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Canadian Missionary Link.

CANADA.

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

INDIA.

VOL. IV., No. 11.] "*The Gentiles shall come to thy light, and kings to the brightness of thy rising.*"—*Is. lx. 2.*] JULY, 1882.

DISCOURAGED.

WEARY one, treading the wilderness journey,
Faint and "discouraged because of the way!"
Can you not trust in the Master's sure wording,
That strength shall be given you day after day?

Wherefore discouraged? With Jesus beside you,
Nothing shall harm you, no danger dismay
Why not rejoice, and be glad in the resting?
The Saviour shall guide you each step of the way

No burden so heavy that He cannot aid you,
No grieving so weary that He cannot share,
His strength is sufficient, His comfort shall fail not,
If only you trust Him, and tell Him your care.

Ask daily for bread, like the weary-worn traveller,
Surely the God whom you love shall provide
"Give us this day" is your trusting petition:
The need of His children is *always* supplied.

And if, in the desert, you lack the cool fountain,
And "waters of Marah" you find at your feet,
The love of the Master has still power of healing,
And lo! at His bidding the "bitter" grows sweet

"Discouraged!" with Jesus to strengthen and help you!
Is following Him such a wearisome task?
He's ever beside you, to keep you, to hold you,
Oh! child of the Master, what *more* can you ask?

NAME:

No "Link" for August.

There will be no issue of this paper next month. The managers, after consultation with some of their friends, have determined to follow the example set last year by so many of their cotemporaries and take a month's holiday. This number will, therefore, practically close the present volume.

Once more it is the privilege of the managers to acknowledge with deep gratitude a year of continued success. Owing to the blessing of God on the assistance rendered by kind friends in so many circles and churches, the circulation of the LINK is larger than ever before, and its financial position exceedingly satisfactory.

While returning thanks for past help, the managers most earnestly solicit its continuance, and trust that their friends will see to it that all the subscriptions are renewed promptly in *advance*.

The first number of the fifth volume, that for September, is expected to contain a woodcut of the Chapel school house in Cocanada, erected by the Women's Societies of Ontario and Quebec.

Associational Meetings.

[*Letter from Mr. Timpany to Miss A. Moyle read at the Union Circle Meeting at Brantford, June 2nd.*]

MY DEAR SISTER, Your "Associational Meeting" will be a success, even though only two or three should attend. The Master has said, "Where two or three are gathered together in My name there am I in the midst of them." It seems to me, if anything among his people especially can claim and expect the approval and presence of our Saviour, this effort to send light into the poor dark homes of heathendom must be one of those things. I pity that woman who hopes she has been redeemed by the blood of Christ, and has scant love for this work. The teaching of our Saviour is very close and searching. "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of My Father which is in heaven." Many will say unto Me in that day Lord, Lord, have we not prophesied in Thy name, and in Thy name have done many wondrous works?" But He will not know them. He hath said "Go ye into all the world and preach the Gospel to every creature." A true disciple is one who hears the voice of the Master. I was reading recently of a Christian who died worth eleven million dollars. Eleven million dollars! And that he had great sorrow on his death-bed that he had not made a better use of his time and wealth. What was that man doing with eleven million dollars when there were such calls from all parts of the world for the Gospel? He died worth eleven million dollars, so it was said. He did no such thing. He died worth just as much as he had done of the will of the Father in heaven.

As you have written to me for some suggestions about the Womens' Mission Meeting at the Association, I would advise as follows:

In the meeting you will have this year, appoint an Associational Secretary, and a committee of about five ladies in different parts of the Association. Appoint ladies who are known to be interested in the work. The Secretary will be able with their help to reach every church in the Association, either personally, or through the Committee or some member of the Committee. Next year you will have a meeting wherever the Association may be held. The Secretary will come with a written report of the work done and attempted to be done in the churches in the Association. She can tell what each circle has done; can also state what efforts have been put forth to establish circles where none exist, and why such efforts have failed. At the meeting the ladies can plan together to meet and overcome such difficulties. Because the Church is small that is not the slightest reason for the neglect of this heaven-appointed work. There is not one single neighbourhood within the limits of Brant Association, or for that matter any other Associa-

tion, in which there is not *one* woman capable of writing a letter and doing work for Christ, if she will. You ladies, who listen to my words, are witnesses of the truth of what I say. Did not some of you tell me you could not do this, and you could not do that, and, yet, by God's grace, see what you have done in Paris, Brantford, and other places when you have learned to say "Not *my* will but *Thy* will." If I had waited till I thought I was fit to preach the everlasting Gospel of the grace of God no one would have ever heard of me as a minister or a missionary. "Who is sufficient for these things?" Who can fully set forth all the story of Christ crucified? We cannot do it, but one can touch the hem of His garment. Brantford is a good place for your first meeting. There are some true souls in those churches, I know. They love Christ and they love missions. A soul which has really been washed in the blood of Christ, and been made the dwelling of the Holy Spirit only needs to know truly the wants of the dark and benighted nations of the earth to become interested. So let there be light. Get light yourselves, communicate it to others. At the last the earth shall be full of the glory of God. It is not possible for me, by a letter, to put before you the way India is opening to the truth. I cannot tell you what I feel and know will be the conquests of the Gospel here during another twenty-five years. It has taken a long time to get "Female Education" started in India. It is really started at last. A great many of the schools have girls in them. Where a few years ago they would have thought it a burning disgrace to send a daughter to school they now think it an honor. Public opinion is a power in India as in other places. Public opinion has commenced to come round to the side of "Female Education." This change of opinion is due in the first place, and largely, to the influence of Christian schools for girls.

