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Missionary Link.

CANADA

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

INDIA

VOL. II., No. .8]

"The Gentiles shall come to thy light, and kings to the brightness of thy rising."—Is. lx. 3.

[APRIL, 1890.

The Canadian Missionary Link.

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THE GREAT FAMINE-CRY.

"Tell your people how fast we are dying: and ask if they cannot send the Gospel a little faster."—Words of a Heathen Woman.

Hark! the wail of heathen nations;
List! the cry comes back again,
With its solemn, sad reproaching,
With its piteous refrain:
"We are dying fast of hunger,
Starving for the Bread of Life!
Haste, O hasten! ere we perish,
Send the Messengers of Life!"

Luke xv. 14.

"Send the Gospel faster, swifter,
Ye who dwell in Christian lands;
Reck ye not we're dying, dying,
More in number than the sands!
Heed ye not his words—your Master:
"Go ye forth to all the world!"
Send the Gospel faster, faster—
Let its banner be unfurled!"

Ph. xiv. 4.

Luke xv. 17.

Luke x. 2.

Joh. iv. 20.

Matt. ix. 36.
Mark xvi. 15.
Rom. x. 14, 15.

Christian! can you sit in silence,
While this cry fills all the air,
Or content your soul with giving
Merely what you well "can spare"?
Will you make your God a beggar
When He asks but for "his own"?
Will you dole Him, from your treasure,
A poor pittance, as a loan?

1 John iii. 17.

1 Tim. vi. 10

Mal. i. 7, 8

Ps. l. 7, 8

Isa. ii. 8

1 Chron. xxix. 14

1 Hab. ii. 0, 7

Ezek. ix. 0.

Mal. iii. 8: 1, 0.

Hag. i. 0, 9, 11.

Act. v. 4.

Josh. xxiv. 22.

Deut. xxiii. 21-23.

Hag. i. 4.

Deut. xxviii. 5

Luke xvi. 21.

Jonah. i. 0.

2 Cor. iv. 3.

While you dwell in peace and plenty,
"Store and basket" running o'er,
Will you cast to these poor pleaders
Only crumbs upon your floor?
Can you sleep upon your pillow
With a heart and soul at rest,
While, upon the treacherous billow,
Souls you might have saved are lost?

Hear ye not the tramp of nations
Marching on to Day of Doom?
See them falling, dropping swiftly,
Like the leaves, into the tomb?
Souls for whom Christ died are dying,
While the ceaseless tramp goes by;
Can you shut your ears, O Christian,
To their ceaseless moan and cry?

Ezek. xxxvii. 1, 2.

2 Cor. v. 14, 15.

Prov. xxi. 13.

Jor. viii. 20

Hearken! Hush your own heart-beating,
While the death march passeth by—
Tramp, tramp, tramp! the beat of nations,
Never-ceasing, yet they die—
Die unheeded, while you slumber,
Millions strewn all the way:
Victims of your sloth and "selfness"—
Ay, of mine, and thine, to-day!

When the Master comes to meet us,
For this loss, what will he say?
"I was hunger'd, did ye feed Me?
I asked bread, ye turn'd away!
I was dying, in my prison,
Ye ne'er came to visit Me!"
And swift witnesses those victims
Standing by will surely be.

Matt. xvi. 27.
Gen. iv. 10.
Matt. xxv. 42, 43
Luke xi. 7.

Mal. iii. 6; James iv.

Sound the trumpet! wake God's people!
"Walks" not Christ amid his flock?
Sits He not "against the Treasury"?
Shall He stand without and knock—
Knock in vain, to come and feast us?
Open, open, heart and hands!
And as surely his best blessings
Shall o'erflow all hearts, all lands.

Isa. ii. 1.
Rev. ii. 1.
Mark xii. 41.
Rev. iii. 20.
8 Song. v. 2

Mal. iii. 10-12.

Smyrna, 1879.

M. A. W. in *The Christian*.

The Cocanada Mission Boat.

LETTER FROM MRS. MCLAURIN TO THE PRESIDENT OF THE JARVIS STREET CIRCLE, TORONTO.

MY DEAR MRS. SCOTT,—It will be a pleasure to comply with your request for information about the Boat; I am only sorry that I cannot more fully and definitely write about it than is possible for me to do under the circumstances. You know the "Minnie Wilson," the boat we used during our time in Cocanada, has been replaced by a new one, larger and better than the other, but of which we have had no description, as yet, not even the dimensions. However, we know the new one is the same kind of boat as the other, and is about forty feet long, probably by eight or ten feet wide. Most of it is covered over so as to form cabins. From the floor of the boat to the ceiling is about eight feet. The new boat, Mrs. Timpany says, has two cabins, each about eight or ten feet long. There is a small cook-room and pantry combined, and a small bath-room. The boat is provided with a single mast and sail, a cable and anchor, a long rope and a half-dozen bamboo poles. The sail is required on the Godavery river, which is three miles wide where we cross it; on any part of the canal when the wind is favorable, and on the Colar lake, which is fifteen or twenty miles wide. This lake is some seventy-five miles from Cocanada, and the new station, Akidu, borders on its waters. The tug-ropes are used where there are level banks and the wind is contrary. Then two or four men tug the boat along. Poles are used when the banks are not suitable for tugging and in the lake when the wind is contrary. The lake is always fathomable by these poles, which are some fifteen feet in length.

