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THE

Canadian Missionary Link.

CANADA.

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

INDIA.

Vol. VII., No. 11.] *"The Gentiles shall come to thy light, and kings to the brightness of thy rising."*—Is. lx. 3. [JULY, 1885.]



HINDU WOMEN RESCUED FROM THE SUTTEE.

THE QUESTION BOX.—The Committee of Arrangements for the annual meeting have decided to give an hour of the time for questions and answers upon plans and means of promoting the interest of the Circles. If any one would like to ask a question, as to how to accomplish a particular object, or in reference to any difficulty she may meet in the work, let her send the question to the LINK. Also, if any one has succeeded in advancing the interest of the work in any particular way, let this be reported to the LINK. In this way we may have something ready for the question hour at the meeting. The questions will be published in the September LINK, so that any who can answer them may be prepared to do so. We propose continuing this question box afterwards in the LINK, as far as may seem profitable to Circles.

We are glad to hear that at a number of the Associations this year, special attention has been given to our work. The pastors were urged to encourage the formation of Circles for the Home and Foreign Missions.

We have received this week two excellent photographs of Mr. Timpany. Circles or individuals can have them by writing to Mr. Poole, photographer, St. Catharines. Prices: cabinets 25 cts., cards 15 cts.; or \$2 and \$1 per dozen respectively.

We give the following by way of indicating what may be done by an earnest Christian woman in extending the circulation of the LINK. Miss Rowles, of Sarnia, succeeded in disposing of 100 copies of the June LINK at the Middlesex and Lambton Association, and secured 30 new subscribers. Others, under less favorable circumstances, have done well. To all who have given their services in this direction we tender our sincere thanks.

We wish to direct the attention of Circles and individuals, to the lists of Missionary books advertised by the U. C. Tract Society, and by the Standard Publishing Co. We would advise Circles to take up a collection and send for one or more of these books; it would be a great help in keeping up the interest of Circle meetings.

In a card from Miss Frith, dated Cocanada, May 5th, she says: "Dear Miss Gibson is lying at the point of death with fever, we fear what the crisis may bring, but the Lord may be merciful. She is a noble, earnest Christian, and will, if spared, do a good work." Will not all of our readers pray that God may spare her life. It will be remembered that Miss Gibson is Miss Frith's assistant in the Zenana work, and is employed by our Society. Miss Frith, at present, has charge of the girls' boarding school in Cocanada, the matron who was appointed having failed to take charge, and Mrs. Timpany's leaving making it necessary.

In a letter from Mrs. Manning, of Halifax, written a short time after Mr. Currie's departure, she says: "We have had your missionaries, Mr. and Mrs. Currie, with us for a few days. I invited her down to Halifax to see him off. We held a farewell service on Friday evening, and on Saturday at two o'clock the steamer left. Poor Mrs. Currie, it was with a sad, heavy heart she turned away and took the train for Wolfville. Three little children are a great care and responsibility for one so frail as she. Her strength returns slowly. I hope the warm weather will bring new life; but she will miss her husband so very much. These separations are very trying, and involve great sacrifice for the cause. I felt in looking at her that I had really made no sacrifice to give the gospel to the heathen."

All communications for the LINK, should be sent in by the 22nd of the month, as we aim to go to press two days earlier than heretofore.

Farewell!

Inasmuch as there is no LINK in August, I must say good-bye a month before my intended departure. It seems but a few days since I wrote a short paragraph as a greeting to the readers of the LINK on my return to Canada a little more than a year ago. And yet how many changes have taken place since then! Our pioneer missionary has been called away to his reward, and the one, who shared his toils and sorrows; has come home to Canada with her daughter. It will seem strange to have no Timpany among our workers in India. Perhaps by and bye instead of the father may be the children.

Other important changes have taken place. Mr. Currie has enjoyed a visit to Canada, and returned to India. It is hoped that he will be at Cocanada before this meets the reader's eye. Furthermore a new man has been appointed by the Board, and is now preparing to start for India. This new man is Mr. J. R. Stillwell, who has been preaching at Pembroke for a year. Another change that may be mentioned is one that concerns the LINK itself. After eight years of faithful service Mrs. Freeland and Miss Jane Buchan resigned their trust to other hands a short time ago. It seemed quite a coincidence that Mrs. Freeland's connection with the paper should cease so soon after the last letter from Mr. Timpany appeared, because it was only the earnest solicitation of Mr. Timpany that induced Mrs. Freeland to take charge of the paper when it was started. The LINK is now under the control of the women's Board, at whose request Mrs. Newman has undertaken both the editorial and business work connected with its publication.

