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THE

# Canadian Missionary Link.

CANADA.

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

INDIA.

Vol. 8, No. 3.] "The Gentiles shall come to Thy light, and kings to the brightness of Thy rising."—Is. lx. 3. [Nov., 1885



STREET SCENE IN CANTON.

### Multiplication.

"But what are these among so many?" said  
The wondering Andrew, as he saw the bread,  
The five loaves and two fishes, all the store,  
And knew that it was vain to look for more.  
But, said the Master, "Bring them unto me."  
And they were placed before the Lord, and He,  
Gave thanks to God, and blessed and brake the food,  
And gave to the disciples. The supply  
Became enough the crowd to satisfy.

"But what are these among so many?" say  
In doubt, the Lord's disciples of to-day;  
The people are such crowds, and what have we  
To give, that they no longer hungry be?  
They feel their utter helplessness, and then  
They count their little money and few men,  
And think of heathen millions, and the need  
Of those around whose "bitter cry" they heed;  
Of little children waiting to be fed,  
Of strangers dying for the living bread;  
And what shall be the answer to earth's prayer,  
But hopeless disappointment and despair?

Not so. The Christ is watching still, and He  
Is saying, "Bring it hither unto me."  
He has compassion on the multitude,  
Does He not also know their need of food?  
Again let willing hands the little bring,  
And spread the meagre store before the King.

His blessing will increase a thousand-fold  
The workers, or the talents, or the gold,  
And make them all sufficient for the need,  
Though there be countless multitudes to feed;  
And though again the timid Andrew stands,  
With sinking heart and almost empty hands.

The miracle that multiplies is seen  
Renewed, whenever again the grass is green;  
And God has made man's little ample prove  
When he has brought it in meek faith and love  
For Him to bless it first. And we shall see  
That as the past so will the future be;

A little one shall to a thousand grow,  
A small one shall the strength of nations know.  
Therefore, be not faint-hearted or afraid;  
Bring what thou hast to Him, and, undismayed,  
Expect His blessing. There shall surely be  
A miracle of plenty wrought for thee.

—Marianne Farningham in the London  
Christian World.

### Address

BY MRS. CASTLE, PRESIDENT OF THE WOMAN'S FOREIGN  
MISSIONARY SOCIETY OF ONTARIO, DELIVERED  
AT ST. CATHARINES, OCTOBER 8TH, 1885.

Words of welcome are pleasant words always,—those to which we have just listened peculiarly so, when we consider the impulse that called them forth. We come to you, and you greet us as co-workers in one branch of a society that has this world's conversion to Christ for its object, and we trust this coming of ours, and welcoming of yours, will not only reassure us of the kinship of the great family of Christ, but strengthen our hands and your hands and hearts for a better service for the Master.

This is our ninth annual gathering, and you who have attended the former ones will miss the familiar face of our President, Mrs. Freeland, but I more. When, one day last spring I received a note from her, saying, "I must go to the west with my son to take care of his motherless

child, and you must take my place on the Board." I felt as if an avalanche had fallen upon me. I had always considered the position of Vice-President as a very pleasing sinecure, but this was indeed a new feature. How could I, so ignorant of the details of the work, take the place of one so wise? We all looked to her as the embodiment of Telugu missions. Her very presence represented a self-surrendering spirit. It was only with the overwhelming pressure of necessity that I could consent to try to take her place for a time. There seemed to be no other way. So, with her hasty instruction and with the help of the other officers of the society, we have reached the end of the year as best we could. We are most truly grateful for her past work, and let us pray God to abundantly bless her in her new position, and be her comforter as she to-day watches by the sick bed of her son. Some time she may return to us. But another has gone, since we met last year, who will never return. We can easily recall the thrill of sorrow and almost consternation that filled our hearts, when the death of our senior missionary and founder of our Woman's Society was announced, and what earnest sympathy was felt for his bereaved wife and children—and for our mission that had need of more workers, rather than one less, and such an one. But if the workmen fall the work must go on. And what has so turned the gaze of our denomination to the needs of the Telugu country as this same sad death? To-day while we are gathered here, a new missionary and his wife, with Mr. and Mrs. Craig, have just reached the scene of their future labors, and the thought has come to me, "What are our duties to all those who are, for us, in our stead teaching and preaching Christ, far from home and fond connections? We are all under orders to "go into all the world and preach the Gospel," and some, yes, most of us, must "go" by sending others. Are we fulfilling our commission when we give a dollar a year, or a hundred of them? Is that all that is required of us?

No, they do need our money, but they need also our constant loving sympathy and prayers. If I have observed rightly, they get little enough of money, but much less of prayer. In the entire circle of the rolling year every church holds at least fifty-two prayer meetings, and of Lord's day services twice or thrice that number. In how many prayers in all these services do we hear our laborers for Christ specifically prayed for? Said Mrs. Haswell, years ago, in Philadelphia, "We missionaries sometimes think ourselves forgotten; you have no idea how strong the very thought of your prayers at home makes us." Ah, sisters, shall we place our Lamps of Life along the shore of this dark world and then not keep them burning? "I will be enquired of," saith the Lord.

What a great farce the Bartholdi statue, that is to be placed in New York harbor and called "Liberty Enlightening the World," would be without the light. The statue were not enough, nor the outstretched hand, nor the lamp, to guide the mariner through darkness, tempests and rolling waves safe into the harbor. It must have light, for which there must be provided a daily supply of illuminating material. So let our missionaries feel, every day, the electric sympathy and sustaining influence of our prayers.

But I may not dwell upon one part of our to-day's duties, to the forgetting of another. When the summer is ended the husbandman gathers his grain, binds his sheaves, and counts his gains. This is our harvest-eve, the year is ended, our sheaves are bound and we are come to lay them at our Master's feet, and what does

He behold as His clear eye penetrates, not only the sheaves but the heart of every individual woman who bestowed but a single stalk? As we listen to the reports of the Secretary and Treasurer—whatever the aggregate may be—can we not, remembering our own gifts, each say in very truth,—

“Full well I know I have more tares than wheat,  
Brambles and flowers, dry stalks and withered leaves;  
Wherefore I blush and weep, as at Thy feet  
I kneel down reverently and repeat:  
“Master, behold my sheaves!”

Let us earnestly pray: the Lord of the harvest that he will take these our small offerings, and by His marvelous power give them increase, that our barns may be filled with plenty. But why our offerings at all? Can not the Creator and Possessor of the Universe bestow upon the heathen all needed grace without our poor aid? The elder Ryland, a man of learning, genius and piety, said to William Carey, “Young man, when God would have the heathen converted, He can do it without your aid or mine”; he expressed, indeed, what He might do, but not what He does do. When our Lord would feed the five thousand, he asked, “How many loaves have ye? Go and see.” The Divine miracle was not performed without human effort; and so, to-day, when He would perform His miracles of grace, He says, “How many loaves have ye?”

Had God seen fit to convert the heathen without William Carey, the cobbler would have gone from his bench to oblivion, instead of being held in eternal remembrance as the Pioneer hero of modern missions. And then where were Paul and Judson and a host of others, great and small; whose names are writ in glory for the work they have done? The world's wants are the world's greatest benefits; they stimulate the deepest love and noblest effort.

