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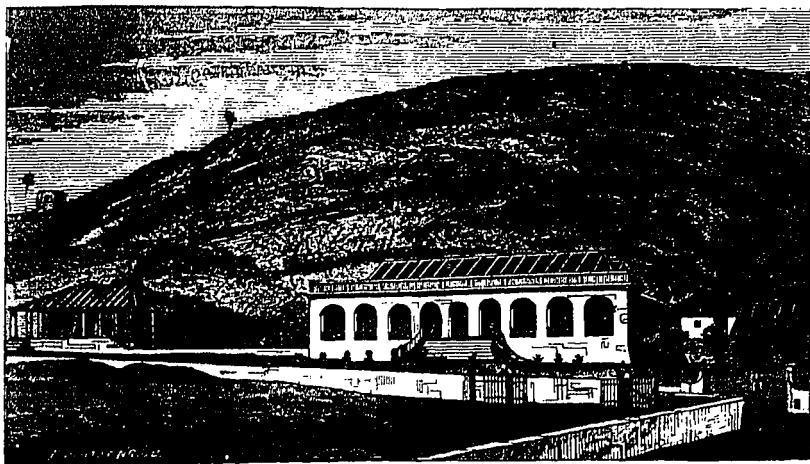
Canadian Missionary Link.

CANADA.

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

INDIA.

VOL. V., NO. 7.] "The Gentiles shall come to thy light, and kings to the brightness of thy rising."—Is. lx. 2.] MARCH, 1883.



Baptist Mission-house and School-house. Bimlipatam, India.

Here is a representation of the Mission premises at Bimlipatam, India. The position occupied is on the eastern slope of a rocky, barren hill, which rises about 400 feet above the sea. The town, a place of 9,000 people, is built on the lower portion of this slope. It extends from the Mission premises down to the water's edge, and around the hill on both sides, so that it lies in shape very much like a half moon, with the Mission Compound at the centre.

The buildings stand facing the east, commanding a beautiful view of the broad Bay of Bengal; the shipping in the Roadstead; several miles of sea-coast, with its snowy white surf and ceaseless roar, stretching away to the north-east; together with an ever pleasing landscape as one looks northward twenty miles, over fertile plains interspersed with comparatively regular conical shaped hills. At the rear of the buildings, due west, the hill which you see, rises nearly 380 feet above them. It is steep and rugged to climb; but affords a pleasant stroll and a charming view of sea and land. At the south-west of the school house you will notice the part of an old idol temple—the home of Nursimha Swamy. This is reached by a long flight of stone steps, over which

there is still much travelling, especially on Saturday evenings.

The Compound contains less than two acres. It occupies both sides of the road, and is enclosed by low stone walls, except on the hill-side, where an aloe hedge marks the boundary. There are seven buildings, but they do not all appear in this picture. They are constructed of stone dug out of the hill-side where now they stand. A small proportion of brick was used. This, together with lime mortar, tiles and wood for beams, rafters, doors, etc., make up the material. The entire cost for Compound and buildings was Rs. 10,500.

The Mission house is large and conveniently arranged, either for two families, or one family and one or two unmarried lady helpers.

The School House which you notice a few steps south, contains two rooms and will accommodate sixty pupils. For the present, it is the Chapel as well as School House. It was built for a girls' school at a cost of Rs. 1,500, which were contributed by our ever helpful sisters. But this is only one of the many monuments connected with our mission work which testify to the great usefulness of the Women's Missionary Aid Society.

M. L. S.

Consecration Hymn.

BY MRS. J. C. YULE.

Great God, forbid that we, in vain delights,
Should waste our days and dissipate our rights,
Strangely unmindful that we owe to thee
All that we have, or are, or hope to be.

Baptized into thy name, the Father, Son
And Holy Spirit, sacred Triune One,
What have we now to do with self and pride,
And earthly pomps for whom the Saviour died?

Beside the cross help us to wait and watch
His gracious voice to bear, His glance to catch,
Then with swift feet to do His bidding fly,
Strong for each duty, knowing He is nigh.

The Conference at Calcutta.

During the sessions of the Decennial Missionary Conference at Calcutta, a daily report was published. I have sent the LINK a copy of that report, which I trust will be duly received. Now, however, I wish to give some personal impressions of the great meeting.

I am sure that all lovers of the Lord will rejoice to hear that there seemed to be a spirit of true consecration in all that was said and done. There seemed to be a general feeling that we needed more of the Spirit's power in our work, and hence earnest prayers went up for this blessing. More than once allusion was made to the vision of dry bones in which the prophet was commanded to prophesy to the breath after he had prophesied to the bones. So it was said that we must call on the Spirit to come and breathe upon the slain, that they may live.

A great many ladies were present at the Conference. The session on Monday forenoon was devoted to the discussion of the women's work in India. The papers were all read by women, and afterwards the speeches on the subjects treated by the essayists, were all made by women. The men had no chance at all. It was admitted on all sides that this was the most interesting and best sustained session of the conference.