The country to the south and west of Cocanada—the direction in which the work has spread—for eighty to one hundred miles is irrigated by a system of canals supplied by the Godavery and Krishna rivers. This system covers 800,000 acres of land, with a population of over 1,000,000 souls. Most of the thousands of villages in this district can be visited by boat on these canals. The boat is moored as near a village as possible. The missionary then walks to the village, preaches, distributes tracts, etc., and returns to the boat for food and shelter as to a home. The boat is then towed to the next village, and on from one to

another, till the tour of three or four weeks is completed. A Mission Boat is an absolute necessity on two-thirds of the present Cocanada field. On account of the country being covered with water (irrigation) for the greater part of the year, it is almost impossible to travel by cart, horse, or palanquin. The new boat will, I presume, belong to both Akidu and Cocanada, and will be as much needed at the new station as at Cocanada. Both heathen and Christian villages are of course reached by the boat. The native preachers who are moving about among the people all the time, keep the missionary informed of places where there is any new or special interest, and he makes it a point to visit such. In one village a number may be waiting for baptism; in another a Christian couple want to be married; in another the poor Christians are being persecuted and must be relieved; in another church members may be needing discipline. He visits all, if possible—comforting here or correcting there as the case may demand.

I should have said that a native captain and a couple of hired men go along to manage the boat. To assist the missionary in his work and for the sake of practice in preaching, two or three of the most active of the Christian school boys accompany him. Josiah is always glad to go when he can be spared from home; and one servant, a cook, must be included in the party. The inner furnishings of the boat consist of things from the mission house. There must be the provision box, containing rice, material for curry, tea, jam, any fruit or vegetables that will keep, bread toasted hard to keep it from moulding, biscuits and a little American dried fruit (as a luxury) if any is available. The medicine box is as carefully packed. There must be ammonia, for snake and scorpion stings; chlorodyne, for dysentery and kindred ills; quinine, for fever; brandy, painkiller, and tincture, for emergencies. The medicine box is frequently resorted to for the benefit of the sick and suffering strangers who come at almost every stopping place for some of the wonderful medicine which the white teacher carries. Every missionary in India is, per force, a practical physician to some extent. A large jar of filtered water must be taken along, for most of the time while touring it is impossible to get any pure enough to drink with impunity. The gun is taken, so that perhaps a stray snipe or wild duck may be added to the bill of fare. Books, tracts, clothing and bedding are packed up and stowed away in the boat; and at the end of the busy day of preparation, all being ready, the missionary goes away in the quickly gathering gloom, bearing precious seed, and oh! how often has he been permitted to return again, bringing joyful tidings of here and there sheaves being gathered in for the Lord of the harvest!

Dear sisters, do you realize that as you give your contributions with prayerful cheerfulness towards this mission boat, that you are as really doing foreign mission work as if, on that boat, it were your privilege to go from village to village in India, and tell of Jesus? I believe you are; and in that Day of days, when we stand face to face with the Lord for whose sake we do this thing, your souls will thrill with the glad surprise of those whose weak and faltering efforts will be rewarded

by the "well done." Is this too much to expect? It would be from any other than the MASTER whom we serve.

M. B. McLaurin.

Woodstock, Feb., 1880.

OUR INDIAN STATIONS.

Cocanada.

MR. TIMPANY writes as follows to the President of the W. B. F. M. Society of Ontario—

Thanks to your Board for the appropriations for the year. The half of them and \$100 for the new boat came two days ago. I needed the money. It will be about ten days yet before I can get the cash for the cheque. The bills of exchange have to be sent to Madras for sale.

You ask me to tell you about the Bible woman. She is at Samulcotta, seven miles from here. A good work is going on there and mainly through her instrumentality. She was educated in Nellore Girls' School, being taken into it during Mr. Day's time. I wonder, in thirty years from now, how often the same kind of remark may be made about your Girls' School here— "She was educated in Cocanada Girls' School?" The Bible woman teaches a school also, attended by girls and boys; there are about twenty at present in attendance. That money is being well laid out.

Little by little our Girls' School here in Cocanada, is getting into working order. It gives Mrs. Timpany a good deal of care and work. Amelia is good, but she is not old enough to command the obedience of the girls as Matron. Had there been a suitable room Mrs. Chapman would have been with us yet.

MRS. TIMPANY also says:—

As you know Mr. and Mrs. Craig and ourselves were out for a few weeks' trip on the field. It so happened that we spent Christmas Day at Akidu, on our own boat of course. We arrived at Akidu on the evening of the 24th, and next morning a coolie arrived from Cocanada with our mail of two weeks, and fresh bread, fruit, etc. This, with a piece of Christmas cake sent us by a friend, made the day seem quite festive. We have very little here to remind us of Christmas, though we try to make it as home-like as possible. We had a number of letters, bringing with them such a whiff of home life and energy that they did us ever so much good. It really gives us all fresh courage and strength to go on with our work here, to learn how cheerfully and willingly the ladies are trying to supply our wants. We have been in great straits more than once during the year for means to provide for those dependent on us. Mr. Timpany has been very poorly ever since our trip, was laid up with fever several days, and although that is quite gone now still he is far from well. He is feeling the effects of last season's hard work; but his building is nearly done now and he is very glad of it.

