking, everything seemed to have the care of the mother, even when so sick that an ordinary Telugu would have thought it impossible to stir at all. In about six months the woman died happy in Jesus. Before she died she gave me the two girls. After a time the father removed back to his village and took the children with him. I suspect they saw some

very hard times. Some two years before I left Ramapatam, I sent and had the girls brought into our Boarding-School. After a time they were baptized when the younger one was about nine years old. They were very nice children; the elder one as bright as need be anywhere. They were in the Boarding-School under Miss Peabody when I left for Canada. On my return from America I found them still in the school under the care of Mr. Newhall. He broke up the school and sent the girls to a village under the care of one of the preachers and his wife. From there they drifted into the Girls' School in Nellore. Some time after they entered the school in Nellore I had a long letter, half a sheet of foolscap, closely written, from the elder sister telling me how they were getting on, and expressing their gratitude that I had looked after them when the mother died. It was the last letter I ever had from the elder sister. She died in Nellore. It seems they had rather hard times between leaving the school at Ramapatam and getting into Nellore, and the elder sister never recovered. The younger sister, Emma, worked on at Nellore, under Miss Day, daughter of the first Baptist Telugu Missionary, and got a good education. For some time one of my school teachers, Samuel, had been wanting to get married so I wrote to Nellore to Mr. Downie, the missionary there, and Miss Day, asking that they give Emma to me. They kindly agreed to it, and when we returned from Udayagiri in September I brought Emma with me. She was to marry Samuel if on acquaintance they both desired it. On reaching Cocanada she went to live with our school girls and had the lower classes in our school to teach. The beginning of this month she married Samuel, and now has his school in Nullur. This leaves Samuel free to evangelize in the villages around.

So here I have in my work on the Cocanada field the little girl grown to cultured womanhood, that the dying mother put into my hands at Ramapatam. She has kept from first to last, I believe, an unsullied character. We hope she will be a power for good where she is located. The Christian women and even the heathen have rejoiced at her coming. I think they will love her more and more. In a few years histories of your girls now in Cocanada school may be written as I have written this.

A. V. TIMPANY.

November 20th, 1882.

Faithfulness and Success in Christian Missions

BY DR. W. P. MACKAY, OF ENGLAND.

(From an address at the New York Prophetic Conference).

The commission of Christ to his disciples was very explicit: "Ye shall be witnesses unto me both in Jerusalem and in all Judaea, and in Samaria, and unto the uttermost part of the earth." Joined with this commission was a promise of divine

power to fulfil it: "Ye shall receive power after that the Holy Ghost has come upon you." The promise was immediately fulfilled. The Holy Ghost was given for power in Jerusalem (Acts ii, 4), and in Samaria (Acts viii, 17), and among the Gentiles (Acts x, 44). So that the promise of the Father was kept, and the power from heaven bestowed.

As for the commission, the disciples commenced well, as the record of the day of Pentecost shows; but, while they faithfully began at Jerusalem, they delayed going to Samaria and the ends of the earth, and we find that God sent a persecution to scatter them (Acts viii, 1). "And at that time there was a great persecution against the church which was at Jerusalem, and they were all scattered abroad throughout the regions of Judaea and Samaria." But mark the exception, "except the apostles": the very men to whom Christ gave the commission thus gave it up very quickly, and a new apostle is called out to perform the work. Paul, who up to this time had been a persecutor, was called to the apostolate in a miraculous and heavenly manner, so that he was not an apostle by education and the training of the Lord on the earth, like Matthew and others, but, as he says in Rom. i, 1, "an apostle by call." And the Lord's purpose with regard to him was (Acts ix, 15), "He is a chosen vessel unto me, to bear my name before the Gentiles and kings, and children of Israel." This he aimed at, as he himself writes in Rom. xv, 19: "From Jerusalem and round about unto Illyricum I have fully preached the gospel of Christ. . . . Whosoever I take my journey into Spain, I will come to you [at Rome]." And to a great extent he was successful, as we read in Colossians i, 23: "Be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven, whereof I Paul am a minister." That could be said in no sense in the present day. And how comes it that we are further from obedience to this commission than the apostle Paul was? Simply because we have not kept on the line of his example in his work of faith, and labor of love, and patience of faith.

The church has been farming high patches, and leaving the great mass of men untouched; settling at Jerusalem, and forgetting Samaria and the uttermost ends of the earth. There are thirty thousand evangelical preachers in Great Britain alone; fifty thousand and more on this continent; eighty thousand men on the two hands of the body, and the rest of the body uncared for; close upon a thousand millions of people who never have heard that there is a Christ. Some would persuade us that we should not go to Africa till all New York is converted. They never will get to Africa. We maintain that every man, woman, and child in Great Britain and in the United States could hear of Christ if they desired, and it is now time for battalions of missionaries to move off to foreign lands.