But why woman's distinctive work in missions? Some of our dear brethren are becoming alarmed, lest a line of separation may be drawn around the entire globe, with man on one side and woman on the other. They say, What next? we have Woman's Home and Foreign Societies; we expect soon to hear of Woman's Sunday schools, churches, etc. Not so fast, my brother. We are not as fond of solitary lives as all that. But we believe that, as the conversion and elevation of woman is the chief corner-stone in the conversion and purification of the world, so woman's distinctive effort for woman is one of the greatest educating influences in our land. It is developing more practical brain and heart-power than all the higher-education schools. We are getting ready, being educated for, the advanced future missionary society, which will not be man's nor woman's,—but both. Oh, no; we are not preparing for more separation, but more union, and the happy day is nearing, our education is advancing, Circles are increasing—and every Circle means improvement for woman. The last year is one of great advance. The Foreign Society comes to-day with a child, and, as in the household, the child is its joy and pride, so may we be proud of our child—the Woman's Home Mission Society. It is vigorous, hearty, and of marvelous growth, as you will discover when it speaks for itself, for it can speak with utterance most distinct.

Some of the ladies here will remember that, at our last annual meeting, many of the Circle letters mentioned money given for Home Missions, showing that there was a feeling of interest springing up for the home field. The officers of the society were convinced that something must be done, not only to deepen and strengthen the interest, but to concentrate and make more directly use-

ful the funds raised. After many futile schemes, it was proposed to call a meeting, that should be held in Toronto, and composed of delegates from the Foreign Circles in Ontario. This meeting was held in Jarvis-st. church in December last, presided over by Mrs. Senator McMaster, and a Woman's Home Missionary Society was formed, to do its work through the General Board, the same as in our Foreign Society; and I am, most happy, as a representative of the Foreign Society, to introduce the President of the Home Mission Society, Mrs. H. E. McMaster, who, I assure you, is a Home Society in herself, and a Foreign one, too. She is a happy combination of both.

### “Come over and Help us.”

“You will come back to us, Mem Sahib, say you will come back! Oh, promise me!”

Very earnestly this entreaty fell from the lips of a young Indian wife, and the pleading look in her dark eyes and her caressing gesture, gave touching power to the soft Urdu words. I was returning to England for a time.

“But why, why, Mem Sahib? why are you not certain to come back? and why do not many ladies come from England to teach us? Are not all English people Christians? are they not all rich? Why do not many of them come?”

“Alas! poor ignorant Rad! how could I explain to her that, of the millions of England, comparatively few were Christian—except in name, and that even among those who do own Jesus-as their Lord, not one in a thousand thinks of carrying out this last command?”

“Promise me one thing, Mem Sahib,—tell your Queen, for she is good,—tell every woman that you see in England, to send out hundreds of ladies to tell about the Lord Jesus to our people. How can we ever know, unless you teach us?”

It was the simple echo of Paul's great question floating down the ages, unanswered still: “How shall they believe in Him of whom they have not heard? and how shall they hear without a preacher?” Women of England, I pass on the appeal to you. *The only preachers that can reach these Indian-prison homes are women; who that reads these lines will go?* “The Lord giveth the word,” for ages He hath been giving it; but, oh! when shall the sentence be fulfilled,—“The women that publish the tidings are a great host.”—(Ps. lxxviii. 11; R. V.)? When will each one, to whom the light of truth has come, accept with it the solemn charge to pass it on?

The above, copied from *The Christian*, and addressed to the women of England, has yet a message to the women of our own land. Is not the Master calling to some of our girls just entering life, and asking them to lay that life down at His feet? Are there not some who will say, “Here am I, send me?”

But since we cannot all go, shall we not work all the harder at home? Winter, with its cold and frost, its cosy fireside, is just upon us; how many of us will brave the frost, and leave the fire in order to be present at the monthly meeting? Remember, we can help to publish His word, by earnest prayer. Again, in all our churches there are many who do not attend our meetings, and yet, with a little urging, would do so. Perhaps some of us may this winter be visiting in places where there are no Women's aid societies; we may help to publish the word by forming a society. Still further, we can help by giving more largely of our means than in the past.

All this will require self-denial, extra exertion, perhaps more than is pleasant; but remember, He gave *His* life for us. Is any thing too much to do for Him, who bought eternal life for us with the price of His own blood? Nay, rather, when we remember this, shall we not hesitate before calling any work for Him "a cross?"

Let us be up and doing; we have each only one life one little life in which to work, to watch, to pray.

If the King come at the end, or before the end of this winter, may He find us faithful.

Dartmouth, N. S.

A. J.

### Five Miles for a Penny.

For the encouragement of collectors who are sometimes doubtful whether it pays to go much distance to collect a small amount we give the following.

"Yes, the good lady who took this walk has gone to her rest. She was the wife of the honorary secretary of the Barton Auxiliary. It would be difficult to find two more united in love for our work. Even death itself did not prevent him acting, as he has done for so many years, in the performance of the office he so ably fills. He writes, a few hours before her death: "I am writing in the chamber where my precious wife lies breathing out her life, with a consciousness that she is on the threshold of heaven, and expecting to be there before daylight."

"Some time ago I elicited from my precious wife a fact connected with her work as Bible collector, when at Thornton Curtis, the narration of which may do good in exciting others to duty. For a considerable time she was accustomed to walk winter and summer, once a month, from her home to a cottage, two miles and a half away, to collect a penny subscription. She said she felt it to be her duty to collect the penny for the Society, and to give the subscriber the privilege of giving it."—*By the Rev. I. Lane, Lincoln.—Gleanings for the Young.*

### Small Outlay, Large Returns.

The pastor who discourages the formation of a woman's missionary society on the ground of financial loss has certainly never made the subject a matter of thorough investigation. One dollar a year, or two cents a week, is all that it costs per soul. Let us see if the outcome is worthy of the expense.

The benefits to the Church of the Woman's Foreign Missionary Society may be classed under three heads,—namely, social, intellectual, and spiritual development. The monthly meetings at the different houses bring the ladies together in social intercourse. The general information gained at these meetings from the articles written and read promotes intellectual character, and their communion with the heavenly Father in prayer and singing, develops spiritually. To make it more practical, let us develop a few after-dinner remarks in different homes. "What do you suppose? Sister Quiet shook hands with me this morning, and made me promise to come to the missionary meeting. I never saw so much hand-shaking in church before." Social development at two cents a week. "Went to the missionary meeting. Never knew that flowers grew in India; or that China, or Japan were as highly civilized in art and culture as our own country." Intellectual development at two cents a week.

Pastor to his wife after prayer-meeting. "We had such a good meeting, so many of the sisters took part, and they had such good experiences, I never heard them talk so well. It has given me a new inspiration. I am glad we

organized the Woman's Foreign Missionary Society here." Spiritual development at two cents a week.

Can this last be estimated at the sum it costs each member? All this good brought to the Church for so small a sum. It is not an outlay with no returns. On the contrary, it is a small outlay and large returns. The Church receives a vast deal more than two cents worth a week in the friendly shake of the hand, in the better understanding of the world's great needs, and in the edifying of the soul.—*Helping Hand.*

### The Water of Life; or, "Dip it up Then."

A ship was sailing in the southern waters of the Atlantic, when her crew saw another vessel making signals of distress. They bore down to the distressed ship, and hailed it. "What is the matter?"

"We are dying for water," was the response.

"Dip it up, then," was answered. "You are in the mouth of the Amazon river."

There those sailors were thirsting and suffering and fearing and longing for water, and supposing that there was nothing but the ocean's brine around them, when, in fact, they had sailed unconsciously into the broad mouth of the mightiest river on the globe, and did not know it. And though to them it seemed that they must perish with thirst, yet there was a hundred miles of fresh water all around them, and they had nothing to do but to "dip it up."

Jesus Christ says, "If any man thirst, let him come unto Me, and drink." "And the Spirit and the bride say, Come, . . . and whosoever will, let him take the water of life freely." Thirsting soul, the flood is all around you; "dip it up, then!" and drink, and thirst no more.

