

Technical and Bibliographic Notes / Notes techniques et bibliographiques

Canadiana.org has attempted to obtain the best copy available for scanning. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of scanning are checked below.

Canadiana.org a numérisé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de numérisation sont indiqués ci-dessous.

- Coloured covers /
Couverture de couleur
- Covers damaged /
Couverture endommagée
- Covers restored and/or laminated /
Couverture restaurée et/ou pelliculée
- Cover title missing /
Le titre de couverture manque
- Coloured maps /
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black) /
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations /
Planches et/ou illustrations en couleur
- Bound with other material /
Relié avec d'autres documents
- Only edition available /
Seule édition disponible
- Tight binding may cause shadows or distortion
along interior margin / La reliure serrée peut
causer de l'ombre ou de la distorsion le long de la
marge intérieure.
- Additional comments /
Commentaires supplémentaires:

Continuous pagination.

- Coloured pages / Pages de couleur
- Pages damaged / Pages endommagées
- Pages restored and/or laminated /
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées
- Pages detached / Pages détachées
- Showthrough / Transparence
- Quality of print varies /
Qualité inégale de l'impression
- Includes supplementary materials /
Comprend du matériel supplémentaire
- Blank leaves added during restorations may
appear within the text. Whenever possible, these
have been omitted from scanning / Il se peut que
certaines pages blanches ajoutées lors d'une
restauration apparaissent dans le texte, mais,
lorsque cela était possible, ces pages n'ont pas
été numérisées.

Canadian Missionary Link.

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

VOL. III., No. 8.] "The Gentiles shall come to thy light, and kings to the brightness of thy rising"—Is. lx. 2. | APRIL 1881

Needs of the Foreign Field.

BY MRS. ARMSTRONG.

(A paper read at the Annual Meeting of the W. M. A. Societies of Nova Scotia.)

It is true that the present is an anxious time in many ways to those who are connected with our Foreign Mission work; but all such have strong ground of confidence in this, that many are earnestly working and praying at home, and that God has committed to their care one of the most promising portions of all His harvest field abroad.

The northern portion of the Telugu country, where our people have established their mission, is white to the harvest. Faith in Hinduism is kept up almost wholly by the women, who in their seclusion have heard of nothing else. The men wavering between Christianity and infidelity, are held nominally to their ancient faith very largely by the home influence which they have not yet dared to face. Let me try to bring before you as vividly as possible your mission field in India. I shall not try to give you a comprehensive view, so much as to bring out some details of the work there which may not be familiar to you.

There are three phases of mission work in India; that for the Mohomedans; for the Hindus proper; and for the outcasts and pariahs. They differ about as work here for Catholics, for infidels or freethinkers, and for the negroes. I fear the popular idea of heathens is that they are all savages; but the Mahomedans and the Hindus are no more savages than ancient Greeks and Romans were. Many of them listen to a missionary with precisely the same feeling that Paul encountered at Athens. "What will this babbling say?" has been the question of many a heathen philosopher of India, and the cross of Christ is foolishness to them just as it was to the Greeks. They, too, seek after wisdom, and unless you can show that your thoughts have gone as deep as theirs, and deeper, you are powerless before them. These people are not poor, many of them are very wealthy: They are not illiterate, many of them are more thoroughly educated than some in America, because they are able to think for themselves, and are not dependent on the thought of others. But let us never forget that they are utterly without God, and without hope in the world, entangled in a mesh of cunningly devised fables and science, falsely

so called—just such material as the Jewish bigots and the Greek and Roman idolaters of the time of Christ and His Apostles were. The Mahomedans are confessedly the most difficult to reach, simply because so much of truth is mixed with their false worship. "A lie that is all a lie can be met and fought with outright, but a lie that is half the truth is a harder matter to fight."

The great difficulty with the Hindus is, that though you may meet and convince them intellectually, "they love darkness rather than light, because their deeds are evil." Their moral depravity is such that they do not want to believe that truth which will oblige them to give up their evil practices of heathenism. "The carnal mind is enmity against God," and the same thing that hinders "lovers of pleasures" here from being Christians, holds Hindus with tenfold power. In Burmah, the grand success of the Gospel has been among the Karens, the outcasts of that country. In India, also, its success has been almost exclusively among the Pariahs or outcasts. Writing to the men of Corinth, Paul said, "Not many noble," but "God hath chosen the base things of the world." God chooses the same to-day. "Even so, Father, for so it seemed good in thy sight." The work among this class has not only been the most fruitful, it is in some ways the easiest. Anyone can see how it might be easier to take a poor illiterate negro, educate him, and hope to lead him to Christ, rather than to undertake to do anything for a wealthy and educated infidel, who needed nothing from you, and was quite as wise as you in his own eyes, and did not want the man Christ Jesus to reign over him, who loved the world and its pleasures, and had no doubt that he was as good as the next one, and would fare as well hereafter. And yet one saved from this class, who could turn his wealth and influence toward Christianity, instead of against it, would be capable of doing much more in some directions than the negro. He would probably be an abler man. This is precisely the case in India between a caste man and a pariah.

Our work in Chicacole was particularly interesting to us, because it was almost wholly among caste people. Out of twenty-nine church members, twenty-three had been caste people, and six only had been pariahs. These twenty-three represent a very large circle of relatives and friends to whom we had access, and who were more or less well disposed towards the Gospel, some of whom

having given us reason to hope they could follow Christ themselves. Thus we were in a position to see and know much of the hidden life of this class of people.