Mrs. Tucker, wife of Major Tucker, of the Salvation Army, was one of the speakers. Her remarks contained much good sense, I thought. I heard her on Sunday, the 31st Dec., also, and was much struck with what she said. I was moved to tears as I heard her speak of the struggles she had gone through in giving up all for Christ's sake. She said it was not pleasant to see former friends curl their lips in scorn. It was not pleasant to be ridiculed, but what she had done, she had done because she felt the Lord called her to do it for the sake of His work. She spoke very strongly on the subject of women preaching in public, and cited the history of Deborah and others in proof of what God can do through weak women.

At the Conference we met Miss Higby, Miss Mitchell, and some others from Burmah. In fact one of the best things about such conferences is the meeting with fellow-missionaries from various parts of India.

As will be seen from the printed report the medical work of missions was represented as very important. This seems to be particularly the case with our lady missionaries, as so many of the women of India are debarrd from the help of medical men. It might be well for our sisters at home to keep this fact in mind, so that when the time comes to send out another lady, they may send one who is more or less acquainted with medicine.

On Saturday last, the 6th January, a party of us em-

For the LINK.

barked for the South. The party consists of Mr. and Mrs. Timpany, Mr. Boggs, Mr. Sanford, Mr. McLaurin and myself. Some of us intend to land at Bimli and go up to Bobbili to our own conference, which is to meet there. At present we are lying off Puri or Juggernaut. The top of the famous temple is visible from the steamer. We went off this morning to see it, but could only walk around the wall and look in the gates, as no Europeans are admitted inside. When will these great temples and mosques become the abode of wild beasts and places of desolation? The best answer we can give is to press on with our work more eagerly, more vigorously and more devotedly. Were all true Christians fully consecrated to the Lord's service, I believe the day would soon come. As it is, there are thousands who care so little about the progress of the Redeemer's kingdom that they will not give even their silver and gold. We missionaries thank God continually for the work our sisters are doing in gathering up the mites. Work the Lord bless every faithful labourer in the home department of our great work!

JOHN CRAIG.

India, January 9, 1883.

First Principles.

[The following article from the *Helping Hand* for January, is inserted with the hope that it may serve as a note of warning. Our Canadian churches have not indeed shown any falling off in their contributions, yet in one or two localities we fear we begin to detect an inclination on the part of the brethren to leave the whole of the Foreign Mission work to the women's circles, "because they are doing so well."]

Since drifting is always easier than keeping the straight course, it is wise occasionally to take fresh observations and make sure of the position. For this, no time is more appropriate than the new year.

Our Society began its work nearly twelve years ago, as helper of the Missionary Union. Our purpose, as then avowed, was to secure a gift of two cents a week to the cause of missions from every Baptist woman in our churches; and this to be strictly *in addition* to what she was doing before for all the charities of the Christian Church. In these twelve years, we have seen no reason to alter our position or change our purpose. Has there been any unconscious drifting from it?

There most certainly has been in some localities, if there is no mistake in the following statement of one of the District Secretaries of the Missionary Union:—

While rejoicing in the success of the women's circles, I cannot otherwise than deeply deplore the very prevalent tendency, especially in the small churches in the rural districts, to substitute the contributions of the circles for those of the church. To such an extent is this the case that a standing excuse for a small church collection, or for none at all, is, "Our women do pretty well for foreign missions."

Sad perversion this would be of the true object of the woman's organization! We must hope that the statement is exaggerated, and that *occasional* might be substituted for "very prevalent"; but that it should be even suggested by fact is greatly to be regretted. Such a tendency would be deprecated by none more earnestly than by the officers of the Women's Society. Our movement was never designed to excuse our churches from contributing to the Missionary Union. The expectation was that, in every case, as we know it has been in many, the enthusiasm called forth by our Society would tend to fill rather than deplete the coffers of the Union.

Again, we read of "one church in which the collection was, a few years ago, one hundred dollars. Now, the women's circle gives one hundred dollars, and the church fifty."

A gain of fifty dollars upon the whole, to be sure, for which we are grateful; but it is not in accordance with our principles or our "pledge" that the money raised in the circle should be taken from the general collection.

It is a sad fact that the advance in contributions for foreign missions during the last ten years has not kept pace with the numerical and financial growth of our denomination, nor with the ripening opportunities of this memorable period. Must this supineness continue? Shall Baptists be content to plod on at the same pace as ten years ago, and our growth in other respects show no corresponding advance in labor for the Master and the world? That were sad shame to us all, men and women together.

Have we, as women, any responsibility for the general work, or may we leave that wholly to the brethren of the churches, and confine our gifts and interests to our own Society? Since women make up three-fifths of the membership of our churches, it is plain that the results of their giving or withholding will be very palpable upon the church collection. As women compose two-thirds the constituency of the Missionary Union it becomes them to see that the contributions to its treasury are adequate to the demands of the times in which they live. We believe that we have *very large* responsibility for the general work; and, if the legitimate effect of a Woman's Society were to destroy or weaken that sense of responsibility, we would wish to see the organization disbanded at once.

Let us never forget that the general work of the Union is that upon which our own department is grafted. Educational can only follow evangelizing labours. The preachers of the Union must proclaim the word; and our ladies may follow, to gather into schools and bless the homes. But to put our Society first is eminently suicidal.

