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Canadian Missionary Link.

CANADA.

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

INDIA.

VOL. VI., No. 2.] "The Gentiles shall come to thy light, and kings to the brightness of thy rising."—[s. l. x. 2.] OCT., 1883.

The Gift of God.

What message from my Lord to-day ?

I seek His written word,
And ponder this sweet promise o'er
Till all my soul is stirred :

"Eternal life, the gift of God
Through Jesus Christ, our Lord."

What could I crave more strong and sure ?

What have I ever heard
To satisfy my soul's desires
Like this so glorious word—

"Eternal life, the gift of God
Through Jesus Christ, our Lord."

This life I hold my tenure slight,

A frail and weakening cord ;
And as it parteth, strand by strand,
More precious grows this word—

"Eternal life, the gift of God
Through Jesus Christ, our Lord."

Yes, flesh and heart shall strangely fail,

Dim grow the written word,
And dull mine ear ; but with this hope
My soul shall still be stirred—

"Eternal life, the gift of God
Through Jesus Christ, our Lord."

"Eternal Life !" I cannot grasp

The fulness of the word !
Only await with earnest hope,
Which would not be deferred

"Eternal life, the gift of God
Through Jesus Christ, our Lord !"

S. M. W.

What is in thine Hand ?

What is in thine hand, Shamgar ? An oxgoad, with which I urge my lazy beasts. Use it for God, and Shamgar's ox-goad defeats the Philistines. What is in thine hand, David ? My sling, with which I keep the wolves from the sheep. Yet with that sling, he slew Goliath, whom an army dared not meet. What is in thine hand, disciple ? Nothing but five barley loaves and two small fishes. Bring them to me—give them to God, and the multitude is fed. What is in thine hand, poor widow ? Only two mites. Give them to God, and behold, the fame of your riches fills the world. What hast thou, weeping woman ? An alabaster box of ointment. Give it to God ; break it, and pour it upon the Saviour's head, and its sweet perfume is a fragrance to the church till now. What hast thou, Dorcas ? My needle. Use it for God, and these coats and garments keep multiplying, and are clothing the naked still. You are a manufacturer or merchant, or a mechanic, God wants each of you to serve him where you are. You have your business ; use it for God. Order it in a godly manner. Do not allow

any wickedness in it. Give goodly wages ; preach Jesus to your clerks, not by a long face, but by being like him—doing good. Use your profits for God—feeding the hungry, clothing the naked, visiting the sick, comforting the wretched, spreading the gospel far and wide. Use your wealth, which in your hand is as easily moved as the pen which gives your signature, to keep the family in their home, and not to eject them.

What a field you have to glorify God in, just where you are ! If you have nothing else, use your tools for him. He can glorify himself with them as easily as he could with a shepherd's stick, an ox-goad, a sling, or two mites. A poor girl who had nothing but a sewing machine, used it to aid a feeble church. All her earnings above her needs were given toward building a house of worship, and in a year she had paid more than others a hundred times richer than she. So you can do, if you will. Think of the widow with her two mites, the woman with the alabaster box, and Dorcas with her garments. You can do as much, and have as great a reward.

Hints to Assist in making the Regular Monthly Meetings Attractive.

BY MISS CAMERON, SARNIA.

(Written for the Women's F. M. Society of the Presbyterian Church in Canada, and reprinted by kind permission.)

Any good result is generally the fruit of much unseen labor, and a successful meeting is no exception to the rule ; success is most probable when all make thoughtful preparation beforehand. What some consider minor arrangements, may be found to conduce materially to the comfort, and consequently to the profit of a meeting ; for example, care should be taken that the room is aired and warmed, or lighted suitably ; sufficient chairs clustered round a good sized table, looking social, rather than formal, hymn books and organ in their places ; and a map showing the situation of the mission, which is the subject for the day : then some of the members should occasionally practise sacred music, so as to enliven a meeting with a new hymn or favorite tune.

The President should give careful consideration to the selection of appropriate hymns, and the passage of Scripture to be read, and will perhaps choose some extract of a devotional character, suited to enkindle the hearts of the little circle with fresh life ; and she should endeavor to order her thoughts aright, so that she may be prepared to offer petitions for things agreeable to God's will, and with special reference to the subject for the day.

Each member should seek in her favorite magazine for some brief item, relating to the subject for the day, which she can read at the meeting, if time allows, and should also try to bring with her some friend who has not been present before, especially young girls, whose presence

adds much to the *pleasure* of a meeting, and whose keen bright thoughts add greatly to the *profit* of a meeting.

If every one came a few minutes *before* the hour, with this preparedness of mind, desiring to *please*, rather than to *be pleased*; with earnest prayer for the presence of the Lord, there would be an opportunity for collecting the thoughts, and concentrating the mind, which is aided by the quiet restfulness of an accustomed room, then greeting one another with gladness, full of mutual interest, the company will be of one heart and one mind.

Let the meeting begin promptly at the appointed hour, with joyous and hearty singing, reading the word of God and prayer. The Secretary must read her minutes, a *brief* pointed record of business done, and also read the latest letter from Indore or Tamsui (always promptly forwarded from Toronto), and if possible a bit of the latest news obtained from the Central Board. A few of the selected items may then be read, or a portion of some Missionary book may be read aloud in turn, such as Sherring's Protestant Missions in India, or the Memoirs of Dr. Geddie, or any work bearing upon the countries or people in which our ladies are more particularly interested.