I want particularly to turn your attention to the caste-women of India. Doubtless you are accustomed to think of them as the down-trodden, imprisoned and despised women of India. Perhaps you will be startled if I tell you the truth, that they hold the destiny of their country in their hands more completely than the women of America do; that they are the ruling power in India, although it is exercised so quietly and out of sight. Repressed power is always the most dangerous. Women, here, can participate in almost every amusement and every privilege open to their sex—can have their women's aid societies in every philanthropic measure of the day; and perhaps this very widening of her influence sometimes tends to divert time and thought from father and brother, husband and child. Certainly it gives us community of thought and action. The literature, the lectures, the advanced thought that exercises the minds of our husbands, is more or less familiar to us also. Women are as much elevated by the mental and moral culture of the day as men are.

In India it is not so; all the influx of civilization and religious light from the New World has fallen on the men alone. It has had no means of reaching the hidden retreats where the women dwell. The only rays of light that have penetrated there have been carried by the missionary women, sadly few in number, who have been able to reach them in their seclusion, and tell from house to house the story of the Cross. I believe this, above every other reason, is the cause of the slight hold Christianity has taken of the Christian people of India. A caste-woman has not even her father or brother to care for; for she was separated from them in early childhood. Her husband and children are all her world, and she is bound to keep them in the good old paths after the strictest sect of Hinduism. She cares more for religion generally than her husband; she is, if you please, more superstitious. Woe to the man who is recreant to her faith! his home becomes too hot for him at once.

Many of these men love their wives and children; *more* perhaps, love the tasty breakfasts and savory dinners than no else will take the trouble to cook for them. For one reason or another, all find it inconvenient, at least to have no home. But to have one he must please the women who dwell there. If a man wishes to be a Christian, he has not merely his wife or wives to contend with; his mother and grandmother, his brother's wives, and all the women of the establishment, usually not a few, club together to bring him to his senses; they will coax him first, but they have no end of devices for bringing him back to their faith if coaxing fails. The only thing a man can do, and what every caste-man who has become a Christian has been obliged to do, is simply to leave them—literally to run away, and leave with them his property, his house, his children and everything he owns in the world. Bunyan's description of the pilgrim starting on his pilgrimage has been literally fulfilled in many a Hindu.

I remember a case in point—a wealthy and influential high-caste man, who, I have no doubt, is a converted man, and who was baptized by Mr. Armstrong in 1878. This man is remarkable for breadth and strength of character, a man of sterling worth and great independence. He was practically king in the district where he lived,

and he thought he was able to be a Christian, and make his household either submit or leave. He was wealthy, had two wives and a "large following." When he came to the house of the native preacher, to ask for baptism, and to offer himself to the church, a crowd of retainers came with him, among whom were his two wives, weeping and tearing their hair. One of these—one to whom he was strongly attached—beat her head against the wall of the house until they had to hold her to keep her from killing herself rather than see her husband a Christian. But none of these things moved him. He deferred his baptism for a while in consequence, but avowed constantly that he believed in Christ, and meant to confess his name publicly. And he did so. He came and was baptized, but he held to his property and one wife. He had no children.

His friends found that they could do nothing with him; for he was too far above them to fear them. However, they were determined not to lose him. Finding that he had actually left them, they all rallied round him again. They said, "If he in his wisdom thought it best to be a Christian, they could not gainsay it: he was greater than they; they would be what he was." So they cooked his rice, and ate with him as before, and treated him as well as they knew how. It was not in human nature not to feel flattered with all this deference to his opinion.

For about a year his conduct was exemplary, but soon the heathen influence by which he was surrounded began to tell upon him. His wife and relatives made much trouble when other Christians came to eat with him; and, as it was only a matter of eating and drinking any way, he thought it hard not to conform a little to their wishes when they had borne so much for him. He was strongly attached to the wife who had remained with him, and her influence induced him to withdraw more and more from intercourse with other Christians. He said he knew that it was wrong, but he was really worried to death. After a while his other wife came back to the house unbidden. Again and again he promised to break away from them all. He believed in Christ; he worshipped him only, and wanted to follow Him: but he said he saw there was nothing for him to do, but to build a small house for himself, and him alone,—that he could not be a Christian, and live in his heathen home. This man's case is a remarkable one, because he had sufficient authority, for a time at least, to compel his household to submit to him; but you see what the result has been.

These women of India are standing right across the path of Christianity in Hindustan. The work of converting them is restricted to the labors of Christian women among them. Here is a work peculiarly yours, that no one else can do. How will you do it? With all your hearts, unflinchingly, till it is accomplished, or with lukewarm zeal, spasmodic efforts, and indifferent success? I believe you will do it, and do it well. May God give you speedy tokens of his approval and his interest in your work! You cannot expect not to meet with hindrances. Our adversary is living and he is strong. We are no match for wicked spirits in high places, but our Master is. Trusting in Him, we have every necessary equipment for the work before us. His very word, that He has chosen the weak things of the world to confound the mighty, should give us strength. The less confidence we have in ourselves the better, if only we have faith in our Leader, and are willing to follow Him anywhere, through everything. Then at last we shall rejoice in His success, singing "Alleluia, salvation, and glory, and honor, and power unto the Lord our God.—Alleluia. Amen."