If it be objected that, by giving the general work the first place, we cut off the *growth* in our own special department, we answer, This objection has not much force, as long as so many women are giving nothing. Were each woman in our churches contributing her two cents a week, our annual income would be over \$430,000, instead of less than \$79,000 as last year. So long as many of our churches have no circle, and so many more make no contribution at all to foreign missions, we can hardly think of our specific work as done.

It is possible, too, we underrate our responsibility in the manner of *influence*. Women are supposed to have more leisure than their husbands and brothers for the study of missions. The meetings of the circles are largely meetings for study; and, in them, women are becoming intelligent with regard to the mission work of the denomination. Let them not keep this knowledge to themselves, but talk pleasantly of it at the table and the fireside, till other hearts are warmed, and busy husbands and little children catch the glow. If the treasury of the Union is not supplied, the fault must be largely with the wives and sisters; for *woman's influence* does not fail.

One place in which we have special opportunity is the Sunday-school. Here, the majority of the teachers are women; but in how many of them does the penny collection go to meet the expense of show concerts at home rather than to give the gospel to the perishing? If we are remiss here, how shall the Sabbath-school become a training-school in Christian benevolence.

Let us begin the year 1883 with new consecration to mission work in all its branches. Let a closer union to Christ give us inspiration. Let home and Sunday-school and circle feel the glow, and all our contributions

show the results. Let our hearts cherish the work of our own Society, while giving the first place to that to which it is supplementary. Let us feel it our special mission to see that the Missionary Union is supplied with funds sufficient to work successfully the old fields, and take its share of the new ones which the providence of God is opening.

Letter to the Women of Great Britain.

(The following paper was found in an early memoir of Mrs. Harriet Nowell. This utterance of more than fifty years ago seems almost prophetic of present methods of working, and, though addressed to the daughters of Great Britain, is equally applicable to those of America.)

To the fair daughters of Great Britain, who are living in a land of liberty and light, freed from the power of human tyranny, and loosed from those chains whereby Satan binds such as are sitting in the regions of the shadow of death:—

I pray you to pardon this unworthy one for bringing herself into your notice. But, seeing that God is the father of us all, I am bold to trouble you as a sister, though a native of the East, in behalf of my country-women.

It has often been a matter of wonder to me that, whereas many of your men of God have come to our part of the earth, bringing "the glad tidings" with them, and have been made the means "of turning numbers from darkness to light, and from the power of Satan unto God," I have not heard of any of you having taken compassion upon your sable sisters. Now, if your men taught you, as the Easterns do their wives, that ye have no souls, it would not be surprising that ye should not think of helping to save those of your fellow kind. But I am told that your husbands are more generous, and let you learn even as they are taught! Oh, my fair sisters, do you not know the value of your immortal part, and what it cost to redeem it? And will ye not make known this savor of life unto those who are perishing "for lack of knowledge?" Consider Him who regarded not his life, but gave himself unto death for your sakes, and deny yourselves somewhat for the good of others.

Perhaps you will ask, "Can not your women be benefited by the same means that your men are?" Alas! you are ignorant of their ways. No woman of modesty may be seen from behind her *pudah* (the quilt hanging before the door of her apartment), far less enter a public assembly. How, then, can she hear the preached word?

You may again observe, Cannot the converted husband instruct the unbelieving wife? True, he may; but, from being a learner himself, he cannot be expected to explain things as well as ye might, who have been brought up "in the nurture and admonition of the Lord."

The way in which ye might do good would be to visit the wives of the converts in their own apartments) for they admit females of all nations); and they, seeing your holy conduct, as well as hearing your good words, may be won to embrace the gospel. Then, they will let you educate their daughters, who will be enabled to search the Scriptures for themselves; and ye may also inform them in useful arts, as needlework, etc., whereby they will acquire habits of industry. And, no doubt, when the men find the women are no longer vain and self-indulgent, but active, and having a holy principle to keep them from evil and direct them to do good, they will grant them more liberty; and so they will enjoy the comforts of this life, as well as the hope of glory hereafter, and be enabled to do good to one another by having the means of freer intercourse. Thus, you may become the instru-

ment of delivering your sable sisters from slavery as well as rescuing them from the bondage of Satan forever. . . "Rise up, ye women that are at ease; be troubled, ye careless ones."

Ye may ask, "If all this be so, how came you to the knowledge of the only one Saviour?" I reply, the God of mercy caused that, though a native of the East, Christians were the parents of

INDIANA.

Omedpoor, or the City of Hope, December, 1814.

Second General Decennial Missionary Conference of India.

Rev. J. Craig has kindly sent us several numbers of the *Indian Witness*, containing a very full report of the Conference which was held in the Methodist Episcopal church in Calcutta, from the 28th of December, 1882, to the 3rd of January, 1883. The Honorable Sir H. Ramsay was the chairman. The subjects discussed were: 1. Preaching to the Heathen; 2. Sunday School work among Heathen and Mohammedan children; 3. Native Agency, its selection, training and development; 4. The promotion of spiritual life and enthusiasm in the churches of India; 5. Higher education; 6. Work among English speaking Hindoos; 7. Woman's work in the Indian Mission Field; 8. Mission work among Mohammedans; 9. Self-support and self-propagation of the native churches; 10. Work among aboriginal tribes and the lower classes of Hindoos; 11. The Press a Missionary agency; 12. Medical Missions.