At a signal from the President, the volume should be laid aside, the offerings presented, or any membership fees handed to the Treasurer. The closing prayer should be uttered, and the parting hymn sung, without delay, that the meeting may not be prolonged beyond *one hour*, which experience proves to be the limit of time likely to be really enjoyed.

But, says one, "Is this all! could we not read at home? or send our gifts by post?" We might, but at a loss! there is a helpfulness in social life, an inspiration in the human voice and face, that is not found in the printed page, and our Lord requires not only the consecrated life, the perfume concealed *within* the alabaster box, but the vase must be broken, and its contents poured forth, that the fragrance fill the house; reserve must give way to loving kindness, for the ointment is of more value than the vase, *love expressed* is the requirement of the Master.

It is encouraging to think success does not depend on great knowledge, or talent of any kind, or on any thing that cannot be acquired by patient endeavor, but rather upon the *homely virtues*, order, method and forethought, good sense and discretion, which always grow by use.

We are directed to add to our faith, knowledge, and is not this most valuable knowledge, this wonderful study of heroes and martyrs—the continuation of the Book of Acts, and the additional verses of the eleventh chapter of Hebrews? As we individualize the different people and places, and become familiar with distinct details of each country, its people and its teachers, ought not our interest to increase? Should those who attend regularly need *anything* to make the meetings attractive? If each one does her part, seeking her neighbor's good to edification, not thinking so much of being entertained herself, as endeavoring to make the occasion cheerful and useful to others, can a meeting fail to be both profitable and agreeable?

OUR INDIAN STATIONS.

Cocanada

Mr. Timpany writes on the 30th July:—

Our mission work so far this year has been more successful than ever before. Some forty-five have been baptized, and others are waiting. I expect to baptize again next Sabbath. Just now, as I write, an old Brah-

min has come to me bringing his wife and daughter, a girl about fourteen years old, to see Mrs. Timpany, who is talking with them. They would all like to become Christians if some way for them to live could be pointed out. I do not know what to do about it. The old man has been living by reciting stories. Years ago, for some time, he was a teacher of hymns and tunes in a Christian girls' school in Masulipatam. Many a time I cannot sleep at night for some case like this. What I am to do is the question. On the one hand I should not get in those who have no heart in the faith, and on the other, I may shove away some souls feeling after the truth. What am I to do?

Good News from Tunj.

I know that you will be glad to receive good news from this station. The work of grace is going on in several parts of the field, and we are rejoicing over some who have very recently "cast in their lot" with us. Malliah's work has been much blest, and this morning we gathered to witness the baptism of two men, one of whom, a Sudra, first, heard the truth from H nnama, the Bible-woman, while passing through her village, and yesterday walked more than twenty miles in order to receive baptism. Thus within five weeks nine have been added to our number by baptism, and nearly all are from different villages. We believe there are others ready or enquiring. So the Lord answers the prayers of His people. None but those who have been encompassed by the darkness of heathenism can appreciate what all this is to us. The waiting time has *seemed* long to us, though really it has not been very long for a new station.

Now we need more men of the right sort to help care for these lambs of the flock. And we ask the people at home to pray more earnestly for the work and workers on this field, that this may be but the beginning of a great work!

M. A. CURRIE.

From the Akidu Missionary.

TO THE MEMBERS OF THE PORT HOPE SUNDAY SCHOOL.

DEAR FRIENDS,—Three months ago I received at my home in Akidu the album quilt you so kindly prepared for me. Perhaps I ought to have sent you my thanks sooner, but my time has been much taken up since then with other business. I have found on the quilt many names that are quite familiar to me, but some I cannot recognize as old acquaintances.

Quite a large sum of money was raised by the quilt, and yet only a little was paid for each name. I hope you will never forget the value of little things. I'm sure you must all know that piece which begins thus:

"Little drops of water,
Little grains of sand,
Make the mighty ocean,
And the pleasant land."

Let me tell you about the little things and people we have out here. Our work lies for the most part in little villages, where we have little congregations, composed of people of little or no education. These people, moreover, often seem to have very little minds and little or no conscience. And yet in spite of all these drawbacks we continue to preach to them, asking God to enlarge their minds and quicken their consciences. We try not to despise the day of small things. Then in those little villages we have little schools, and in the schools are little children. Day by day they learn only a little, but

after a time they become able to read and write fairly well. Then we try to get the christians to take up collections for the support of the poor and also of their teachers and preachers. We urge them to build school-houses too, that is, one school house, which serves as chapel too, in each village. These school houses are only little houses and yet they are just what the people need, so it is all right. When we urge them to put something in the collection box every Sunday, we tell them to put some coin in, however small, and further, if they have no coins, we ask them to give rice. Well, we have coins here as small as a quarter of a cent, or between a third and a quarter. If they give such a small coin as this, it will amount to very little you may think. Yes, but if a great many give a very little each, it soon counts up. Even a few little grains of rice from each will soon grow into a heap worth selling.