—*Selected.*

### THE WORK ABROAD.

#### Report of Zenana Mission in Cocanada,

FROM JULY 1ST, 1884, TILL AUGUST 1ST, 1885.

Miss M. J. Frith, Miss C. Gibson, Mrs. DeBeau, Ellen, *Bible Woman.*

We cannot look back and review the work of the past year without first mentioning the great loss we have sustained in the death of our dear Brother Timpany, who was so deeply interested in our work among the women. We miss his earnest prayers, his words of encouragement, his sympathy and his unwavering hope and faith in the living God and in the living word and the Holy Ghost, which inspired those around him to greater faith and to expect great results. I shall always feel that it was a great privilege to have spent my two first years in India with Mr. and Mrs. Timpany, and if success follows my labors, as I hope there will be, I shall feel that it is owing in a great measure, through the blessing and wisdom of God, to the inestimable help and advice I received from them. Oh, for more of such faith as our dear brother possessed. He never looked for nor expected anything else to attend our work among the Telugus but success. He believed as much that they would be converted to Christ as he did that the God in heaven liveth. His faith soared above all the difficulties, and nothing seemed impossible for the One to do in whom he trusted. He believed in Christ's parting words to His disciples, "All power is given unto me in heaven and in earth, go ye therefore and teach all nations."

Miss Gibson had whooping cough very badly last July and August which prevented her from doing as much work as she would otherwise have done, and in April she was taken down with typhoid fever, and for weeks we feared that our Heavenly Father was going to remove her from the work here. Many earnest prayers were offered for her recovery, which we know were heard and answered; and after two months she was able to leave her bed. She is now stopping with us in the mission-house and attending to the boarding girls, while Mr. and Mrs. McLaurin are having a rest and change in Bangalore. She is a very valuable worker, and God we believe has blessed her efforts. Mrs. DeBeau, her sister, who has had even more experience in Christian work of various kinds as well as zenana work in Madras, is now supplying Miss Gibson's place. I have also engaged her as a permanent worker, providing the Board at home agree; so that we will have (D.V.) these two sisters engaged in zenana work after the beginning of October. Miss Gibson had sixteen zenanas in April which she visited regularly and had made 339 visits. I shall copy a few extracts from her reports which I know you will be pleased to read.

"One young woman who has now been hearing the gospel more than a year, expressed a desire to feel the love of Jesus in her heart and to love Him. She said she knew she was naturally sinful and wanted a new heart. I believe the Spirit of God is striving with her. Sometimes she comes close to me and asks me how she is to pray. An old woman who is staying in the same house is always anxious to hear the Bible read. I remember one day she let her curry spoil while listening. She is much changed since I met her. Her face was sour and unhappy, but now it wears a smile. She seems to care less for the things of the world, and says she desires to learn more about Jesus and heaven and the way of salvation." In her report for February she writes: "The old woman, Venkama, whom I mentioned before as being a good listener, has professed to have believed in the Saviour and has asked for a copy of the New Testament and a hymn book to take home to her own village. Although she is not able to read herself she said she would get her goomaster (writer) to read it to her and she would explain it to her country people who knew nothing of the way of life. This voluntary desire to tell the story of Jesus and His love seems such a good sign."

The young woman whom Miss Gibson writes about is such a sweet, winning person. No one could help loving her. She is also much brighter and more intelligent than the most of the women that we visit. She lives in her father's house and is mistress. Her own mother is dead, and her stepmother who was very unkind to her ran away some months ago and has not returned. It was reported that she married a younger and nicer looking man than Chellama's father, which is probably true. Poor Chellama had a severe trial of her own a few months ago, which I think had a good effect on her. She lost her little baby boy. Since then I have noticed that she has seemed more serious and appeared to enjoy reading the Bible, and I have been astonished at the way in which she explains it to others. We do hope and pray that she may be able to accept of Christ soon if she has not already, and to confess His name before others.

Mrs. DeBeau only began work last month, but I shall copy a few sentences from her report. "Monday 27th. Visited zenanas Nos. 6 and 7. It is hard work to keep the attention of the women, for they will talk to each other. I read the 3rd of John, and spoke with them

about the need of the new birth before we could enter the kingdom of heaven. Told them my experience. I felt depressed and discouraged while leaving. It is so difficult to keep their attention. Of the women who were present only two followed me through the lesson. However at No. 7 I was comforted to find the interest with which Lukshmi read. She had fever and looked weak. At first I thought, there will be no reading here to-day; but she conducted me into a nice room and we read the 17th of John and talked of the treatment Christ received at the hands of Pilate. She said, "How cruel they were, and how much trouble and pain they gave Him." It is so seldom that we can get any expression of what they think about these things, that I felt quite happy over this woman. I heard afterwards that her husband read the Bible and wished to be a Christian; but the women of his house (mother-in-law and wife) prevented him." In another home they asked her about the transmigration of souls, and if it was true. She told them that the Lord Jesus said nothing in His word about it. She read them the story of the rich man and Lazarus, which we trust by the help of the Holy Spirit convinced them of something very different.

Mrs. DeBeau is not a Baptist. I believe she has no doubt about immersion, but hesitates at close communion. She was in communion with the Methodist Church in Madras, and labored with them until a year ago, when she came to live in Cocanada, and since then she has attended our English Baptist Church with her sisters. I hope you will pray for these sisters who are laboring with us in the gospel, and also for Ellen, the Bible woman, who is a most valuable helper. She has peculiar skill and tact and knows how to deal with the women. They are all very fond of her. Since January she has made 427 visits. Before that she reported her work but did not give the number of visits. She had very poor health last year, but I am glad to say that she is much better now.

There are now upwards of 40 homes visited regularly by Mrs. DeBeau, Ellen and myself, and our work is daily growing, and I feel that the people are more ready and anxious to hear this year than last. Oh, I wish I could give you some idea of the interest that I believe is growing and growing among these dear women. A widow woman whom I mentioned in my report last year, and who expressed a desire to become a Christian, is not living in Cocanada now and has not been for some months, but came in on a visit some years ago, and sent for me to call to see her. I went, and when she found an opportunity she told me that she was believing in Jesus. Oh, the word of God is the living seed, and will spring up and grow if planted in faith and tears. I have thought so often lately of that passage, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Oh, may we and our workers be possessed with such a longing desire for the salvation of these precious souls, that we shall not be able to restrain the tears. At the end of last month I gave my Munshi (teacher) leave, not because I had learned all that was to be learned by any means, but I felt the work needed now all my time and I had begun to feel very weary and the need of rest from so much studying. I teach a Bible class one hour every morning, which is attended by the senior classes in the girls' school, and some of the Christian women in the compound. This I do with the hope of preparing the women and girls for Bible work. Miss Folsom has charge of the zenana work in Juggamathapouram, and has as a worker Miss Rachel Beggs, and also a Bible woman.

Miss Beggs is supported by friends of Miss Folsom at home, and her Bible woman has been provided for out of our mission funds. They have 12 zenanas and God is blessing their work.

M. J. FRITH.

### On the Way to India.

I have sent letters to the *Canadian Baptist* describing our journey as far as Suez in Egypt. We left that place on Friday last at 4 a. m., and are now nearing the southern end of the Red Sea. During the past two or three days the heat has been intense. It was 93 in some of the cabins at 10 o'clock last night. Many slept on deck. Mrs. Craig and I tried to stay in our cabin, but had to leave about the middle of the night. Such experiences are very hard on persons new to the tropics, and hence it is well for such to make the journey a little later in the year if possible. Perhaps I should say that the temperature was very high even on deck. We hope to be at Aden tomorrow; and at Colombo in Ceylon about eight days later.