OUR INDIAN STATIONS.

Coçanada.

LUKSHMI.

I wish to write what follows now, believing it will be of special interest to our sisters who read the LINK, and also be an encouragement to those who send funds for the work for women and girls, as now carried on here.

Last Monday after a day's work that made my head ache, and my body sore and numb, I went away in the boat to Akidu, with Brother Craig, to assist in the ordination of PETER, the Catechist, who is supported by the Sabbath School of St. Catharines." We had a good time. I left brother Craig on the ground where the new house is now about to be built, and hurried to get home for Sabbath, calling at Rajahmandry on my way back, to see about getting brick sent down to Brother Craig for his house. I reached home last evening at eight o'clock. Mrs. Timpany had to tell me, among other things, of a caste girl who had come to her and begged to be taken into our girls' school. She told her nothing could be done about it till I came back, as she expected me last evening, and to come to meeting to-day, when something further might be done.

Well, when we went into the chapel this morning at eight o'clock, for Sabbath School, Mrs. Timpany pointed out a strange young woman seated among the women, as the girl in question. During the Sabbath School and following service, I noticed that she gave the best attention. After service I stopped for half an hour to talk to some of the Christians about the due observance of the Sabbath or Lord's Day. As soon as our breakfast and worship were over, I told little Mary who has lots of interest in the school girls, to go to the girls' houses and bring the strange girl. She came, and the following is the story that I got from her, as I questioned her for two hours, Mrs. Timpany joining with me most of the time. We tried to find whether the girl was false or true, good or bad:—

"I am sixteen years old, and a widow. Belong to the 'Talaga Caste.' (This is high caste among the Sudras.) My father was employed, in the Government as a clerk at Rs. 25 per month. Was born and lived until a short time ago in Vizagapatam." When I told her that there had been missionaries like myself and native Christians there for a long time, she said, "I never saw or heard anything about Christianity in Vizagapatam. At the age of three, my mother died, having always been sick after my birth. I was her first and only child. At the age of five years I was married to my cousin, a boy who lived in the same house with my people. When I was eight years old my husband died. My father died about the same time. I then began to study with a master, and studied for two years; reading a number of books and doing something at Telugu Grammar. My grandmother who had kindly cared for me till then, died."

I asked her how it was that she, a widow, was put to learning, and had such kindness shown to her? To that she replied, "That is true, and the reason was that I was an only child, and my grandmother loved me much for my mother's sake. When my grandmother died my troubles began, my schooling was ended, and I did house-work, cooking, &c., for my brother-in-law, whose wife turned out a bad woman, and left him. The family got into reduced circumstances and found me a burden, so put me in the care of a female servant and sent me to Coçanada to another brother-in-law. When I got to

Coçanada I found my brother-in-law and family had moved away. The servant woman left me among my caste people and went away—so here I was, a young woman, and alone in a wicked city, as I soon found. I was cooking for a woman of my caste. After a short time, one night I heard talking going on in one of the rooms, and then for the first time knew what kind of a house I had fallen into. The woman was the concubine of an English gentleman. She attempted to poison my mind, but I rebuked her and forbade her speaking to me on such a subject. I prayed God who made me, to save me from a life of shame, and to keep me from falling, and in some way deliver a poor orphan girl from such a hateful fate. After a time this woman wished me to become the mistress of an English gentleman. I refused to do so, and she sent me away. As I did not know what to do, or where to go, one of your servants, a sweeper woman, who worked also for us, said to me, 'Why not go to the missionary and his wife? They have a lot of girls, and may be will take you, and be like a father and mother to you.' On this I came, not doubting that the living God who made me, had shown me my way." I said to her, "You speak of the God who made you. What about *Vishnu* and *Siva* and the idols?" To this she replied, "All that is a lie, there is only one God who made all, and we are all his children. I found out that in my reading—caste is all wrong and false. I have no hesitation about breaking it." I asked her if she had ever seen and talked with English people before. "No," she said, "I was kept close at home." Then I said, "How is it that you came and talked to Mrs. Timpany so freely, and have talked so freely and confidently with me?" "When I first came, the school girls told me, to state everything just as it was, and cover up nothing, as you were like a father and mother; so I have had no fear." I pressed her closely to find out if she had been living a bad life. I could see that as the talk went on between her, Mrs. Timpany and myself, that she had strong hopes that we would take her—but I said, "Our girls' school here is for Christian girls and the daughters of Christians. You are a heathen girl, come we know not from where, only as we have your word for it. We know not whether you are a bad girl or a good one." "Oh," said she, "had I been a bad girl I never would have come here, there would have been no need of that." You should have seen her look as the hope died out of her that we would take her. I could see that she was ready to break down and cry.