Then look at our girls' boarding schools. There are a good many girls in the Cocanada school now, but once it was only a little school, and even now many of the girls in it are little girls. At Akidu I started a boarding school some months ago. At the end of June the school was closed for vacation. While it was in session there were only five girls in it. Oh! what a little school! Yes, so it was, but I hope it will soon grow larger. These girls studied with the other pupils in the day school. Every one in the school had to learn by heart one verse in Matthew every day. Little verses, but by learning one every day, a chapter was soon committed to memory. Any one who cannot appreciate, and try to make the most of, little things, ought not to come to this work in India.

But it is true of work everywhere. In regard to your share of the work it is the same. If you all give something every Sunday, how soon the money will count up! There are not many people in the world, who can give a great deal to every good work, but if we all give a little, we can do great things. You have often seen ants working away. They accomplish a great deal of work because every ant works steadily. In this country there are white ants; they make great nests in the ground, and carry the earth up to the surface. They work away till the hills made by them are four or five feet high. I have seen them that high. Sometimes they become much higher. And yet how little one tiny ant could accomplish alone! So keep on giving in the Sunday school and the Mission Band. You are helping on a great work. If you do not give your cents, there will be no dollars; if there are no dollars, there will be no tens of dollars; if there are no tens of dollars, there will be no hundreds, and hence no thousands; and yet what a great difference there is between one cent and one thousand dollars!

One word more. I hope that every one of you will give himself or herself to Jesus, if you have not done so already. He wants your hearts, that is, your love, first; that is the best gift of all. He does not despise little things or little ones. He loves the little ones, and calls them to Himself. May He bless and keep and guide you all now and forever. Your loving friend,

JOHN CRAIG.

Cocanada, July 31st, 1883.

Bimlipatam.

MY DEAR LINK,—This is a beautiful day; recent rains have washed the appearance of hot heat from the sky, and white, soft clouds are floating airily over the deep blue, upon which, whenever my eyes fall, my heart says, "How lovely it is."

Upon a tree in front of one of my windows are fresh, young leaves, and under it is a bit of grass so exquisitely beautiful and green, that I feel like going out to pat it, and think that blue eyed violets ought to grow there.

But wild flowers are very rare in this part of India, and the few there are are not very pretty, though they look as if they were as pretty as they could be under the circumstances. As soon as they get their heads above the hard, parched ground, the sun bends upon them his withering heat, and they seem afraid to grow any more.

The clouds have grown heavier; a shadow is falling upon the glimmering sea; rain drops are pattering about, making wondrously sweet music to Anglo-Indian ears.

Though much cooler than before the rains began, the punkah still swings above my head.

Would not some of the readers of the LINK like to know what room that punkah is in? Well, take the paper which contains the picture of the Bimli Mission House, come up the front steps along the veranda to the last door on the left, walk in, and here I am in the middle of the room, at my writing table, with that identical punkah swinging overhead.

If any of you care to drop in here, any time from 7 to 9 a.m., you will find boys and girls sitting around me on the floor with their Telugu Testaments before them, and you will not need to ask what we are doing. From 9 to 11 there are girls only, and they have needles and thread. They are preparing for the second and third grades of examination, and are top-sewing, felling, stitching, hemming, darning on cloth and making button-holes.

If in the house at all, you will usually find me here or in the dining-room attending to some household duty; one is calling now, so I must go; then prepare for our meeting, as this is Thursday, the time for our weekly gathering for prayer.

In front of and beyond the school house, which you see in the picture, live the shepherd people among whom I visit. Their houses, with low mud walls and leaf roofs, somewhat resemble a tent in form, but they are neither white nor clean, and sometimes when I go among them, I feel tempted to get away as soon as possible; but the gospel is what they need to make a change among them. As yet they are painfully indifferent to its claims upon them, though some of them listen most attentively, and we believe they think and talk about what they hear.

For some time past we have been trying to induce them to come to the school-house on Sunday afternoons, instead of the girls and me going to them, and the new departure has succeeded quite as well as could be expected.

Recently we had a most pleasant visit from Mr. Clough, of Ongole; the shepherd women were gathering when he came, so he went out with me and gave them a kindly Christian address. Next Sunday Mr. Sanford has promised to speak to them. I want them to feel that we are all interested in them and anxious to do them good. We usually arrange them in classes, and spend about an hour in singing, prayer and talking. Pictures interest them very much.

One day last week four of my girls and I went out to a village some fourteen miles distant, to look after a little girl we are anxious to get into our boarding school. She is the betrothed wife of one of our Christian boys, and a betrothal in this country is nearly as binding as the marriage. This engagement was of course made by the parents, when the children were perhaps five or six years old. Time passes, the boy comes within Christian influence and teaching, is led by the Holy Spirit to the Saviour, and the little girl's relatives refuse to fulfil their part

of the contract. The boy, Upalawamy, is attending the Seminary, and we think the girl ought to be learning as well; so are using all proper means to get possession of her. Should these fail, some papers will be signed some day, and each will go his or her own way.

I left here by palki about 2 o'clock a.m., and reached the village in the early morning. The bearers put me down under a large tree, and a crowd at once gathered about; a white faced lady never before having been in that village, I was quite a curiosity. They looked at me, asked questions and finally invited me to get out of the palki; which I did and talked with them for some time. Both men and women looked pleased and listened attentively to talking and Scripture reading.