We brought in several new girls for our school. There are now seventeen girls and five women as boarders. Two of these are wives of our preachers—one the colporteur's wife—and two are widows whom we hope to educate as Bible women. Mr. Craig and Mr. Timpany had arranged to go out again last week over part of the field not yet visited, but as Mr. Timpany was unable to undertake the journey, Mr. Craig went alone. Our conference, of which Mr. Currie was to tell you, was a very pleasant meeting and enjoyed by all.

RECENT LETTERS from Mr. J. Craig are full of hope and courage. He was again out on the Boat, and during this second trip had baptised thirty-five persons. Mrs. Craig was with him; Dr. Jewett had arrived at Cocanada to read over some of his translations with Mr. Timpany.

Bimlipatam.

MY DEAR FRIENDS,—The six months that have passed since I wrote for the LINK have brought us into the New Year. The old one, as it slipped away, left to us all, I presume, much for which to be grateful, even though it brought to some of us changes which hope had hidden far in the distant future.

I cannot tell you of work undertaken and crowned with success; neither will I speak of what I hope to see accomplished. It is not with the efforts, failures and disappointments of the past, nor yet with the earnest purposes and desires for the future that we have particularly to do. The present demands all of our attention. God mercifully metes out our lives moment by moment, and should it not be our highest endeavor to perform faithfully the duties of each? How small these moments are, yet how we shrink from their heavy responsibilities!

Wherein lies the greatest responsibility—In coming

to fill us as a teacher of the truth, or in remaining at home to pray and work for the extension of the same? However we may decide this, will we not individually say, "Who is sufficient for these things?" Do you think that the success of the work at the various stations depends on, or can in any way be measured by your prayers and efforts? Do you feel that with Bimlipatam your acquaintance is widening and your interest deepening? I desire that this should be the case. Do you think of the discouragements which we daily meet in acquiring this difficult language? Of our work struggling amid the darkness and ignorance of heathenism? I almost hear some of you say, "Yes, indeed, we think of all these things." Still, I am not satisfied. Do you think of them sufficiently to cause them to rest with such import on your hearts, that you feel constrained to go to God and offer earnest pleading prayers in the faith that cannot be denied?

My dear New Brunswick sisters, I believe you are uppermost in my mind. I am from among yourselves. I feel that I cannot work unless I am sustained by the united prayers of the women of the Maritime Provinces. Is not my work yours? I know that many of you are praying, yet I fear that in many places there is but slight interest in Foreign Missions. Does not our interest in a matter largely depend on our information? Do you take the MISSIONARY LINK? Is it found in your Aid Societies and in your homes? Is it proving itself a link indeed in uniting you to each other and us to you all? My dear sisters, permit me to earnestly urge upon you the necessity of a living interest in this department of Christian work. Possessing that, will you accomplish less, or will your hearts be less warm towards the work at home? I often think of your Aid Societies, and wish that I could hear from some of them. A few words from a President or Secretary in one of your local papers, or in the LINK would be most encouraging to us.

We have recently returned from Cocanada, whither we had gone to attend our Annual Conference. We missed from our number the friends at Bobbili, whom illness detained at home. Otherwise, our meeting was most enjoyable and profitable. Now we are once more at our different stations beginning the work of another year. Hard study is still before me. I hope that God will give me the health, energy and perseverance that are required to gain the proficiency in the Telugu language which is so essential to successful work among this people.

My school has re-opened, but is small in proportion to what it might be. A large number could be procured by paying the children for attendance. Will God destroy the barriers erected by heathenism, and increase the members in answer to your prayers? Our greatest aim is to give the pupils some knowledge of the Bible; after that we have the common branches of education and sewing.

Trusting that God will bless us all, you at home, we in India, let us each remember what One has said, "According to your faith be it unto you." Very sincerely yours,

January 22nd, 1880. CARRIE A. HAMMOND.

Chicacole.

We learn that Mrs. Armstrong has decided to try to remain another year in India. She went across the Bay to Rangoon from Cocanada after the Conference, for the benefit of the voyage, and in order to bring back with her Nau Nau, the good Karen girl, who came with her from Burnah, and has been visiting her friends there.

Dr. Bainbridge on our Mission.

Dr. Bainbridge of Providence, R.I., on his world tour of Christian missions visited Cocanada during the January Conference of our missionaries, and has sent to the *Visitor* and *Baptist* his impressions of them and of their work. We glean a few extracts from the *Visitor*:

"During the year past, I have seen at their work between five and six hundred foreign missionaries of the various denominations throughout Japan, China, Siam, Burnah, India and elsewhere, and I testify in all candor, that nowhere can be found a band of truer Christian men and women, inspired more thoroughly with the evangelizing spirit, and toiling on with greater conscientiousness and wisdom than those here from the Baptists of the Canadian Dominion. The fact is, for I might as well make the confession, I did not know that America, out of the States, would furnish such material. Most assuredly they deserve the hearty confidence and enthusiastic support of their constituency.

