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Canadian Missionary Link.

CANADA.

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

INDIA.

Vol. III., No. 7.] "The Gentiles shall come to thy light, and kings to the brightness of thy rising"—Is. lx. 2. [MARCH 1881.]

Rev. Charles Tupper, D.D.

In the death of Rev. Charles Tupper, D.D., which occurred on the 19th of January, the Baptists of the Maritime Provinces have lost their most aged minister and one of their most able teachers. *The Visitor* says of him:—

He was from the beginning of his public career a lover and earnest promoter of the work of Foreign Missions. His contribution for the support of that cause was probably one of the first that was given by our denomination in the Provinces, and the very last of his literary contributions to our denominational journals was an effort to interest the churches in that wide field of Christian enterprise. For fifteen years or more he served the denomination as Secretary of the Foreign Mission Board, and though for the greater part of that period our funds were devoted to aiding the American Missionary Union in their work, yet the correspondence between our Board and the American Board, as well as the correspondence with the churches on the Home field, must have cost our brother much time and labor.

To the managers of the LINK Dr. Tupper appeared almost a personal friend. His kindly words of sympathy and encouragement, accompanied by a list of subscribers, were among the first to greet the new undertaking. This interest remained unabated to the last. Not long before his departure a few feebly written lines accompanied the remittance of some renewal subscriptions: and even after he could no longer guide a pen, a friend, at his special request, again performed this kind office for him.

He doth rest from his labours.

"Go"; or, Christianity Aggressive.

In chemistry we have neutral salts; in botany neutral flowers, and neutral individuals even in the animal kingdom. Christianity knows no neutrality. Its one law and expression is positively, aggressiveness.

Look at the historic fact.—Nineteen centuries ago some devout seekers found a mangled Babe in Bethlehem. One soul born and another dying every second, many a cradle else had claimed the Magi's attention. What clustered about the child of Mary, so to lift Him above the world's countless babyhood? Pass on through that strange and checkered life—its poverty, toil, persecution; its loneliness, disgrace, agony, death. What there to arrest mankind, and change their thought and life?

True, many a stricken heart finds comfort in His sweet words; many a hungered is fed; many a halt and fevered and blind finds blessed relief; and even the dead leave their prisons, and dry the tears of broken homes. And, too, in that last hour of agony, the sun blushes for shame, earth shudders in amazement, and Death, in terror, surrenders his captives. But look at that pierced form expiring in darkness; behold the great stone over His sepulchre, and His few disciples scattered and trembling for their very lives! And what outlook and promise in that sad, tragic, and lost life?

Look again! Scarcely has Bethlehem so rudely cradled that Babe than the powers of Judæa mass all their strength and strategy to destroy Him. Lost a little to their view, no sooner does He begin His public teaching and works, than from one end of the land to the other—and from Jewish Sanhedrim and Roman procurator down to humblest priest and tax-gatherer, He is hunted, like bird of prey by wild beast, and never lost to sight till overtaken and, in fearful malignity, made to yield His life-blood. What is there in that poor soul so dreadful?

A new force in the world's life. See how the people crowd about Him wherever He is; in His own Nazareth, in Capernaum streets, over in Peræa, down in Jerusalem, up in the Galilean hills. Even in Tyre and Sidon He cannot be hid. He is ever the magnet that draws and the magic that conquers, before whom sorrows flee, pain and distress turn to joy, disease and death lie frightened away, demons and devils pale and tremble, and sin and condemnation change to holiness and peace. That life so humble, so burdened, so tragic, is Power, ever-unfolding, ever-multiplying power—a power that shakes all Jewdom to her very heart; that bursts the gates of seven-hilled Rome and threatens the sceptre of her throne; and that, with all the darkness of its setting, leaves the world in awe.

Look at that Life as an organic Kingdom.—Jesus ascends from Olivet. Returned to Jerusalem, for ten days the sad disciples wait before God, broken in spirit, wrestling and agonizing for the dear cause. Then what? Suddenly the Holy Ghost descends. Every heart burdens with love. Every tongue proclaims Christ crucified. All Jerusalem gets astir. In a day three thousand souls from every nation believe in the risen Messiah.

In spite of humiliation, Calvary, and a feeble and scattered following, that life of power multiplies.

Darkness will crush out that life. Hence the apostles must not "teach in the name of Jesus"; Stephen is stoned; Saul breathes out "threatening and slaughter"; Herod vexes the Church; James is beheaded; there is a "great persecution against the Church," till the disciples are "all scattered abroad." But Herod terribly dies; Saul becomes a great missionary to the heathen; the disciples go "everywhere preaching the Word"; and "the Word of God grew and multiplied." And so on goes the power of Jesus.

Another darkness attack. The Gospel has spread through Syria, Asia Minor, Greece, Rome. But now Paul is martyred, and James the Just, and Peter. John is bound on Patmos. Simon, Ignatius, Polycarp, Justin Martyr are slain. Emperor after emperor devours the Church, till Diocletian's reign is the "era of martyrs," and the death-struggle between Christianity and Paganism. Yet by the blood of the Golseum, in prison and catacomb, on goes the Nazarene Gospel, in a hundred years entering every Roman province, and in a hundred more "Asia and the North of Europe," the first of the fourth century seeing Constantine its friend, and the Empire and the world nominally Christian. And again has multiplied the power of Jesus.