By-and-by I closed the palki doors and tried to rest; but they evidently thought that unnecessary, for some one was constantly wanting to see me or ask a question. One man went home and brought his little girl, whose limbs were partially withered; as he laid her on the ground beside the palki, he said, "If the God you tell us about is the true God, can He not heal this little girl?"

I talked to him as well as I could and gave him some ointment, which he carefully rubbed on the weak back and poor little limbs. After a while a blind boy came, and among all the people I met that day, no one grasped so readily the ideas of sin, punishment and a Saviour, as he.

In the afternoon we went to the little girl's house, where we were permitted to sit on the veranda. The grandfather is a more than ordinarily intelligent man; talked very well indeed, but said positively he did not want us to have the child. I asked where she was. He replied, "She is here; we did not hide her," which I thought they might possibly have done. He called "Sunyasée," who came out and seated herself beside him.

She is a very bright, smart looking girl, of perhaps 12 years. At first she would neither speak to me, nor let me touch her; after a little she answered my questions, but not in a very sweet tempered manner.

Nellie and Miriam, two of our girls, talked to her of their house here, the school, their sewing and general daily life: sang some nice hymns, and though she looked interested, said she would not come with us. The old man heard Ruth and Cassie, two other girls, singing in another house, and remarked, as he looked at them beside me, "They are very respectable, intelligent looking girls, but we want to keep Sunyasée." He had heard a great deal about the Christian religion, said it was good for us, but it was not his destiny to accept it, and what could he do?

Upalawamy attempted to speak for himself, but the young lady told him, in a very spirited manner, that she would have nothing to do with him; that when he wanted to become a Christian, he had done so, without consulting her, and when she was large enough she would marry some one she liked.

Her father is dead and her mother was at another village. She looked at me with both temper and tears in her eyes, and asked if I would take her by force? I talked to her as gently as possible, and before we left she gave me her hand and seemed less troubled. I asked the old man if he would let my boy Subriedu pray, to which he consented; and to the earnest prayer that followed they all gave good attention.

Since then, two of our helpers have been to see the mother, who says she will go to the other village, bring Sunyasée, and give her to us. What the final result will be we do not know; but we are sure that the day is com-

ing when child marriage will be abolished, and the heaven will be brought to Christ.

CARRIE HAMMOND.

Bimlipatam, July 12, 1883.

Samulcotta Students.

CHICACOLE BOYS.

Nersinhulu (Lion Man), is a little over five feet in height, delicately made, with dark curly hair, good features, but not robust. He has a good mind, tolerably good disposition, a low voice and not very vigorous in action. He is a quiet, steady student, who I believe will do good work for the Master. He is weighted with a large share of humanity as a wife. She is too dull to learn, but knows how to cook rice. He is one of the Armstrong pupils from Kirnedy and an Orya.

David is a man of another build. Is five feet six inches high, has a good solid frame, is light in color, straight hair, and is one of our best boys. He learns readily, retains well, and is a good and pleasant speaker. He is not married, which is a great blessing. David is a young man of promise, and we shall be glad to see his face among us for years to come.

Subbaraida belongs to Miss Hammond of Bimlipatam. He is a son of one of our Cocanada Christians, was in our school there for years. Bro. Timpany gave him to Miss Hammond, a year or two ago. In stature he is a Zaccheus, under five feet, dark, with slight beard and moustache. He is our best student. He has a good knowledge of the Bible, and more of a general knowledge than most of our people can boast. He is clever, willing and faithful. He has a good command of language and a good deal of vigor. Miss Hammond has done much for him. It is no hardship to love Subbaraidu.

COCANADA BOYS.

Jaganaiakalu is head man among these. He also is one of our own old boys. He is a good specimen of a Telugu physically, a good student, a good speaker and singer, an agreeable disposition, and altogether a very safe young man. One of a class which rarely disappoints.

Jacob is not like his Bible name-sake. He is a little less than medium height, with a good deal more bone and flesh than appears necessary. He is black and straight-haired. He is not brilliant, neither is he eloquent. He is slow to learn and quick to forget, but is good-natured and easily managed and means to do something some day.

Cornelius is a good-looking young lad, light in color and well-made. He is a good student, has a good general knowledge of the Bible and is amenable to authority. He thinks as much of himself as is necessary, and is a good deal more particular about *conveniences* than is agreeable in this country, but then he is young, and has plenty of time in which to learn better. He talks well, and if the Lord will give him grace to correct his faults, he will make a useful man. He is not married.