It has occurred to me that a table of distances from Canada to India might be found both interesting and useful. Hence I send you the following:

Toronto to Quebec (about).....	470
Quebec to Liverpool.....	2650
Liverpool to London.....	220
London to Gibraltar.....	1299
Gibraltar to Malta.....	981
Malta to Port Said.....	935
Port Said to Suez.....	87
Suez to Aden.....	1308
Aden to Colombo.....	2093
Colombo to Madras.....	610
Madras to Cocanada.....	350
	11,003

The total distance by the route we have taken is just about 11,000 miles. If we travelled with the mails via Brindisi in Italy, and then via Bombay to Madras, the distance would be less by one thousand miles. I hope the readers of the LINK will not forget us because we are so far away. Think of us and pray for us and our work.

Red Sea, 14th Sept. 1885.

JOHN CRAIG.

## THE WORK AT HOME.

### New Missionary.

The Annual Meeting of the Foreign Mission Society in Guelph was most enthusiastic. Among the most interesting events was the appointment of a new missionary, who is to sail about the 22nd of November for Coanada. Mn Auvache, the missionary elect, has won the hearts of the members of the Board and of all present at the meeting. He is to be ordained in Stratford about the middle of November, and before leaving is to visit St. Thomas, London, Woodstock; Paris, Brantford, Hamilton, Toronto, Belleville, Ottawa and other places.

### Ninth Annual Report of Corresponding Secretary of Women's Baptist Foreign Missionary Society of Ontario.

In more than one respect the year that has just closed must be regarded as the most eventful one in the history

of our Women's Society. The changes that have taken place have been neither few nor unimportant. Looking first on the work at home, and also first in the order of time, we find in the month of December an important movement set on foot, by some of our most interested and earnest workers; we refer to the formation of the Women's Home Missionary Society. As a full report will be given by their own Secretary, it would be unnecessary to mention it here, were it not for the fact, that the interests of both Societies are so closely interwoven that it is difficult to separate them in their practical bearing one on the other.

There are two reasons which must commend themselves to the thoughtful attention of every one of us, why the Foreign work should be regarded as the more important: they are, 1st, The greater need in heathen lands, and, 2nd, the greater inadequacy of the means used to meet that need; we might add another, the difficulty in interesting people in work that does not come under their own observation. To many it is far away and unreal.

While this is true, and we need every dollar that can be raised for our Foreign Mission work, it is also true that we cannot expect a well-filled treasury from weak and impoverished churches, therefore it is very important to strengthen these. There are many who seem to see and acknowledge the claims of the Home work upon them, much more readily than the Foreign, and are therefore more willing to give to the one than the other. In these cases when a Home Circle is started, the other is almost sure to follow. We acknowledge this to have been the case. During the past year more Circles have been formed than during any previous year; not more distinctively Foreign ones, but more when we include the Union ones. It is only reasonable and fair, that we should have to record progress. We expect growth each year as an evidence of life, or we should be losing ground, and we have now two Secretaries at work instead of one. There are now 85 Circles in all, 19 have been formed since the last Annual Meeting, and 3 re-organized; of these 22 Circles, 4 take up the Foreign work alone, and 18 include both. In giving the following list of new names, we wish it to be distinctly understood, that we do not include either any Circles previously in existence—that have taken up the Home work during the year, or any that have been organized for the latter alone.

*New Circles.*—Those for Foreign work are:—Waterford, Poplar Hill, Burgessville, Teeswater and Fullarton, the latter organized on July 10th, through Mrs. McLaurin. Those that combine the Home and Foreign work are:—Park Church, Brantford, Dutton, Fingal, Walkerton, 2nd Lobo Church, Etobicoke, Port Perry, Port Colborne, Whitby, Paisley, Owen Sound, Collingwood, Forest, Scotland, Edmund, Norwich, Iona, and Belfountain, the latter organized only ten days ago through Mrs. Newman.

We would note that more Circles were formed in the month of June than at any other time (6). Different agencies have been employed in this good work. Some of it has been accomplished through our Associations, some through our Secretaries, and some through the individual effort of private members.

There are seven other places which should be mentioned; some of these have Circles, but they are weak and need encouragement; they are not able to keep up their meetings, but collect and send what money they can yearly; several of them have not been heard from for some time; they are Courtwright and Moore, Rondeau or Blenheim, Drumbo, Governor's Road, Stratford, Selwyn, Kincardine, and Orangeville.

*Associational Societies.*—These take their names from

the Association of churches to which they belong, and were organized for the purpose of forming new Circles, of strengthening weak ones, and promoting the cause of Foreign Missions, by disseminating missionary literature, and by any other methods that may be thought best. We have one in Brant, one in Middlesex and Lambton, and one in Elgin, formed since our last Annual Meeting. The number of Circles included in these is 33. Each of them has a Secretary, on whom devolves the work of keeping an oversight of the Circles in her Association, and reporting to the Central Board from time to time through the Corresponding Secretary.

A subject for the consideration of the Central Board will be the advisability of setting aside a sum each year to defray the travelling expenses both of ladies in these Associations, and of others who might be capable of doing good service in this direction, but who have been hitherto deterred on the ground of expense.

*Publications.*—The first of these was Mrs. Gates' paper, "God's Purpose and our Privilege," which was published by command of the Board, and has had a wide circulation; also a number of copies of Mrs. Freeland's tract, called "Our Foreign Mission Work," which, as its name implies, sets forth in a concise manner just what our Society is doing in India. These have been all that were printed during the year, but we have availed ourselves of four excellent tracts published in Boston, and through the kindness of the Rev. John Craig placed at our disposal in the Standard Publishing Company, Toronto. These are, "Mrs. Pickett's Mission Box," "The Story of Lukshmi," "Aunt Mehitabel's Account of the Annual Meeting," and "Telugu Women." We mention, also, the papers in the Exchange Drawer, which may be had on application to the Secretary; also a valuable list of books on missions, procured for the use of the Circles through our missionary, Mr. Craig. The names of these books, with the address where they can be obtained, will be published from time to time, both in the LINK and *Baptist*. But we regard our own little monthly, the LINK, as our principal reliance both for what we may regard as pioneer work in the formation of Circles, and in keeping up the interest where these are already formed. We obtain information there about our work on the Foreign field which we can get nowhere else. It would be well if committees were formed in each Circle, to extend the circulation of this useful little paper. We note also two other changes in the Home department of our work, the resignation of our honored president, Mrs. Freeland, in the month of April, and a change in the editorship of the LINK, consequent on her removal from the city.

On the whole, the progress made has been encouraging and satisfactory, but much still remains to be done. We pray that each one of us may realize more than ever before, the responsibility laid upon her in this work for the Master. Let us take for our motto during the year on which we have just entered, "Go Forward"; if we do so in the name of the Lord, our efforts must be crowned with success.

C. E. ROSE,  
Cor. Secretary.

TORONTO, Sept., 1885.

## Annual Meeting of the Woman's Foreign and Home Missionary Societies of Ontario.

The officers and delegates of this Society met on the morning of the 8th instant with the Baptist church of St. Catharines; as usual, a large number of representatives of the Mission Circles of Ontario were present.

After a short prayer meeting, the public exercises of the day were opened with singing and prayer, followed by an earnest and suggestive address of welcome by Mrs. Bone, of St. Catharines, which was responded to by Mrs. Castle, President of the Board. We should be glad to give a synopsis of this address, containing, as it did, much that we should like to have our sisters—who are not interested or engaged in mission work—read and ponder for themselves. It will, however, we trust, be given to the readers of the LINK, and will, we are sure, be read with interest and profit.