The speakers were strictly limited to twenty minutes for an essay and fifteen for a prepared address, and those who took part in the general discussion to six. The total number of registered members of the Conference was 460. Mr. and Mrs. Timpany, Mr. Craig, Mr. McLaurin and Mr. Sanford represented the Canadian Baptist Telugu Mission.

A paper on the "Self-support of Native Churches," by Mr. Timpany, and an address by a lady on the "Importance of Woman's Work," will be of so much interest to our readers that we transfer the entire reports to our columns:—

SELF-SUPPORT AND SELF-PROPAGATION OF NATIVE CHURCHES.

By Rev. A. V. Timpany, Canadian Baptist Mission, Cocanada.

The two statements of the subject for this morning are as closely joined in the Christian life as were the Siamese Twins in their physical life. Yet there is no idea respecting Christianity more deeply seated in the non-Christian Hindoo mind, than that any Hindoo who has embraced Christianity has done so for more honor or a better living. The well-nigh universal system of too much foreign nursing is mainly chargeable with this monstrous perversion of the best proofs of the divinity and over-mastering power of Christianity. Noble Hindoo Christians who have suffered for Christ are frequently charged by their countrymen with having apostatized for a living. There are no more liberal Christians in the world than the Bassein Karens. The missionary who first evangelized them left unused, year after year, the money given by his Society for the support of native preachers, etc. Again, if there is one thing which signalizes the great ingathering of souls at Ongole, it is the amount of evangelizing done for which no foreign

money has been paid. The converts are like the Salvation Army. Self-denial and mortification of the desires are, in the estimation of Hindoos, as we all know, prime proofs of truth. Bitter things have been written about the mercenary and parasite character of Native Christians. Brethren, let us stop this kind of thing. Our Native Christians are just what we have made them. Other things being equal, no people are more charitable than the Hindoos. When Hindoo Christians realize that the men who teach their children and lead them in Divine things need their help, according to their ability they will give it. As to pastoral support, modes of living and dress different from those of the people over whom a man is pastor cut at the root of the pastoral relation. On this account I have never yet seen a missionary who could be a real pastor for a Hindoo congregation. If the principle thus indicated be kept in view, any fifty Native Christians can support a pastor suitable to their wants. Various methods may be followed to develop the benevolence of the converts, but they must all spring from the fixed, dogged determination that every church member must contribute something to the general commonwealth, or must be so poor as to be helped from the church funds. Those members who are neither hot nor cold may well be spued out. In my station the first Sabbath of every month the service is mainly a giving service. The names are called and the gifts are brought and laid upon the church table. The short service that follows bears upon some phase of Christian giving. A fellow-missionary has a collection-box for every village. Each Sabbath the head man brings it to the service, and they pray and give. Other missionaries, again, take gifts of grain. This principle is scriptural in two ways: it is commended—"Upon the first day of the week let every one of you lay by him in store"; and it is commended—"Thy prayers and thine alms are come up as a memorial before God." The Hindoos are thoroughly amenable to public opinion—the one good result, perhaps, of their caste system. So only let the Christians feel that it is the right thing to give, and a mean, Lord-denying thing not to give, and the great question of Church life and growth is settled. Another thought—my experience is that Christians who can be induced to honor the Lord's Day, will give and work for Him who rose the first day of the week.

There are some difficulties in the way of this plan:

1. The plea of poverty. Missionaries are more influenced by this than is good for the converts. If people do not give out of their poverty, they will not out of their riches.
2. The very general opinion that if enough pressure is brought to bear on the mission bag, rupees will come out. Three-fourths of our workers think that we could as well as not give them better pay.
3. The great apparent disparity between the living of a missionary and that of the converts. The disparity is not real, but appearances are against the missionary.

To these difficulties we must do as Nelson did to the signal to cease firing,—turn our blind eye to them. The Tract Societies could help us in no way more than by getting out a number of plain, crisp, short tracts on giving and working like the famous sermon of Blind Yohannes or "John Concordance" on "Tithes." Missionaries of one Society should refuse to entertain the workers of another, unless it be a clear case of conscience and not of better pay. My first mission field was in the Nellore District. At the end of six years there were between seven and eight hundred communicants, and ten village school-house chapels were com-

pleted and twelve more were in building. The central church gave a door, a window, and five rupees to each house. That was all the outside help each village received. The heathen caste people in most villages gave help in timber and thatch. There were schools, but no teacher received more than two rupees a month. The preachers certainly did not live on what I gave them. The village people gave and the work grew. I have not written from theory, but from more than fifteen years' observation and practice. I know that Indian Christians will give out of their poverty.

ADDRESS BY MISS GREENFIELD, AMERICAN PRESBYTERIAN MISSION, LAHORE.

In listening to the eloquent speeches of our brethren on the important topics that have already occupied the attention of this Conference, I have been struck by the fact, that speaker after speaker has urged that by *bazaar preaching*, by *higher education* and other branches of mission work, you are dealing heavy blows at the HEAD of the gigantic form of heathenism which it is our mission to meet and to conquer.

"Higher education," we are told, "was to slay Hinduism through its brain," though it has not done so yet!

My sisters, you and I in all our woman's weakness and conscious insufficiency are here in India to strike the death-blow, not at the monster's head, but at his HEART, and by God's help we shall drain out his life-blood yet!