These changes make the past year seem longer than it might otherwise. Perhaps also the work that I have been permitted to do in visiting churches, associations and conventions, may help me to realize that I have been at home a full year. I have enjoyed my visits among the churches and have been refreshed in my soul by the warm greetings of brethren and sisters in the Lord. And now that the time has come when I must leave Canada with its spiritual light and warmth, and go back to the darkness and chilliness of heathen India, I ask for myself personally, and for those who go to that land for the first time, a special interest in your prayers. Dr. Carey did well when he compared missionaries to miners. I have been down a mine, and know the darkness and gloom that reigns there. I have been in India, and know some thing of the gross spiritual darkness found there.

Mr. Stillwell and I expect to sail from Quebec on the 1st August, and to be at Cocanada about the 1st October. I am happy to say that we each hope to have the companionship of a wife. I state these facts so that our friends may pray for every member of our little party while we are on the way and after our arrival in India. Before my visit to Canada I wrote many a letter to the LINK. If the Lord will, I shall write many more after my return to India. To all who read these lines I now say—Farewell!

JOHN CRAIG.

THE progress of Christianity in Japan is revealed in the following: A place in Tokio which was built for a Buddhist preaching service has just been rented to the Presbyterian Mission, to be used as a church. A hall built to propagate infidelity is also rented by one of the churches. The priests of one of the largest temples in Tokio have tried to raise money by offering a mortgage on the temple but no one will accept their offer.

A War Song.

BY G. H. SPURGEON.

Forth to the battle rides our King,
He climbs his conquering car;
He fits his arrows to the string,
And hurls his bolts afar.

Convictions pierce the stoutest hearts,
They smart, they bleed, they die;
Slain by Immanuel's well-aimed darts,
In helpless heaps they lie.

Behold, he bares his two-edged sword,
And deals almighty blows;
His all-revealing, killing Word
Twixt joints and marrow goes.

Who can resist him in the fight?
He cuts through coats of mail.
Before the terror of his might
The hearts of rebels fall.

Anon, arrayed in robes of grace,
He rides the trampled plain,
With pity beaming in his face,
And mercy in his train.

Mighty to save he now appears,
Mighty to raise the dead,
Mighty to staunch the bleeding wound,
And lift the fallen head.

Victor alike in love and arms,
Myriads around him bend;
Each captive owns his matchless charms,
Each foe becomes his friend.

They crown him on the battle-field.
They press to kiss his feet;
Their hands, their hearts, their all they yield:
His conquest is complete.

None love him more than those he slew:
His love their hate has slain;
Henceforth their souls are all on fire
To spread his gentle reign.

Female Education in Bengal.

BY J. L. PHILLIPS, M.D.

We are getting on, thank God, and woman, long despised and down-trodden, is beginning to look up and hope for brighter days. It is really wonderful how popular female education is coming to be in Calcutta and vicinity. The Government is ready to make special grants for its extension, the people who have had any light at all, or are the least educated, are now, as a rule, heartily in favor of it; all the missionaries are interested in promoting and pushing it, and so every thing seems to be in its favor.

Recent developments go to prove that here in India, as in America and Europe, women can compete with men in the school and the college, and so doubts begin to yield, and this worthy reform moves grandly on. Its future cannot but be auspicious.

This afternoon it was my good fortune to witness the annual prize distribution in connection with the Doremus American Zeffana Mission, or the Woman's Union Missionary Society. The chair was taken by a Government officer of high standing, a Christian gentleman who is a friend to every missionary movement. It was reported that there were 1,167 girls in the twenty Bengali girls' school belonging to this mission, and of these 897 were present. The tables, loaded with beautiful gifts from America, were most attractive, but more so the hundreds

of bright girls who repeated Scripture portions, and sang Christian hymns.

This American Union Mission, through its earnest ladies foreign and native, is doing a wonderful work for the women and children of Calcutta and vicinity, and there are other organizations doing equally good work in the same lines. The church may well be proud of her daughters, who renounce home comforts and joys to carry glad tidings to pagan lands.

The crowning feature of all this movement in behalf of female education is this—it is *woman's work for woman*. It is the woman who has been tasting of Jesus' love and been trained at His feet, reaching out her hand to help her poor unfortunate sister. And in these eastern lands, such are the rules and customs of society, only woman can help her own sex, as it needs to be helped. Thank God for the grand movement already inaugurated by Christian women.

I look forward to the time when our sisters from America and Europe will find eager and enthusiastic co-workers in the converted women of these heathen lands. Already some of these are assisting nobly in the work of carrying light to the dark homes of India's sons and daughters. Let every pious heart pray for the success of this great enterprise, on the promotion of which depends the future of millions of the human race.—*Gospel in all Lands.*

Women's Interest in Missions.