"On the deck of the British India Steamer from Rangoon to Madras, I had been looking through my field glass at the city of Bimlipatam, and having special attention drawn to a beautiful new building in process of erection on a most commanding site, when Bro. Armstrong, of Chicacole, introduced himself and the whole missionary party just aboard, and then Bro. Sanford re-directed my attention to the same

building I had been admiring—saying that it was their new Canadian school and chapel. These brethren, with their wives, and Sister Hammond, were on their way to the annual conference at Cocanada. . . . Kindly allow this exhortation, that there be no impatience for a harvest, corresponding to that which is being reaped at Ongole. North of Cocanada there has not yet been anything like that amount of seed sowing, that has these many long years past been preparing the way for the large ingathering of the "Lone Star Mission." Do not make any hasty conclusions, if for a long time yet, some of your missionaries report but the few scattered conversions while you are hearing all the white of the hundreds flocking to our churches in Ongole, Ramapatam and Nellore. Yours is the sowing time.

"However, at Chicacole, you are having some special and unexpected encouragement. Sister Armstrong's school is a grand success. It is evidently so, though Sister Hammond with all her discouragements, in fidelity to correct principles, at Bimlipatam, may be none the less so. Bro. Armstrong's access to the educated caste-people is very significant and hopeful. I believe he will be a match for all their learning and subtlety. You will be interested in his report of some late baptisms."

To the *Baptist* he writes:

"I am surprised and made proud by the quality of the laborers you have sent to this Telugu field. They deserve the warmest place in your hearts, and the most generous financial support.

"There was sunshine in our greeting upon landing at Cocanada, yet withal there was a shadow. Your Bro. Craig was the first to welcome us as we stepped on shore from the boat. But what made him handle so tenderly those little ones, belonging to Brethren Sanford and Armstrong, whom we had brought from Bimlipatam? Why did he look at them with eyes which seemed to have so many tears hidden back of them? The little grave over yonder just made, the grave of his only one. 'What I do thou knowest not now, but thou shalt know hereafter.'

"The Cocanada compound was a very fortunate investment of Canadian mission funds. Very clearly the providence of God was in its selection and purchase. The house is equal in size to the wants of two families, if indeed that is ever the case with a single dwelling. The buildings for both the girls' and boys' schools are very suitably planned and economically erected. And the chapel, just completed, is a gem. Bro. Timpany deserves great credit for this beautiful structure.

"The conference impressed me most favorably. There was perfect unity of spirit and action, arguing strongly in favor of that organized unity, for which there is so loud a call, among the Baptists through the Dominion at home. There was an unusual amount of time spent in devotional exercises, showing plainly the feeling that the wisdom and power after all must come from above for right planning and successful effort.

"Bro. Timpany's report of the district to the south-west was full of encouragement. The Sunday before he had been privileged to baptize fifty-two candidates. This seems like the beginning of the tidal wave from Ongole. God grant it for His dear Son's sake.

THE WORK AT HOME.

Ontario and Quebec.

ONE PREACHER FOR A MILLION.

DEAR SISTERS OF CANADA. Let us thank God that we, and our children, live in this Christian land. That our, and their chances, are not one of a million for hearing the gospel. Neither are we shut out by caste influences from listening to the Word when it is proclaimed. The work for the women and children of India is especially committed to us. They can only be reached through the instrumentality of trained Christian women. The door for this necessary work is opening more widely every day. The glorious prospect is before us, of bringing in hundreds, yes, thousands to Jesus. Can we sit down unconcerned and wrap our garments of ease and comfort about us, and not do what we can in helping on to such a conquest?

Let us organize new Circles in all places where there are none, and fill up the old ones. Organize Mission Bands, and take hold of this work in earnest. Shall we not put forth renewed effort this year? If one or two women in each of our churches would just give a little more thought, and time, to this work, we would see very cheering results. Can we not have more life memberships? Three have been sent from our Circle, and we hope soon to send more. Allow me to say for the encouragement of others, that our members are not rich, and we have much to do in other directions. We believe that, "He that soweth bountifully shall also reap bountifully."

Let us promptly meet all obligations resting upon us, and as soon as possible send out those who are needed and ready to go, that we may without long delay reach the dark homes of the caste women of India. Can we not send out the young lady Mrs. McLaurin tells us, is so much needed for this work?

Guelph, Ont.

H. J. R.

[We believe we are correct in saying that as soon as the Foreign Mission Society has, including what the

women raise, a sure income of \$11,000 or \$12,000 a year. A young lady can be sent to do Zenana work. Let every effort therefore be made to attain this end. Let each sister not only do all she can herself, but endeavour to arouse to a sense of their duty and responsibility those churches and individuals who are doing nothing. To touch the heart and make people willing to give is God's province; we cannot do this, but we can remind them of the Foreign Mission work and its requirements, and prevent its being forgotten in the midst of so many other and pressing claims. Ed LINK.]