At the close of her address, Mrs. Castle introduced Mrs. A. R. McMaster, President of the Woman's Home Missionary Board, who took the chair for the remainder of the morning session, and, in doing so, offered some excellent and appropriate remarks.

Reports from the Mission Circles were now called for, most of which gave evidence of progress, not only in increase of both numbers and money, but in a deepening interest in Mission Bands,—a feature of our work whose importance cannot be over-estimated. Indeed the amount of money realized from this source, during the past year, is really surprising; and this is far from being the most important thing in connection with this department of our work. The training and educating of these Bands to understand and feel the world's spiritual needs; teaching them to plan for and put forth effort in the way of raising and giving money; the directing of their thoughts to Christ as their own personal Saviour; and thus, through the divine blessing, preparing an army of living workers for Christ, and future missionaries to the heathen, are matters, the importance of which we have hardly begun to realize.

After the singing of the beautiful and suggestive hymn, "Bringing in the Sheaves," Mrs. Newman, of Toronto, gave an encouraging report of the work of the more recently formed Home Missionary Society. The results of this new departure in missionary work are most encouraging from every point of view, and are such as to fire the zeal and stimulate to earnest co-operation many who hoped little and attempted less in the beginning of the effort.

After the report of the Treasurer of the Home Mission Board, Miss Hatch, of Woodstock, read an excellent paper, the key-note of which was "Our Country, our whole Country for Christ,"—a paper which we hope soon to see in the *Canadian Baptist*.

The Nominating Committees were now appointed, and, after listening to kind addresses of welcome and congratulations upon the success of our work, with warm wishes for increased prosperity in the future, from Mrs. St. John, of the Woman's Foreign Missionary Society of the Presbyterians, and Miss Biggar, of the Methodist Church, the delegates and friends adjourned to the dining-room, where an ample and excellent repast, prepared by the kind ladies of St. Catharines, awaited them.

The afternoon session was opened with singing and prayer, followed by an encouraging report by the Recording Secretary, Miss V. Elliot, who also, in the absence of Mrs. W. Elliott, Treasurer, gave a summary of her report, which will appear elsewhere. Mrs. Rose, Corresponding Secretary, followed with a full and comprehensive report, in the course of which she read an interesting letter from Mrs. McLaurin. This report was full of interest and encouragement.

After the reports of the Nominating Committees of the Foreign and Home Missionary Societies, Mrs. Osborne, of Niagara Falls (a returned missionary of the Methodist body, who, in consequence of failing health, has been



prevented from returning to her beloved work in India), addressed the meeting. Her address was full of the fire and enthusiasm of a soul consecrated to the Master's work and service, and, though long, was felt far too short for the much we wanted to hear and which she was so eminently qualified to give. Then followed the singing of a solo by Miss Oille, of St. Catharines; the "Question box," conducted by Mrs. Newman, and last, but not least, the reading of a fine poem by Mrs. J. J. Baker, a copy of which will doubtless appear in the LINK.

The evening session was given up to speakers specially invited for the occasion. Rev. Mr. Hallam, a returned missionary from India, spoke first, and gave much valuable information in regard to India and its spiritual needs, as well as many profitable suggestions bearing upon woman's work in that land, and giving special emphasis to the need of female medical missionaries there.

Rev. Mr. Grant, our valued Superintendent of Home Missions, concluded the public exercises of the evening with an interesting and profitable address on Home Mission work, and dwelt in his own forcible manner upon the value and importance of woman's distinctive and special part in that work; after which the meeting adjourned, to hold its next session all being well—with the Baptist Church in Hamilton.

The following day the widely scattered delegates and friends dispersed to their respective homes, bearing with them many pleasant and grateful recollections of their kind and hospitable entertainers in St. Catharines.

P. S. V. Y.

The following very important resolution should be added to the above report:

It was moved by Mrs. Barker, of Whitby, and seconded by Mrs. Goble,—That in order to save time at our Annual Meetings and to simplify the work of our officers, all the Circles belonging to Associational Societies shall in future report at the Annual Meeting through their Associational Secretaries, and that all the Treasurers of the same shall receive all money collected by such Circles and shall forward it quarterly to the Treasurer of the Central Board, Mrs. W. H. Elliott, Toronto.

Appropriations for the Coming Year.

Cocanada, \$780; Tuni, \$175; Akidu, \$560; Samulcotta, School Materials, \$50; Zenana work, \$912. Total for our usual work—\$2477. Deducting from this the \$715 undertaken by the Eastern Convention, leaves us responsible for \$1762. Appended to "Zenana work estimate" is an item for "Zenana Home"—\$500, which a letter from Mr. McLaurin explains. This Home is to afford accommodation for two Canadian ladies, with native assistants; to be erected in the Mission Compound in the cool season of 1887. But as certain building materials are cheap at present, it will be to our advantage to advance \$500; the remainder to be granted next year. The whole building is expected to cost from \$1200 to \$1500. A grant of \$500 is also made to Samulcotta Seminary for general expenses.

WOMEN'S BAPTIST FOREIGN MISSIONARY SOCIETY OF ONTARIO.

Treasurer's Annual Report, from Oct. 5th, 1884, to Oct. 3d, 1885.

RECEIPTS.

Alexander St. (Toronto)	M. C.,	\$ 65.03.	M. B.,	\$14.43.	\$ 110 86
Bloor St. ( " )	"	"	"	"	44 05
Aylmer	"	\$2.40.	"	\$1.00.	\$3 40

Cheltenham	M. C.,			\$ 6 00	
Peterboro	"			67 45	
Boston	"	100.00.	M. B.,	80.00.	180 00
Paris	"	74.03.	"	29.02.	94 04
Brantford (1st Church)	"			185 80	
Thedford	"	7.25.	"	8.00.	10 25
Port Hope	"	29.00.	"	20.87.	30 87
Guelph	"	81.50.	"	21.00.	102 50
London (Talbot St.)	"			45 00	
Timpany's Grove	"			18 50	
Ingersoll	"			17 00	
Stratroy	"	57.50.	"	7.00.	65 10
College St. (Toronto)	"	39.00.	"	1.80.	81 80
Whitby (5th Con.)	"			18 00	
London (Adelaide St.)	"	105.07.	"	15.83.	120 89
Leamville	"	39.00.	"	16.19.	55 19
Woodstock	"	16 00.	"	25.00.	41 00
London	"	63.10.	"	27.00.	85 10
Parliament St. (Toronto)	"			15 20	
Belleville	"			20 00	
Kincardine	"			10 00	
Sarnia	"	65.00.	"	11.50.	76 50
Solwyn	"			20 00	
Simcoe	"			48 00	
Sparta	"			80 00	
Janey's St. (Toronto)	"			101 80	
Goble's	"	87.60.	"	25.00.	62 50
Smith's Township	"			80 00	
Uxbridge	"	33.20.	"	2.30.	83 50
Lakeland	"			14 00	
Wyoming	"	87.28.	"	1.50.	88 78
Whiteland	"	8.00.	"	2.00.	10 00
Petrolia	"			8 49	
Brantford (E. Ward)	"	51.00.	"	4.00.	55 00
Courtright and Bridgton	"	18.50.	"	3 00.	21 80
Beverly St. (Toronto)	"	33.87.	"	1.14.	35 01
Hamilton	"	62.10.	"	18.00.	80 10
St. George	"			84 47	
Allea Craig	"			27 00	
Delhi	"			17 00	
Markham (2nd Church)	"			20 00	
Westover	"	2.00.	"	2.00.	4 00
Lobo (1st Church)	"			29 00	
Wingham	"			75 00	
St. Catharines	"	39.00.	"	4.25.	43 25
St. Mary's	"			10 00	
Sarnia Township	"			30 00	
St. Thomas	"	57.00.	"	17.00.	74 00
Springfield	"	10.50.	"	9.00.	20 10
Baker Hill	"			4 00	
Hartford	"			40 00	
Fross	"			2 50	
Villa St.	"			20 00	
Mount Brydges	"			6 00	
Plympton Township	"			17 00	
Maple Grove	"			3 00	
Fingal	"	7.50.	"	1.70.	9 20
Kington	"			15 00	
Balloboro	"	39.60.	"	6.01.	40 21
Onondaga	"			25 00	
Lewis St. (Toronto)	"			20 25	
Wanstead	"			40 00	
Orillia	"			19 05	
Dover Court Road (Toronto)	"			18 00	
Palaley	"			20 00	
Waterford	"			3 55	
Burich	"			5 00	
Parkhill	"			67 00	
Ancaster	"			4 00	
Walkerton	"			15 50	
Whitby	"	5.00.	"	8.50.	13 50
Scottland	"			0 76	
Lobe (2nd Church)	"			146 05	
Special Contributions	"			325 29	
Profits of "Link"—1884, \$78.40; 1885, to April 27th, \$150.60	"			88 17	
Bank Interest	"			93 08	
Transferred from Expense Account to pay accounts in stamps	"			1755 63	
Balance forward from October, 1884	"			9517 41	