Gen. Von Moltke, at the battle of Gravelotte, sent in regiment after regiment to certain destruction, but he turned the left flank of his enemy. We require regiments of willing brothers, faithful unto death. We have failed simply because we have been aiming at *universal conversion*, and not at *universal evangelisation*. We have been trying to convert patches, and not evangelize the whole. This is not the age of universal conversion: that is the age that is to come. Let us hearken to one of the apostles: "Simeon hath declared how God at the first did visit the Gentiles to take out of them a people for his name." Here there are no indications whatever that the Gentiles were to be totally brought to God, and no man has need to say to his neighbor, "Know the Lord." So Christ taught his disciples that during his absence they were to act like fishermen with a drag-net, and go over the sea, and catch a netful of fishes, not the fulness of the seas.

Instead of this, the Church has been abiding by one or two favorite pools, and endeavoring to catch every fish, instead of passing along through the whole sea. The not understanding the character of the present dispensation, linked to the innate selfishness that still adheres to us all, is at the root of all this sad disobedience.

I trust that one great outcome from this Conference will be a deeper intelligence concerning the revealed purposes of our

Lord, greater faithfulness to his parting commission, and closer sympathy with his heart of love for a perishing world. When he gave his marching-orders, he did not say, "And lo, nations shall be born at once"; he did not say, "All will be converted before you." No such thought is ever found in the New Testament; but as witnesses to a rejected Christ we are to go to all the world, while he says, "Lo, I am with you always." He knew how much we should require his presence. He knew that the messenger would be rejected just as the Messiah had been. His presence, not our success, was to be our comfort. He is a poor servant who goes merely by success. At the day of reward the word will not be, "Well done, good and successful servant," but, "Well done, good and faithful servant." We cannot always command success: we can all aim at faithfulness. "Be thou faithful unto death, and I will give thee a crown of life," the Master said to those that were to be his witnesses, not to be received, but to be murdered. Faithful in the little, we shall be rewarded with the crown that he shall give; for "if we suffer with him we shall also reign with him; we shall be glorified together." To-day is the day of the cross, and our witnessing to him to the uttermost ends of the earth. The glory, the crown, the reward, will soon be here; and, above all, he himself, the man of Calvary, the man that Stephen saw at the right hand, that Saul saw on his way to Damascus, will appear in royal glory, to put down all the wrong, and exalt in all the right; to put down all rule and authority opposed to God, and reign in righteousness over a sin-blighted world.

OUR INDIAN STATIONS.

Cocanada.

FROM MISS FRITH.

Since the readers of the LINK heard from me, at London, I have been carried, under the tender watch-care of our Heavenly Father, on the *Eldorado*, one of the best ships of the British East Indian Company, over many waters, past the lands of the East, safely into India.

We left London October 4th, and arrived at Madras November 9th, our voyage covering a little more than five weeks. I spent a day and night with Mr. and Mrs. Waterbury, American missionaries at Madras, in company with the other missionaries who left the *Eldorado* when I did. We met Mr. and Mrs. Jewett and Miss Menkie, a Zenana missionary. On Friday, the 10th, I had my luggage transferred to the *Assyria* from the *Eldorado*, and again was away for two or three more days' sailing on the Bay of Bengal. Saturday we had a heavy fog and storm, and almost at the end of my journey I was obliged to succumb to a little fit of sea-sickness, which was very humbling after having been such a good sailor. The vessel was due at Cocanada on Sunday morning, but we were detained a day by the storm, so instead of spending the Lord's day in Cocanada, as expected, I was on the ship, but felt when we had reached the close of the day that it had been one of the happiest during my voyage. The first officer, who sang and played on the harmonium several beautiful hymns, assisted by some of the others, said to me, when he came to a verse in which were the words "Laden and burdened with sin," "That's myself, I am laden with sin." In another verse we sung the word "come." He said, "I love the 'comes,' but I never can come, I wish I could." I told him how simple and easy it was to come to Jesus, and gave him a little sketch of my own experience. I longed much for another talk with him, hoping to help him to decide for Jesus at once, but I had no opportunity. I trust that God will use the few words that were spoken in helping him to see clearly the plan of salvation, through the finished work of our dear Lord, and in accepting the invita-

tion "to come" with his burden of sin. Let me tell you here, that it was the blessed opportunities I had of working for Jesus which helped greatly to make my voyage so exceedingly pleasant; and in addition to the joy that arose from this source, I felt I was permitted to taste of the realization of God's presence as a fulfilment of His promise, "Lo, I am with you always." As the distance between home and loved ones increased, Jesus seemed to come nearer and nearer to me. With these spiritual blessings, in addition to the beautiful weather and pleasant and interesting company of passengers, eighty-four in number including children, it was no wonder that my voyage was a pleasant and happy one.