There are thousands of native Christian women who are a living example of the power of culture. So evident is this that he who runs may see. You know that we are going to start Zenana work in Cocanada. There are plenty of openings. We need consecrated talent and money to do this. Then we need training for our Christian women and girls. Our numbers are fast increasing, and we must enlarge our efforts here. To do this you must *enlarge your work at home*. I have faith to believe that you will do so, and thus fill this region with "Christian Homes." Pray for us. May Heaven's benediction rest upon your meeting; upon your churches; upon your lovely homes; and upon each soul redeemed by the precious blood of the world's Redeemer.

A. V. TIMPANY.

COCANADA, March 14th, 1882.

To the End of the Journey.

DEAR LINK,—Shall I tell you the rest of the story? It is a long time since we parted at Suez, still, I would like to take you over the rest of the way to sunny Ind, and to our home by the sea. After our long delay in the canal it was delightful to be speeding down the Red Sea under calm, bright skies, and fanned by winds that were not, early in March, oppressively hot.

On the 4th we passed the Twelve Apostles, a group of islands or rocks jutting abruptly out of the water, and on the 5th we steamed by the barren peaks of Aden. Soon after this we witnessed, one night, a singular phenomenon. Just at dusk the sea began to assume a whitish appearance, and this increased until by ten o'clock the quiet waters all about us as far as we could see, looked like a snowy plain, or, as some one re-

marked, one seemed to be sailing through a sea of milk. The Captain said the strange appearance was due to some disturbance of the masses of phosphorescent animalcule always present in these southern seas. On the morning of the 25th—the third anniversary of the death of our little one in that place—we landed in Bombay. How glad to set our feet on solid land only the sea-weary voyager can know. We took a room at a Parsee hotel—comfortable and well-ordered, and on the next day we stood beside our tiny grave in the Suree Cemetery.

In this great city of 800,000 souls there is but one Baptist church, and that one weak and pastorless. We found it out on Sunday, and heard an excellent sermon from the Rev. Mr. Gregson, formerly a Baptist missionary, now the apostle of temperance for India. The next Sabbath was to be the fifteenth anniversary of the little church. They had no one to fill their pulpit for that day, so urged Mr. McLaurin to remain. As there was no definite reason why we could not stay it seemed right to do so. One of the deacons took us at once to his home, and set himself to making our stay pleasant by showing us over the handsome city of the Parsees. With reference to the church, they have just put themselves under the English Baptist F. M. Society, and hope soon to have, at least part of the time, a man from home. We shall ever feel an interest in the kindly and faithful little band of Baptists in Bombay.

We had some glimpses of mission work as carried on by the American Board and Free Church of Scotland. We visited the Humes' School of the American Board, and heard their scholars sing hymns in six languages, English, Sanscrit, Hindostanee, Tamil, Marhatti, and Hebrew. Eight languages, it is said, are spoken in Bombay. Mr. McLaurin visited the large Christian College, where five Free Church missionaries and a large staff of native professors are teaching. The girls' school was closed on account of the Hooli festival. We attended a large temperance tea-meeting in the great Town Hall. There was an address by Mr. Gregson; Mr. McLaurin also made some remarks, and the next evening spoke at a meeting of the Y. M. C. A. The Caves of Elephanta are one of the "sights" of this part of the world. They are on an island a little out in the bay. The Caves are great caverns which have been cut out of the solid rock, and contain groups of figures gigantic in dimension and of beautiful finish. The statues represent scenes in Hindu mythology, but any record of their origin or object which may have existed has been lost in past ages. These images have all been more or less mutilated by the Portuguese, who seem to have thought they were establishing Christianity by battering down Hindu idols.

There are 50,000 Parsees in Bombay. They came from Persia long ago. It is 6,000 years since their prophet, Zoroaster, lived. He taught them to worship the sun and the elements. Perpetual fire burns in their temples. They are energetic and enterprising, and rival the English in wealth, good manners and good looks. The Towers of Silence is the name given to the place where they expose their dead. These are erected in a large and beautifully kept garden, all surrounded by a high wall. The towers, five in number, are circular columns of solid stone, the upper edge of each finished by a parapet ten or twelve feet high, thus hiding from view the level on which the body is laid. One tower is over 200 years old. The largest is 90 feet in diameter and 25 feet in height. Another tower, square, and apart from the rest, is used only for criminals. One remarks at once the great multitudes of ugly, lazy-looking vultures sitting motionless upon the circling parapets and among the branches of

the palm and cypress trees. These are the vile birds which wait to devour the bodies of the exposed dead. In less than an hour, the attendant priest told us, nothing would be left but bones and these are finally dropped into the granite well in the centre of the tower, and thus, he said, all that remains of the greatest and humblest mingles on a common level at last. There is much to shock the feelings in this method of disposing of the dead, and yet something may be said for it. The serene quiet and beauty of the place was of itself alluring. The attendant priests, in pure white robes, conduct the funerals with the utmost decorum, and by this process "our mother earth" is kept absolutely unpolluted by decaying bodies. Let the arrangement be viewed from the Parsee's standpoint before it is utterly condemned.