DISBURSEMENTS.

Sent to India, per Treasurer of the Foreign Missionary Society:—		
Cocanada Village Schools	.....	\$250 00
" Girls' School	.....	550 00
" Bible Woman	.....	50 00
" Tracts	.....	50 00
" Matron's house	.....	400 00
" Salary	.....	125 00
		\$1405 00
Tuni Bible Women	.....	75 00
" Girls' School	.....	90 00
		185 00

Akidu Village Schools .....	800 00	
Books and Tracts .....	40 00	
		840 00
Samulcolta Seminary .....	400 00	
	20 50	
		480 50
Miss Frith, half of year's Salary .....	350 00	
extra for Teacher .....	50 00	
		400 00
Profits of "Link," sent as special remittance .....	150 99	
Expenses at home .....	57 87	
Balance on hand in Bank .....	2238 24	
Balance credited in error to Bloor St., last year's report .....	8 00	
		<u>\$5171 41</u>

## NOTES.

No. of Circles heard from .....	78
Books .....	38
Total Contributions .....	\$3376 03
sent to India .....	2373 30

## SUPPLEMENTARY.

Amounts received too late to be acknowledged in this year's report.

Woodstock, 45; Bloor St., Toronto, M. C., \$23.50—M. D., \$3.00; Jarvis St., Toronto, M. C., \$125.37; 2nd Markham, 64; Collingwood, 66; Fullerton, 45; Dutton, 66—Total, \$182.07.
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JESSIE L. ELLIOTT, Treas.,

267 Sherbourne Street, Toronto.

Audited and found correct, 6th October, 1885.

MALCOLM GIBBS, Auditor.

## Extract from the Report of the Corresponding Secretary of the Eastern Society.

Oct. 8th, 1885.

What is the report which reaches us of the work supported by our Women's Societies? We will glance at that only which relates solely or partly to Telugu women. We find six Bible women employed, and twenty-three teachers in village schools; and a girls' boarding school at Cocanada, about which Mrs. McLaurin writes: "There are 50 pupils, not all by any means just what we would have them, and yet on the whole they give us much satisfaction and wonderfully little anxiety." Most of them are converted, and some of them are "consistent, useful Christians, and well educated, especially in Bible truth." The zenana staff of workers has increased; Miss Frith, with two assistants and one Bible woman, are fully employed visiting the zenanas. Her report, which you will hear, gives the particulars of their work. They go everywhere as teachers of the Christian religion.

Our Society has only a part share in furnishing the means for this work, the Western Society contributing twice as much as we do; but it is the united efforts of the women in the two Provinces which has made this, and much more, possible.

Let me give one instance of how our zenana mission is beginning to supplement the public work of preaching. Most of us remember Madavarow, who, unable to resist the appeals of wife and child, was drawn back to heathenism at the moment when he was about to make a public profession of his faith in Christ. At former board meetings many prayers were offered for him and his misguided wife Lukshmi. It seems as if the answer had almost come. Miss Frith has been visiting her zenana for several months, and thinks Lukshmi is near the Kingdom. "After reading one day," to quote Miss Frith's own words, "she told us about a relative who became a Christian; and then about her own husband, who wanted to be baptized, but she would not let him. She said, 'I was ignorant, and did not know then what I do now. I would not hinder him now.'"

The hope of some day being able to visit the closed Telugu homes has been realized. Many are thrown open, and missionaries enter to offer the peace, the liberty, the godly life which the Gospel of Jesus gives. Our hope goes further, and sees in the near future many homes not merely ready to receive the Gospel, but opening to send out from grateful, sanctified hearts the fragrance of a Christian life. For this let us pray, and labor and wait.

Many of us are interested in the school girls at Cocanada from the Akidu field. Mrs. McLaurin writes of them: "The more I see of the Akidu girls, the more I like and respect them. They are turning out, some of them, to be among our best pupils. These 15 pupils will form a fine nucleus for Mr. Craig's boarding school when he wishes to begin."

With regard to our Home Department, we have to report progress. Although our Society grows slowly, each year brings its fresh helpers and some new circles added to our list. Our number is now 32, five more than last year. Four—Westport, Papineauville, Buckingham, and Osnabrock—have been reported this year; Arnprior circle has been in existence for some years, but formerly sent their money to a society in the States. We have received contributions from three places where no circles have been reported. The Brockville circle, which has always represented a few contributors in the church, was organized the beginning of the year by Mrs. Tuttle, and has a membership of 46. They have undertaken the support of a girl at the School and a student at the Seminary. Only one of our former circles has not reported to our Treasurer.

A former President of one of our circles has assured us of her continued interest in Foreign Mission work in a very practical manner. Obligated to resign her work here and seek health in California, she sought among her new acquaintances for those who were interested in the conversion of the heathen. As no one seemed to be contributing towards the work, our faithful sister pleaded the cause of the Telugus, and as a result \$33 found its way to our Treasurer. A willing heart always finds opportunities for service.

Little Allie's missionary box, which this year brings in \$17 to support a student, reminds us afresh of the influence a sweet child can exert, whose heart is touched by the needs of the heathen. Allie is now engaged in heavenly service, but his mission-box, left behind, speaks eloquently to many.

One of the difficulties met with by those who live in country districts, is the scarcity of suitable reading matter for the monthly meetings. To aid in this matter, five dollars was appropriated at one of our board meetings, with which I purchased 460 tracts. These have been sent out at different times during the year. We have received a valuable aid in this department in the gift of a number of interesting missionary books from Rev. John Craig and other friends. These form the beginning of a lending library; and that they are welcome is shown by the fact that fourteen are out, some having been read two or three times. I have four waiting to impart pleasure and information to any who may ask for them.