We went on shore at Malta and visited the principal places in the town of Valetta, among which was St. John's Cathedral, where the knights are buried under a beautiful mosaic floor; the Governor's palace, where there is some celebrated tapestry and a fine armoury; also the garden of Antonio five miles in the interior. We also went ashore at Port Said, in Egypt, at the entrance of the Suez Canal; and at Colombo, a large town on the island of Ceylon. Here we were taken possession of by some warm-hearted friends of missions and missionaries. No wonder, when their daughter, who was married to a brother of Rev. Mr. De St. Dalmas, formerly of Ottawa now in Ontario, had died while engaged in the work. These kind and hospitable friends had carriages to meet us at the pier, first carrying us to a little Baptist church, where we heard an earnest gospel sermon from Romans x, 8; then we were taken home to breakfast and kept until Monday afternoon, when we had to return to the ship. Oh, how much we appreciated being on land for a day and seeing the beautiful green trees and grass. It was such a change from the limestone of Malta where everything looked scorched with the sun, and at Port Said and all along where there was land, there was little or nothing to be seen but sand and barren rocks. It was nice to eat fresh food and drink fresh water and sleep in a nice fresh bed. Mr. Ferguson's residence was in a very pretty place on the sea shore, surrounded with beautiful trees and many lovely flowers. One was almost tempted with the desire to remain.

Cocanada, although not quite so pretty, is very nice, and I am contented and happy here, surrounded with many kind friends. Sometimes I am tempted to ask myself, Is it all a dream? No, it is the realization of one long dream of years, made up of hopes and fears, broken now and then with bits of indifference. Yes, I am here, my sisters, ready, when the language is acquired, to begin the work we together have undertaken for the Lord. My *Munshi* comes every morning and gives me a lesson. Although I have not yet had much experience I think I shall enjoy the study of the language.

I long for the time to come when I shall be able to talk a little to the girls who so frequently come in to see me; and I believe there are plenty of homes I might visit at once if I were ready. But let us work and wait until the Master says "Go," after having been fully prepared to present the glorious light to our heathen sisters sitting in darkness.

M. J. FRITH.

Cocanada, Nov. 30, 1882.

GOOD TIDINGS.

Mr. Timpany, writing on December 1st, says:—Four of our school girls have just come to me asking for baptism. One of them, like Lukshmi, was a caste girl. I have baptized fifteen the past few weeks. Next Sabbath

we expect such a baptism as we have never had in Cocanada. Two are received for the English Church, and among the Telugus will be a Brahman.

Tuni.

WORK IN A NEW SECTION.

Three days ago I started on a short tour in a part of the field not before visited, nearly north from the station. After several hours' travelling in the saddle—crossing fields by narrow paths, and fording rivers and ditches, our temporary lodging-place—a vacant bungalow attached to an indigo-factory—was reached in safety. The scenery in this region is much finer than I have usually noticed elsewhere in this country. Hills surround us on all sides, varying in height from 500 to 1,000 feet; some quite isolated, others connected in chains or ridges, and all seeming to rise directly out of the plain. The land is under good cultivation, as shown by the growing crops, and supports a much larger population than I had supposed.

We have been preaching in the surrounding villages, and have had much encouragement from the interest with which the people listen to the truth. The prospect of a good work here is all that can be expected under present circumstances. These people need to be taught much and frequently before they can gain an intelligent idea of the plan of salvation. The Gospel is so new to them, and so entirely different from all that they have been accustomed to hear from their infancy, that the story needs to be told many times before they can grasp and retain it. If the minds of the people were somewhat improved by education, such frequent repetition would not of course be necessary. But our work lies chiefly among the most ignorant and uncultivated classes, and must be adapted to their capacity. The great thing required at present, all over this field, is *preaching*. The seed must be sown; and it must have time to take root and grow, before a large harvest can be expected. We need at least half-a-dozen good men for this work, in different sections, going from village to village, telling the people the Way of Life. We have never had even this limited number of helpers; and most of the time since the work on this field commenced, our staff consisted of two preachers only. At one time during the present year we had four native preachers, two new men having come to us from other missions. We were then congratulating ourselves on the increase in our working force, and planning more effective operations on the field. But alas for our hope! Since then two have taken their families to the Hospital in Cocanada for medical treatment, another went for his wife to his own village, and none of the three has yet returned. So that our only available preaching force at present consists of one native evangelist and myself. The man who is now with me—Malliah by name—was taken into the mission service some eight or nine months ago, and up to that time was quite uneducated. It was he who came to us about a year and a half ago from an unknown village, whose case was described at the time in a letter to the *Baptist*. Though still so new to the work, he has already developed considerable preaching power, and if spared and kept from falling, will, I have no doubt, do an important work for the Master among his countrymen on this field. He is full of enthusiasm, and has no lack of ability. The thing that he needs now chiefly is education, which I trust he will get, ere long, at Samulcotta. We cannot keep him in school at Tuni, as we need his help on the field. Meanwhile, however, he is learning to read, and

will probably be prepared to enter the Seminary next year.

Agraharum, India, Nov. 24, 1882.

G. F. CURRIE.

Akidu.

MORE BAPTISMS.

Mr. Craig writes, under date December 6th:—

Peter and I baptized eighty-seven last month. On Monday I baptized two more. There are at least twenty or twenty-five on my field ready to be baptized. Peter will probably attend to them. On the Gunanapudy side a great many are just hesitating a little.

Samulcotta.