Joseph is from the country, and has not had the advantage of a city training. He is a diamond in the rough. He has fair abilities and is a tolerable student. In person he is rather heavy and dull. A good deal of training will make something of him. He also is single. Last of all comes

Lakshmia. He was a *dhummedi dhasiri*, that is dhummedi priest. This dhummedi is a small copper coin worth a little less than $\frac{1}{4}$ of a cent. He went

through the country begging, taking this coin, no more and no less, from each house of his caste people. He wandered to Cocanada where he was thoroughly converted. He is full of vim, zeal, devotion and piety, is meekness itself. "He has but, one story, "the old, old story," but tells it to every one he meets. He has a meek little wife, with two meek little girls, all as black as coals. He is average size, with a full beard and moustache, and a head of nice curly black hair. I think his face a very pleasant one. Lakshmia will be with us one year more. In that time we hope he may be able to read well. He will never be able to do more; he studies with all his might but it will not come. We wish to give him a good general idea of the gospel story and then send him out among the grossly ignorant. He is too old to learn; his exceptional qualifications in some directions was our sole reason for receiving him, while knowing so little of books. But education or no education, he will do a good work for the Master in the jungles of India. This class of men is invaluable—burning lights, their glow is seen from far—living epistles, men cannot help read them. May the Lord send us many more such.

JOHN MCLAURIN.

Mr. McLaurin, writing on July 16th, says:—
"To-day I have been classifying our students. They are all here, I am glad to say,—over fifty of them altogether. We did expect some more but they have not put in their appearance. All the old students are back, and all appear eager for work. Will you please ask the blessed Master—the Lord of the harvest—to give the teachers and taught much of the Holy Spirit—much wisdom in giving and receiving truth; to give us all good health of body and soul, that we may do good work for Him, work that will tell on the future of this land."

THE WORK AT HOME.

Ontario and Quebec.

SUBJECT FOR PRAYER.

Special prayer is requested for the newly organized Mission Circles, that they may be steadfast and abound in the work of the Lord.

Prayer is also requested for all the annual meetings to take place this month, that they may be convened in the name of the Lord Jesus, that He may be present at each one, and that the influence of the Holy Spirit may be felt in everything said or done.

NOTICE.

THE SEVENTH ANNUAL MEETING of the Women's Baptist Foreign Missionary Society of Ontario will be held on Friday, Oct. 12th, in the Sunday-school hall of the Jarvis-street church, Toronto.

The morning session will commence at 11 o'clock; afternoon session will commence at 2.30. In the evening there will be a conversation at McMaster Hall.

Arrangements have been made with the Grand Trunk Railway for reduced rates from all points on all divisions of the road. Delegates will please send their full names and addresses, before the 1st of October, to Mrs. Lillie, 85 Homewood Avenue, who will furnish them with railroad certificates, and provide them with billets during their stay.

E. DEXTER, *Rec. Sec.*

THE POSTAGE RATE to India is now as follows: Let-

ters 10c. per ¼ oz., papers 2c. per 2 ozs., post cards 2c. each.

IT GIVES us much pleasure to announce that Mrs. J. B. Halkett, of Ottawa ("Sister Belle") will, D.V., be present at and address the meeting on the 12th.

THE MEMORIAL to the Queen, from the Society of Eastern Ontario and Quebec, has been completed, but, we regret to say, that, owing to the illness of the illuminator in whose hands it was placed the one from the Ontario Society is not yet ready.

ONONDAGA, ONT.—A Circle was organized in connection with the First Onondaga Baptist Church, with eight members. The following officers were elected:—Mrs. Richards, President; Miss Walker, Vice-President; Miss Vansickle, Secretary; Miss Simpson, Treasurer.

A. M.

HARTFORD, ONT.—We learn that a circle has been formed.

BOSTON, ONT.—About the beginning of the year one of our Sunday-school teachers, Miss Martha Nelles, led the members of her class to contribute five cents each per month for Foreign Missions. Taking advantage of this good beginning we formed a Mission Band in our Sunday-school a little over two months ago which soon numbered over sixty. Shortly after organizing they held a public entertainment, at which was taken a collection of \$9.11, which with membership fees has increased to \$25. The missionary sentiment grew among our people and the sisters resolved to form a circle. The assistance of Mrs. Tuttle, of Brantford, was sought, and on the 4th of August accompanied by another zealous worker, Mrs. Powley, she paid us a visit. After these good sisters had delivered two excellent addresses, a circle of fourteen members was formed, which now numbers nearly thirty. With commendable zeal the society set to work and held a lawn party, at the residence of Mr. H. Foster, which was in every way a success. When all expenses were met over \$45 were left for their treasury, which with membership fees gives them over \$50. Band and circle therefore, have now \$75 to remit for the perishing heathen. The God of missions abundantly bless the workers at home and their money abroad.—*Com.*

WINGHAM, ONT.—The "Willing Workers" Mission Band is proving a great success. It now numbers over 100 members, who meet once a month, and have just sent \$25 as their first half-yearly remittance for the support of a boy and girl in the mission schools.

Maritime Provinces.

WOMEN'S MISSIONARY AID SOCIETY MEETINGS.

On Saturday afternoon, August 25th the members of the Societies of Nova Scotia, New Brunswick, and P. E. Island, present at Convention, assembled in the Spring Garden Hall.

Mrs Manning opened the meeting by reading the 2nd Psalm, and Mrs Joseph Kempton offered prayer. The Secretary read the minutes of last meeting. Mrs Martell read a letter from Mrs. Williams, relative to the formation of a General Society, which was then fully discussed.

Mrs March said that the Societies in New Brunswick were of the opinion that it would be better to remain as they are,—and stated that it implied a want of confidence in the Foreign Missionary Board to desire to retain the funds of the Societies in the charge of a Treasurer of their own.