Immediately after the anniversary services we left Bombay, breaking our journey at Poona, where we were kindly entertained by the Rev. Hormadji Pestonjee, once a fire-worshipper, now an educated and genial Baptist Missionary. After a long, dusty and hot ride of 700 miles we reached Madras on the morning of the 9th, tired and begrimed, but feeling that we were near home at last. We enjoyed greatly meeting the Jewetts and Waterburys, of Madras, and had the pleasure of hearing the Rev. Joseph Cook give three fine lectures. He spoke for two hours on each occasion, and had crowds of attentive Hindu listeners. He was much pleased with his Madras audiences. His lectures were addressed to educated natives, and he seemed to fully appreciate his grand opportunity for dealing mighty blows for the Truth—and he dealt them. Much prayer was offered that his hearers might not let slip the vital facts so earnestly urged upon their attention. We met both Mr. and Mrs. Cook afterwards at a social conference in one of the mission houses in Madras where there was some interesting discussion regarding the Brahmin-Somaj movement. Mr. Cook is convinced, after much conversation with their leader that Keshub Chunder Sen is a sincere devout man, that he holds much error with the truth, and that it is impossible at present to say what the outcome will be, whether his twilight will brighten into day or deepen into night. Before leaving the city we called on an old acquaintance, whose husband, a missionary, is confined in the lunatic asylum here. His insanity is the result of sunstroke, and he is so violent that his poor wife cannot find a sea captain willing to take him home to Germany, though she is prepared to send two men with him. She hopes that if he is removed before the hot season he will recover, but the doctor gives her little or no encouragement. What a warning this is to us all here. But I must not linger. A few days more found us sheltered in the dear old Cocanada home. We are right glad to be here; thankful for all the mercies of the way, and for the happy re-union in the Mission House, and hopeful for the future.

M. B. MCLAURIN.

COCANADA, March 31st, 1882.

OUR INDIAN STATIONS.

Cocanada.

HOME BOXES.

The word "home" is used here, in India, most of the time in a very different way to what it is in the West. Here, our places of residence are "houses," "bungalows," and "the place where we live," but not often "home." "Home" means the fatherlands of the West. So "home mail" means the mail from England and America;

"home boxes," boxes which have come from America. First we were advised that a box had been sent from my Vienna home; next, a nice letter came from Abbott's Corners, Quebec, telling us a box was on the way from there. The LINK had let us know that a box was growing in Montreal; we heard nothing more, and expected one or more of them to come along with the returning missionaries; but when they came, we found other arrangements had been made. Our expectations gradually grew in intensity, till the other night Mrs. Timpany went so far as to dream that the boxes had come, and she had a fine time opening them. To her sorrow, she found, the next morning, it was all a dream. Last Wednesday evening a peon came from the steamer office here and handed me a letter. On opening it I found the three boxes had been sent by steamer from Calcutta from Messrs. Gladstone & Wylie, the agents, I presume, of Mr. Ayer's Liverpool agents. So, yesterday, we had the boxes up, and about three o'clock p.m., as soon as other business would let us, we commenced to find out what had come for us and the other missionaries.

The box from my father's was first opened. In it we found various kinds of dried fruits, a couple of cans of peaches, a lot of maple sugar, some rock candy, and a good supply of dried sweet corn. In the same case with this box were four tins of flour, one for each mission family, from Mr. Ayer. Then the Montreal box was inspected. There were some hundred tins of all kinds of supplies, making quite a show for each missionary when put apart into four lots. As our dinner is at four o'clock p.m. we stopped visiting our Canadian friends. Mrs. Timpany's dinner did not seem to be appreciated. I had been more than half sick for twenty days with toothache, and not being able to eat much had been pretty well starved. The evening before the doctor had given the worst of the teeth quick marching orders which had been promptly obeyed, so I was able to eat a little if it were good enough to overcome a very sore mouth. I found some of my sister's canned peaches and the Montreal sardines up to the desired mark; but the poor stewed Indian chicken had to wait for to-day's eating.

After dinner the Abbott's Corners box was opened. It would take a whole letter to describe this box from the dried apples and little cakes of maple sugar and all between, down to the clothes which Baby Craig will wear and the pretty bookmark in the shape of a cross, that was given by a dear little child, who died shortly after making the gift. In the Montreal box was quite a large tin, which we opened this morning. There was considerable speculation as to what there might be in it. We finally concluded that it contained crackers or something of the kind. Well, it was opened and found to contain other six packages. One of these, after some pulling, came out, and when opened disclosed to our astonished gaze enough Brown's Trochees to keep all the mission throats in order for at least one year; but you see there were other five little boxes all of the same size, and we thought—well, I must confess, that they contained *trochees* also. I put one of the mouse-grey little things into my mouth while Mrs. Timpany gave expression to some choice ejaculations that I will not write. However, we opened another of the little boxes, and lo! it was candy; and another, and it was candy. Thanks friend, whoever you are, who sent that box. You evidently know that missionaries and missionaries' children are pretty much like other people, and are not above a little candy when they get the chance. I will confess that, though I am forty-one years old, I ate some, and will take my portion

with the other missionaries and the children. In dividing the other supplies we did not count the children, but in dividing the candy we counted little and big.

Dear friends, many, many thanks to you all for your loving remembrance of us. May all these surprises bind us more together in the great work which we together have undertaken—that this region may forget its idolatry and come to our Lord Jesus Christ.

Your brother in Christ,

A. V. TIMPANY.

Cocanada, May 12th, 1882.

Tuni.