A new era. State and Church become one; heathenism and heresy must be expelled by the secular arm. Hence within the Church persecution and death, ending under Theodosia the Great and Leo the Great in the antagonism of Romanism. New conflicts! Edict and gibbet would rule conscience. The Inquisition appears; by rack, dungeon, and stake, drinking the blood of a half-million martyrs. Yet by these birth-throes of agony are born an Arnold in Rome, a Peter Waldo in Lyons, a Groot in Holland, a Wyckliffe in England, a Huss and Jerome in Prague, a Savonarola in Florence, a Luther and Zwingle and Calvin in Germany and Switzerland, to burst upon Europe the glory of the Reformation, when the Church breaks from Rome in a victory succeeding ages multiply. And, again, on rolls the power of Jesus.

Once more English formalism drives the Separatists from London up to Scrooby, and then over to Leyden. They cross to America. Persecution follows. Baptists suffer. Roger Williams, for "new and dangerous opinions," is driven through fourteen weeks' wandering to Rhode Island. Obadiah Holmes receives thirty lashes on Lynn Common. The General Court brands Baptists "incendiaries of commonwealths." Henry Dunster, first president of Harvard College, "for disturbing the ordinance of infant baptism," is indicted, publicly admonished, and made to resign. John Mills, and others, of Swansea, are fined. Thomas Gould, of Charlestown, is imprisoned and banished, and the doors of the Boston church are nailed up. Yet the power of Jesus still multiplies; a great Christian nation grows up, in which are 2,100,000 Baptists, with their 25,000 churches and 15,000 ministers.

Look at Modern Missions.—In July, 1813, Judson landed in Rangoon. It looked like a forlorn hope. "Only the promises of God for ultimate success," wrote he to Rice. Six years before a convert; twenty before he could give the Bible in Burmese; while Ava saw his tracks of blood. Tides of persecution have rolled over his work, and many a true soldier has bitten the dust. But the power of Jesus has rolled on and over all, till to-day forty thousand Asiatic Baptists bow to Judson's

God! One April night, in 1834, Oncken and six others went down into the Elbe at Hamburg, and put on Christ. Another forlorn hope! for German Rationalism, like a mighty Chinese wall, withstood their progress. Darkness has done its best; still, to-day, more than another forty thousand Baptists in Central Europe adore Christ's blessed name! Less than a century since modern missions began; but from Asia, Europe, the Sandwich Islands, Madagascar, Australia, Southern and Central Africa, and many isles of the sea, over a solid million rescued from heathen darkness!

Thus from first to last Christianity has been *aggressiveness*.

And this power is inherent and inevitable. The historic is the *necessary*. "I am the Light," said Christ. Light must shine. So, wherever the Sun of Righteousness rose, He dispelled darkness and diffused day. "God is love," and "I and My Father are one." Can you hinder love from its purpose? So, every step of the Son of Man among His ~~peoples was a walk of mercy.~~ Like Christ is Christianity. Ignorance, hostility, superstition, could not prevent His love touching and blessing suffering humanity, nor His radiant light shining into dark and lost hearts. Neither could His Church be hid. Left few and weak, the world against her, the darkness of superstition enveloping her, the sword of persecution buried in her to the hilt, yet never has her light gone out or suffered eclipse, but right on has she shone—a power invincible and perennial.

And not only as an historic fact, and from inherent principle and life, but from *Divine command* is Christianity *aggressive*. In eternal councils came the awful question: "Whom shall I send, and who will go for us?" And when angels were silent, the Son replied, "Here am I; send Me." And so God SENT His Son. And this Divine Missionary becomes evermore a Divine *aggressiveness* in the world. He is crucified. But left behind are His disciples, His body, filled ever with the same Divine *propulsion of power*. Aggressiveness is their nature, but also their order. Conservation of the eternal *sending*. "As the Father hath sent Me, so SEND I you." "Go into all the world."

Thus the one characteristic of the Church of God is a GO-ing. Never neutral; always must she be spiritual activity against darkness and sin. No more can Christianity cease to be aggressive than the sun to shine.

We hear much of the "rest of faith." But "faith without works is dead." And any church or disciple attaining that rest of confidence and trust that forgets the war-cry of battle has already dragged anchor, and is drifting on the lee-shore of danger and wreck. When General Grant stood before Fort Donelson, he answered Buckner's proposals with, "I propose to move immediately on your works." And he did. Such a spirit must be that of God's Church. Delay is dangerous. Souls are perishing. "Go," says Christ, and "Go" we must—"Go" immediately, "Go" constantly, "Go" in the best way, but "Go" in *some way*.

And this "Go"-ing must outreach to the heathen world. But seven hundred millions, and the labourers few! Christ knew it! Yet He says, "Go," with no condition. When some of the Duke of Wellington's officers objected to a certain stronghold, "It cannot be taken"—"Cannot"! said the Iron Duke; and, turning to his order-book, replied, "It can be taken, for it is in my order-book."

Oh! when will the Church of God realise her magnificent opportunity, and "Go" with the blessed Gospel into all the world and to every creature!—*Missionary Herald*.

From a Telugu Brother in Christ.

Translation of a letter from Josiah the native preacher, to Mr. McLaurin.