Mrs. Masters said that there were strong reasons why we should not have any change. One was the expense connected with the employment of a paid Secretary.

Mrs. Manning explained several matters, and showed the importance of uniting into one General Society which should appropriate its own funds. She rejected the idea of a paid Secretary being needed, feeling sure that there were sisters who would gladly give their time and talents to this branch of mission work.

Mrs. March offered objections to these views and explained several matters in connection with various items given in the statement of accounts by the Treasurer of the Foreign Missionary Board.

Mrs. Martell, Mrs. Higgins, Mrs. J. Kempton, and others joined in the discussion, especially giving no countenance to the idea of want of confidence, as the Boards have always received kind and courteous attention from the Foreign Missionary Board. The chief reason for the proposed change being the very natural desire to be constituted on the same basis as our sister Societies in the United States and Canada, who both retain their own moneys and appropriate them through their Executive Boards. The Secretary read extracts of communications from Mrs. Rose of the United States, and Mrs. Freeland, of Ontario, in confirmation of this point.

The delegates of the Nova Scotia Societies were then invited to remain.

The President explained that in consequence of our sisters of New Brunswick and P. E. Island declining to unite in forming a General Society, it remained for the delegates from the various Societies in Nova Scotia to decide upon their own course of action. As the Central Board had completed the term of one year for which they had been elected, it now became necessary to choose their successors.

It was then resolved that the present Board be requested to remain in office, and a vote of thanks was passed for the efficient service rendered by them to the Women's Missionary Aid Societies ever since their formation.

Mrs. Manning explained and elucidated many points and answered several questions.

The Secretary read a copy of estimates sent in by the Canadian Missionary Board to the Ladies' Board, shewing what moneys would be needed at each station. From this the delegates at their annual meeting selected such items as they felt willing and able to aid by an appropriation from their funds, which sum was then sent in to the Treasurer of the Board to forward to the Missionaries.

The following resolution was then carried unanimously:

Resolved, That the Nova Scotia Central Board retain the money received from their Societies and make such appropriations of it as they see fit, in accordance with their constitution, sending their money through the Foreign Missionary Board. That the F. M. Board be requested to send to the Central Board at the beginning of every year a statement of the needs of the missions, so as to aid them in the appropriation of their funds.

Mrs. T. J. Eaton then closed the meeting with prayer.

THE ANNUAL MEETING of the Societies was held on Monday afternoon. A large number of delegates and friends were present. The exercises were varied and interesting and the meeting was one of the best ever held.

THE THIRTEENTH ANNUAL REPORT OF THE CENTRAL BOARD OF W. M. A. SOCIETIES FOR NOVA SCOTIA.

Among the Reports from the various Societies represented by this Board there was one remarkable for its brevity; it says only "Faint, yet pursuing." And we feel that we can also say the same, as we look at the work accomplished this year by the united help of the Societies as a whole.

We wish we could report an increase in the number of our societies; but only forty-five have contributed this year, and no additional ones have been heard from. It is much to be regretted that so few of the Societies have responded to the appeal of the Central Board by filling in and returning to the Secretary the blank forms furnished for the purpose of obtaining better statistics of our standing. 51 of these were sent out to the Secretaries of the various Societies, and only 28 have responded. From these we learn that there are 695 contributors to the Foreign Mission work, that there are 1993 women in the churches represented by these Societies, also that there are 265 copies of the "Missionary Link" taken. Mission Bands number 254 Members and have raised \$275.30.

During the past year we have had to mourn over the loss by death of two of our Life members—Mrs. Tupper, and Mrs. S. C. DeWolfe, and two have been added—Mrs. W. George and Mrs. A. Steele.

Amherst takes the lead once more by the largest amount contributed, and Windsor Mission Band heads the list among the young people.

Our beloved Missionary, Miss Hammond, has removed during the past year from Chicacole to Bimlipitam. We rejoice in knowing that much good work has been accomplished through her agency, and that the Master whose kingdom she is seeking to extend, still blesses and supports her in her arduous labours.

The other sisters in the Mission field, though not so much under our special charge as Miss Hammond are never forgotten by us, and their letters are always welcome, full of good news and of deep interest. Nothing especial has occurred in connection with their labors, except that in a recent letter from Mrs. Hutchinson, she mentions the great need of a Mission Chapel in the town of Chicacole, where the population is the thickest, and the need of a building for this purpose must be felt. Perhaps we could not put some of our available funds to a better use, than by helping our friends in this direction.

In taking up the burden of our work for another year, let each member seek more than ever to do all that lies in her power to assist those dear sisters who so much need our aid, our sympathies and our prayers.

On behalf of the Central Board.

M. R. SELDEN, Sec.

TREASURER'S REPORT of the N. S. Central Board of W. M. A. Societies for the year ending July, 1883:

DR.

To cash received from Societies.....	\$952 84
Donations.....	143 65
Mission Bands and S. Schools.....	175 30

\$1271 79

CR.

To Interest in Saving's Bank.....	\$9 48
Postage, Stationery, Sundries.....	\$5 67
Balance in Treasury.....	3 81

\$9 48

Amounts sent in to the Foreign Miss. Board St John, for the year ending July 31st, 1883.