THE CANADIAN MISSIONARY LINK continues to be our greatest help in keeping the Society together. I wish our circles would more frequently send in short items for the home department. Our missionaries keep us fully informed about what they are doing; let them hear of our sympathy and co-operation. For nearly seven years Mrs. Freeland and Miss Buchan have given much time and labor to this paper, and paid to our different Societies the sum of \$850. We all deeply regret that they are no

longer able to continue the work, which was so ably and successfully done. I trust, however, that the new editor, Mrs. Newman, will receive our hearty aid in her efforts to increase the circulation of the LINK. It has been enlarged, so as to furnish more information, suitable for our meetings. This extra expenditure calls for more subscribers.

Our receipts for the year are \$1,069.30. We have paid out \$1,070.21, of which \$1,055.00 has gone to India. We have a balance on hand of \$593.18. Somewhat smaller than last year. The estimates for our zeana work are much larger. In addition to what is required for the salary of Miss Frith's new assistant Mrs. De Beau, it has become necessary to provide a house for our lady missionaries. A third of the amount needed is asked for this year, and as a response is made to this need the rest will be forwarded.

As I read over the reports from the circles, so many breathing a spirit of constancy and devotion, I know of the strong desire in many hearts to help this beloved Telugu Mission. Which of us, however, can say that we are doing all we can, giving all we can? May our gracious Saviour enlarge our hearts, increase our faith, and show us how we may better serve Him.

A. MUIR.

### The Annual Meeting of the W. B. F. Miss. Society of Eastern Ont. and Que.

The Annual Meeting of the W. B. F. Miss. Society of Eastern Ontario and Quebec was held in the vestry of the Olivet Church, Montreal, on Thursday, Oct. 8th, at 3 p.m., Mrs. Claxton presiding. After reading of the scriptures and prayer by Mrs. Upham, the President read her address, in which she referred to the purpose for which the Society was organized and the responsibility resting on all to further the work. Mrs. Claxton also conveyed the kind greeting which had been sent by Mrs. Churchill, who has always been so affectionately remembered since her visit last year. Mrs. Bentley then read the report of the Executive Board. Mrs. P. A. McEwen and Mrs. A. D. McCallum had made life members. After the Treasurer's report Mrs. Whitam sang the beautiful solo, "The Master stood in His garden." The Corresponding Secretary's report was followed by Miss Frith's report of the Zeana Work in Cocanada, which was listened to with much interest.

Owing to the prevalence of small pox in the city, only two delegates from Kemptville were present, but reports were sent from most of the Circles. These always form an interesting feature of our meeting; many of them reporting increase in the work, and all a steadfast purpose to continue even amidst discouragements. With one exception all the Circles who have joined our Society during the past five years, are still contributors. We were pleased to have Mr. Dadson with us, who delivered a short address on the influence which had already been exerted on the churches and homes by the Women's Circles and Mission Bands. The hymn "Crown Him" was sung, after which the following appropriations for the coming year were passed:—Zenana work, \$460; Samulcotta Seminary, \$200; Akidu School, Girls, \$200; Tuni School, Girls, \$75; Zenana House, \$100. Mrs. Claxton read a letter from Mrs. McLaurin giving the latest particulars of the work on the field.

The following resolution was passed:—*Resolved*, That we express our sense of the loss which we as a Society have sustained in the death of the Rev. A. V. Timpany,

and our sincere sympathy with the bereaved wife and family and sorrowing Telugu Christians. The officers elected for the ensuing year were: *President*, Mrs. T. J. Claxton; *First Vice-President*, Mrs. Upham; *Second Vice-President*, Mrs. Paine; *Recording Secretary*, Mrs. Bentley; *Corresponding Secretary*, Miss Muir; *Treasurer*, Mrs. F. B. Smith; *Executive Committee*, Mrs. Kennedy, Mrs. Brown, Mrs. G. B. Muir, Mrs. R. Turnbull, Mrs. D. K. McLaren, Mrs. Utting, Mrs. Ayer, Mrs. Henry Wadsworth, Mrs. William Porteous, Mrs. William Muir, Mrs. Whitam, Miss Payne and Miss Green, Montreal; Mrs. Parker, Coaticooke; Mrs. Edwards, Thurso; Miss Hamilton, Hull; Mrs. McDiarmid, Ottawa; Miss McArthur, Cornwall; and Mrs. John Campbell, Dalesville.

### W. B. FOR. MISS. SOCIETY OF EASTERN ONTARIO AND QUEBEC.

*Treasurer's Report, year ending October 8th, 1885.*

RECEIPTS.	
Balance from October 2nd, 1884	\$ 404 00
Bank interest	1 50
Share of profits of MISSIONARY LINK	150 00
Montreal, Olivet Circle	72 35
Osgoode	65 00
Ottawa	40 01
Coaticooke and Dixville, C. \$17.52; M. B. \$23.52; S. B. \$5.87	46 01
Coaticooke, Alie's Missionary Box	17 00
Montreal, First Church, S and M. B.	63 00
Brookville	25 00
South Gower	28 00
California (Mrs. Dewar)	33 00
Clarence	82 00
Dalrymple	81 00
Thurso	29 00
Papineauville	23 00
West Winchester	23 00
Cornwall	25 00
Bayerville	25 00
Donnisonville	24 00
Perth	24 00
Abbot's Corner	24 00
Morrieburg	23 45
Hull	22 35
Kemptville	22 00
Magog	20 00
Westport, C. \$12.07; S. S. \$5.	17 00
Ormond	17 00
Beebe Plains	16 00
Apprior, German Church, M. C.	15 00
Inverness	12 00
Cumberland	10 00
Boxboro'	10 00
Warwick	8 00
Yellowhead	3 00
	\$1000 30
	\$1663 80

EXPENDITURE.	
To T. S. Shearson, Esq.—	
For Zeana Work	\$ 375 00
For the late Mr. Timpany's salary	800 00
For Students at Samulcotta	200 00
For Akidu School Girls	150 00
Missionary tracts, drafts and postage	15 51
Cash on hand	103 18
	\$1663 80

Respectfully submitted,

M. A. SMITH, *Treasurer*,

2 Thistle Terrace, Montreal.

Examined and found correct,

L. H. PACKARD.

October 7th, 1885.

OTTAWA.—It is a long time since you heard anything from the Ottawa "Cheerful Gleaners." As many were absent from the city during the summer the meetings were not large, but a good interest has been sustained throughout the year. Last evening we held a public meeting in the lecture-room of the church. The attendance was

large, and a good programme was successfully carried out. The financial results are \$23.40. We are supporting one of the numerous Samuels in Samulcotta Seminary. We are also doing Home work; we pledged ourselves to give the same amount to Home missions as to Foreign. Indeed, in some parts of this eastern country the people are just as destitute of the Gospel as in India. In addition to these sums, last year we devoted eighteen dollars (\$18) to Sunday School work. We do feel thankful to God for blessing us in the past, and through Him we expect to accomplish still greater things in the future.

J. McD.

## YOUNG PEOPLE'S DEPARTMENT.

### The Lighthouse and its Keeper.

(Recitation for a Boy.)

On a sunken rock in the open sea  
Stood a lighthouse high and strong,  
And the lamp was thro' with its splendid flame,  
And the keeper, all night long.

But the keeper had nought of pity or love;  
A hard, selfish man was he;  
He shaded the lamp, and sent out no light  
O'er the dark and perilous sea.

Safe in comfort himself, the mighty ships  
Might strike or go safely by.  
"Let them strike or go down; who cares?" said he:  
"Men have only once to die."

One dismal night, by a strong wind driven,  
Came a ship with all sails spread;  
No one thought of danger, for no one knew  
Of the sunken rock ahead.

Fast sweeping along came the sail-clad ship;  
The white foam leaped from her prow,  
"All's well!" cried the watchman pacing the deck;  
"All's well!" passed from stern to bow.