Mr. McLaurin writes to the president of the Ontario Women's Society:—

"We are so thankful for the blessed success, I do not like to say *grand* success, of the Women's Society of the west. I write to ask you to please thank the Board for me for their kind and generous vote to our school. I am well aware that the request for aid here, was a little out of the beaten track of the women's definite work. But God often steps out of the beaten track to bless. Thamar, a beathem, was the mother of Pharez, and Ruth a Moabitess, the mother of Obed. Bathsheba was the mother of Solomon. All of them ancestors of our Lord. It was the faith of a Roman centurion and a Syrophenician woman which so astonished our Lord while on the earth. I believe God, our Lord, will bless *this* gift. I wish you could see our school and hear "my boys." We have some magnificent young men here. My more than daily prayer is that I may be filled with the Spirit of the Lord Jesus—the Spirit of this wonderful book—that I may infuse it into these young men. They generally know so little to begin with that it takes some time for them to get their eyes open, but it is a joy to see them begin to appreciate its blessed truths.

Chicacole.

IMPORTANCE OF NATIVE PREACHERS.

Mr. Hutchinson says:—The impression is daily deepening in my mind that in Teckahy and the other important towns of this field, we ought to and must have preachers doing constant work for Christ. We see how God has blessed Bagavan Bayrah's efforts in his villages, and Gorabathee in Teckahy. Will He not bless such laborers in other towns? Now these towns, containing thousands of souls, hear the message very imperfectly once or twice a year. For a few moments they behold their natural face in the glass of God's truth, and then, alas, go straightway and forget what manner of men they are. What we need is a regularly trained and organized force, carefully distributed and guided. There is Kimidi, beautiful for situation, without a single Christian worker. And so with a dozen other large towns on this field. But God is giving us the workers required. We hope much from the young men now at the Seminary. It seems to me this is the present great requirement of this field. What we want is a system that will control and yet scatter our workers, rather than group them all in a station far distant from many important parts of the field. With this system there must be, both here and at home, activity! activity! activity! A quickening spirit in every heart, and every quickened spirit in the work.

Bimlipatam.

Mrs. Sanford, who has lately returned from India to Nova Scotia for the benefit of her health, has furnished

us with a photograph of the Mission premises at Bimlipatam, of which we hope that a wood cut will be ready for the March number of the *Link*. Subscribers in Nova Scotia who desire extra copies will please notify us in good time.

THE WORK AT HOME.

Ontario and Quebec.

APPEAL FROM THE EAST.

As three hundred and thirty-five dollars will be required at the beginning of March, the Circles of the Eastern Convention are reminded that half-yearly payments in advance will be very acceptable to their treasurer.

The half of the above amount is already in the treasury, but there are many Circles from which no remittance has as yet been received.

Please read carefully Leviticus 19, 13, "The wages of him that is hired shall not abide with thee all night until the morning," and remit to the treasurer of the Board, Mrs. F. B. Smith, 2 Thistle Terrace, Montreal.

THE CORRESPONDING SECRETARY TO THE CIRCLES OF THE EASTERN SOCIETY.

DEAR LINK,—May I take advantage of your columns to send a New Year's greeting to the friends in the different Circles with whom I am so pleasantly associated? It would give me pleasure to write to each one personally, but as that is impossible, I must do the next best thing, and write to them through you.

As I sit at my desk and call up before my mind the different sisters who are at work in this Missionary Society, some of whom are known only by name and others by friendly intercourse, my heart goes out in the prayer that this year may be to us all a truly happy one, brightened by the sunshine of our Saviour's presence, and filled with glad and faithful service for Him. To a Christian, only this can make a happy year. None of us would ask for each other an easy, pleasant life, for would not that be wishing to separate ourselves from the will and purpose of our Divine Lord, whose command to us is, "Work while it is called to-day"? Nay; rather let us pray for each other, that God would enlarge our hearts, make us take more responsibilities upon us, and more willing to respond joyfully to every call to aid in spreading His great and glorious Gospel.

In looking forward to this year, in which are such great possibilities, the thought has doubtless come to many of us, What has the year in store for us as a Society? The increased interest and support of all our Churches, I hope. We must never forget that our mission here at home is to increase the interest in Foreign work, and especially in our Telugu field, just as much as it is our missionaries' work to preach the Gospel to the heathen. I feel the importance of this more than ever, for how is our mission work to increase and to be strongly carried on unless our Churches at home feel their responsibility in the matter? Do let us, my dear sisters, try to do our part, and speak and write and work until every one in our circle of friends knows something of the Telugu Mission, what the missionaries are doing, and how much they need our sym-

pathy and support. And, surely, if we ask God to give us the hearts of those we speak to, we may reasonably look forward to a good measure of success. Each one of you who reads this can do a little more than you are doing at present, for who cannot think of some one she might interest if she would only take the trouble? Surely there is some one of your friends living in a place where, as yet, there is no Circle, and who might try to get one started. Won't you write to her and urge her to do so, and send me her address and I will write also? Let us help one another to be useful, for, "To do good and to communicate forget not," is the command, and we confer a real blessing upon anyone whom we can interest in any thing that is God's work. Has not this Mission been a great blessing to each of us? It has drawn out our hearts to others, made us long for the conversion of those far from us, and brought us into sympathy, in some slight degree, with the great heart of Christ, "who would have all men to be saved." We bless God for having drawn us into the work many, many times. How faithfully our missionaries are doing their part, and shall not we try to do ours as faithfully? If we each do what we can in the place God has put us, this year will see a great work done at home—our circle of workers will be largely increased, the interest in the Churches among the brethren and sisters much greater, our love, our zeal, and our faith will be quickened, and we shall be blessed indeed.