Mrs. Currie writing under date May 5th, says:—

"My Bible Class was broken up several weeks before I went to Cocanada, and for various reasons that work has not been resumed. Hannama is in her own village at work as usual; Jane has another little girl only one month old; while Susanna, I am sorry to say, is in very poor health and unable to walk more than a few yards; Martha, the other member of my class, who was also engaged as Bible woman, has, since her father's death, returned to her home. So Bible work has been at a stand-still. I hope that after the hot season is over it may be to some extent resumed.

"Two of our old men have been taken to a better world. One of these was Francis, a preacher. He was very earnest and full of zeal. Unable to read though he was, he preached the Gospel daily in the villages near Tuni. The day we arrived here, after spending some time in Cocanada, we had just taken our seats at the breakfast-table, when Francis, seeing the door open, entered, and, kneeling down at once near my chair, returned thanks to God for my safe return to Tuni. In a few days after he was taken down with fever, and soon 'Entered into rest.' We miss him very much as a worker, we have so few helpers. As before, this is a great want. The 'laborers' are indeed 'very few' in this region. 'Pray ye therefore, to the Lord of the harvest, that He will send forth laborers into His harvest.'

Malliat, a man from Chhillapalam, who was converted about a year ago is working well, preaching the Gospel in many of the near villages. He cannot read, but is trying to learn, and we entertain high hopes of his success in winning souls. It is the intention to send him to the new seminary as soon as he has become prepared to enter. As the fruit of his work several have asked for baptism, one or two of whom will probably be baptized next Sabbath.

"It has not been my pleasure to meet Mr. and Mrs. McLaurin since their return, but I am hoping for a visit from them soon, as the heat has somewhat abated. We are in the midst of the hot season, and have had some scorching days. May the Lord preserve us all through this very trying time. We are blessed with excellent health at present, and hopeful about the work.

"I am glad to hear that you are sending a young lady to Cocanada as a Zenana worker. I have often wished that we might have one here, but at present there is no accommodation, neither is the work in a sufficiently advanced state to warrant our asking one."

Akidu.

A TOUR TO THE NORTH.

It is some months since I sent the LINK a letter, so I must delay no longer. During January I was occupied in preparing my house for the meeting of our Conference,

and in attending the said meeting. I spent all February out on the field, and visited a great many villages to the southwest. I had visited most of them in November. March was spent partly in Cocanada and partly here at Akidu. I went to Cocanada on business, but remained a few days longer than was necessary in order that I might see Mr. and Mrs. McLaurin. It is a great pleasure to welcome a new missionary, but the pleasure of welcoming back old missionaries is still greater. But I must pass on to tell of a tour I made last month.

From various causes I have, to some extent, neglected the villages to the north of Akidu. One reason may be found in the truth set forth by Christ, "To him that hath shall be given, but from him that hath not shall be taken away, even that which he hath." Down at Gunnanapudy they seem to appreciate what they have already, up to the north they seem to have lost whatever they may have had formerly. However, I had been longing to go and see as many of the villages as possible, so finally I found myself in a position to do so. About four miles to the north is Gummuluru. That was my first halting-place. I sent my tent ahead on a cart. I, myself, left Akidu about six o'clock, Thursday evening, the 6th of April. My conveyance was a palankeen with eight bearers. There were also three men to carry the cooking utensils, food, my portmanteau, etc. I was accompanied also by a preacher, Benjamin, and my cook, Venkataswamie. Behold us setting out for Gummuluru! Darkness soon came over us, but the bearers went on quite a while without lighting our lantern. Finally, when the palankeen was set down, and the lantern was being lit, some who had fallen behind and were walking with two or three men belonging to the village whither we were going, came up and told us they had killed a cobra. I measured the reptile and found it was nearly five feet long. I was thankful no one had been bitten. I believe the only sure medicine for cobra-bite is the immediate application of a sharp pen-knife, and a red-hot nail. (One can carry a pen-knife, but a red-hot nail is not always available. Well, we reached Gummuluru and pitched the tent. Next morning, while it was still dark in the tent, I arose, put my feet into my bath-slippers, and proceeded to go into the bath-room of the tent. In the door-way I felt something touch my bare foot, and saw something glide away. I called some of the people, and they found and killed a snake. However, it was not of a dangerous kind. After all, the snake that does the most harm here is the one that troubled our first parents, and now troubles their children everywhere. Of course I mean that ancient serpent the devil. I thought, some time ago, that the Gummuluru Christians were getting the better of him, but now he seems to be ahead of some of them. Drinking is the temptation to which many of the Christians fall victims. How glad I am that all we missionaries are total abstainers, but I don't suppose the Society would have sent us if we had not been such. Alas that all missionaries are not prepared to take the same stand.

From Gummuluru we went to Nindrakol, eight miles further north. The tent had to be carried by means of men as there was no road for carts. I am sorry to say that the Nindrakol-Christians are a poor lot, nevertheless, a few women there seem to be true disciples. (Quite a number of caste-people came to me for medicine. A great many seemed to have serious trouble with their eyes, so that I gave away all the Pettit's eye salve I had with me, but as that was only one box of course I distributed the contents. When people come for medicine it is a good opportunity to tell about the Great Healer. We spent Saturday, Sunday, and Monday at Nindrakol. On Sun-

day evening, when I was preaching in the Malapilly, a man came and asked me to go and see a caste-man, who had been bitten by a snake. I went at once, and as it was dark I had a man carry my lantern. When we approached the house, to which I had been summoned, some of the women cried out not to bring the lantern. They have a superstition that if a snake-bitten person sees a light the poison at once operates more powerfully. I called out in reply that if the lantern couldn't be allowed in the yard, I couldn't come. I found that the young man, who was said to be bitten, did not show any alarming symptoms, so I looked for the marks of the snake's teeth, but as I could not find any, I told him and his friends that I thought he must be mistaken, and that the slight symptoms that appeared were probably due to fright. However, I gave him a little medicine to satisfy him. While I was looking for marks of the bite a Brahmin came to perform an incantation over the young man, but his friends said it was not necessary. Before leaving I spoke to those present about the Saviour.