MY DEAR SIR,—I wrote you a letter a long time ago, hoping for an answer, but it has not appeared. Have you forgotten me? Have you turned from the love you had for me before? You and *Umma* (for this word there is no equivalent in English; it is used for mother, and as a respectful title for any woman) are ever in my thoughts, and we look forward with joy, hoping to see you both again. From your letters to Mr. Timpany, I now and then hear of your welfare; and having learned of the increase in your strength, we are glad. Mr. T. writes you in regard to mission affairs, does he not? Mr. Craig and I visited the Colair regions twice. You have been informed of the number who received baptism during these tours, and also of all who have been received in Cocanada since you left the country. Besides these, a few have been baptized in Samulcotta; a small church has been started there, and there is now being a school-house built in that place. You and I have been to Y—, have we not? The desire towards God which the people of that village showed at the time of our visit has not abated. Mr. Timpany has been to see them, and they still wish for a school as they did before. I think they will be gradually brought to receive Christ. You remember the village D—, two miles from Cocanada, on the sea shore. The people there, who live by fishing, are very anxious to hear the word. Some among them say they already believe and are eagerly coming to our meetings here. They visited the Christians in their homes, and were pleased with their domestic condition. They show an earnest mind, but Satan being near is tempting some by putting caste difficulties in their way. According as you once wrote in a paper, this caste is a mighty hindrance to those who would receive salvation. Hitherto its strength has very much lessened, but it has not by any means fully gone yet. Judging by the words of many, they seem to have given their hearts to the Lord, but I think they serve Him only like Nicodemus. The Lord's sheep will not cease to listen to His voice, nor cease to follow Him. Let us pray for them. There is a high caste man here who for a long time has been hearing the word of God; he is a man of learning and position, but worldly affairs hinder him. There are others here in the same condition. Some *Pesanties* (a religious sect), educated men, being friendly with me, listen with interest to the truth; they have even come to our meetings frequently during the last two or three months. Having had some of their doubts concerning the true God and the Saviour removed, and having understood the way of salvation more perfectly, they are well pleased; thus far they go in their reasonings. That the Lord will graciously send His Holy Spirit to bring them out of the darkness into the light, I believe and pray.

Have you by this time seen all your relations? Being fully satisfied, have you rejoiced? Have you told them all about my country and about me and my work? Before you left you asked me to write my history; on account of pressure of work I was unable to do so; however, you have shown your love for me in the MISSIONARY LINK. In that paper appears my whole history correctly; and by it having ascertained your remembrance of me, I was very glad. I am waiting to see when God will shew me your face, and cause me to hear your voice in this city again. Has your strength by this time fully returned? Are *Umma* and the children well? After

how long a time will you come? Shall I live to see you stand and preach in this new chapel? If the Lord wills, He can cause us to meet and rejoice together. Nothing is too hard for Him. * * * New English missionaries coming out to India, what can they accomplish? In order to do much for my people they must have seven or eight years, and then it is impossible for them to understand fully the people and customs of this country. Such as you, having been here for a few years, and knowing us and our affairs as you do, can rule well. It is better for us to have our old missionary who has learned to know us and love us, than many new ones; and were such an one to remain away it would be a great grief to us, therefore, father, come back. We are waiting to praise the Lord as soon as we learn by the arrival of a letter that you are to start on a certain day. It is as if the harvest time were near. The Gospel word is working in many hearts, come and reap the grain. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

You have heard that my son Jonathan was married last March to Amelia? Their work is to teach the school. My daughter from Cattaek is here, and learning with the others. Charlie is well. My family all send salaams to you both. * * * Although there is more to write you will be busy, I fear, so I will close. When I receive an answer to this I will write you again.

Your affectionate son,

JOSIAH.

COCANADA, Oct. 30th, 1880.

OUR INDIAN STATIONS.

Cocanada.

THE GIRLS' SCHOOL, ETC.

Mrs. Timpany writes, Dec. 29th:—Our Girls' School is doing very well indeed. We have now twenty boarders and will not, I think, be able to take many more unless our appropriation is increased. We have used every cent of the money this year, but part of it was spent in making some little improvements on and about the girls' quarters and not all spent in their actual support, so we still have something to increase our numbers upon next year as we hope to do. I am still without a matron, and with no prospect of getting one, though I really think there should be a woman to live with the girls. Amelia still teaches and will continue to do so, but she has done nothing for them out of school since her marriage; now she has a baby boy four weeks old. Some of the girls are large and help me a good deal, so we get on pretty well, but when I go away they will be left entirely alone which is not a good plan. Two of the older ones will, we expect, leave when school closes next June. Mary, our very best girl, is to be married; she, I think, is the only one left of Mrs. McLaurin's old girls; though there are two or three others who were in the school before we came. Another, we think had better remain at home after this year. A good number of them are now members of the church. Eight have been converted within a year, and three or four more are now seeking. Pray for them, that they all may be faithful followers of Jesus; and for me, that I may have wisdom to train them aright. We have much to encourage us, as well as many things that are not so encouraging.

Our Temperance Society gives a tea and public meeting this evening. We expect to have a pleasant time. Some of our members speak and read very nicely indeed.

On the 12th of January we hope to meet all the other Canadian Missionaries at Bimlipatam at the Annual Conference. As soon as we return, Mr. Timpany will go to Akidu with Mr. Craig for a few days to assist in ordaining Peter; then come back and take Mary and me out with him for a long tour on our own field. You know we have only one boat yet, and Mr. Craig has had that since he went to Akidu. It is our turn now. Both these stations require a boat all the time. This one has not been idle; during the last two months the Craigs have been out nearly all the time.

We hope to unite with the Christian world in keeping the Week of Prayer, both in our Telugu and English churches. They were divided about two months ago. It is hard on Mr. Timpany conducting both services, but we cannot give it up.

I hope you all had a Merry Christmas and that you will have a Happy New Year. May it be the best and most useful of our lives. We gave our scholars a little treat on Christmas Day, and they all seemed to enjoy it. My thoughts were much with the dear ones in Canada.

J. B. TIMPANY.

Bobbili.