THE Baptist says: We are pleased to learn that Dr. Castle has been instrumental in having \$500 donated to the Akidu branch of our Foreign Missions. The money was left for religious purposes by a friend in Philadelphia, Drs. Wheaton Smith, Boardman and Castle, being the Trustees of the fund.

OTTAWA.—This energetic Circle has again sent \$25 to the Montreal Board, and Mrs. A. A. Cameron has thereby been made a life member of the Society.

CLARENCE, ONT.—The Eastern Society has been strengthened by the formation of a Circle at Clarence.

DENFIELD ONT.—The President of the Circle writes: Perhaps you would like to hear a little concerning our Circle. We have been organized about a year and a half. Our membership has been about thirty, and the attendance has always been remarkably good. I do not think I have ever seen less than twelve present and frequently over twenty. We have always found the meetings both interesting and profitable and have been amply refreshed for any little sacrifice or self-denial we may have made for the sake of the hearthen by the increased interest and sympathy which the knowledge of their sad condition has excited in our hearts; and the desire to do all we can to dispel their darkness. Our plan has always been to appoint two or three members to entertain the next meeting, either by sacred music or readings on Missionary subjects, so we are never at a loss for something to fill up the time after our devotional and business exercises. A week or so ago our Circle gave a social which I think all enjoyed; we had music, one or two readings and a paper by the Pastor on Christianity in the eighth century. Our fee was very small, only 12½ cents, but I think the Secretary has over \$10, which will soon be forwarded to the Central Board.

YORKVILLE, ONT.—One of the younger members of the Circle is busily engaged superintending the filling up of a missionary quilt. \$25 have already been handed over to the treasurer with which at the last meeting it was resolved to constitute the president, Mrs. J. D. King, a life member of the W. B. F. M. Society, and to designate the money to the Mission Boat Fund.

SARNIA, ONT.—The ladies of the Sarnia Baptist Church met this evening for the purpose of organizing a Foreign Mission Circle. We were successful, having secured fourteen members; more are expected to join. The officers elected were:—President, Miss Rowles; Vice-President, Mrs. T. S. Johnson; Secretary, Mrs. W. J. Barber; Treasurer, Miss Susan Miller; with three solicitors. JENNIE BARBER, Secretary.
March 10th, 1880.

New Brunswick.

Mrs. WM. ALLWOOD, the Treasurer of the Central Board, makes an urgent appeal, through the *Christian Visitor*, to the non-contributing W. M. A. Societies of New Brunswick. She states that the receipts of the Central Board in 1879 fell behind those of 1878 to the extent of \$200; seventeen societies having failed to contribute at all. These are urged to promptly make up, during this present year, the deficiency.

Nova Scotia.

KINGSTON STATION, N. S.—Rev. Dr. Tupper writes: I am very glad to see the resolution passed by the Central Board of Nova Scotia, "subject to the concurrence of the New Brunswick and Prince Edward Island Boards, that the expenses of Mrs. Armstrong's journey home be taken from the funds at their disposal." In this, doubtless, all concerned will heartily concur.

PORTAPIQUE MOUNTAIN, N. S.—The few brethren on Portapique Mountain have a missionary society. Any person paying monthly to any of the objects of missions, becomes a member. We meet the first Thursday in the month, pay our dues, and have a

missionary prayer and exhortation meeting. We have found the LINK of great value to us. I hope that God will bless this effort to enlighten the people in regard to the great missionary work.

THOS. D. DAVISON.

WINDSOR, N. S.

DEAR LINK,—Our beloved missionary, Mrs. H. M. N. Armstrong, having sometime since, in a letter addressed to a former president of the W. M. A. Society of this place, expressed a desire to learn through your columns, what success had followed its formation by her nine years ago, I beg, through that medium, to say that our Society still has an existence, and although its growth and usefulness have not been all that we could desire, yet a good measure of success has attended it. We have now a membership of forty-three, and our yearly receipts compare favorably with those of any of our sister societies in the Province; our annual public meetings have been well attended, and by addresses, readings, music, and other exercises, been seasons of pleasure and profit. Our monthly meetings have always been kept up, and although the attendance is not as large, nor the interest as general as we might wish, yet we endeavor to make them beneficial as a means of increasing our interest in the cause of Missions. Your highly valued little paper forms a welcome addition to our sources of missionary intelligence, and by readings from it and other papers, or the *Missionary Magazine*, we are becoming better informed with regard to the work, its toils and sacrifices, its encouragements and discouragements, and our sympathies are drawn out and we are led to pray more earnestly to the Lord of the Harvest, that He would send forth more laborers into the fields now white to the harvest, and that those already in the field may be abundantly sustained by the prayers and contributions of Christians at home.

That the hearts of our missionaries may be made to rejoice as they shall see the work of the Lord prospering in their hands, and that they may realize the fulfilment of the promises to those who have left all for his sake; and that your paper may be very successful as a means of increasing the interest of our people with regard to Missions, is the prayer of yours in the work and fellowship of the Gospel, and on behalf of the Society, MRS. D. GREENOUGH,
March 1, 1880. President.

GREAT VILLAGE, N. S.