Finally, I said, "This Christian faith is holy and good and merciful; Jesus, our Saviour, is merciful; I cannot send you away under the circumstances, and will take you. The money given for the support of that girls' school comes from women like Mrs. Timpany. They love you, though 10,000 miles away. Now, my child, how thankful you should be, and grateful. Remember that it is Jesus who has made this kindness possible, and love Him." "That I will," was her reply. "Hereafter, if you slip and sin, it will be like cutting my throat." "Have no fear, sir, God will keep me in the future as He has in the past." So I sent her to make one more among your girls. Did I do right, my sisters? I could not have sent her away though I had had to eat but one meal a day to give the other to her. Mrs. Timpany felt the same. There is one happy soul at least to-night in this compound, and that is Lukshmi. What the future may be God knows, but, sisters, you know particularly from this letter, how your money goes. I could write you a book covering case after case, not all like the above, but still such as should thrill your hearts, and warm them for

many a day. The evening was well along when Mrs. Timpany came into my study before retiring to rest, and asked me what I meant by beginning to write at that time of night. I said, "A letter for the LINK, and as the spirit had come over me to write, I had better do it, though tired, very tired with the work of the day." I dare say some of you would like to take Lukshmi to support; I presume she will be baptized before this letter reaches you.

A. V. TIMPANY.

January 30th, 1881.

Bimlipatam.

THE CONFERENCE.

Under date of January 26th, Mr. Sanford writes to Mrs. Armstrong:—

"We met at 10 a. m., Wednesday, January 12th. All present except Mrs. Craig whom they left at Cocanada. Those who came by steamer arrived a day in advance of the others. Our friends from Tunni, Bobbili and Chicacole arrived early on Wednesday morning. Bro. Currie was chosen President; Churchill, Vice-President; and Sanford, Secretary.

"The Reports showed 214 baptisms during the year. Akidu 150—Cocanada 50—Tunni 3—Bimlipatam 1—Chicacole 10.

"During the meetings we discussed many questions of interest. The conference closed on Saturday.

"On Sunday morning we examined Bhagavanbarah in reference to his fitness for ordination. The examination was satisfactory. Brethren Timpany and Craig were obliged to leave by steamer at ten o'clock, so that we had not the pleasure of their presence in the afternoon. At four o'clock we met, and after a short sermon by Bro. Currie, we ordained Bhagavanbarah in laying on of hands and prayer. After which we addressed him by way of a charge. He then offered prayer.

"The whole day was taken up with exercises connected with the ordination. A good impression seemed to have been made on all present."

In a letter to the *Messenger*, Mrs. Armstrong describes this man as follows:—"Bhagavanbarah is one of the native preachers on the Chicacole field, and his ordination is a matter of much interest to us all. I believe he was well fitted for it. I have not met in any country with one who gave better evidence of constant communion with the Master. He was one of whom a casual acquaintance could but 'take knowledge' that 'he had been with Jesus,' and bore about with him everywhere a quiet dignity that sprang apparently from a consciousness of the presence of Christ with him always. He often recalled to my mind those words of Keble's:—

"Hush! hush! words, and thoughts of ill,
Your Lord is listening; peace, be still!"

Chicacole.

MY DEAR READERS OF THE LINK,—Some six weeks ago, one of the school teachers told me he had smallpox in his house; I gave him leave for a time, but not soon enough to prevent contagion.

While I was in Bimlipatam, one or two of my young people were ill; but so slightly, that I thought it could not be smallpox. Shortly after we re-opened school, another boy was taken ill. I asked the doctor to come and see him; he said it was a mild form of that disease. Within

the last week we have had three other cases. They are not very ill, but it seemed best that school, meetings, etc., should be stopped for a few days. Although it is mild, it is our duty to be careful. I do not go to the infected part of the compound, and Hemamah, the woman who usually stays in the house with me, has not been in since Friday. She had it long ago, and is now caring for the sick. For some days the silence in my big house has been almost oppressive; but I hope that ere long all will have regained their usual activity and health.

Personally, the greater part of the two years that I have been in India, the Giver of all good has given me an abundant measure of that invaluable blessing, health. I try to be thankful for it, and hope and trust that He will continue it to me yet a season.

All these things are in the Father's hands; "He knoweth"; and my friends, those hands are so strong, and that knowledge so infinite and yet so tender;—are you not glad that "the Lord God omnipotent reigneth?"

We have entered upon another new year,—opened another volume of life's series. Will its three hundred and sixty-five pages be written, so that at last we can take up the review in peace?

We had a pleasant and very busy Conference at Bimlipatam this year; many questions that were both interesting and beneficial to me, were discussed. After being for months forty or fifty miles from the other mission stations, it is no small privilege to meet the representatives of these stations, and hear the various opinions on the plans and methods of work. That at least is my experience, and it was never appreciated so highly as this year.—At the close of our Conference, the head preacher of this station, Bagavan Bayrah, was ordained. He is out on the field now, and I hope that God will make him very useful in preaching Christ, and Him crucified, to his own countrymen. That is the work which warms the Christian's heart, for in some way or other, should not every Christian preach Christ? And it is by that work that the heathen are brought to a saving knowledge of the truth. How earnestly I wish that Chicacole were better supplied with missionaries. Our native assistants perhaps do as well as they can, but oh! how sadly they need teaching! I hope that the future holds better days than the present, days in which the Lord God will visit us with an outpouring of His Holy Spirit, when the Sun of Righteousness shall break forth as the morning, and many who now sit in darkness, shall rejoice in the beams thereof. Oh my friends, to this end let me entreat you to pray, not once, but many times. The heathen believe that their gods of wood and stone hear and answer prayer. We know that ours is the living God, and what ought our faith to be?

I have written very hastily, and now it is dark; so I will say good night to my far-away Canadian friends.

CARRIE HAMMOND.

February 14th.