MISSION LIFE AND WORK.

As I was returning home from my Zenana work one day; I saw a crowd of Brahmin women sitting on the veranda of one of the houses; one of them seemed to be talking and the others listening. As it was the first time I had seen such a meeting, I stopped and asked what was going on. They were only visiting, had taken food together; one was now telling a story, then another would sing, and so on, having a good time I suppose, according to their way, just as ladies do at home according to our way. I asked if I might come and sing them a hymn; some assented, but one said, "Having gone home to-day, come to-morrow." However as to-morrow seldom comes in India, I felt inclined to do to-day what my thought suggests, so I asked who was the lady of the house. A fine looking, gray-haired old lady said she was, and to my request, answered, "Come." But when I moved towards them there was a general scamper into the house or to the corners of the veranda, to get as far as possible from me and yet see me. Some said, "Stand out there and sing," but I did not feel inclined to stand in the sun when so much of the veranda was unoccupied; so they allowed me to come on to it some distance from where they had been sitting or were now standing. As I sat down on my foot, my dress almost touched the leg of a cot which was turned up against the house, so this was withdrawn to a safe distance from me. I put on my most pleasant smile and asked them to be seated, saying I was their friend, etc., etc. Their countenances soon answered to mine, and they sat down and asked me to sing. While I sang a hymn all the passers by stopped to see what was going on; some quarrelling to get nearer the veranda, and others shouting to these to make no noise. Then I talked a little about the one God, and Father of us all, sang another hymn, invited them to come and see me—which they of course promised to do—and came away, hoping some impression for good had been made.

Perhaps you know how much more good you seem to

do persons at home, if you can put your hand on their shoulders as you talk to them. Here, we have no such privilege; our touch is pollution to these caste people; so we must stand off at arm's length, and we cannot help feeling the distance between us. Oh that the Lord would speedily overturn this monster evil—Caste.

M. F. CHURCHILL.

Chicacole.

The *Visitor* says: We are in receipt of a letter from our lady missionary Miss Hammond. She was at that date, January 4th, soon to leave for Bimlipatam to attend the Conference there on the 12th ult. She speaks most kindly of the Board, and says, "the discouragements which our Board and people are called upon to meet are matters of deep regret. May they see to it that their faith fail not." "Last evening several earnest prayers were offered that our Board might be divinely guided and assisted."

Bimlipatam.

Mr. Sanford writes on the 15th November to the editor of the *Christian Messenger*:—

I am now on a mission tour in the direction of Bobbili. Expect to be absent from home ten days.

On the 1st inst. we completed a tour of twenty days, in which we visited Chicacole and the region lying immediately south and west along the seacoast. We visited sixty-two villages. In about one-third of these we preached twice.

THE WORK AT HOME.

Ontario.

THE CENTRAL BOARD has recently supplied all the Circles in connection with the Ontario Society, with lithogram copies of the paper read by Mrs. McLaurin at the last annual meeting,—“A Day in the Cocanada Mission House.” A touching little memoir of one of the late missionaries at Ramapatam, published by the Women's Bap. Miss. Society of the West, has also been extensively circulated; in reference to which the Corresponding Secretary sends the following:—

NOTICE.

We have a few copies of a very interesting little pamphlet, a Memoir of Mrs. Mary Wood Newhall. We can send single copies for 10 cents, or three copies for 25 cents, to any who wish a helpful little book—a brief record of a brief life in the Telugu field.

H. H. HUMPHREY, Cor. Sec.

10, Pembroke Street, Toronto.

GOBLE'S CORNERS, ONT.:—A Women's For. Miss. Circle was organized in connection with the *Goble's Corners* Bap. Church, on the 27th of January. The afternoon was bitterly cold, and the roads were drifted in places; but this did not deter some fifteen or sixteen ladies from meeting in the vestry of the church, of whom thirteen enrolled their names as members. The following officers were elected:—*President*, Mrs. J. G. Goble; *Secretary*, Miss Hull; *Treasurer*, Miss Muir. *Solicitors* were also appointed. Mrs. McLaurin from Woodstock was present, and gave an interesting address on The

Women of India. At a meeting to-day, Feb. 8th, seven new members were added, making twenty in all, and we are expecting more when the weather becomes fine. Great credit is due to Miss Fitch of Simcoe, for the loving assistance rendered by her in the organization of this Circle. Indeed it is *principally* through her instrumentality that so much has been accomplished. "She hath done what she could"—and, as a result of her faithful doing, an interest in mission work has been awakened in many hearts here, which promises to be lasting.

G. HULL, *Secretary.*

Maritime Provinces

THE ELEVENTH ANNUAL MEETINGS of the W. M. A. Societies of Nova Scotia and New Brunswick were held simultaneously on the 27th of January; that of N. S. in the Granville Street Baptist Church, Halifax, and that of N. B. in the Brusse's Street Church, St. John. Both meetings were of deeply interesting character. The reports of the Central Boards have reached us, but our limited space compels us to omit a large portion of each.

THE ELEVENTH ANNUAL REPORT OF THE NOVA SCOTIA CENTRAL BOARD OF WOMEN'S MISSIONARY AID SOCIETIES FOR 1880.