DEAR LINK, Your monthly visits are a source of much pleasure to us. Through your columns we become acquainted with many of our sister workers in the upper Provinces; an acquaintance we would otherwise have no means of forming. And then, too, how we prize the letters from our dear missionaries! How we sympathize with them in their trials, and how we rejoice to hear of the good seed sown by them springing up and bearing fruit! But it seems we, on this side of the globe, are not the only ones who eagerly scan your pages. Those toiling in India, realizing so fully the vastness of the work, long for us to be fully alive to our part of the responsibility, and naturally look to you, dear LINK, for information as to what is being done at home; so it seems but fair, that while they in the midst of such arduous work, take time to write so much to instruct and edify us, that we should let them know something of the working of our societies. We should tell them now and then, that both they and their work are dear to us, and are remembered by us at the Throne of Grace; that though we are not "down in the mine," we are "holding the ropes."

Great Village Society is one of the small ones, and we should not have thought ourselves important enough to claim your notice, had not a note from dear Mrs. Armstrong determined us; that our silence should no longer cause pain to those whose hearts are so full already. Our Society was formed in 1874, and numbered sixteen at the close of the year. And that has been about the number ever since. Each year we have hoped the next would show an increase; but it seems all we can do to make good the vacancies caused by removals and death. Here let us with gratitude record that but one loved sister has been taken by death. One in her youth and vigor was called to the mansions above. During these six years, we have sent to the Central Board in Halifax, \$96. And when we tell you that our little church has felt the pressure of the "hard times" most severely, we think you will see that our work has not been without encouragement. Our members are scattered and our meetings small; but for all that they are quite regularly sustained, and are seasons of enjoyment and profit. We wish we were able to say that all have adopted the system of "laying by in store on the first day of the week as the Lord hath prospered." Surely

if this command were obeyed by all those who have given themselves to the Saviour, there would be no lack in the carrying out of our benevolent schemes—no lack in our mission treasury—no more heart-rendering accounts of nations in darkness, calling for the light and no means of sending it to them. May we all feel more our responsibilities and rejoice in our privileges.
S. FREEMAN, Secretary.

Letters to Mrs. Armstrong, Chicago.

MIDDLETON, N. S. February 1880.

DEAR SISTER ARMSTRONG.—It was a source of much pleasure to listen to your kind letter read at our annual meeting in January. We were deeply interested in the account of your work, while your words addressed to us as a Society touched a chord of sympathy that seemed to draw us more closely to you. We look back some nine years when you met with us at Pine Grove to organize our Society and remember your strong faith and devotion to the cause for which you have sacrificed so much. Since then several of our members have died, some removed, while others have come in to fill their places. The past is not very cheering but we are not without some encouragement. Our monthly meetings are sustained, although the attendance is small.

The Link comes to us with fresh interest each month, particularly because direct from our own Missionaries. We look for your home coming with many pleasant anticipations, and trust that the rest you have so faithfully earned may be the means of perfect restoration to health and strength. On behalf of the Society,
JESSIE WOODBURY.

HANTSPOUR, N. S., March 12th 1880.

MY DEAR MRS. ARMSTRONG.—Your interesting, and welcome letter came to hand some time ago, and I delayed answering until the sisters that attend our Missionary meeting had all read it, as circumstances had prevented our meeting in our society. Now I hasten to reply assuring you that our interest in the cause of Missions is unabated, and though we have not written to you since 1874, or '75, we have always read your published letters with pleasure, rejoicing in all your joy, and sympathizing in all your tribulations, remembering you at the Throne of Grace, knowing that our Advocate on high, the great Captain of our Salvation, is able to aid when and where no human help can reach. As you remarked, it is not necessary for you to write to us all separately, it would indeed be too burdensome on you, and we can all read the same letters from you in print, and one writing can do the same good that many more private epistles might accomplish.

We are glad to aid in the circulation of the *Missionary Link*, and hope all our sisters may avail themselves of its columns to become better acquainted with the work done by our Missionaries in the East.

We rejoice to know that you have already gathered some sheaves from the ground you have sown, and we pray the Lord of the Harvest may grant you an abundant ingathering.

We are glad you have been permitted to labor all these years without being laid aside very long by illness, we fancy you are pale, and worn and weary, after all the hard labour in a foreign land and trying climate; and while we regret the failure in your health, which compels you to leave the work you so love, yet we look forward to your return with joy, hoping you may have rest and restoration to health, and that the Missionary cause in your own native land, may receive a new impulse through your instrumentality.

You have not forgotten the little company of about one dozen that met you on June 30th, 1870, to form a Woman's Missionary Aid Society, nine of whom were all that constituted our society in the beginning. You would like to know about these.

Our Vice-President, Mrs. E. Churchill, has passed to the Home above, another member the widow of the Rev. J. E. Balcom, is about following her, trusting in God for Salvation, and has manifested from time to time an interest in your work; another, Miss Armstrong, followed you to the Mission field with whom we communicate, and are mutually helped; four others are still with us, and the re-

maining two who have not been always with us, we expect will strengthen us soon with their presence and aid. It is not much we have done or can do, but I hope we may always be willing to do the little we can, and that many others may come in and join us, and help support the hands of our sisters who have gone so far from home for the love they have for Christ and his cause. On behalf of the Woman's M. A. Society. MRS. R. McCULLOCH, Secretary.