P.S.—For the satisfaction of some who may be interested, I will add, that *that box* has not yet arrived. May it soon do so.—C. H.

Bobbili.

MISSION LIFE AND WORK.

When the coolie women were paid off one Saturday evening, I said, "Come to-morrow morning and I will teach you about the true God." They, always ready to

promise anything, said they would, and sure enough when we were taking our breakfast next morning a number of them came on to the veranda, smiling, and looking in at us. I told them to sit down on the benches outside, and I would come soon. There were about a dozen women, and as it was not time for our morning worship, I sat quite near to them and thought I would talk a little, while the servants and workmen who live on the place were assembling. To about half of them it was their first religious meeting, and they must laugh awhile at the newness of everything; but soon got interested in what I was trying to tell them. They know nothing about a spiritual God or His religion—have no reverence in their make up, so of course listened to, and talked over, what I was saying to them as if I were talking about anything else. I tried to give them some idea about there being one God and He everywhere, seeing at the same time my friends in America, and us here in India; that He is holy and we are sinful; that there are two places where our spirits may go after our bodies die, and that we can make a choice; that our hearts are all sinful, but God can take these away and give us new hearts, and that we must ask Him to do this for us. I then said I would ask God, so as to show them how and to give them an idea of prayer. I closed my eyes and began to pray in Telugu, but before I had uttered two sentences one began to laugh, and then another, and another, so that I thought it best to cease. As soon as I opened my eyes every face straightened out, but as I looked sadly at them each one began to blame her neighbour, till finally, all pounced on one large woman and said she was very wicked—it was all her fault; and no one would sit beside her. Of course she retaliated with hard words, evil looks and gestures, and this too in a religious meeting with my heart yearning over them for their salvation. In a very short time I got them quiet and then went over the points I had made before, and tried to get them to take them in, so that they might remember them. They repeated the words after me, and said they would not forget them, and would come again next Sunday to learn more.

The next day I was standing near where they were pounding *chunam*, and I heard one and another saying, "*Yasu Christu*" over, as if trying not to forget it. I asked who that was, and they said, "The Son of God." These were women of ordinary intelligence belonging to one of the respectable lower castes.

M. F. CHURCHILL.

THE WORK AT HOME.

Ontario and Quebec.

THE PRESIDENT of the Women's Society of Ontario, is desirous of bringing to the remembrance of the sisters, the request for prayer made by Mrs. Timpany in the letter published last month; and would affectionately suggest that the Girls' School at Cocanada be made the object of special prayer, both at the Circle meetings and in private, during the ensuing month or six weeks. Let all unite in earnest supplication that Mrs. Timpany may be granted wisdom, strength and grace rightly to discharge her responsible duties; that those girls who have believed and been baptized may be kept faithful; that many may be led to enter the school; that all may

become children of God, and from its ranks a band of earnest Christian women may be sent forth to make known among their country-women the knowledge of the glorious Gospel of the blessed God.

THE EXECUTIVE BOARD of the Foreign Missionary Society of Ontario and Quebec have sent the following circular to the churches:—

DEAR BRETHREN,—For the last few years we have obtained the services of several ministerial brethren to canvass different churches, in behalf of the funds of our Foreign Missionary Society.

While brethren so employed have rendered very efficient aid, we have found it increasingly difficult to secure their services. In view of this fact the Executive have for this year engaged brother John R. Coutts for five months to collect funds for the Society. He begins his work on the 1st of April, and will, as far as possible, visit all outlying districts. Brother McLaurin and the Secretary will visit centres.

We bespeak for him a hearty and liberal response from the churches.

Signed in behalf of the Executive of the Foreign Missionary Society.

T. S. SHENSTON, *President.*
JAMES COUTTS, *Secretary.*

Toronto, March 15, 1881. T. DIXON CRAIG, *Treasurer.*

TORONTO.—On Friday evening, the 11th of March, the mission circles of Toronto and Yorkville held a very pleasant and profitable meeting in the Parliament Street Church. Mrs. Ebbles presided. Mrs. H. H. Humphrey made an earnest and stirring address on individual responsibility and consecration to the work. Several papers were read; earnest prayer for the mission was offered, and all departed feeling that their zeal had been quickened, and that it was good thus to meet together.

PETROLIA, ONT.—A Missionary Circle was organized in this place on Wednesday afternoon, the 16th of March. Fourteen members enrolled themselves.

The officers are as follows:—Mrs. Chesney, *President*; Mrs. Perkins, *Vice-President*; Miss Pratt, *Treasurer*; Miss McLure, *Secretary*.

The usual Committee were appointed to carry on the work, which will no doubt be very efficiently done under their management.—Miss McLURE, *Secretary*.

Maritime Provinces.

OUR THANKS are due to Rev. J. E. Hopper, of the "Visitor Book Room," St. John, N.B., for kindly sending us the *Baptist Year Book* of the Maritime Provinces for 1880. It contains a large amount of valuable information.

CLARENCE, ANNAPOLIS CO., N. S.—It is eight years since the organization of our Society, and it is very satisfactory to be able to report that our meetings have generally been well attended, our membership kept up and the interest in the cause of missions very well sustained; whilst through the various papers and essays read, and the prayers offered, we have enjoyed, by the blessing of our Heavenly Father, many very profitable seasons.