From this long and very able report we select only that portion relating to the Home Department:—

We regret exceedingly that Mr. and Mrs. Armstrong should feel compelled to resign their position as missionaries appointed by the Foreign Missionary Board and churches of the Maritime Provinces. We scarcely feel able to acquiesce in this determination with any degree of submission, and earnestly trust that some way may yet be found by which the difficulties now in the way may be removed, and our friends still be willing to give their lives, their talents, and their best energies to the work in Chicacole. Mrs. Armstrong has been so long associated with our Societies, first as their founder, afterwards as our own missionary, and since then by the mutual sympathy which has bound us together, that we feel it impossible to sever the connection of ten years' standing, except under the pressure of the most urgent necessity, or by knowing that in no other way could their future usefulness be secured to the cause of Missions.

It is pleasant to be able to state that our standing in a financial point of view compares favourably with the year 1879, both as to numbers as well as funds. At our last Annual Meeting we reported forty-five Societies, now we have forty-seven. Then we sent in to the Treasury \$897.77, now \$1,085.80—an increase of \$188.03. For new Societies have been organized in the place of one last year,—at Lake George; Yarmouth Co.; Margaree, C. B.; Lockport; and New Germany. Also four Life Members instead of one, as reported at our last meeting,—Miss J. Logan, of Amherst; Mrs. H. A. Eaton, of Canard; Mrs. T. A. Higgins, of Annapolis; and Mrs. J. W. Manning, of Halifax. One other point of encouragement may be noted; last year no money was sent to us from Mission Bands, but now Canning M. B., has forwarded \$16.00 for the purpose of supporting and educating a little girl in Mrs. Sanford's school. The Mission Band also in connection with the North Church, Halifax, have it in contemplation to educate a boy from Mrs. Armstrong's school in Chicacole, with the prospect of his becoming a Colporteur. We hope before another year shall call us together at this annual gathering, we may have to report many more cases of a similar nature, for what better use can the dear children make of their

money than to try and save a heathen child from its sad state of ignorance and vice, while, with God's blessing on the teaching bestowed, they can trust that it may grow up to be a great blessing to the natives of India.

From the funds at the disposal of the three Boards of Nova Scotia, Prince Edward Island, and New Brunswick, and from Societies, the following sums have been donated this year:—

| | | | |
|--|----|------|-----------|
| From W. M. A. Society at Amherst, for Miss Hammond to use as she thinks best..... | \$ | 25 | 00 |
| From Canning Mission Band for the support of a little girl in Mrs. Sanford's school..... | | 16 | 00 |
| To Mrs. Sanford for support of orphan children | | 150 | 00 |
| To complete building operations in Bimlpatam | | 1600 | 00 |
| Do. at Chicacole..... | | 400 | 00 |
| For the support of two orphans at Chicacole.... | | 40 | 00 |
| To be sent to Miss Hammond for school purposes..... | | 100 | 00 |
| Travelling expenses, Mrs. Armstrong home.... | | 500 | 00 |
| | | | <hr/> |
| | | | \$2831 00 |

While we rejoice each year to recognize the names of our contributing Societies—some of whom we have not missed once in the eleven years of our existence—we gratefully welcome the four new ones who have joined our ranks, representing an interest in missions which we hope will never die out; yet we cannot but feel sad when we think of the number of persons in other churches who have no place among us, but who form a large sisterhood. Oh, dear friends, can you continue this omission another year, in view of the pressing wants of those without a hope in Christ? Will not some at once give themselves, their money, prayers and influence,—for all are needed? The mere personal attendance at the monthly meetings for prayer, even without a word being uttered, would encourage others present, and so do some good to the cause.

The MISSIONARY LINK is still taken largely by the members of our Societies, and much prized. We bespeak for it a larger circulation than ever this year.

It is with a feeling of perhaps pardonable pride that we draw the attention of the friends of missions to the list of contributions from Societies and individuals, in the Treasurer's account, not one cent of which have we asked for,—it is the free-will offering of the sisterhood of our churches.

Treasurer's General Account with the Women's Missionary Aid Societies for the year 1880.

| | |
|--|-----------|
| Dr. | |
| By cash received from Societies..... | \$ 898 30 |
| By donations..... | 187 50 |
| By interest in Savings' Bank..... | \$6 55 |
| Paid for stationery, postage, printing, &c., \$5 65..... | |
| Paid discount on Notes, 25c..... | 5 90 65 |
| | <hr/> |
| | Cr. |
| Remitted to Missionary Board, St. John: | \$1086 45 |
| For quarter ending March 31..... | \$ 172 75 |
| " " June 30..... | 294 03 |
| " " Sept. 30..... | 189 37 |
| " " Dec. 31..... | 429 67 |
| | <hr/> |
| | \$1085 80 |
| Balance of interest sent to F. M. Board..... | 65 |
| | <hr/> |
| | \$1086 45 |

MARIA R. SELDEN,
Sec. & Treas. Central Board.

Examined and found correct.

M. L. SMITH, Auditor.

Halifax, Jan. 5th, 1881.

List of Societies and amounts contributed during the year 1880.

Amherst, \$70; Annapolis, \$16; Bridgetown, \$11; Bear River, \$10; Berwick, \$8; Clarence, \$27; Canard, \$33; Canning, \$10; Canso, \$14; DeBert, \$8; Digby, \$6 20; Deerfield, \$9 50; Falmouth, \$11 63; Freeport, \$2; Great Village, \$18 12; Guysboro', \$19 65; Hantsport, \$16; Halifax, Granville Street Church, \$41 50; Halifax North Church, \$57 53; Hammond's Plains, \$14; Indian Harbour, \$3 70; Indian Harbour (West.), \$10 50; Kempt, Queen's, 85c.; Liverpool, \$11 47; Lake George, Yarmouth Co., \$10 80; Melvern Square, \$18; Milton, Queens, \$9; Margaree, \$5; North Sydney, \$13; Newport, \$21; New Germany, \$20; Onslow, \$13 50; Osborne, \$2 28; Pine Grove, \$26; Perteaux, \$11; Parrsboro', \$8; River Hebert, \$10; Sydney, \$15; Summerville, \$37; Truro, \$47 35; Torbrook, for 1879, \$12; Torbrook for 1880, \$13; Upper Wilmot and Lower Aylesford, (Branch) \$6; Wolfville, \$58. Weymouth, \$4; Windsor, \$63 50; Weston, Cornwallis, \$11 50; Yarmouth, Temple Church, \$33 75. Total, \$898 30.