BY A. P. M'DIARMID.

It is natural that women should take an especial interest in the work of sending the gospel to the heathen. They have reaped the greatest advantages from the gospel. Much as Christianity does for men, it does far more for women. It raises woman out of her degraded position up into social equality with man, in addition to all the other inestimable blessings it confers. Let the women of our Christian lands look upon the pitiable condition of women in heathen and Mohammedan countries, and reflect on the fact that this would have been their situation if it were not for the gospel. Gratitude for the gospel's blessings experienced, and pity for their degraded sisters ought to blend together in inspiring in every Christian woman's heart a deep interest in missions.

It is a matter for devout thankfulness that within the past few years women have been taking a deep interest in this work, and are doing noble service. This is one of the most hopeful signs of coming prosperity. We are living in a missionary age. The future is bright with promise. By no means the least hopeful indication of the speedy progress of the gospel throughout the world is the effective activity of women in the work. They are in the majority in our churches, and have power, perhaps, even greater than they realize, of creating and intensifying the general sentiment of the whole body on a question of this kind. They are in a position to foster in an immeasurable degree the missionary spirit. The missionary enterprises of the coming generation depend largely upon the Christian women of to-day. It is their privilege to mould the minds of the children in the home, the Sunday school, and the mission bands, so that the coming generation will exhibit an activity in missionary work such as the modern world has not yet seen. Deeply as our Christian women are interested in this great work, do they fully appreciate this their great privilege of intensifying the missionary spirit and giving momentum to the missionary activities of the next generation? Would that the thought of this grand possibility might prove a fresh inspiration to the readers of *The Link*!

Are Missions a Failure?

The changes effected by missionary labours in India during the last fifty or sixty years are wonderful indeed. Should Carey and Thomas visit to-day the scene of their life-labours, it would seem a stranger land than when they first touched its shores.

Her sacred Ganges is now ploughed by Government steamers, while twelve thousand miles of wire carry messages from her people. Then, the whole interior of the country sealed and the roads almost impassable; now, it is all open, and the surveyors are everywhere.

Then a whisper against sacred customs through the mission-fields sent a panic through India and England; now the marriage of widows, and the suppression of cruelties in festivals, with other changes more radical than the early missionaries dared dream of, are discussed weekly in native newspapers.

Then it was with difficulty that children could be hired to attend Christian schools; now staunch Hindoos contribute to the support of these schools. Then if natives could be induced to take Christian books as a gift, the missionary rejoiced in his success; books are now sold. Then the education of women was looked upon with terror or utter contempt; to-day the education of the girls of India receives more attention than did that of the boys thirty years ago.

In Calcutta nearly a thousand women are regularly taught in their zenanas by the ladies of the Women's Union Missionary Society, and many a young Brahmin secretly imparts to his wife daily what he learns at the schools. It is not sixty years since an order was issued by the Indian Government that "Missionaries must not preach to natives, nor allow native converts to do so;" now the officers of the Government vie with each other in praise of the work done by missions, while the modern leader of the Somaj holds up the very missionaries at whom the edict was aimed to the everlasting gratitude of India.

And the change wrought, or working rather, is greater even than these outward signs indicate. It is no mere intellectual satisfaction that we feel when we find Euclid, Cowper, Blackstone, perhaps with the skin of the sacred cow used in their binding, resting on the tables of cultivated Brahmins; for by this we know that we have clasped hands with our Eastern cousins, that for the Indian of to-day everything is possible.

Already in vision we see, not far off, the time when between us and them "there shall be no more sea."—*Lucknow Witness.*

Tierra del Fuego; or, the Story of Captain Allen Gardiner.

At the extreme south of South America, separated from the mainland by the long, winding Straight of Magellan, is a large inhospitable island, called Tierra del Fuego. The mountains in the interior are snow-capped all the year: and the scenery near the coasts, in some places pleasant and even park-like, is in others wild and rugged and gloomy in the extreme. This land is pre-eminently the region of storms and tempests; sometimes the sun shines out brilliantly, but for the most part the skies are clouded, and rain and hail are frequent. Still further to the south is a number of small islands, separated from Tierra del Fuego proper by Beagle Channel, so named from a vessel which in 1832 visited these parts on

a voyage of exploration, having on board a young naturalist since become world-famous, the philosopher Charles Darwin. The following is Darwin's description of the inhabitants:—"These poor wretches were stunted in their growth; their hideous faces were bedaubed with white paint, their skins filthy and greasy, their hair entang'd, their voices discordant, and their gestures violent. Viewing such men, one can hardly make oneself believe that they are fellow-creatures and inhabitants of the same world!" And yet in the January number of *The Nineteenth Century* for the present year is an article by Max Müller, in which he shows that this people, now so degraded, are the descendants of a race high up in the scale of human intelligence. An ordinary English agricultural labourer seldom uses more than a few hundred distinct words, whereas these Fuegians have a vocabulary of 30,000 words, proving the high state of mental development of the men who formed the language. So true are Tennyson's words that "throned races may degrade."