For, I believe that the heart of Hinduism is *not* in the mystic teaching of the Vedas or Shasters, *not* in the finer spun philosophy of its modern exponents; *not* even in the bigoted devotion of its religious leaders; but enshrined in the homes, in the family life and hereditary customs of the people—fed, preserved, and perpetuated by the wives and mothers of India. Therefore I say, that the Zenana Teacher with her constant personal influence on the family life of her pupils, the Lady medical with her double ministry of healing for body and soul, the Teacher of girls in Christian and heathen schools, training the future women of India, these all are directing their blows with no uncertain aim at the very hearts of the gigantic forms of ignorance, superstition and heathenism which have long held despotic sway over this vast empire. Let us in our Master's name lay our hand on the hand that rocks the cradle and tune the lips that sing the lullabies. Let us win the mothers of India for Christ, and the day will not be long deferred when India's sons also shall be brought to the Redeemer's feet.

Should the brethren be disposed to think that I am boasting too highly of the importance of woman's work, I am satisfied to leave it to them to place their own value on their own pious, praying mothers and sisters.

The Panjabis have a proverb to the effect that a carriage cannot run with only *one* wheel, and use it to illustrate the fact that man and wife must pull together if the household is to prosper. I think the mission chariot is no exception to this rule: that even though you may consider women's work a very small wheel, like the little wheel of the bicycle—still that little wheel bears an important share in the general progress; and I venture to think further, that your carriage will be all the steadier and run more safely when the two wheels are of *equal size* and run on *parallel lines*, instead of *one behind the other*.

When Dr. Thornburn asked that the subject of selecting and training *female* native agents might be introduced

on the morning appointed for that subject generally, he was told that the proper place for *that* would be during these precious two and a-half hours which is all the Committee have seen fit to allow to the consideration of Women's Work in India. Did our good friend fear we should lack subjects to fill up the time?

During the first week in December we held a Ladies' Conference in Lahore and invited all the lady missionaries of the Panjab. Fifty-two responded and we sat for five days—for five hours a day, besides special Committees, in earnest practical discussion of the many branches of our work in the Panjab alone.

The subjects for discussion comprised the following: Day and Boarding Schools—European, Eurasian, Native Christian, Normal and Heathen.

Sunday Schools and Orphanages.

Zenana work.

The selection, training and salaries of female agents.

Vernacular Literature, general and educational.

Medical missions and training of assistants.

Village work.

These and kindred subjects, all of them strictly within our sphere were discussed, and I ask which of them shall we consider this morning, in all that remains of the two and a-half hours so generously bestowed for their consideration?

My Christian sisters, I trust before another decade is passed you will organize a Ladies' Conference for all India, where we can compare our experience and warm each others' hearts as the hearts of all were warmed who met in Lahore.

There are just two questions on which I should like to get the sense of the meeting, though I know that the utterance of them will stamp me as a missionary far behind the spirit of the age, yet I trust they are not alien to the spirit of the Gospel. Let our brethren settle the education question as they think best, but I ask, are we as Zenana missionaries here in India to educate first and evangelize afterwards, or does our Master call us to evangelize first and educate afterwards? In other words, shall we spend our time and strength in pruning and training and watering the wild vines, in hope that eventually they may get *grafted with grace*, or shall we seek first to get our pupils engrafted on the True Vine and train them afterwards? Shall we spend our best energies in teaching year after year pupils who show not a shadow of interest in the great truths we seek to impart, or shall we give higher education only to those who desire to know Christ?

The second question is nearly allied to the first. It is this: Are not many missionaries fettered in the kind of instruction they give in Zenanas and schools by receiving Government grants? When this question was before the Lahore Conference, a large majority of those who received Government aid stated that they were so hampered, and they felt it to be an *evil*, though in their opinion a *necessary evil*. Friends, is it really *necessary* you should wear these silver chains? I know the societies cry out, of poverty and lack of funds and the missionary's heart often sinks, as he or she looks round on promising openings for advance if only money were plentiful. But we do not hold our Commission from the Committees that hold the mission purse-strings, but from Him who holds the purse-strings of the universe. And just as the homely proverb tells us "God never sends a mouth but He sends bread to fill it," so I believe he will never send an opportunity for work that needs money but he will also send the money to carry it on, and if He does *not*,

then let us wait on Him till he does. But let not our weak faith lead us into a false position, an unholy alliance. I would rather not touch Government pice, they are not sanctified.

I think the free-will offerings of God's people are the proper means for carrying on God's work. If secular education be not God's work, it is no part of ours. One more word and I have done. I would ask all of you, my Christian sisters, to look back to the day when you resolved to leave all for Christ and come to India, and say what was it that moved your inmost soul to pity and prompted you to self-devotion? Was it not the inarticulate cry of the millions of the masses steeped in blackest depths of sin, ignorance and misery and passing through time out into eternity without a single ray of hope from the Sun of righteousness? The MILLIONS are in darkness still.

In spite of all the progress of Zenana and school work, the masses in our cities and still more the masses in our villages are untouched.