[Our limited space compels us to omit the list of donations attached to each report. — ED. LINK.]

THE ELEVENTH ANNUAL REPORT OF THE CENTRAL BOARD OF THE W. M. A. SOCIETIES OF NEW BRUNSWICK.

After some introductory paragraphs this report says:

We are happy to be able to report that we have not fallen behind in our contributions this year. Some of our Societies have done more than last year, but more should have been done. Old Societies that have long since ceased to contribute should have been revived, and have sent forth their love offering to this feast; and new Societies should have been organized and represented here to-day did the Baptist women of New Brunswick but think as they should what blessings come to them through the knowledge of our Lord and Saviour.

When we contrast our position with that of our heathen sisters, if it were only for this life, we wish they had heard of the Nazarene. But when we think of the life to come, and hear from His own word, "I am the way, the truth and the life; no man cometh to the Father but by Me," and know that they have never heard of the Father or His precious Son, and that without this knowledge they cannot have life eternal, we would fly to them with the Gospel.

We have frequently heard from our missionary Miss Hammond, during the year, and we have wondered how she has been enabled to accomplish so much work, and also at the almost super-human judgment she has manifested in the many perplexing circumstances in which she has been placed. At the beginning of the year she was located at Bimlipatam succeeding admirably with her school and mission work; but in May she was removed to Chicacole, to take charge of that station in the absence of Mr. and Mrs. Armstrong who, from Mrs. Armstrong's ill health, were returning home. There she has been since, alone, directing the work of that important field, sending out native preachers, superintending the schools, administering medicine to the sick, visiting the women in their homes and telling them of the way of life, holding female prayer meetings, and numberless other things until she says she is kept in a constant whirl.

In a letter dated November 20th, she says:

There have been some changes in the work since I came here. I like it better, but it has not been done without a great deal of heavy care and trouble for me; but I believe the prayers of home friends have brought near the help of the Lord. It seemed to me at one time that He took the work out of my hands, and for what He did I shall never cease to praise and thank Him. My health has been and is still good, and could you see as I do, you would say with me that it is God's goodness in answer to the prayers of people at home. I know when people pray, and the Lord has been near me at Chicacole. I have said so many times, 'More than all in Thee I find.'

And thus she goes on to write.

One great burden on her heart expressed in that letter is for the conversion of the teacher of the school. This we should all remember, and join with her in believing prayer, that not only she should have her desire in this, but that she may see thousands of those by whom she is surrounded, brought to a knowledge of the truth, and made useful in God's cause.

The wives of our missionaries in Bobbili and Bimlipatam are also doing noble work. Mrs. Churchill writes under date November 22nd:

I resumed my Caste girls' school, October 1st. I had only fifteen to begin with, but my daily average for the month was thirty-eight. It will not be quite as large this month, as the novelty is wearing off, and the benefits to be gained are not tangible enough with the pupils or their parents to induce them to come regularly. Still we have a good school in which I spend my forenoons very happily.

We have not a Christian in Bobbili so I had to take a heathen to teach in my school, but he has been under our instruction a good deal since we came here. He told me last evening, when we had a long talk after I had dismissed my Sunday-school class of boys, that he truly believed in the one God and Jesus Christ his Son our Saviour. I told him he must not say that to please me, and if he truly believed he must confess Jesus before his friends and the world. He replied that he must bring his wife with him. I often find him when I am late in getting to my school, earnestly reviewing my Bible lesson with the children. Pray for him and for my little girls, that the truth may take deep root and bear fruit to the glory of God, and for me too, that I may be faithful to this new charge the Lord has given into my hands.

I give the children a holiday on Saturday, and then have Sunday-school on Sunday morning to which they come even better than on week days.

A great many people visit the school daily. Indeed, whenever I leave the doors opening out to the street open, they are filled. When I shut them they come around to the windows, and fill them up with their heads. This is not a help to the good order and attention of my children, as you may suppose, and so I often have to close all up except doors in the rear of the building. Then they disperse, only to come again when they see a chance of again looking in. O how often I wish I had a native Christian, male or female, to go out-side and talk to the crowds that assemble, while I carry on my work inside. But we must wait the Lord's time for this. I suppose, as we have done everything we could to secure one and have not succeeded.

We are beginning to look for a reinforcement from home to our mission. Surely there are some among our young pastors at home, or those preparing for the work, who have the cause of missions and the needs of the perishing heathen enough at heart to be willing to forego the comforts of home and the association of Christian friends, and spend their lives in preaching the Gospel to those dying people; but why do we not hear of them? And is there not among all our Christian sisters at home one who is not only willing but anxious to come out and help us in teaching these women the way of life? I cannot believe it possible that there is not. Many of these women will never hear of Jesus and His great love to us unless we go to them and teach them.

Now that the time is near, I hope, when I can offer a comfortable home to some one, is there not some dear sister at home who wants to come to Bobbili to teach these women and girls? I love so many of them and yet cannot get time to visit and teach in half the homes where I would be made welcome, that it is a great burden to me.