More than forty years ago a good man, a sea-captain, named Allen Gardiner, felt a strong desire to introduce the blessings of Christianity among these wretched people. He appealed to several of the great missionary societies, but whilst all expressed sympathy with his object, they were fully occupied with other work, and unable to enter upon an altogether new field of labour. Having some private means this noble-minded man made several attempts to establish a mission comparatively unaided; but these proved unsuccessful. But at length, in the year 1850, a small society was formed; a lady at Cheltenham contributed £1000, others assisted, and in a vessel called the *Ocean Queen* a missionary party of seven persons set sail for Tierra del Fuego. Captain Gardiner was the head of the little company; his companions were Mr. Williams, a surgeon, who for this cause gave up a good practice in Burslem, and now went forth as catechist or Christian teacher; Maidment, another catechist; Erwin, a carpenter, who had previously been to the same place with Captain Gardiner; and three Cornish fishermen.

They arrived at their destination on December 5th (1850), in the summer season of that hemisphere, and in good spirits bade farewell to the *Ocean Queen*. They had two large boats and a quantity of stores which they hoped would suffice until a further supply should be sent them in a few months. Writing to his friends by the departing vessel Captain Gardiner added to his letter the following lines:—

"At length on bleak Fuegia's strand,
A feeble, but confiding band,
In all our impotence we stand.
Wild scenes and wilder men are here,
A moral desert, dark and drear;
But faith describes the harvest near;
Nor heeds the toil, nor dread the foe,
Content, where duty calls, to go."

But after a time, being unable to make friends with the natives, who gave them no rest day or night, the mission party determined to change their locality. They tried first one part of the coast and then another, and in moving about lost one of their boats, and, unhappily, in leaving the ship they had forgotten to land their gunpowder. Now wild fowl being abundant, they had depended mainly upon that for a supply of animal food, of which soon they began to run short. They had expected also to be able to take fish; but of this they could catch none. Presently that dreadful disease, scurvy, appeared among them. Hoping to attract the attention of some adventur-

ous seal ship chancing to pass that way, they wrote upon the rocks in large letters, "Hasten! we have sickness; our supplies are nearly out, and if not soon relieved we shall be starved. Go to Spaniard's Harbour. Hasten! Hasten!" But so far as man was concerned their agonizing appeal was in vain. The reader will naturally ask, What were Gardiner's friends at home doing? It appears that as early as January the secretary of the society had begun to make enquiries about vessels for the conveyance of additional stores, but was uniformly answered that that part of the coast of Tierra del Fuego being comparatively unknown, no vessel would imperil her insurance on so small a freight. At length, it was announced that the *Pearl* would sail in April for the Falkland Islands, distant about 300 miles from the scene of the mission, and that supplies could be forwarded thence. But the *Pearl* did not sail till June, and no other direct conveyance could be discovered. Still, but for the omission in regard to the gunpowder, the sad events that follow might not have occurred.

During April and May the sufferings of the mission party from want and sickness were terrible; but by the time the antarctic midwinter (June) had come round, their supplies were utterly exhausted. A fox that had been caught was part of it eaten, and part of it salted as a reserve. Some mice that came across these poor famished men were seized, cooked, and eagerly devoured; then mussels and limpets, whenever they could find any. At length one of the number died—one of the fishermen from Corawall. Another month passed, and no relief. Two more died and were buried by the survivors. They had taken refuge in a cave, the mouth of which was swept by the sea, and to attract attention to it had painted on the rocks an index hand, with the inscription underneath "Psalm lxxii. 5, 8." At length September came, and still no help from the outside world. True, extreme anxiety on their behalf had been awakened, but it was not until October 22nd that a vessel sent from Monte Video reached Spaniard's Harbour, and it was then too late. Every one had succumbed to famine. Four bodies were found,—the boat on the beach, and books, papers, tools, and clothing strewn about. Among the papers was Captain Gardiner's Journal, from which many affecting particulars were learned. The following letter was found addressed by Captain Gardiner to his fellow-sufferer Mr. Williams. It is dated September 6th, and is believed to have been written on the day the Captain died:—

"Dear Mr. Williams,—The Lord has been pleased to call home another of our little company [referring to Maidment]. Our dear departed brother left the boat on Tuesday afternoon, and has not since returned. Doubtless he is in the presence of his Redeemer, whom he served faithfully. Yet a little while, and through grace we may join that blessed throng. I neither hunger nor thirst, though five days without food. Marvellous loving-kindness to me a sinner!