In the field abroad for which we labor and so constantly pray, this year I hope will be a great harvest-time. The work there is only delayed by the want of support from the Christians at home. Much greater work might be done, and I am sure many more workers would willingly go to do it if means necessary to support them could be got. Let us make it our constant prayer that a spirit of liberality, of consecration, may descend upon us all, that we may all become more Christ-like; then self-denial and labor will become sweet.

I fear our Editress will shake her head mournfully over this lengthy epistle, and think of restricted space allowed each contributor. Lest I should trespass too much, I must forbear to-day, although I feel as if I had only said half of what was in my heart. Will you all help me to increase our number of Circles from 22 to 30 or more? Each of us alone can do so little, but unitedly who shall say how much? Yours faithfully,

AMELIA MUIR, Cor. Sec.

1,395 St. Catherine St., Montreal.

ST. GEORGE, ONT.—A very successful social was held on Tuesday evening, Dec. 12th, by the ladies of the Mission Circle. The proceeds amounted to \$16.20. It is one year since the formation of our Circle, and the little company of eleven, with which it started, now numbers thirty-six. \$78.34 have been raised for Foreign Missions, \$24.65 of this by the autograph quilt. Our efforts have been abundantly blessed in the past, and we hope to do more during the year upon which we are now entering, to assist in this great work of sending the gospel to the heathen.

C. BELL.

Jan. 5th, 1883.

Maritime Provinces.

NOBLE GIFTS.

The *Visitor* says:—It will be good news to our readers to learn that Bro. Jacob Bradshaw, of Hampton, has placed in the hands of our Foreign Missionary Board \$24,000, the interest of which is to be used for the promo-

tion of the Home and Foreign Missionary work.—The Foreign Board will hold the whole sum, and pass over from year to year the interest of one half the amount to the Home Mission Board, to be used by it according to certain conditions. Bro. Bradshaw made his money in shipping and now desires to use a portion of it to promote the interests of Christ's Kingdom. He has also built a handsome church edifice at Hampton, and presented it to the Baptist Church. He has given a valuable property in St. Martins to the Church in that place, and it is in his heart to do something noble for another denominational interest. We trust our brother, who is now well advanced in years, may live to see all the societies upon which he has set his affection greatly increased in their power to do good by his gifts, and that the consciousness may be his that it is more blessed to give than to receive. The gifts already made with those contemplated will make Bro. Bradshaw the greatest financial benefactor our denomination in these Provinces has ever had.

ANTIGONISH, N.S.—The annual report of the W. M. S. Society states that the Society have great cause for thankfulness. The membership is small, but each one endeavours to do something for the Mission. Five additions were heartily welcomed during the year. Fifteen names are now on the roll, and the hope is expressed that the next report will show a much larger number. From unavoidable causes, only eight in place of twelve meetings were held during the year. The report concludes with an urgent appeal to the sisters to be more earnest in spreading the knowledge of the Redeemer.

Women's Missionary Societies in the United States.

Remembering that half the heathen in the world are women, and remembering further that two thirds of the members of every Christian church are women, and that woman has certain qualifications and talents peculiar to her—it was a marvel that her help was not earlier enlisted in carrying on the great crusade against heathenism and error, to which the Church of Christ is called. The beginning of this nineteenth century witnessed the birth of modern Protestant missions, but the middle of the century was reached before Christian women as a sex woke up to their peculiar responsibilities in the matter. Men had taken the Gospel to men, and formed schools and colleges for men and boys, among the heathen of many lands. But the women of heathendom sat in darkness, no glad tidings of great joy reached them in their prison houses, no helping hand was held out to them in their helplessness.

Yet till they, too, were evangelised, what improvement could be hoped for in heathen homes, or how should sons of heathen mothers, and husbands of still heathen wives, shake themselves free of the trammels of idolatrous superstition? By Christian women only could heathen women be reached; and hence, when missions had made a certain degree of progress, woman's work for women became a pressing necessity. The last quarter of a century has seen it organized on a noble scale in America—and every year it grows, thank God, both there and here!

A few facts as to the results of the combined efforts of Christian women in the American States may be interesting to our readers.

There exist at present some eighteen or twenty distinct

women's boards of missions, most of which have originated within the last ten or twelve years—all within the last quarter of a century.

Of these the first founded and perhaps most important, the undenominational "Women's Union Missionary Society," which has its headquarters at New York, was founded in 1861. It has employed over a hundred missionaries in India, China, Japan, Greece, and Syria. It has raised over £112,000 for the benefit of heathen women; all its home work is done by unsalaried officers; its periodical, the "Missionary Link," has gathered around it an army of helpers, old and young, and it has been the forerunner of a number of similar associations of Christian women.