Our president, Mrs. J. T. Eaton (formerly Miss De Wolf), has been the means, in God's hands, of doing much to increase an interest in missionary work, and in deepening our sympathies for our missionaries. We desire to thank God for the success that has attended their labors in the past, and our prayer is that all Christians may be imbued with such a true missionary spirit, as to be willing to give their means, their time and talents to send the blessed Gospel into all the dark lands of the earth.

The intelligence given us in the LINK is of much interest, and we wish it a much wider circulation. In behalf of the Society.—Mrs. S. N. JACKSON, *Secretary*.

TRYON, P. E. I.—We have been intending for some time to give our beloved sisters in India, and all readers of the LINK, an account of the progress of our Aid Society in Tryon.

It is now ten years since our Society was organized through the instrumentality of our esteemed sister, Mrs. Armstrong. Since that time many of our best workers have been called away to receive the reward of their labours; but we are happy to be able to state that the Society has increased both in membership and interest during the present year. Our meetings are held monthly at the houses of the members. Our time is spent while there, in reading, singing, exhortation and prayer; and while having our own spiritual interest renewed, we are led to think of those who have left their homes, and all social enjoyment, for the cause of Christ, and our constant prayer, is, that the Lord will prosper His own work in their hands, for we know,—"Neither is he that planteth anything; neither he that watereth, but God that giveth the increase."

MRS. A. A. CLARK.

Feb. 25th, 1881.

THE EDITOR of the *Christian Visitor* says: We received \$2.00 last week from an aged couple, to be given to Foreign Missions. The donors are in humble circumstances, and both have seen over 80 years. The beloved sister earned her dollar by knitting, and the aged patriarch had his given him, and adds, "it must go for the Lord's cause." Those two dollars will make a record whose blessedness eternity will disclose. May the venerable brother and sister have many successors having like faith and love to Jesus.

Some Thoughts and Suggestions about Home Work for Missions.

Allow me to congratulate the managers on the increased size, and improved appearance of the MISSIONARY LINK. I have several times expressed my appreciation of the work that the paper is doing, and consider that our Women's Missionary Societies owe more than we will ever realize, to its influence. The difficulty of keeping up the interest in some Circles, where the members are scattered, and means of information scanty, which is now great, would be increased tenfold if it were not for this little messenger, which brings to us every month such cheering and pleasant news from the field of labour. I feel very thankful to the Missionaries, that amidst all their pressing cares, they find time to write so

frequently, and make Telugu-land near and familiar to us by the accounts of what they do and see.

The great aim of our life must be the salvation of those around us, who, although not surrounded by heathen darkness, are still blind and have not seen Him who is the Light of the world. To show them their need of a Saviour, and the joy and beauty of a Christian life, must always be the highest and noblest work. But may we not place next to it, the work of rousing the Christian church to a strong and helpful sympathy with the needs and claims of the heathen world—striving to break through the crust of indifference that now envelops many Christian hearts, and bring them into sympathy with our Divine Lord who loved the world; who would have "all men to be saved," and who is the propitiation not for our sins only, but "also for the sins of the whole world?" Such a work has a grand aim in view, and I think you are greatly honoured in being permitted by God to do something towards the accomplishment of it, even in so small a section of the great Church militant, as our Canadian Baptist Churches. But we may each do something towards arousing interest in, and spreading information about, the broad field of missionary labour. How we can best do this is a very important question. Just a few simple suggestions to those who read this paper and who are in sympathy with the work.

First: Let us make the subject of the Telugu mission and other mission fields, part of our ordinary conversation, and inform our friends about what is going on there just as we talk about what is happening in Toronto or Ottawa. After we have read the LINK let us try to remember some item of interest that has been in Miss Hammond's letter or Mrs. Timpany's letter, and the next persons we meet tell them about it. We cannot hope to inspire every one with a deep interest in the work all at once; but if we only persevere, in a short time most of our acquaintances will know something of what is being done at Cocanada, Tuni, Chicacole and all the other stations, and they will be interested to a certain extent.

Then those who have Sunday school classes, and are able to get sufficient information, will find it a good plan to have a missionary lesson once a month. I have a class of twenty young women and have tried having a missionary lesson for the past six months, and their faces all brighten up when I say, "Next Sunday is Missionary Sunday." I tell them about a different field every time, and am taking up the lives of the grand old heroes of missionary work. I often wonder as I look round at the bright young faces, if any one of them will be led to give their life to telling the Telugus about Jesus, by anything I have said? or if none may do that, if some will get such an impression of the greatness of the work of missions and sympathy with it, that they will carry the interest all through their lives? What a cause for gratitude and thankfulness, even that would be.

One word only to those who have influence with the gentlemen who manage the libraries of our Sunday schools. Try and induce them to put in all the good Missionary books you can get; there are so many interesting ones now written. I will be only too happy to send a list of those we have in the Olivet library to anyone who wishes it. In this way may we not hope that in a few years, the people of our churches will know a great

deal more about what is being done in India, China, Africa and other places; and in this case knowledge is sure to awaken interest.