On Monday I was asked to go and see an elderly man of high caste. He had a sore knee. After telling him what I thought would be good for it, I talked for a long time about religion and astronomy. With Hindus these two subjects are very closely related to each other. Many of the man's friends were present and heard what was said. On leaving I gave him a copy of Matthew which he promised to read. I told him that my colporteur had Telugu books about the planets and eclipses, so he sent one of his relatives to buy copies of the books.

Since returning to Akidu I have sent a man to Nindrakol to look after the Christians there for a few weeks. His name is Daniel. He was one of my palankeen-bearers, but lately he has been troubled with a pain in his chest when bearing. As he can read and write a little, and is a good man, full of zeal for Christ, I concluded he might do a good work in some village, and so sent him for the present to Nindrakol. The LINK doesn't like long letters, so I will not tell about the rest of my tour till next month.

JOHN CRAIG.

AKIDU, INDIA, May 4th, 1882.

Bobbili.

SKETCHES OF MISSION LIFE AND WORK

Our usually quiet town has been in quite a state of excitement for the last week or more. Thousands of people have come in from the surrounding towns and villages to see what was going on. The young Rajah has been getting married again, and installed into office, and his son and heir receiving a name. To each of these ceremonies we were invited by the Raneeb, but as the marriage took place at two o'clock a.m., November 20th, and our invitation only came at ten p.m. the previous evening, we excused ourselves from going, so I can give you no description of that.

The Installation took place at half-past ten a.m. on the 30th, but we were politely informed by the Dewan that English people were not expected at that hour, as the Rajah could not pay them any attention, but that he would send his carriage for us in the afternoon, when the Collector and lady would be present. Accordingly the carriage came, and we were driven to the palace, where, after shaking hands with the Rajah and congratulating him upon his marriage, and his having come into possession of his estate, we were ushered into the state room, and requested to seat ourselves on a sofa to the left of the Musnad. Soon after the Collector and lady arrived, and the former escorted the Rajah to the

Musnad, on which he leaped and seated himself cross-legged, his bare feet each resting on a white satin cushion. The seat of state was also covered with the same, glinting and sparkling all around, a foot deep, with the golden designs. At the back, suspended from the ceiling of the pavilion, over the seat, hung a beautiful scarlet and gold cashmere curtain. The ranopy also was beautifully decorated with a short curtain of white satin and gold, and supported by silver-wrought rods, an inch or more in diameter.

The Rajah was dressed in a long robe, reaching down below the knees, of white satin, embroidered with gold, white satin pants, and his chest and shoulders loaded with strings of pearls, diamonds and emeralds. His cap or crown was most elaborately worked with gold and pearls, and a large emerald hung over his forehead.

After sitting and talking awhile the elephants were brought out. These were something gorgeous to see, especially two of them, that on which the Rajah was to ride and the one prepared for the Collector and lady. The howdah on the former was covered with devices in gold and the latter in silver, and the elephants were covered with gold and silver embroideries. Their faces, too, were covered with cloth, on which silver and golden ornaments were fastened.

We were asked to join in the procession, so, as it was in honor of the Rajah's installation and not a heathen ceremony, and as I had never enjoyed a ride on an elephant's back, we consented to go, and mounted the third large elephant by means of a ladder when he was on his knees. Our elephant was finely painted on the face, and around the eyes and ears, had on a cloth that had been fine in its day, and a howdah covered with red cloth. In the front of the procession was carried the marriage palanquin, and in front of it there was a continuous stream of fireworks. After the palanquin were the elephants with servants on them, then followed two with musicians, the first of whom had some kind of wind instruments, and the others drums. These kept up a continual din. After these followed an elephant with the present Dewan and an English gentleman, riding without a howdah. Then came our elephant, and behind us came a band of native musicians dressed in English clothes, tall beavers, and barefooted. The Collector and lady followed these on their fine elephant, and then followed a large open carriage, drawn by two large horses, in which were the brother of the Rajah, himself a rajah on his father's estate at Venkatagerry, and some other relatives. Then came the Rajah. He, in his robes of state, with his elephant and howdah all sparkling with silver, was quite a magnificent sight in the grand procession. Beside his elephant was a smaller one, which carried his hookah or smoking-pipe, three or four yards long and came with graceful curves up into his howdah.

It was a beautiful moonlight evening, but just as the moonlight began to be appreciated by us it was quite eclipsed by the hundreds of torches that were lighted. These, with the red and blue lights, which would flash out and burn so brilliantly for a few moments, now in one place and now in another, and the continuous stream of fountain-like fireworks, made the procession, as one looked forward or back upon it from the elephant's back, a most brilliant spectacle. The crowds of people too, wherever there was an open space that they could collect, was something very interesting to look upon, and the up-turned, black, swaying faces, eager eyes and open mouths were fully shown in the torchlight and nothing else to be seen. The procession moved very slowly, we only made a circuit of a mile in two-and-a-half hours, and as

we sat in our howdahs and the fearful din of the music, if it could be called such, the noise of the surging crowds, the shouting and scolding of the police, the crying of the children, and the barking and quarrelling of the dogs came up to us, a peculiar impression was made on our minds, never to be effaced.