But scarce died away had the watchman's cry  
When, crash! plunged the ship to her fate;  
And there was the beacon that would have saved,  
But 'twas seen, alas! too late.

Oh, fearful the cries of the drowning men  
From the seething waves that night!  
And they cursed, as they sank, the merciless man  
Who refused his saving light.

The men of the ship are of the heathen world!  
The beacon, the book of God;  
The keeper, the Christian who shades his lamp,  
And sheds not its light abroad.

—The Children's Record.

### How a Princess' Birth was Celebrated.

A TRUE INCIDENT.

In the royal households of India the birth of a son is always hailed with peculiar manifestations of joy. Bunting is displayed, guns fired, messengers ride off, post haste, to distant parts with the glad news; and the interior of the favored palace is a scene of the gayest festivity. Brahmias are fed in crowds; rice and money are distributed to the multitudes of common people; betel

nut is scattered profusely everywhere; showers of perfume and flowers are rained down upon the heads of the passing crowds. The whole town puts on its gala dress and streams forth in gay and incessant procession to the stirring shriek and roll of native fife and drum and the measured movement of jewelled dancing-girls.

But a poor, innocent baby girl! She is slighted from her very birth. None of this *tamasa*, this noisy display, and general joy welcome her. She is simply allowed to live and grow up with her equally unfortunate sisters of the royal household until age fits her for the fulfilment of the promises made by her parents to somebody else's parents at the time of her infantile betrothment, when she is handed over to her young husband—or rather to his mother.

But one princess, at least, had her birth celebrated. And this is how it happened.

There is a curious custom prevalent in the royal households of India. If a baby girl is born it is announced as a boy; and if a boy be born it is announced as a girl. This is done, it is said, to avert the evil eye.

There was great expectation in the palace of His Highness, the Maharaja of M——. An heir was anticipated. Everyone was on the *qui vive*. The Raja sat in the vast, richly-decorated *darbar* hall surrounded by his councillors. Fleet messengers stood waiting. Horses stood ready saddled and bridled in the courtyard without. Every eye was fixed on the door from which the eagerly-looked-for announcement would be made.

An English nurse was in attendance upon Her Highness, the Rani. The long-expected new comer proved to be a princess. Either from ignorance of the Hindu custom on such occasions, or from the excitement of the moment, the nurse announced a princess to the waiting messenger. In accordance with usage she should have said "a prince" in order to avert the evil eye. The messenger rushed into the royal presence and with a low prostration said, "A princess, your Highness."—The king, remembering with a smile the rule that on such occasions reversed the sex, rubbed his jewelled hands with pleasure and said to himself, "Ha! a prince." The councillors and courtiers, following the same well known rule, congratulated his Highness on the birth of a son and heir. The waiting messengers ran swiftly off with the joyful news. The impatient horses galloped away on the same errand; and soon the whole town and country was told that a princess was born, and, following the usual rule of opposites, rejoiced for a prince.

In the meantime the European nurse discovered the blunder she had made, and thinking that the only way to correct it was to announce, according to rule, that the girl was a boy, sent another messenger in hot haste to the king to affirm that a prince had been born. The king and his councillors, as well as the people without, knowing nothing of the mistake, received this as a confirmation of their inferences, and the joy and festivities increased. At last, however, the truth crept out as it always will, even about a prince. The child was really and truly a girl and no prince. Then the wildest confusion prevailed. The most conflicting reports flew about the town. Some, loth to lose their holiday, held firmly to the original report and urged on the festivities and merrymaking. Others affirmed as obstinately that the whole affair was a hoax, and that they were making all this fuss about a mere girl.

Great was the disappointment when the king, his palace, and the perplexed people learned certainly that they had been deceived.

But, at any rate, the little princess had her birth celebrated.

J. R. H.

### Giving the Tenth.

"It is not for us to choose. We listen and obey."  
 "His will to call and use, 'tis ours to serve and pray;  
 It matters little, here or there, God's world is wide, and heaven is  
 everywhere."

When I first thought of becoming a missionary, I had not yet graduated from school; all I could do was to wait prayerfully, and get ready in mind and heart, so as to be able to do efficient work in time to come. My pastor made no secret of it, that he gave the tenth of his income to the treasury of the Lord, and often said what a blessing this was to him. My father gave me a little allowance of pocket money, every month, and I thought I might begin by giving one tenth of that to the Lord. My parents knew about it, and somehow, they frequently found reasons for giving me money, and thus the Lord gave back to me. Then I commenced giving a few private lessons and my tenth increased, and when finally I taught school, my tenth was quite a little sum. I had plenty of money for collections in those days, though I always gave the collection for foreign missions the preference; but I could not dress as well as others who had an income like mine. I made that sacrifice; but in other ways, the Lord returned to me ten times more than I had given to Him, so that I began to think it was a most paying investment.

When I began to draw a salary as a missionary, it seemed rather strange to give back money to the Lord that had been given to him by dollars and cents. Yet I earned that money, just as much as I did when teaching at home; in fact, it was less than the salary at home, and much harder earned. It did, indeed, seem filthy lucre, when regarded as paying for separation from friends, loneliness, isolation, heat, sickness, most trying labor among a strange people and in a strange language. Five times my salary could not tempt me to do what the love of Jesus prompts me to do. There was no doubt, then, but that I earned the money, and it was mine, though it was first given to the Lord Jesus. Besides, I thought after having given myself, why not give my tenth also? And from the day I landed on heathen shores, I gave the Lord my tenth. I sent contributions to various causes at home; I gave towards the work among the people where I labor. Every month I put the tenth into a little red bag, and tell the Lord Jesus that I give this money to him, gladly, and ask him to show me where to use it.

Frequently, there are little expenses in my mission work that I feel I want to pay for myself; they seem too small to go to the tenth bag for them, and so I give them and try not to let the left hand know what the right hand is doing. The Lord Jesus blesses me so richly, that I want to show him by my actions; known only to him and to myself, that all I have is his, and that, besides doing my duty, I am willing to give him any little thing that it would seem nice to give. For after all, according to the Old Testament, giving the tenth is duty, and what is given beyond the tenth is the gift of love.

Many a time I have felt troubled to see how, in unexpected ways, He gives to me manifold in return for my little gifts, and I have feared that the expectation of his return might become a motive in giving. Yet I feel certain I should go on giving even if it did not come back to me manifold; for there is a blessedness in giving to the Lord's treasury, that is worth all the money it costs, and the Lord loveth the cheerful giver.

The Young Ladies' Column has had much about giving the tenth lately, and I thought I would like to add a word, being:

A YOUNG LADY MISSIONARY.  
 —Helping Hand.

We are glad to say to our friends that the Board is now ready to receive applications from young ladies who have a desire to become missionaries, on condition that the candidate subject herself to such a course of training as the Board may direct. Any one desiring further information will correspond with our secretary, Mrs. H. J. Rose, 11 Gerrard street west, Toronto.

The Treasurer of the General Foreign Missionary Society sends us the following: Books closed for the year, \$13812.61.

I wish to remind those who are sending subscriptions of a few points to notice. 1st. If you send P. O. order, give my full address as contained in the LINK. 2nd. Send orders to Yorkville P. O. 3rd. Be careful to mark new subscriptions as distinct from old. 4th. In sending change of address, give old as well as new. 5th. If sending bills from Lower Provinces, send either United States or Dominion currency. 6th. If your papers do not come in a month after your order let me know immediately. 7th. Always state what Province.

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M. A. SMITH, Treas.,

2 Thistle Terrace.

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