For Quarter ending, Oct. 31st, 1882.....	\$157 35
" " " Jan. 31st, 1883.....	235 85
" " " April 30th, 1883.....	313 52
" " " July 31st, 1883.....	565 07

\$1271 79

Examined and found correct.

L. M. SMITH, Auditor.

Nettie's Dollar.

DEAR LINK,—It gives me much pleasure to tell all those who are interested, that I have received the twenty-five dollars necessary to support Lukshinamma, for that is the little girl's name. I received a post card from Mr. Craig telling me the name, but no more particulars, except that she is ten years old instead of eight. All those who have been interested enough to contribute to Lukshinamma's support, will I am sure continue to pray that God will bless her and give her a heart to learn and to love, and make her a blessing to her people.

A. MUIR.

To the Boys and Girls.

As the boys and girls have been reminded that fruit time has come, I would like to ask those who gave their cup-full of fruit or corn last year to the missionaries, if they regret having done so? I think all will say No, because in so doing we have made others happy.

I will tell you of another way to get cents to give to carry the Gospel to the heathen. A little boy named Winton (nine years old), thought he would raise something he could call his own. So his papa gave him a little spot in the garden. He has six cabbage plants and a few celery heads. A lady friend told him she would buy the cabbage. So you see there is twenty-five cents for mission work. He is a great lover of candy, but he thinks it will not do to spend so much for sweets as he has done. It is too late, however, to make garden now. But if your lives are spared until spring opens again, I am sure you will not forget the heathen boys and girls. As long as we live we want to do something for them, as you all know it was the Saviour's last command to carry the Gospel to every creature. Before that is accomplished, many of us may be taken to that sweet home above. Then let our motto be, "Work for Jesus while we can; for the night cometh when no man can work."

E. F. MC.

Whitevale.

Letters to Missionaries

BY REV. J. R. HUTCHINSON OF CHICACOLE.

It would be an interesting thing to ascertain how many ministers alone have received letters from their missionary friends which are still unanswered. It would be of equal interest to know how many have ever written a letter to a missionary, whether acquainted with him or not, expressive of a hearty interestedness in his work. Such letters are to their recipients worth their weight in gold. They need not be frequent, they need not be long, they need not be particularly pious, and especially they need not be sad. Letter partake more largely of the cast of the face

than of the mind. A sanctimonious letter is merely the reflection of a sanctimonious face. Whether we are regarded with extreme pity in our lonely homes, or viewed through our great grandfather's glasses, proverbial for making missionaries holier than other people, or are thought likely to become worldly on a thousand-dollar salary, or corrupted by association with an ungodly race, I am at a loss to determine. Whatever the cause may be, missionaries get some very pathetic letters. Can we not laugh? Can we not enjoy a cheery letter? In view of the fact that a sad heart reacts on the liver; in view of the additional fact that livers are very apt, in this country, to get disarranged without melancholy letters; and in view of the further fact that the one grand agreeable cure for this state of affairs is

"Laughter holding both his sides,"

in view of all these facts, I ask, is it not the duty of every Christian man to put on his "foreign note" as broad a smile as he can produce? One thing that renders our present Secretary dear to us all is the unvarying cheerful hearty tone of his correspondence. Why, every burden seems to be lifted off our shoulders by such letters. They are stimulating. Now, we are all "teetotalers," but, believe me, we can take just as much such stimulant as you are pleased to send us. It can be done up conveniently in a newspaper, a new pamphlet, a two-cent postal card, or—which is the best way by far—in a ten-cent letter. Once get it into the receptacle in which you propose sending it—be it newspaper, card, or letter—and it will not spill or get broken like the contents of a missionary box. It will keep perfectly fresh all along the 12,000 miles of journey, and for months after reaching us.

A Relic of Dr. Moffat.

That is a very quaint and precious relic of the late Dr. Robert Moffat which has been found in a lady's album. It was written by him when on a visit to Kelso about seven years ago:—

My album is the savage breast,
Where darkness broods and tempests rest
Without one ray of light.

To write the name of Jesus there,
And point to worlds all bright and fair,
And see the savage bent in prayer,
Is my supreme delight.

"Go ye into all the world, and preach the Gospel to every creature."—JESUS.

In language of the Bechuana:—

Dan hastin yealle lo reerele bathu baile evangelis.

ROBERT MOFFAT.

Born in Ormiston, December 21, 1795.

ZENANAS.—On leaving America I supposed I should never see a Hindu woman; but I was surprised beyond description on arriving in Madras, and travelling for hundreds of miles among the Telugus, to see women in the streets' bazaars. Now, the zenanas are principally kept by Mohammedans (and then they ought to be called harems), and by Hindus of the Rajah caste. In Ongole are about a hundred and fifty zenanas; of these only ten are Hindu zenanas, the rest are Mohommedan. Of course this is not the proportion in many other places. But there are thousands of women not living in zenanas where there is one living in a zenana.—REV. G. N. THOMSSON, in the *Journal and Messenger*.

Sister Belle's Corner.

(For the Little Folks who read this Paper).