There has been a steady increase in the interest taken by our churches in the Telugu mission; and this is undoubtedly owing in a large degree to the influence of our Women's Circles. But we are only beginning to realize the influence we have, if we choose to exert it. Let us keep constantly before our eyes the bright day in the future, which I hope will be a near one, when our present staff of missionaries to the Telugus will be doubled, and we shall feel strong enough to take China or Japan into our sympathies. This is not to be brought about by one, or even, by a hundred persons, no matter how gifted or enthusiastic they may be; but by each of us making this subject one of constant prayer, and devoting our thoughts and energies to bring it about. When mothers will talk to their children about the mission; Sunday school teachers to their scholars; wives to their husbands; and sisters to their brothers; then may we look for a ready response to the call for labourers, and the means to send them will not be wanting. For people usually find means to carry on any thing in which they are very much interested.

I hope that some of the brave workers in our country churches who have organized Circles, and, almost alone, are struggling to keep them alive, will be stimulated by the thought of how important a share they may have in bringing about this great end. To them is committed the sacred task of interesting their immediate friends in the work of Foreign Missions; and on the faithful performance of this duty depends to some extent the growth of a missionary spirit in our churches. Do not shrink from the task or become discouraged at the apparent slowness of the desired result; or feel inclined to give it up, saying, "I am unfit." Our Divine Master, unlike other masters, never tells us to go and work in any part of His vineyard without the gracious promise, that if we lack strength or wisdom, all we have to do is to ask of God, "who giveth to all men liberally and upbraideth not."

I would like to add a few words on how we may keep our own hearts in warm sympathy with the mission, but I fear this letter is already far too long, so will reserve what I have to say on that subject for another time.

AMELIA MUIR.

Montreal, March 15th.

The Ramapatam Seminary.

(From a letter of Rev. J. Craig's in the Christian Helper.)

I lately enjoyed a great privilege. On our way back from Udayagiri hill where we spent July and August we stopped a few days at Ramapatam. Bro. Williams has a regular village in his compound. Beside the Seminary with its preparatory department, he has an ordinary school for the people of his field. The place might almost be said to be swarming with classes.

But I must speak about the Seminary. The majority of the students are from the Ongole field, but there are quite a number from the Nellore and Ramapatam fields, and one or two from Kurnool. Married students bring their families with them, and sometimes the wife may be seen in the same class with her husband. In the senior class of the present year there are no women; in the other two classes there are a few. The regular Seminary course has consisted hitherto of three years; but I believe that in future the time will be extended to four

years. Of course this is exclusive of the time a student may spend in the preparatory class.

The principal book studied in the Seminary is the Bible. The course covers this book from Genesis to Revelation; so that whatever else the students may or may not be, they are generally "mighty in the Scriptures" by the time they leave. There are other studies which I need not mention. Except the Principal, the teachers are all Telugus. John, the head native teacher, is a fine specimen of the genus homo, and would compare favorably with many teachers at home. He is a graduate of the Seminary. Not to waste words in further attempt at describing the work of the Seminary, let me say that I experienced great joy, when I saw so many men and women being thus well prepared for the glorious warfare. In the three classes of the regular course there are some 150 or 200 students at present.

Now this subject has a practical side for us. We need a Seminary up in this region. Until we get a number of trained men and women, we are not in a position to care for many converts. God knows this, and therefore He will not give us converts by the thousand till we have trained some men and women thoroughly for the work. I believe this is the universal conviction among the missionaries here. We have great wants, but this Seminary question must in the near future take the first place. We can hardly pray for a great harvest, so long as we have only a few trained labourers.

I shall long remember with pleasure what I saw and heard at the Ramapatam Seminary.

"She Hath Done what She Could."

FOR THE LINK.

Beautiful words of our Master,
Uttered in tenderest love;
Sweet the approval ascending,
Reaching the Father above.

Beautiful act of devotion,
Pouring upon the dear head
Ointment—the sweetest and purest,
Dressing the brow for the dead.

Jesus, our Lord, has departed,
What can we do for Him now?
How can we pour the sweet ointment
Down on the thrice-blessed brow?

What, if we fan through the fever,
One of earth's lowliest poor?
What, if we watch through the midnight,
Patiently watch and endure?

What, if we guide the wreck'd vessel
Safely along the high strand?
What, if we point a lost stranger
Home to Immanuel's Land?

What, if we give to the heathen
Even the poor widow's mite?
What, if we send in their darkness
Only one ray of our light?

What, if we turn our lamp east-ward,
Casting on them its full glow?
What, if its beams light a pathway
Upward for spirits to go?

Stay through the day, blessed Master,
Help us to toil as we would,
And we shall hear in the evening,
"Lo! she hath done what she could."

Sister Belle's Corner.

(For the little folks who read this paper).

DEAR BOYS AND GIRLS.—The Mission Band Report made me glad. I would like to visit those fifteen girls in Nova Scotia who are showing the people of Farmington that they have a mind to work "for the missionaries." I do know some members of the Paris Band, and rejoice with them at their great success. May this year be still more prosperous! What Mission Band will send the next Report?

The Paris mission boxes reminded me of a lady who loved this work. She thought many people would save odd change for Foreign Missions if they had any place to keep it. So she collected empty collar boxes, pasted the lids down, and cut a hole in the top of each one. Then she gave them away to her friends for mission boxes, and several dollars were collected in them before long. Who will try this plan, and then write and tell me how much such a box will hold?