After we returned to the Palace the Rajah asked us again to be seated, when two dancing girls with their musicians were brought in. After these had performed for a few minutes we rose to go.

The Rajah had provided a dinner for the English at the Old Palace, where the Collector and lady were stopping, so we only had time to return home, see that our little girl was all right, and get to the dinner at eight o'clock. As we passed through the yard inside the Old Palace wall, before getting to the Palace, we saw thousands of Brahmans lying on the ground covered with their white cloths, so that in every direction they looked in the moonlight like hillocks covered with snow. These were all waiting their turn to pass out of the gate and get the Rajah's present. To some he sent 12½ cents, to some 25 cents, and to others 50 cents. Every man and his male child got something, and some are accused of borrowing a child or two for the occasion. They say there were 7,000 in all, and some had come a distance of 70 miles for even this. \$12,000 were given away during the ceremonies.

There were not many guests at the dinner, just the five mentioned above, a little company who sat down to eat together for the first time, and probably the last, too, unless all are permitted to sit down together at the "Marriage Supper of the Lamb."

As to the naming of the young Rajah, although invited to be present, we were not permitted to see the ceremony, any more than the marriage or the installation ceremony proper, all of which I should have liked to witness, as giving an insight into native manners and customs. These people have such a polite way of preventing one from seeing anything they do not wish one to see, that one cannot be rude and insist upon it.

—A call from the Rajah the next day and one from the Collector and lady in the evening finished our dissipation, and we return again to our usual routine of work, none the worse, we hope, for this little variety in our life at Bobbili. M. F. CHURCHILL.

Chicacole.

Of the brave woman who, for nearly two years, has had sole charge of this field, Mrs. Timpany writes:—"Miss Hammond has been quite ill, and has been ordered rest and change by her doctor. She is going to Udigurie with us, in a few weeks, for two or three months. She is a noble worker and a loveable woman."

Samulcotta.

Mr. and Mrs. McLaurin have taken up their residence at this new station. They have been busily engaged getting the building prepared for the new school. Many of the students will bring their wives with them, and the training of these young women will be Mrs. McLaurin's department of work.

THE WORK AT HOME.

Ontario and Quebec.

SUBJECT FOR PRAYER.

For Miss Hammond: That God will be graciously

pleased to restore her health, and make her still more useful in His service.

That the Master will endow His servants, both men and women, in the churches of Ontario and Quebec, with the grace of liberality, that so the money wants of the Mission may be all met, and the General Society again enabled to close the year entirely free from debt.

IMPORTANT NOTICE.

It is with extreme regret we are forced to announce that, in consequence of anticipated prolonged absence from Toronto, Mrs. H. H. Humphrey, our most valued and efficient Corresponding Secretary, has felt compelled to resign her office in connection with the Central Board of Ontario. Mrs. J. E. Wells has most kindly consented to fill the position thus rendered vacant. The Secretaries of Circles will please note the change, and address their communications to Mrs. J. E. Wells, 117 Bloor Street, east, Toronto.

TO THE CIRCLES OF THE CONVENTION EAST.

The regular Quarterly Meeting of the Executive Board was held in Montreal on June 12th. It was decided to have the Annual Meeting on the 12th of October, and the invitation to meet in the Olivet Church was accepted. We hope that the different Circles will arrange for one or two delegates to attend this meeting, that we may encourage one another, and, by God's blessing, have our hearts kindled to greater love and zeal in this work. How helpful and precious a thing is Christian sympathy! Our brethren understand this and meet at their Associations and Conventions. This Foreign Mission work is the only thing that we women have undertaken to do together. Do let us make an effort, so that the workers in the different Circles may meet one another, and talk over our difficulties and encouragements. We will then begin another year's work greatly strengthened and with a sense of union unknown before.

There is another thing that we must all be united about, and that is in raising the extra amount necessary to send Miss Frith to India. At the board meeting \$125 was voted for her outfit. This in addition to what we assumed for the year, \$500 of Mr. Timpany's salary, and \$200 for Zenana work in Cocanada, has been paid, with the exception of \$50 still due on the last amount. The Treasurer has a few dollars on hand, but \$600 has to be provided before the annual meeting if we are to bear our share in the passage money and salary of our lady missionary. Last month I urged upon the Circles the advisability of each making an effort to increase the yearly amount a little. Two have already done so. The Circle at Cornwall made a special collection which I received this week, and the Olivet Circle had an entertainment which will realize nearly \$50. After praying for years to God to send some one to work in the Zenanas of Cocanada, how humiliating it would be if, when the prayer

has been answered, we were not willing to do our part in providing the necessary means. Not that I anticipate any such result—I hope for more than enough.

May God fill our hearts with gratitude that we are not heathens; that we have the priceless treasure of His love, and make us tender and sympathetic toward all who are without it.—On behalf of the Board,

A. MUIR, *Cor. Sec.*

BRANT ASSOCIATION—CIRCLE MEETING. It is with pleasure we report a very successful meeting in Brantford, June 2nd. Though the afternoon was very wet, about one hundred and thirty were present, and an earnest, enthusiastic spirit pervaded the meeting. It was decided to meet yearly at the same time and place as the Association. The following officers were elected: Mrs. Tuttle, Brantford, *Pres.*; Mrs. J. G. Goble, Goble's Corners, *Treas.*; Miss Anna Moyle, Paris, *Sec.* Also a committee of five ladies, to assist in organizing new Circles. Reports from Circles were gratifying, showing increase in numbers and interest. The evening meeting was well attended. A letter from Mr. Timpany, papers by Mrs. Messmore and Mrs. R. Shenston, addresses by Revs. J. B. Tuttle and S. S. Bates occupied the time. The collection amounted to \$20, to be used in assisting to defray the expenses of Miss Frith's outfit. A. M.