By all the solemnity of your first consecration vows, I implore you, whatever be your special branch of labor, in school, or Zenana, or hospital, or dispensary, to give some portion at least of your time to pure evangelistic work. Learn the vernacular of the poor and then go out into the streets and lanes of the city and compel them to come in. Go out to the poor out-castes and tell them of a burden-bearer for them. Go out into the villages, and as the women flock around, tell them in song and speech of the love of Jesus. Go out into the melas and festivals and lay hold of the women there and tell them of the water of life and the blood of Christ that can cleanse their polluted hearts. Preach the gospel to the poor and thus follow in His blessed footsteps, who spent the three years of his public ministry in seeking poor lost sinners in the towns and villages of Galilee. It will keep alive in your own heart that thirst for souls which is so apt to become deadened by long weary waiting for fruit from among our Zenana pupils. It will give you an opportunity of showing them that you regard the salvation of souls as of first importance, and every soul is in your eyes, as in God's, equally precious.

Oh, for more time, more strength. The harvest truly is plenteous, but the laborers are very, very few.

OUR INDIAN STATIONS.

Samulcotta.

Mrs. McLaurin says, in a private letter, "Here we are settled in our new home, our fourth in India, our first without the children. The school goes quietly on. Mr. McLaurin is enjoying his work very much, and the students seem much interested. The most that I do is to teach English. I have, three classes, some well advanced. The women who can read well are in the Scripture and some secular classes. The others are learning to read. There are only five women, and only four babies. Next week we are to have a church established here, the "Seminary Church." Only the students and the four or five Christians here are to be in it. This is a hard backward place. Even the caste men will not receive visits from the Missionary, or have anything to do with him. As we can reach the women only through them, we cannot get at the women yet."

To see what is right and not do it, is want of courage. —Confucius.

THE WORK AT HOME.

Ontario and Quebec.

A CHANGE IN THE CORRESPONDING SECRETARYSHIP OF THE ONTARIO WOMEN'S SOCIETY.

Mrs. J. E. Wells, who, only a few months ago, so kindly undertook the duties of Corresponding Secretary, has, in the providence of God, been called to remove to Manitoba, in consequence of which the Board has reluctantly accepted her resignation.

At a special meeting held on Friday, the 9th of February, Mrs. H. J. Rose, consented to fill the vacant office, and was most thankfully and unanimously appointed. We bespeak for her the fullest confidence and most cordial co-operation of the circles of Western Ontario.

Will the SECRETARIES of Circles please to send their full post office addresses to the Corresponding Secretary, Mrs. H. J. Rose, 11 Gerrard Street West, Toronto!

Maritime Provinces.

THE ANNUAL MEETING OF THE W. M. A. SOCIETIES OF HALIFAX, N. S.

This meeting was held on Tuesday, the 23rd of January, in the vestry of Granville Street Church.

The reports of the Societies were read by the Secretaries and listened to with interest. Also extracts from some of the country societies were given by the Assistant Secretary of the Central Board, showing zeal and warmth of heart on the part of the sisters, and all breathing a loving desire for the spread of the Redeemer's Kingdom in the darkened parts of the earth. Encouraging and inspiring addresses were made by Revs. Dr. Saunders, J. W. Manning and the pastor of the church, Rev. Alex. MacArthur.

Some members of the choir gave us appropriate music, and a practical exercise was repeated by some of the Mission Band, entitled, "The Master is calling."

We had also Miss Havergal's "Sisters," recited by a member of the Mission Band in a beautiful and touching manner.

The chairman, J. F. Parsons, Esq., urged the importance of the formation of more Mission Bands, and suggested that rules and directions to aid in their creation, be published.

M. S.

How to Interest the Young in Foreign Missions.

The Woman's Board of Foreign Missions of the Cumberland Presbyterian Church issues a pamphlet on this subject, from which we gather the following:—

Children are easily interested in Foreign Missions, since their minds are eager for information, their hearts quick to feel the claims of sympathy and love. There are two methods of interesting them in this cause:—

1. By regarding the whole Sabbath School as a Missionary Society, just as the church, of itself, is properly considered such a society. Let two or more Sabbaths in the year be set apart for the cause of Foreign Missions; have a programme arranged previously, consisting of appropriate hymns, scripture readings, short addresses about the importance and progress of Missions, and per-

haps select readings or recitations by scholars. Special attention should be given to the contributions, every one giving something, however little. Suggest to the children to earn the money or make some sacrifice to save it for this purpose.

2. *By forming Mission Bands.* Have it announced at Sabbath School that the children are invited to meet at such a time and place to form a society to help the heathen. Excite interest by telling them who the heathen are; why we are not heathen or something of the kind. Let a committee of ladies, or, if thought best, one lady full of love to Christ and to children, and who knows how to interest them, meet with them. (1st).—Let the object of the meeting be made known, plainly but briefly, make the membership fee very small, so as to exclude none, and the constitution very simple. A pledge something like the following would be a good substitute for a formal constitution: "I promise to do all that I can to help the heathen and the missionaries in heathen lands, by 1st, praying for them; 2nd, working for them; 3rd, giving for them; 4th, learning about them; 5th, trying to interest others in them." This pledge, assented to by the child, and frequently reviewed, would keep the great principles in Foreign Mission work before their minds. (2nd).—Elect officers. If thought best elect officers from among the children, having it understood that some lady or ladies shall assist in arranging a programme for each meeting, in appointing committees, preparing papers or anything that will add to the interest of the meetings (3rd).—The meetings should be held monthly or semi-monthly, and should never exceed one hour in length.