I have just been reading a little book telling about a dear Missionary named Mrs. Newhall, who has now gone home to Jesus, after spending her life for Him on earth. She wrote a letter while in Nellore, India, that I think would interest you, so will copy a part of it: "While writing last night I heard the sound of distant music, the din of many voices, and the tramping of many feet. This told me that an idol procession was coming. Being anxious to see it, I went over to Canakiah's, (our Bible-reader) to get some one to go with me to the gate of our compound. I found them just beginning family worship so took my seat near the door. Canakiah was sitting on the floor in the middle of the room with his Bible and a small coal-oil lamp. By him sat Julia, his wife, and on mats around the room the rest of his family were seated. They sung the hymn "Just as I am," then a chapter was read, followed by prayer. As the service was all in Telugu, I could not understand one word, but their earnestness told me of love and faith in Jesus, and that filled my heart with peace. Meanwhile the procession had been stopping at the door of every house along the road, that the idol might receive presents. At last it came near us. What did I see? A great crowd of people, men, women and children. Four men playing on instruments walking ahead. Next came two men carrying the idol which was finely dressed, and under a rich canopy. It was the most respectable idol I had ever seen, as it was one of the principal deities making its yearly visit to the smaller gods of Nellore. The heat is so great during the day that the nights are taken for these processions, and the music, dancing and feasting makes so much noise we find it difficult to sleep. A number of dancing girls are kept to wait upon this idol. Their bodies are covered with jewellery and its tinkling can be heard at a great distance."

Mrs. Newhall's letter goes on to describe her visit with Julia, Canakiah's wife, to the heathen homes of the poor natives. I wish you could all read it as it is too long to copy. The little book contains much that would interest you.

One way to make your Band meetings more interesting is for each member to read and hear all about Foreign Missions that you can during the month. Then be ready to tell the Band what you read. It is much easier to give our money when we fully understand where it is going, and the good it will do. If our heads and hearts are full of this subject our mission boxes will not be empty. But, boys and girls, remember to ask the

Lord to bless the money you give, for a gift so given will bring forth rich fruit. Let us all keep nearer to Jesus ourselves and then we can lead those we love to Him.

480 Lewis Street, Ottawa.

SISTER BELLE.

WOMEN'S BAPTIST FOREIGN MISSIONARY SOCIETY OF ONTARIO.

Received from February 24th to March 24th, 1887.

Parliament Street, \$9; Collection at Union Meeting, \$4 22; Ingersoll, \$7; Cheltenham, \$3; Georgetown, \$12; Yorkville, \$22 45; Yorkville "Mission Quilt," \$17; Alexander Street, \$5 15; Alexander Street Mission Band, \$3 03; Jarvis Street, \$11 50; College Street "Mission Quilt," \$25, (to make Mrs. Dyke a life member); Woodstock, \$12; Woodstock "Willing Workers," \$3; Goble's Corners, \$8. Total, \$142 35.

Special Contributions, Calton P. O.—Mrs. B. J. Timpany, \$5; Mrs. B. McConnell, \$10; Mrs. Ettie Cohoon, \$10. Total, \$25. Total receipts, \$167 35.

JESSIE M. LLOYD, Treasurer.
222 Wellesley St., Toronto.

WOMEN'S BAPTIST FOREIGN MISSIONARY SOCIETY OF EASTERN CONVENTION.

Received for the Quarter Ending March 7th, 1887.

Abbott's Corner, \$12; Cornwall, \$5; Perth, \$7; First Baptist Church, Montreal, \$23 37; Olivet Church and "Cheerful Workers," \$125.00.—Interest, \$3 94.—Total, \$176.31.

NANNIE E. GREEN, Treasurer.

BOARDS OF FOREIGN MISSIONS.

Maritime Provinces.

President, Hon. McL. Seelye.
Secretary, Rev. W. P. Everett, M.A., St. John, N.B.

Ontario, Quebec and Manitoba.

President, T. S. Shenston, Esq., Brantford, Ont.
Secretary, Rev. Jas. Coutts, Georgetown, Ont.
Treasurer, T. D. Craig, Esq., 51 Front Street, Toronto.

WOMEN'S BOARDS.

Nova Scotia.

President, Mrs. J. F. Parsons, Halifax, N.S.
Sec. and Treas., Mrs. M. R. Selden, Halifax, N.S.

New Brunswick.

Sec., Mrs. John March, St. John, N.B.
Treas., Mrs. Wm. Allwood, St. John, N.B.

Prince Edward Island.

Sec., Miss Ada Hooper, Bedeque, P.E.I.
Treas., Mrs. J. Bradshaw, Bedeque, P.E.I.

Eastern Conventions.

Pres., Mrs. Ayer, Montreal, P. Q.
Sec., Miss Muir, 1395 St. Catherine Street, Montreal.
Treas., Miss Green, 101 MacKay St. Montreal.

Western Conventions.

Pres., Mrs. M. Freeland, 492 Church St. Toronto.
Sec., Mrs. H. H. Humphrey, 10 Pembroke St. Toronto.
Rec. Sec., Miss Dexter, 10 Carlton St., Toronto.
Treas., Miss J. M. Lloyd, 222 Wellesley St., Toronto.

The Canadian Missionary Link.

PUBLISHED MONTHLY AT TORONTO.

Subscription 25c. per annum, strictly in advance.

Communications to be sent to Mrs. M. Freeland, Box 8, Yorkville, Ont. Orders and remittances to be sent to Miss J. Buchan, Box 8, Yorkville Ont. Dudley & Burns, Printers, 11 Colborne St., Toronto.