The influential Methodist Episcopal Church of America has three women's boards, having their headquarters respectively in the east, west, and south. The most important of the three, the "Women's Foreign Missionary Society," has only been at work since 1870. It had in 1879 sent out about 50 missionary ladies to India, China, Japan, Mexico, and Brazil, at an expense of over £100,000, raised entirely by its own auxiliaries and branches, which ramify throughout the States.

The Congregational Body in America has two women's boards of missions—one at Boston, the other at Chicago—both founded in 1868. In the decade of 1878 these sister associations raised £136,000 for missionary work, and sent out and sustained 150 missionaries, established many excellent boarding schools in Turkey, Japan, China, and South Africa, and elsewhere, besides large numbers of lay schools, and many hospital and medical missions.

With the Presbyterian Church in the United States are connected four women's boards, the oldest dating only from 1868. They are seated at New York, Philadelphia, Chicago, and San Francisco; and have during the last ten years, raised about one hundred and fifty thousand pounds for the evangelisation of their heathen sisters. Their efforts extend into very many lands, they sustain more than 150 lady missionaries, over 300 schools, and 230 native labourers. Some thousands of auxiliary "associations" scattered all over the States spread continually the interest in missions to heathen women, and information on the subject.

Nor are our Baptist sisters in the American Republic behindhand in their efforts on behalf of the heathen of their own sex. They have two principal societies, with headquarters respectively at Boston and Chicago, working in the Eastern and Western States. They were not organized till 1871: in eight years they spent some £65,000 in missions to the women of Burmah, India, and Japan. They have forty schools, of which more than half are in Burmah; forty or fifty missionaries, and many native Bible women. Over 1,000 branch associations have been formed in various parts of the country.

Eight different periodicals are edited by ladies connected with these various associations, "The Heathen Women's Friend," "The Helping Hand," "Woman's Work for Woman," "Life and Light," etc., and it would be difficult to estimate the impetus to missionary work all over the world given by these organizations and publications; the family circles interested and enlisted in the great work of the Church; the hosts of children gathered into auxiliary bands, and gaining thus in childhood the impression that will make them able workers in after years; the amount of sympathy, and prayer, and self-denial elicited on behalf of the most helpless and hapless of our race—the degraded women of heathendom.

Time fails to glance at the work of the minor societies;

but taking into account the results they have attained, it may safely be said that between four and five hundred cultured and consecrated Christian women have, within the last twenty-five years, been, by the efforts of American women, sent to their perishing heathen sisters, and that over £600,000—considerably more than half a-million of money—has been collected for mission work. All this work is not independent of the general missionary societies, but, on the contrary, distinctly auxiliary to them. Though recognized and enrolled as independent organizations by the State legislatures, they are in no sense rivals, but valuable and valued fellow-labourers. God made woman as a help meet for man, and she can only render the best account when modelled after the Maker's original purpose. Definite and friendly relations are established between the two sets of workers; all ladies sent out are always located in or near some mission station, so that their converts may be cared for in regularly organized churches—and that they themselves may have the help and comfort of Christian fellowship and co-operation. Nor is women's interest in general mission work diminished, but increased rather, by the fact that she has her own special sphere.

New organizations invariably mean new agents enlisted in the work, and organization—in some cases at any rate—multiplies power.—*Missionary News*

For the LINK.

AN INCIDENT IN MISSIONARY LIFE.

"Papa! are you not coming on this ship?"
With earnest tone, and deeply anxious look
His little, fair-haired girl enquiringly,
Not knowing well, yet somehow half assured,
Pressed home the dreaded question to his heart.
E'en then the tender's bell had loudly called;
The steamship now full ready for the start,
Was weighing anchor,—all must hence obey:
The loved from loved ones now must part.
"No, dear, I cannot go."—Then, full to brim
The cup, which long before was welling up,
Pressed hard the lips and suffered not, ought but
One broken whisper, low and sad,—
"The Lord Bless you, my dears." A hasty, tearful kiss,
And then away from her whom God in grace
Had given him to cherish as his life,
Till death itself should come. Away from girl,
And boy, whose innocent smiles, and truthful eyes,
And gleeful tones made lighter far, the load
Of care which daily on their father's thoughts
Did rest.

Gang-board and hawser were withdrawn,
The tender quickly sped again towards dock:
The freighted ship from anchorage steamed down
The Mersey's troubled, swelling tide. Chill blew
The wind. Gmy, sullen clouds obscured the sun.
Fast waning day conspired with angry flood,
To make a troubled scene, whose counterpart
Moved wildly through the chambers of his soul;
While hourly grew the leagues of restless sea,
Bearing his dear ones far away, beyond
The dark Atlantic's towering waves.