We have no society in Bobbili, I have not seen an English woman's face since I came from Bimlipatam in May. But we can be happy without it. All we ask is our health and an opportunity to spend our time in the work of teaching Christ to the people, and if any sister like minded, will come to us, we will give her a joyful welcome and a good comfortable home beside us, and assure her of plenty of work before she is ready for it. *"Who will come?"*

This is a heart-touching appeal. May the dear Lord stir up some one to respond. *"I'll gladly go."* Three young ladies of the right stamp should go at once—one to each of the stations. We have heard of two who are thinking in this direction, but we have nothing definite of which we could speak.

Mrs. Sanford, at Bimlipatam, has charge of the school which Miss Hammond taught while there, and like the others, from whose letters we have quoted, is heart and soul in the work, toiling on, that those about her may bear of the Crucified Redeemer and be brought to love and serve Him. One of her boarding girls has made a profession of faith in Christ and been baptized. This is a great joy to Mrs. Sanford. May it be the beginning of good days at Bimlipatam.

We have no words to express the regret that we feel in the severance from us of the founder of our Societies, Mrs. H. M. N. Armstrong. But it is a circumstance over which we have no control, and we must leave it in the hands of Him who will guide us all aright if we but ask aright, and hope that when the last great report is made, it will then appear that it was among the "all things" which worked together for our mutual good. We are glad to know that her health is improving. We pray that it may be entirely restored, and that many years may be granted her to work on the foreign field.

We have seen the improvement in our MISSIONARY LINK with much pleasure, and wish this paper was more widely taken among our Societies, and made, as was intended at the first, a Link indeed, binding us in the Provinces with our missionaries more closely together. We concur most heartily in the idea that it is far better to use the surplus funds in improving the paper than dividing it among the various Boards.

We have expended from the general fund this year \$1,600 for finishing the buildings at Bimlipatam; \$400 for completing the Chicacoac buildings; \$500 for defraying the travelling expenses of Mrs. Armstrong's return home; and \$500 for Miss Hammond's salary, (being an addition of \$100 to that of last year) making in all \$3,000. The Treasurer's report will show the number of Societies which have contributed and the amount raised.

Signed, on behalf of the Board, M. E. MARCH,
Sec. of the Central Board, N. B.

TREASURER'S GENERAL ACCOUNT.

Cash Received.

| 1880. | Dr. | |
|------------------------------------|-----|--------|
| To cash in hand January, 1880..... | | 61 63 |
| Cash from Societies..... | | 626 87 |
| Cash from Donations..... | | 17 00 |
| Cash from Collections..... | | 17 11 |

\$722 61

Cash paid out.

Cr.

| | |
|--|---------|
| By cash to Rev. W. P. Everett, Treas. Foreign Mission Board of N. S., N. B. and P. E. I. | \$85 10 |
| By cash for stationery and postage, per Mrs. Allwood, Treas. W. M. A. S. of N. B. | 4 00 |
| By Cash for Visitors and postage..... | 1 02 |

| | | |
|-------------------------------------|----------|----------|
| | \$590 12 | |
| By Cash in hand, Jan. 27, 1881..... | 132 49 | |
| | | \$722 61 |

Mrs. Wm. ALLWOOD,
Treasurer Central Board W. M. A. S.

List of Societies and amounts Contributed.

Cash from Centreville, \$18; Petticoctiac, \$5; Lower Wickham, \$29; Cumberland Bay, \$45; Br. 741 Street, St. John, \$23 55; Lower Cambridge, \$30 72; Fredericton, \$30; Cambridge Narrows, \$23; Salmon River, \$11; Springfield \$2; Jack-ontown, \$15 90; Hillsdale, Hammond, \$28; Hopewell Hill, \$42; Florenceville, \$15 25; Hillsborough, \$56 75; Leinster Street, St. John, \$54 25; Collina, Studholm, \$7 25; Portland, St. John, \$29 60; New Caanan, \$8; Kingsclear, \$6 25; Moncton, \$25; Hammond Val., \$3 30; Riverside, \$3 50; Lower and Upper Cape, Hopewell, \$5; Chipman, Queens Co., \$22; First Sackville, \$4; Mangerville, \$3; Jacksonville, \$3 09; German Street, St. John, \$40; Second Sackville, \$20; Carleton, St. John, \$15 75. Total, \$626 87.

Nova Scotia.

MIDDLETON, N. S.:—Having corresponded occasionally with the LINK, it is unnecessary now to give a lengthened account of our proceedings as a Society. We have remitted the sum of \$26, which is a slight increase over the preceding year. To human eyes the present missionary outlook is not encouraging, but God moves in ways mysterious to us. We exceedingly regret that circumstances have arisen which occasioned the resignation of Mr. and Mrs. Armstrong. This is a very serious loss to our mission, but we hope and pray that all difficulties may be speedily adjusted, in that way that our brother and sister may reunite with us in their chosen field.
JESSIE WOODBURY, Sec.

February 11th, 1881.

ANTIGONISH, N. S.—A Missionary Society was formed here in December, by the ladies of the Baptist Church. It consists of ten members, and as our church is small, we consider that a very good number to begin with. With God's blessing we hope to succeed.

MRS. H. R. WHIDDEN, Cor. Sec.

Children's Hospital in Jerusalem.