Sister Belle's Corner.

(For the Little Folks who read this Paper.)

DEAR BOYS AND GIRLS,—Away off in India the people who worship idols, instead of the One True God, are not happy. The idol priests teach them to do many cruel things, telling them the idols will be angry if they do not obey. When our preachers tell them of God's way to save sinners, it seems too easy. They want to do some great thing to save themselves. One of their idols is named Juggernaut, and it is dragged from place to place in a heavy car. Many a poor heathen has thrown himself under the wheels of the car and been crushed to death to please this idol. Others walk hundreds of miles on their knees, or with sharp little stones inside their shoes, until their feet are torn and bleeding. Some men have sharp hooks run through their bodies, and are swung around on a pole. Others stand with one arm stretched out, day after day, night after night, until it becomes so stiff they cannot take it down or use it in any way. In a great many other cruel ways they punish themselves that the idols may be pleased to forgive all their sins. Others use what they call a praying machine. They pay a large sum of money to have a paper, with a written prayer on it, turned around on a wheel a great many hundred times. The priests teach them that these prayers are put down to their credit, as if they had said them over so many times. But after these heathen come to the missionaries, and learn what the Bible teaches, they throw aside all these wicked and foolish ways. No one could ever earn forgiveness of sins, or enter Heaven by his own works. Jesus, God's Holy Son, who had never sinned, but who always pleased God, died for us that we might have eternal life. He bore all the punishment for our many sins, and if we believe in Him, our sins are all forgiven for His sake.

A good missionary was telling some poor heathen these glad tidings when others laughed at such an easy way of being saved. They asked to see the Book that taught such things. So the missionary lent them a Bible. They kept the Bible for many days, and when they brought it back no longer laughed at its teaching. The man who was going to walk hundreds of miles on his knees to worship an idol had learned that the True God was close beside him. The one who was going to have sharp hooks put through his body now trusted Jesus who was pierced for our sakes. They forsook their own evil ways and walked in God's way. Each bought a copy of the Bible and begged the missionary to teach him more about Jesus, the Saviour. They loved Him, believed that He had forgiven all their sins, and were there baptized in His name. There are now many thousands in India who have given up their idols for the True God. Yet some people ask what is the use of giving money and sending men and women as missionaries to India. Our boys and girls will be able to tell such folks their reasons for working and praying for foreign missions.

SISTER BELLE.

LORNE PLACE, Ottawa.

Holy Wells of the Hindus.

At Benares, honorific ceremonies and offerings in honor of departed ancestors, called Sradhas, are constantly performed near the Mani-karni-kund. This is a well, or small pond, of fetid water, not more than twenty feet long by ten broad, lying at a considerable depth below the surface of

the ground, and declared in the Kasi-khanda of the Skanda-Purana to have been originally created by Vishnu from the perspiration which exuded from his body. Its highly sacred character in the eyes of the orthodox Hindu may therefore be easily understood. It is said to have been named Mani-karnika because Mahadeva on beholding Vishnu's well was so enraptured that his body thrilled with emotion, causing an earring to fall from his ear into the water. It is also called Mukti-kshetra, 'holy place of emancipation,' and Purna-subbhakara, 'cause of complete felicity.' This wonderful well is on the ghat, called from it, Mani-karnika, and is resorted to by thousands of pilgrims, who may be seen all day long descending the flight of steps by which the shallow pool is surrounded on all four sides. Eagerly and with earnest faces they crowd into the water, immersing their whole bodies repeatedly, while Brahmins superintend their ablutions, repeat and make them repeat Mantras, and receive handsome fees in return. In a niche upon the steps on the north side are the figures of Vishnu and Siva, to which the pilgrims after bathing, do honour by bowing down and touching the stones underneath with their foreheads. The bathers, though manifestly much dirtier from contact with the foul water, go away under the full conviction that they are inwardly purified, and that all their sins, however heinous, have been washed away for time and for eternity.

There is another well of almost equal sanctity, named the Juana-vapi or 'pool of knowledge,' situated under a handsome colonnade in the interior of the city, between the mosque, built by Aurangzib on the site of the original Visvesvaranath temple and the present Golden Temple. It is a well of some depth, and not a pool, but the water is so abominably offensive, from the offerings of flowers and rice continually thrown into it and left to putrefy, that I found it impossible to do more than take a hasty glance into the interior of the well, or even to remain in the neighbourhood long enough to note all the particulars of its surroundings. All day long a Brahmin stands near this well and ladles out putrid water from a receptacle before him into the hands of pilgrims, who either lave their faces with the fetid liquid, or drink it with the greatest reverence. The supposed sanctity of this well is owing to the circumstance that the idol of Siva was thrown into it when the original temple of Visvesvaranath was destroyed by the Musalmans. Hence the pool is thought to be the habitation of Mahadeva himself, and the water to be permeated by his essence.—*Modern India, by Monier Williams, D.C.L.*

Woman's Work in England.