Henceforth,

Though hard, their paths in diverse course must run;
His towards the rising, theirs the setting sun.
Ah! then came clouds of doubt. The eyes grew dim.
The thoughts turned inwards on themselves: while ears
Were deaf to crash, and bang, and roar, and buzz
Of stately moving commerce which, for aye,
Fills all those mighty docks of Liverpool.
Crowds came and went as they were daily wont.
The poor, the rich, the ragged and the trim,

Each following the trend of his ideas;
 Slipping, jostling, stumbling, making such speed
 As best he might, on sidewalks closely pressed
 With busy, anxious, pattering, weary feet.
 Streetcars went rumbling on their well-laid lines;
 And cabs went bounding o'er the paving stones.
 But he, alone, his thoughts on things unseen,
 Saw not, or if he saw, took no concern.
 On through his course along the public ways,
 Then up two flights of winding stairs, until
 He stood, and looked, a far off look,
 From out the window of his silent room.
 "Is this the way that duty leads?"—thought he,
 "Or have we made mistake? She was so weak,
 And thin, and pale I not strong enough to bear
 The roughness of the voyage alone, much less
 To have the care of trunks and children, too,
 Through foreign ports, 'midst strangers all the way.
 Her little strength may fall completely, ere
 The smiling fields of lovely native land
 Can welcome her return; or kind friends greet
 Her with the words,—"We are so glad you've come."
 'E'en should they safely reach the spot called—"Home,"
 'She'll find a change. It was her own home once,
 But cannot be again. The cyc year
 Have brought new ties: have set the current of
 Her thoughts and aims in unison with his
 Who asked her, as his bride, to go far east,
 Where millions dwell in night, groping without
 The Light, hoping in vain, some bal to find
 By which to heal the malady of sin.
 On heathen soil with tenderness and grace,
 Maternal excellence which well becomes
 The loving Christian wife, she raised right well
 That institution fair, which second to
 The Church of Christ is heaven-born,—"Sweet Home"
 From out that well appointed place, as from
 A garden tilled with care, and oft refreshed
 By living springs, goes forth supplies
 To meet recurring wants,—so day by day,
 With natural kindness of love, went forth
 The helpful deed, the sympathizing word:
 And, best of all, the news of Gospel Grace
 To meet and satisfy the needs of souls,
 Weak, sin-corrupted, grovelling, heathen souls;
 Dwelling, struggling, longing, dying throughout
 Those dense, dark moral wastes.

"The spirit

indeed is willing, but the flesh is weak."

Thus spake our gracious Lord to such as we,
 For well He knew what frail, weak ones we are;
 How soon we wilt beneath that eastern sun,
 When hardly pressed with toils and anxious cares
 Beyond our natural strength. But He, so good!
 So thoughtful in His love! gently constrains
 His weary, toil-worn ones, to save their strength.

"Come ye yourselves apart . . . and rest awhile."

'E'en though the resting-place be not your home,
 But desert-like in some respects, the Rock
 Itself shall be your fount, and 'neath its shade
 Your weary souls, anon, shall be refreshed."

"But, Master, kind! how can we rest to-day?"

All o'er the field, as far as eye can reach,
 How ripe it looks! So few have come, as yet,
 To thrust the sickle in; will not the grain
 Fall prostrate to the earth? and will there not
 Be loss? Oh! send more men."

The shades of night

Had filled his room while these and kindred thoughts
 Marched forth with quickened pace irregular, athwart
 The vision of his soul.—The die was cast.
 He might not rest at peace, while cries of need
 Came on the evening breeze, calling for his
 Return. On wings of steam he hastened back,

Forthwith, across those ancient well-known seas,
 Nor did he linger till his place was reached,
 Near fellow-reapers on the harvest field.

Telugu Schools.

BY REV. W. R. MANLEY, OF THE A. B. M. UNION.

An important feature of the educational work of our missions among the Telugus is the vernacular schools for the boys and girls of the Christian people. There were one hundred and sixty-six of these at the close of last year, of which one hundred and forty-six were in the Ongole field. Of the latter, all but three are village schools scattered about the country, and taught by a Christian man or woman. The instruction in these is only rudimentary; but we have two boarding-schools here in Ongole, one for boys and another for girls, to which a limited number of the more promising can be received for the purpose of continuing their studies further. The boys' school numbers at present sixty-six, and the girls' school one hundred. From the former the more promising are selected for the high school. These are all Christian boys, and the primary object of the school is to fit these for active usefulness hereafter. Those who feel called to preach will be sent to the theological seminary after their course is finished here; and of the others it is hoped the greater portion will become traders in the different villages throughout the country, and that thus the standard of education in those schools can be elevated.

There is one other school to be mentioned, of which I think we may justly feel proud,—Brownson Theological Seminary at Ramapatam. The senior class last year numbered forty-seven, the middle class twenty-two, the junior class sixty-five, and the preparatory class sixty-eight; in all, two hundred and two. This year the attendance is larger, if any thing, than last year. The Bible is the text-book, and that is studied thoroughly; and, while the graduates from American seminaries know more of other branches, I doubt if many of them have a better knowledge of the Bible. A large number of the students are married men, whose wives are also studying in the seminary, many of them in the same classes with their husbands. The benefits of such a plan are so manifest as not to need a word of comment.