There are a great many ways employed to make these meetings interesting; one is to study the different countries, the geography, customs of the people, etc., in succession. Another is making and selling fancy articles. We suggest plenty of good books and papers;—get the children to subscribe for them; get the boys to draw maps of the countries studied each month; secure pictures, curiosities, missionary letters, etc.

A very successful leader of one of these bands suggests a missionary scrap-book, for which the children bring "clippings" from the papers that relate to missions.

ORDER OF EXERCISES.

Scripture reading and singing.
Prayer.
Roll-call.
Admission of new members.
Minutes of last meeting.
Review of Pledge.
Study of Map of Country.
Select readings, papers, etc.
Collection of free-will offerings.
Singing and prayer.
If there is sewing, etc., give a short time for this purpose when most convenient.

CONSTITUTION.

If a formal Constitution is desired, the following is suggested, subject to whatever changes the Society may wish to make, except as to Articles I and II:

ARTICLE I. This Society shall be called _____, and shall be auxiliary to _____.

ART. II. Its object shall be to work for Foreign Missions, increasing contributions, prayers, and Missionary Intelligence.

ART. III. Its officers shall be: A President, some grown-up lady, who shall have a general oversight of the Society, and shall conduct the meetings, always opening them with Bible-reading, singing and prayer. There shall also be a First Vice-President and a Second Vice-President, to aid the president in her duties, and see that her place is filled when necessarily absent. There shall also be a Secretary, to report meetings

and keep the books; a Treasurer, to take care of the money and see that the pledges are regularly redeemed.

ART. IV. Any one may become an Honorary Member by the payment at one time of \$_____.

ART. V. Every member of the Society shall be pledged for twelve months to contribute to the funds of the Society a certain sum semi-monthly, or monthly, as the Society may direct.

ART. VI. The meetings shall begin punctually as to time, and shall never exceed an hour.

ART. VII. Every member is to take part in the meetings as appointed.

ART. VIII. Arrangements shall be made at each meeting by which the succeeding meeting shall be rendered both interesting and instructive.

ART. IX. The anniversary of the Society shall be properly celebrated every year, on or about the date of the organization.

THE EXCHANGE DRAWER.

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

"Reasons why we should make the monthly meetings interesting, with some hints as to the best means of doing so," Mrs. H. J. Rose; "Why we work," Mrs. J. F. Baker; "A day in Cocanada Mission House," Mrs. McLaurin; "Woman's work in Missions," Mrs. A. V. Timpany; "The condition of women in India," the late Mrs. J. Coult; "Sketch of the W. M. A. Societies of the Lower Provinces," Mrs. W. H. Forter; "Christian Activity," Miss J. M. Lloyd; "He shall have dominion from sea to sea," A Member of the Winnipeg Circle; "China and her Missions," Mrs. H. K. Graftley; "Dawn of Day in the South Seas," Mrs. C. Alloway; "Missionary Colonization, as Illustrated by the Hermaunsborg Mission," Miss Muir. "Our Part of the Work," Miss J. McArthur; "How I obtained a school-house site in Doudepedua," J. Craig. For Mission Bands, "The Telugus and their Country," Katie McLaurin; "A Missionary Colloquy," Mrs. Fitch. "Two Telugu Girls," Mrs. J. McLaurin.

MAGGIE'S SIXPENCE.—A missionary told us the other day a very affecting little incident. He had been preaching a mission sermon in Scotland, and telling of the condition of the poor women of India, and he observed that many of his audience seemed quite affected by his account. A few days afterwards the pastor of the church where he had preached met on the street one of his parishioners, a poor old woman, half blind, who earned a precarious livelihood by going on errands, or any other little work of that kind that came in her way. She went up to him, and with a bright smile put a sixpence into his hand, telling him that was to go for the mission work in India. Her minister, knowing how very poor she was, said, "No, no, Maggie, this is too much for you to give; you cannot afford this." She told him that she had just been on an errand for a very kind gentleman, and instead of the few coppers she generally received he had given her three pennies and a silver sixpence, and said she: "The silver and the gold is the Lord's, and the coppers will do for poor Maggie." How many lessons do God's poor teach us! "Poor in this world, rich in faith, and heirs of the Kingdom!"

One who is contented with what he has done will never become famous for what he will do. He has lain down to die.

All I have God gave me: so all I have is still his, and I want to use it to his glory—Member of the M. E. Church, Shanghai.

Sister Belle's Corner.

(For the Little Folks who read this Paper).

DEAR BOYS AND GIRLS:—A writer in the S. S. Times has given a nice concert exercise for Mission Bands. Our Corner is too small to copy all, but you shall have as much as possible of it. Three boys and four girls represent seven different heathen nations. The first, a girl from Japan, comes forward and says:—

I come to you from a far-off land;
Its pagodas high, and its temples grand
And fair, to be seen on every hand;
There Buddha sits in his stately hall,
There low at his feet I daily fall
While I toss him a prayer in my paper ball
To the graves of my ancestors I pray,
And I dive the ghosts of the dead away,
Yet I long sometimes for a better way,
Does a greater than Buddha live on high?
Will He hear and answer His people's cry?
And their sins forgive, and their wants supply?
Nay, surely if such an one ye knew
Ye would not rest till the whole world through
Every living soul came to know Him too.