God's word had declared that in the last days He would pour out His Spirit, not only upon the old men and young men, but also upon His handmaids. The early church employed her women in the furtherance of the gospel, and how manifestly since 1833 have godly women been called into legitimate positions of usefulness! This call began at home. The daughter of a clergyman, Miss Marsh, in writing the life of Captain Hedley Vicars, the intended husband of her niece, who was killed in the Crimea, touched all England in its sympathetic mood with its brave soldiers, and led the way to many useful efforts of other Christian women, which in England had generally been supposed beyond their sphere. By another little book, Mrs. Bayley pointed attention to the "Ragged Homes" of our great cities, and the hope to mend them by mothers' classes. Mrs. Wightman, by example, also taught good women how to "Hasten to the Rescue" of the intemperate, and these books exercised an influence that stirred up very many others. There had arisen also, in 1857, the first Bible-woman's Mission to the poor of low London, as the daughter of the Bible Society, which native agency has since then caused the purchase of the Holy Book, as well as the reading of it, in those back slums and alleys, to the extent of a hundred

and seventy thousand copies, at the cost to themselves of more than £20,000, besides laying the foundation for the work of Bible-women nurses, and eliciting the self-help of the poor, in various directions. These missions, which were also called the "Missing Link," are, after twenty-one years, still employing two hundred and fifty good poor women as paid agents in London, each one voluntarily superintended by a sympathizing lady, which brings the rich and the poor together. The agency has now spread, without direct affiliation, into numerous country districts, and to many foreign mission stations, as it is found peculiarly adapted to the women of the East, in India, Syria, Burmah, and elsewhere. L. N. R.

Forward Strides.

In 1870, or only ten years ago, Central Africa was an unknown country in which Livingstone was supposed to be lost; while now its great lakes and rivers are familiar, and one society alone, the Church Missionary of England, has ten laborers actually on the ground. In 1870 the slave-trade was carried on upon a very large scale, and in a most barbarous manner, upon the eastern coast, while now it is almost broken up. In Japan only ten years ago the one English missionary there read on the public notice-boards: "The evil sect called Christian is strictly prohibited;" while now some 5,000 Japanese have become Christians, and the work is going rapidly forward. And these two countries are specimens of similar changes in other parts of the world in the interest of Christianity, though in most places on a smaller scale. Professor Christlieb gives the whole number of Protestant missionary societies as seventy (twenty-seven in Great Britain, and eighteen in America), with an annual income of about \$5,762,000, half of which comes from Great Britain. The whole number of ordained missionaries from Christian lands he estimates at 2,500 with 23,000 native helpers, and the number of converts from heathenism, 1,650,000. Who says that Protestant Christianity is not making forward strides?—*Selected.*

WOMEN'S BAPT. FOR. MISS. SOCIETY OF WEST. ONT.

Receipts from Feb. 25th, to Mar. 25th, 1880.

Stratford, Ladies Aid Society \$10; Orangeville, Mrs. J. W. Wylie £2; Paris Circle \$10; Ingersoll, \$7.80; Woodstock, \$9; Exbridge, \$8; Yorkville, \$15.25; Toronto-Alexander St., \$8; College St., \$8.86; Parliament St., \$10; Jarvis St. \$6.60. Rochester, N.Y., Mrs. Horace Perry, \$25; Illinois, Miss Ida Fitch, \$5; total \$125.51.

SPECIAL FOR MISSION BOAT.—Paris, Children's Auxiliary, \$7.44; Miss E. Priest, St. Catharines, 50 cents; Willing Workers' Mission Band, Yorkville, \$1.20; proceeds of Mission Quilt Yorkville, to make Mrs. King a life member \$25; Jarvis St. \$3.40; total \$37.54. Total receipts \$163.05.

EMILY LAIRD, Treasurer,
232 Carlton St.

Will the treasurers of the Circles kindly send in all the money they have on hand before the 12th of April, as the half-yearly meeting of the Central Board will be held on the 16th, and it is desired to send the remainder of the money for the Mission Boat as soon as possible.

E. L.

Receipts of the W. B. Missionary Society (Convention East.)

(For the quarter ending March 16th, 1880.)

Perth Circle, \$10; First Baptist Church Society, \$19.35; Ottawa Circle, \$25; Grove Hill, Sawyerville, \$13; Hull Circle, \$6; Clarence, \$20; Olivet, \$23.96; Abbot's Corner, \$3.50; Kingsley Falls, \$8; Mr. O. Clement, special sub. \$5; Mr. E. V. Moseley do. do. \$5; Interest, \$10; Total \$139.62.

NANNIE E. GREEN, Treasurer.

CANADIAN MISSIONARIES IN INDIA.

MARITIME PROVINCES.

Rev. Rufus Sanford, A. M., Bimlipatan.
" George Churchill, Bobbili.
" W. F. Armstrong, Chicacole.
Miss Carrie A. Hammond, Bimlipatan.

ONTARIO AND QUEBEC.

Rev. John McLaurin, at home.
" John Craig, Cocanada.
" G. F. Currie, Tuni.
" A. V. Timpany, Cocanada.