GOBLE'S CORNERS, ONT. On Tuesday, June 13th, the Goble's Corners Circle was open to all ladies of the church and congregation. Forty were present, and six names added to the Circle roll. The meeting was unusually interesting. One pleasant feature was a card, written during the session, to convey loving remembrance to Mrs. McLaurin, who was present at the meeting one year ago. The members voted to organize a Band, the meetings to be held for the present in connection with the Circle meetings. The Circle numbers thirty-five.—I. F.

MISSION BAND REPORT.—The Woodstock Band held their annual meeting on Saturday, June 10th. A goodly number of ladies were present. The collections amounted to \$2.50. During the year the average attendance has been fourteen. Three new names were added, making in all twenty-seven. We have raised through the year, from fees and "mission boxes," \$14.71. Death has taken one of our number, Agnes Beardsall, but we rejoice to know that she had eaten of the Bread of Life. I. F.

Maritime Provinces.

FREE PORT, LONG ISLAND, DIGBY CO., N.S. Dear LINK,—I would like you to know that on this far off island your visits are prized. I seldom am too busy to read your contents before I lay you aside, and at our monthly meetings we most always hear from you. We have a W. M. A. S. numbering about thirty, and hope it may soon increase. We have just divided the Church into sections, appointing visitors for each section, to call at every home, talk missions, and get members or donations. I accompanied one sister. We took the coach at noon and rode out as far as we could walk back; got ten names as members. Many listened with new interest, and some who could not give money will pray more earnestly. We found it a pleasant and profitable way to spend an afternoon. I think many of our sisters do not feel the interest they would if they knew more of the

great needs of our heathen sisters. Let us work more earnestly for the Master, as well as pray, "Thy kingdom come."

We were glad to hear of the safe arrivals of Mr. and Mrs. Hutchinson and Mr. and Mrs. McLaurin. Have had very interesting letters from Mr. and Mrs. H. She says, "To the mind unburdened with care India is a Paradise. The good work in this section is growing slowly but surely. Five have been baptized since I came, two more are waiting baptism at a village some miles away. One of our boys here asked for baptism a few days ago. The native preachers get good hearings wherever they go, and the colporteurs sell nearly a thousand books of all sizes every month—Christian books that are doing incalculable good in the land. Christianity is a common topic of conversation among the people, especially the central Figure standing out so prominently on the cross. Hindoos will listen quietly and nod assent as long as you talk of God, but name a Saviour, name the Christ to them, and they are all on the *qui vive*; 'Who is he?' 'What is he?' until the old, old story is told over and over again."

And so the good work goes on, dear sisters, and will go on, until Christ shall reign from the rivers to the ends of the earth. What a glorious work we are engaged in; let us not grow weary.—Yours in sympathy for the perishing,

D. M. B. SUMPTON.

May, '82.

MONCTON, N.B. The Women's Missionary Aid Society of this place held its annual meeting on Tuesday evening, May 2nd, in the vestry of the church. The weather, which was very unpleasant, made the attendance rather small. The meeting was opened with singing by the choir, and prayer offered by our pastor, Rev. G. O. Gates, who presided. The evening's entertainment consisted of music by the choir, recitations by three young ladies, the Misses Gross, Taylor, and Peck; a report, relating to our work, by the Secretary; a very interesting paper from Mrs. H. V. Crandall; and, lastly, an instructive and eloquent address from Rev. W. George, who gave us some account of his personal mission experience in Burma. "We think that those present felt that it was an evening pleasantly and profitably spent, and we hope that what we hear will stimulate us to renewed effort in the mission work. The collection amounted to \$10. I may further state that our Sabbath school has organized a Mission Band, which has been busily working this winter. A few weeks ago they held a sale of fancy articles and refreshments, from which they realized a little over \$70. The children are very proud of their success and do not mean to relax in their efforts for good. The money is to be sent to Miss Hammond to help sustain a native preacher. MRS. JANE C. SNOW, Secretary of W.M.A.S. June 5th.

HILLSBORO', N.B.—We look forward with pleasure for the coming of our monthly MISSIONARY LINK, and our hearts have been cheered as we read of the good work our sisters are doing "for the evangelization of the women of heathendom." The Hillsboro' branch of the W.M.A. Society numbers twenty-two, and the past year we raised more than one hundred dollars. Our monthly meetings are not as well attended as we would like to have them, and at our April one we decided to have a public meeting, which was held on Sabbath evening, consisting of music, recitations, and the reading of Mrs. Yule's poem on the death of Josiah Burder, by Miss Flora Steeves. Our pastor made a stirring appeal to the women of the Church

on behalf of the Society, which we hope will be blessed of God. At the close of our meeting Miss Hammond's letter was read, dated Cocanada, Feb. 15th, acknowledging a box sent her by Mr. Hutchingson from our Society. To know that she was pleased with its contents gave us double pleasure, and we can say from the depths of our hearts, "It is more blessed to give than to receive." We were very sorry to hear her health was failing, and hope and pray ere this it is fully restored to her, and that she may be long spared to teach the way of life to our sisters in India. She wrote very encouragingly of the Conference held at Akidu, and writes—"After the Conference an Association of Telugu Christians was organized for the Southern field. It was an inspiring sight to see so many dark faces together, and showed plainly what the Gospel could do for India."