DEAR BOYS AND GIRLS,—My babies have just been sent off to Slumberland. That has made me think of some good-night songs which are sung to heathen children among the Arabs. People say that every mother thinks her baby the best in the world. The Arab mothers feel this too, for they sing to their babies

One like you was never born,
One like you was never bought;
All the Arabs might grow old
Fighting ne'er so brave and bold;
Yet with all their battles fought,
One like you was never caught.

And again—

Good morning to you, little boy,
Your face like the dew, little boy.
There never was child so merry and wise,
So good morning to you, little boy.

The next seems to be written by a Christian Arab:—

Praise to Him who brings the light,
And keeps the birds in darkest night,
God is merciful to all;
Rise ye, men, and on Him call!
AMah praise, in every lot
He keeps you, and you know it not.

A little boy in Vermont, went to a missionary meeting. His heart was divided between the great need of India and love for his own home. So that night he prayed, "Dear Jesus, if you want me when I'm a man to leave my papa and mamma, and go and teach the heathen children, I will, but oh, I don't want to." It reminded me of my boy Andrew when three years old I had been telling him about the missionaries until his warm, loving heart was full. He left me and was playing horse in his favorite manner with all the dining-room chairs strapped together for his cab. At last he said earnestly, "Mamma, I'm going to be a missionary when I grow up, and tell these little children all I know." But after a few moments the home side of the question gained ground, and he continued, "Or else I'll be a cabman. Yes, I think I'd better be a cabman." We often laugh at the thoughts that come and go so quickly with the little ones, but if we try to tell even the smallest children about Jesus, and the great work He asked all who love Him to do, the good seed will be planted that shall surely bear fruit after many days.

I read a book last month called "From Darkness to Light." It was written by Mr. Clough, the missionary to the Telugus, whose work was so richly blessed by God a few years ago. There is much that would interest you all in the story of Lukshmiah's leaving the darkness of the heathen gods for the glorious light of Christ's gospel. The chapter called "Seed Sown" is very good. A missionary had preached Jesus in a heathen village. Many stayed to talk with him about this new religion. One asked, "If we take your God, won't the idols we have always worshipped kill us?" The preacher answered, "Idols were made by men. Which is greater, the one who makes, or the thing made? Your idols were all made by men who live among you. You do not fear these men, why do you fear what they have made? Men carry idols, but idols cannot move themselves. They are like dead bodies, no life, or strength, or power." An-

other heathen asked if Brahmins saying "muntras" over the idols did not give them life? The missionary answered, "God only can give life. If Brahmins say they can do so, why do they not make their own children alive again when they die?" And after a long talk about these things when asked if what he said was truth, he answered, "Yes, my words are true. If you still worship idols you are like children who in their play boil sand for rice; or like the thirsty traveller who tries to quench his thirst in a mirage lake. The soul of man is from God and can never be at peace until it finds its Maker, and rests in him." When you know that this preacher had been one of the heathen people himself until saved by Jesus, his words will have fresh interest for you. The hearts of many thousands in India are tiring of heathen darkness and longing for the light and truth we enjoy. The faithful missionaries we have sent to India are working so hard to help them come to the Light of the world. And yet, dear boys and girls, some people in our Baptist Churches in Canada are *growing tired* of sending money to help them, and God's work is being hindered by our neglect. Pray that God may forgive our coldness, and make our hearts warm enough to open these closed purses once more.

SISTER BELLE.

480 Lewis Street, Ottawa.

IT is a solemn fact, that, taking the world at large, of every three persons walking on the vast globe, two have never heard of a Saviour, have never seen a Bible, know nothing of heaven and nothing of hell.—REV. DANIEL WILSON, *Milam Conference*.

WOMEN'S BAPTIST FOREIGN MISSIONARY SOCIETY OF ONTARIO.

Receipts from August 20th to September 27th, 1883.

Cheltenham Circle, \$9; Cheltenham Sabbath School (Infant Class), \$1.31; Cheltenham Sabbath School (No. 1 Intermediate Class), 75c.; Stratford, \$12; Lakefield, \$17; St. George Circle, \$4.85; St. George Circle (mission quilt), \$7.70; Markham, 2nd Church, \$7; Jarvis-street, Toronto, \$5.55; Court-right and Moore, \$16.25; Whitewater, \$16.35; College-street, Toronto, \$5; Denfield, \$15.50; Peterboro, \$16; Strathroy, \$14; Aylmer, \$2.25; Wingham "Willing Workers," a half-yearly contribution to educate a girl and boy in India, year beginning July 10th, 1883, \$25.50; Timpany's Grove, \$7.90; Ingersoll, \$19; London, Talbot-st. Circle, \$18.10; Do., extra contributions, \$3.77, Do., sale of photos, M. B., \$5, Do., quilt, \$5, Do., collections, \$3.13; St. Thomas, \$15.20; Sarnia (towards Miss Mrs. T. S. Johnson a life member) \$10.00; Mrs. J. Wanless, Parkdale, 75c.; Mrs. P. Delonche, Guelph, 75c.; Mrs. B. McConnell, Mrs. B. F. Timpany, and Mrs. Cohoon (to support a girl in Cocanada school), \$25.00. Total, \$291.61.

JESSIE L. ELLIOTT,

267 Sherbourne St., Toronto.

Trea.

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