A single instance will serve to show something of the spirit of the school. When Mrs. Manley and I were coming up from Madras on our way to Ongole, we stopped at Ramapatam. In the evening the students came with a *munavvu* (request) to see the new *Dora* and *Dorasany*; and so we all went into the chapel, which serves also for a schoolroom, and where the students had already assembled. Mr. Williams, the president, said they wanted to hear something from me, and offered to translate if I would talk to them awhile. On inquiring what they wanted to hear, the reply was unanimous and repeated that they wanted a *sermon*! They knew I was just from Burma, and not a year from America: yet a sermon, something about God and his love, would interest them more than any thing I could tell them of my travels or my experiences in countries which they had never seen. One cannot but feel hopeful for a ministry composed of men with their hearts in the work in that manner.

Sister Belle's Corner.

(For the Little Folks who read this Paper).

DEAR BOYS AND GIRLS.—One month ago a little baby girl came to live at our home. Papa and mamma are much pleased with their first daughter. Brother Andrew, who is six years old, loves his little sister very dearly. Two-year old Jimmy, while still calling himself "Mamma's big baby," also had a loving welcome for the wee baby. How different it would have been if my baby girl had been born in China! Whether her parents were rich or poor, she would have been disliked for not being a boy. Many a mother would have sold her for a trifling sum, to be a slave in another home as soon as she was able to work. Her father would only have frowned at her as a burden, or even worse, as a disgrace. If born in a rich person's home, she would have had her tiny little feet bound up tightly, instead of kicking and stretching them as my baby does. If too poor for her mother to take this trouble with her, she would be trained for hard work in a few years. A large-footed girl in China must be clothed in the coarsest and plainest blue cotton, with no stockings and clumsy wooden shoes. Only once in all her life is she allowed to wear bright colors. On her wedding day she may dress in red or "the joyful color." As she grows up she is often sent to pick tea leaves and prepare them for market. From early morning until dark, in wind and rain, stormy weather and the heat of noon, she must pick these leaves, and often midnight finds her at work over the firing pan drying them. This rough life soon makes her rough, and before long she can jostle and push her way through the crowded streets, and can shout, quarrel and swear as well as the rudest loafers in our land. So her life goes on, digging in the field, staggering under heavy burdens, or tugging at the oar from morning until night. Her religion is only a belief in silly stories without a word of truth in them, worshipping idols instead of the God who made her and who loves and pities her as He does you and me. The only hope she has is to become a wife and a mother of sons. (No baby girls are wished for as we wished for our darling before God gave her to us to be a blessing in our happy home). Saddest of all, -he is so low and wicked that she does not want to be changed, and it is hardly possible for the missionary to persuade her that there is a better way of living, either here or in the world to come. Their sacred books teach that it is a disgrace for a girl or a woman to become wise

"Crying in ignorance
Black as the night,
No blessed Bible
To give them the light.

Pity them, pity them,
Christians at home,
Haste with the Bread of Life,
Hasten and come."

If my baby girl had been born in India her life would have been fully as dark. I have often told you how many babies have been thrown to the fishes, drowned in the river, strangled, smothered, buried alive, or thrown out in some waste place to die, for no other reason than that they were girls instead of boys. If allowed to grow up, she would have been a slave for her father and brothers, who would treat her worse than a dog. Her mother would teach her that she had no soul, that she was only a girl. An old woman in India was once talking to Mrs. Ingalls, a missionary, about the Bible, asking if it told the only way of salvation. When Mrs. Ingalls said

"Yes," this old woman said with trembling, "Why did I not know it before? Did all your ancestors believe in this God? Did they teach you that all who do not worship Him must live among the devils when they die? If it is true, why did you not come before? Why did not your friends send more people to teach us the truth? Why have they not given us Bibles to teach us the sweet promises you love? If these words are the only truth, my children, my friends, my ancestors are lost. Oh, if I had been in your place, I would long ago have taken my little canoe and brought you these blessed tidings!"

Dear Boys and Girls, is there not truth in what this old woman says? Are we not far too slow in spreading the joyful news that has been ours for so long?

The coming of my dear little daughter has made my heart very glad, but out of this joy has come a greater pity for her little heathen sisters.

May the God we have learned to love make us more faithful to the Foreign Mission cause in this "Happy New Year" than we were during 1882.

SISTER BELLE.

480 Lewis Street, Ottawa.

CIRCLES OR MISSION AID SOCIETIES, where the members are widely scattered, may find in the following letter some valuable hints.

Enclosed you will find \$15 being amount collected by our circle during the last half year.

We have proceeded in quite a novel way. A year ago last December a meeting was held and a circle organized, but that was all. I found it quite impossible to get the sisters out to meeting, so last January I prepared a number of small boxes, by sealing them up; and making an aperture in the cover long enough to slip our largest coins through, labelled, numbered and distributed them, among as many of our congregation as I could see personally. We had a meeting the first Saturday in April, and another the first Saturday in July. These boxes have been opened and the enclosed is the result. I hope we shall be able to send as much more in October.

WOMEN'S B. F. M. SOCIETY (CONVENTION EAST).

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2 Thistle Terrace, Montreal.

WOMEN'S BAPTIST FOREIGN MISSIONARY SOCIETY OF ONTARIO.

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JESSIE M. LLOYD, *Treasurer*.

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