We have been blessed in every special effort we have made for our Society, and we pray that in the future we may be more zealous and that we may realize more fully that "prayer is the golden key that can open the wicket of mercy."—In behalf of the Society,

ADELIA B. DAVIS, Sec.

RETURN OF MRS. SANFORD OF BIMLIPATAM.

Mrs. Sanford and children have arrived and passed on to the old home in Cornwallis, N.S. Mrs. S. is quite as well as could be expected. She looks weary and as though she much needed the bracing influence of a northern atmosphere. She speaks with enthusiasm of the bright prospects of the Telugu mission. It lies near her heart, and only too ready will she be to again invest herself in this department of the Lord's service when she gains the needed strength. We cannot too much admire the missionary spirit of Bro. Sanford, who for the love of his work, the salvation of the Telugus, bids good-bye to his wife and little ones in Liverpool, and returns to Bimlipatam. Like another missionary, he says: "This, Lord Jesus, I do for Thee." Be it ours to stand nobly at his back, and supply the wants of his dear ones, as well as enable him vigorously to push on his conquests for the Master. If health permit, Mrs. Sanford expects to be present at our Convention, and address our sisters on the work and wants of our mission field.—*Christian Visitor*.

Ramapatam.

Rev. W. B. Boggs, formerly of the Canadian Telugu Mission, now of the American Baptist Missionary Union, writes:

"There has been no period of my life in which I have been so busy as I am here at Ramapatam, from morning till night, every day. Sometimes it is difficult to get time for a walk in the cool of the evening.

"The particular department of work in which I have been engaged for the past year, I like much, and regard it as very important, the teaching of young ministers and school teachers, who go out to multiply these teachings in a great many places. We have had a large number under instruction. But after Mr. Williams, the permanent Principal, comes back from America, I expect to return to the Ongole field, and will probably take up a subdivision of it, and establish a new station.

"The great work of ingathering still continues in the Ongole field. From January 1st to March 1st, there were 1,500 baptized, chiefly as the result of Bro. Clough's evangelistic tours in the country. He was in tent nearly three months, and never more than two or three days in one place. He is a great evangelist. There are now

connected with the Ongole station nearly 21,000 Christians.

"The loving-kindness of the Lord to us has been very great. Our health is perfect, our work is full of blessedness and promise, and we are very happy. 'Bless the Lord, O my soul!'"

THE EXCHANGE DRAWER.

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

Reasons why we should make the monthly meetings interesting, with some hints as to the best means of doing so," Mrs. H. J. Rose; "Why we work," Miss Ida Fitch; "A day in Cocanada Mission House," Mrs. McLaurin; "Woman's work in Missions," Mrs. A. V. Timpany; "The condition of women in India," Mrs. J. Counts; "Some facts and figures about our Society," Mrs. M. Freeland; "Sketch of the W. M. A. Societies of the Lower Provinces," Mrs. W. H. Porter; "Our Sisters in India," Mrs. Armstrong; "Christian Activity," Miss J. M. Lloyd; "He shall have dominion from sea to sea," a Member of the Winnipeg Circle; "China and her Missions," Mrs. H. K. Gratley; "Dawn of Day in the South Seas," Mrs. C. Alloway.

For Mission Bands: "The Telugus and their Country," Katie McLaurin; "A Missionary Colloquy," Mrs. Fitch.

EDITOR'S NOTES.—If the members of Circles, W. M. A. Societies, and other kind friends, who send lists of subscribers for the LINK, will be so good as to collect and forward the renewal subscriptions for the fifth volume, due in August, they will confer a favor upon the managers and materially assist the Foreign Mission interest.

SISTER BELLE is again crowded out. Will the little folks forgive us?

WOMEN'S BAPTIST FOREIGN MISSIONARY SOCIETY OF ONTARIO.

Received to June 28th, 1882.

Jarvis St. Mission Circle, \$8.55; St. Catharines Mission Circle, \$6.75; St. Catharines, "Mission Quilt," \$23.25; Goble's Corners, col. for Miss Frith, \$20.76; Goble's Corners Mission Circle, \$11.25; Guelph Mission Circle, \$20.00; Uxbridge Mission Circle, \$6.65; Denfield Mission Circle, \$9.45; Paris Mission Circle, \$14.60; Paris Children's Aux., \$5.40; Alexander St. Mission Band (to make Mrs. Joseph Lewis a life member), \$25.00; Parliament St. Mission Circle, \$7.00; Port Burwell friends, \$5.00; Mrs. E. Williams, Kent Bridge, \$0.75; Interest (Federal Bank), \$10.55. Total, \$174.96.

W.B.F.M. SOCIETY, CONVENTION EAST.

Receipts for Quarter ending June 12th, 1882.

Olivet Circle (Montreal), \$65.70; Thurso, \$20.00; Thurso Mission Band, \$18.52; First Baptist Church (Montreal), \$8.15; Cornwall, \$8.00; Perth, \$8.00; Clarence, \$7.00; Abbott's Corners, \$4.00. Total, \$139.37.

M. A. SMITH, Treas.

MONTREAL, 2 The Terrace.

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