An Indian Girl next speaks in these words:—
I'm a little Hindoo maiden, come to ask you to be kind
To the women of my country, who are ignorant and blind.
Christian maiden, Christian mother, what would life be worth
to thee

If thou wert held as soulless as a pigeon on a tree?
Prisoned close within the harem, seeing little, learning less,
Just a toy—a doll to play with and to ornament with dress?
What wonder that we welcome Bible Reader's call,
Sire tells us a Redeemer came to save and lead us all.
Ah, our field is white to harvest, but the labourers are few!
Christian people, are you doing all the Lord would have you do?

Here comes another, a Mexican Girl, not exactly a heathen, but wrapped in dreadful superstition:—

Now suffer, kind friends, a wee maiden
To speak of her loved Mexico—
Where the loftiest mountains are laden
Through winter and summer with snow,
Where the valleys are fragrant with flowers
And the sturdiest evergreens climb
O'er the walls of the crumbling old towers
That are still, tho' in ruins, sublime
But a sad, such a sad superstition
Overshadows our beautiful land!
And how morally dark its condition
I am sure you cannot understand,
So I plead for the Mexican nation!
Oh, ye people of God, send the light!
Send the Gospel—the Lamp of Salvation—
To scatter the gloom of their night!
Send them ministers filled with the power,
With their hearts all aglow like a flame;
Send them men for the place, for the hour,
Who will die by the Blessed One's Name!

The Indian nations of America are next spoken of:—
Far out in wild Dakota, with its forests yet unewn,
The wigwam of my father has stood for many a moon;
There my stalwart brothers idle weary hours away,
While my mother and my sisters toil and suffer all the day.
Coarse and rude are all our customs, and we hold no hope more
high
Than to live in savage splendor, and in savage splendor die,
Then be taken to a larger "Happy Hunting Ground" on high.
Has the white man's soul no message for the red man's dying
race?
Not a word from the Great Spirit who abides in every place?

And yet another little heathen from our own side of the ocean, a ragged little negro boy, who says:—

I 'spect we's sort of heathen, but I say
We'd like fust rate to learn to sing and pray
And go to Sunday School on Sabbath day.
Who's gwine to larn us what to do and say?
And how to trabel up to Heben?—Eh?
Here is a little Chinese boy, what will he say?—
I am come from a land that is over the sea,
And in this land you call me "the heathen Chinee,"
You laugh at my ways and my long braided hair,
And the food that I eat, and the clothes that I wear.
Are you little Christians—you Mellican boys—
Who pelt me with stones, and scare me with noise?
Such words as you speak and such deeds as you do
Will ne'er make a Christian of heathen Ching Too.
I may turn from my gods to the God that you praise
When you love me, and teach me, and show me His ways.

The last to speak is a fur-clad little Esquimaux:—

I have crept forth from my hut of snow
To bring the plea of the Esquimaux.
We spear the seal, and we hunt the bear,
While our lives are full of want and care,
Can you not send some word of cheer
To lighten the gloom of our winters drear?
Some promise sure of a heavenly home,
Where cold and darkness will never come,
Where "in pastures green" we shall be fed,
And "by still waters" in peace be led?
Oh, warm our hearts by the Gospel story,
And show us the path to peace and glory!

Then all these who have spoken join in singing that grand old hymn:—

From Greenland's icy Mountains;
From India's coral strands;
Where Africa's sunny fountains
Roll down their golden sands;
From many an ancient river;
From many a palmy plain
We call you to deliver
Our lands from error's chain.

Perhaps some of our Mission Bands can use this exercise, and the chairman talk a little about each country.

SISTER BELLE.

480 Lewis Street, Ottawa.

WOMEN'S BAPTIST FOREIGN MISSIONARY SOCIETY OF ONTARIO.

Receipts from Jan. 25th, to Feb. 23rd, 1883.
Drumbo, \$2.50; Jarvis-st., \$20.70; Selwyn (\$1.00 of this special for Miss Frith), \$28.00; Guelph, \$12.00; Beverly-st., \$22.90; Cheltenham, \$5.00; Peterboro, \$14.00; Brantford 1st church half-yearly appropriation for Bible woman, \$25.00; Alexander-st., \$12.93; Gallic's Corners, \$18.00; College-st., \$5.00; Belleville (collection at Mr. Jamieson's Lecture on "Burmah"), \$7.50; Parliament-st., \$7.00; Hamilton, \$40.30; Total from Circles, \$220.83. Mrs. J. Wilson, Brussels, 75c.; Mrs. Arkell, Teeswater, \$1.75; Mrs. B. J. Timpany, \$5.00; Mrs. B. McConnell, \$10.00; Mrs. Ettie Cohoon, \$10.00 (to support a girl in Oranada School); "Half as much again" (sent after reading Jan. "Link"), 60c.; Miss Hannah Black, \$1.00; Total receipts, \$249.93.

JESSIE M. LLOYD, Treasurer.

222 Wellesley St., Toronto.

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