A hospital in Jerusalem for poor sick children was established some years since, by Dr. and Mrs. Sandreckzi. It is still being carried on by them at great personal sacrifices. It is the only institution of the kind in the east. He says, in a recent letter—"We have now in our hospital children from Gaza, Nablous, Jaffa, Nazareth, and Beirut, brought from far and confided to our care. The oldest inmate is a boy of Ramallah, near Jerusalem, who has been with us nearly three years. He suffered from incipient leprosy; and, as I would like to prove that children of lepers, or leprous children, can be restored to health, we have been doing all we could for this boy, and have retained him so long, as we were pleased to see that our hope was not unfounded; we can now say that the boy is getting healthier—leprosy more and more disappearing."

Sister Belle's Corner.

(For the little folks who read this paper).

DEAR BOYS AND GIRLS,—The people of India are very superstitious, that is, they believe a great deal of nonsense. It is hard for our missionaries to convince them of their errors, or to make them leave off old heathen customs.

For instance, in a letter I received last week from our dear Mrs. Timpany, she tells me about an eclipse of the moon in India: "It was total about nine o'clock, and we enjoyed seeing it very much. But, oh, what a noise the natives did make! Do you know their idea of an eclipse? They say it is a large snake trying to swallow the moon, and are always very much afraid that it will succeed. So they make all the fearful noises they can to drive it away. Then just as the moon comes out of the eclipse they rush off to a tank to bathe, believing that the water falling from the snake's mouth has defiled them. Numbers of these people really know better, but still join in their heathen customs."

I was reading to-night a sketch from the *Bombay Times* about pilgrimages in India. Twice every year the great temple of the goddess Bhowani is thronged by men and women of all classes, who come to pay their vows and sacrifice to the idol. Then at every full-moon long trains of pilgrims flock there, believing that the idol has great healing powers. One man the writer had seen near Barsee making the journey by lying on the ground and measuring himself as he crawled along. It was under the burning sun of noonday, and hardly able to go on, he looked the picture of despair.

Another man took a long journey to this temple by rolling himself on the ground. When the writer saw him he had been on the way for fifteen months and had rolled 450 miles. If he came to a river that could not be crossed that way, he would go back a distance equal to the width of the river and roll over it a second time. His only clothing was a coarse cloth bound tightly around his waist, and another about his head. Thus, almost naked, over rough stony roads, exposed to heat and cold, drenched with rain or covered with mud, for a year and three months, this poor man had been rolling himself along to reach the idol and gain pardon for his sins.

Dr. Duff, in his book about India, tells us that some of these pilgrims remain all day with their heads on the ground and their feet in the air. Others fill their eyes with mud and their mouths with straw. One man may be seen lying with his foot tied to his neck, another with a pot of fire on his breast, and a third bound tightly in a net of ropes. At a feast called Charak Pujah, or hook-swinging, many pilgrims throw themselves from the top of a high wall, or a scaffold, twenty feet high, on large bags of straw, which are full of iron spikes and sharp knives. Some have their breasts and arms stuck full of pins. Others tie themselves to a wheel and are turned round and round; others cover their under lip with a layer of mud, planting in it some mustard seed. Then they lie flat on the ground, exposed to the heavy dews at night and the blazing sun by day. They have taken a vow not to rise, or turn, or move, or eat, or drink until the seeds planted begin to sprout. This generally takes place in three or four days. At the great Charak festival

several blacksmiths with sharp instruments stand in the temple. The pilgrims come to them, holding rods, canes, cards or serpents in their hands. One holds out his arm, and the blacksmith pierces it through and passes his rod or cane through the hole. Another puts out his tongue to be pierced in the same manner. Then these poor people dance back and forward pulling these canes through their wounds until their bodies are covered with blood. And these cruel, dark things, are done year after year to make peace with their gods of wood and stone. Oh, how much India needs the Bible and the living God!

SISTER BELLE.

480, Lewis Street, Ottawa.

Mission Band Reports.

"EASTERN LIGHT" MISSION BAND.

Farmington, Wilmot, N.S.

DEAR SISTER BELLE,—A few of the girls of this place organized a Mission Band on the 27th of August, for the purpose of supporting a heathen girl at school. The band is very small, numbering only fifteen. We held a sale, Dec. 20th, and received about \$7, and intend holding another in the course of a few weeks.

LOUISE MACGREGOR, Sec.

Feb. 5th, 1881.

Paris, Ont., February 19th, 1881.

The Juvenile Missionary Band held their second annual meeting on Friday, 18th February, when a very encouraging report was read, showing our membership to be 55; and the money raised during the year to amount to \$19. We meet once a month, and the interest still seems to keep up. Besides the subscriptions of one cent per month, some of the members have Mission Boxes, which are opened once a quarter. We like Sister Belle's Corner very much, and often find it a help in our meeting.

B. M., Sec.

REV. MR. WILLIAMS who for some years has had charge of the Brownson Theological Seminary, Ramapatam, is soon to return to America on account of health, and Rev. Mr. Boggs is to take charge of the Seminary in his absence.

WOMEN'S BAPTIST FOREIGN MISSIONARY SOCIETY OF ONTARIO.

Received from January 24th to February 24th, 1881.

Paris M. C. \$12; Paris children's aux. \$2; Cheltenham M. C. \$3; Brantford M. C. \$23; Jarvis St., \$14 95; Alexander St., \$11 25; Aylmer, \$5; Georgetown, \$2 50; Peterboro, \$18 10; London (York St.), \$18 20; Mrs. E. Farney, Boston, Ont., per Mrs. L. C. Barber, \$1.—Total, \$111.

JESSIE M. LLOYD, Treas.

222 Wellesley Street.

The Canadian Missionary Link.

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