"Your affectionate brother in Christ,
"ALLEN F. GARDINER."

Williams, the doctor, had written in his journal:—"My poor frail body is now very attenuated, and my sinking depressed feelings are very great at times. But my mind scarcely feels depression, and certainly no depression except in mourning over my unfaithfulness and short comings. Should anything prevent my ever adding to this, let all my beloved ones at home rest assured that I was happy, beyond all expression, the night I wrote these lines; and would not have changed situations with any man living."

When the mournful intelligence of what had happened in far off Tierra del Fuego reached England, it created a great sensation. Persons unfriendly to missions indulged in many unkind comments. But, on the other hand, a spirit of Christian devotedness was aroused. Both money and men were forthcoming; and it was resolved that the mission, to which these noble lives had been sacrificed, should go on. A missionary vessel was built, and named the *Allan Gardiner*, to be regularly employed in the conveyance of stores and similar duties. A station was formed on one of the islands of the West Falklands, where Fuegian youths received a Christian education, and then returned to their own land, taking with them a knowledge of the gospel and of civilization. The chequered events of succeeding years we have not space to recount. They may be learned from a book to which, in the preparation of this paper, we have been indebted—"Light in Lands of Darkness," published by T. Fisher Unwin. Suffice it to say that the practicability of evangelizing even the degraded Fuegians has been proved. Christian villages of converted natives now exist. Heathen vices are disappearing. Before his death Darwin, himself, was so impressed with the greatness of the change wrought by the mission, that he had become a regular subscriber to its funds. And thus he wrote, in 1881, to Admiral Sullivan:—"I had always thought the civilization of the Japanese the most wonderful thing in history, but I am now convinced that what the missionaries have done in Tierra del Fuego in civilizing the natives is at least as wonderful."
—*General Bap. Magazine.*

R. W. STEVENSON.

From Bimlipatam.

I did not go up to the Jeypore country with Mr. Archibald and Mr. Sandford. They had what they considered an encouraging and successful trip, but Mr. A. brought back some fever with him. Had rather a sharp attack, but, with God's blessing upon the prompt measures adopted, it was short. Is now quite himself again, and we hope there will be no more return of it. But we believe that the work there should be prosecuted, for it promises a harvest.

After due consideration it became obvious that the boarding girls should be taken to Bimlipatam, so Mr. Archibald packed them and their effects into bandies, and sent them off. We soon had the school reorganized, a 4th standard established and Subriadu installed as teacher, and when I left, all were doing well, and Subriadu sent me word to-day that he was doing his best. By-and-bye Miss Grey will have charge of the day school there, but at present she finds the language a great Telugu monster. Miss Wright is engaged with him also, but she wishes to give her time and strength to direct Gospel work among the women whenever she can find any to listen.

Two men whom we saw and conversed with several times during our touring have been here asking baptism. One lives about eight miles away and has been here three or four times. May the Holy Spirit watch them both and not leave them till they are safe in the fold.

Nursiah our oldest preacher has been ill for nearly two months with rheumatism, is some better, but not able to work. Hotiah is over in Pidda-Penkie doing his utmost, we trust, for both the temporal and spiritual building. He went with Mr. Archibald to Kotapand and the other day he told us, that fever tried to come to him, but seeing the great amount of work there was to be done, got frightened and cleared off. We hope that God has

a work for him to do in Pidda Penkie, that he will give him grace in the eyes of the people, give him wisdom and discretion, and reward his labor with the salvation of many souls.

The school is doing as well as it usually does without the Dora Sonna. I was not able to visit it to-day, so the children are coming up to me, and those who have been punctual and regular are to receive new skirts.

My friends, we are few in number on the field, and the majority are not strong. Pray God that we may be strong in Him, and conquer in His strength.

Bobbili, April 10th, 1885. CARRIE H. ARCHIBALD.

P. S.—Monday.—One of the above mentioned men came from Buchiwalsa yesterday. He wishes to be baptized and will come before the church this afternoon.

C. H. A.

In reference to the above mentioned trip, Mr. Archibald writes to the *Christian Visitor*.

Perhaps you will be surprised when I tell you that we set out from our quarters on Saturday morning in search of a place to build a mission house. Found a very suitable spot near the high road, a little distance out of the town, and in the evening the Dewan gave us his consent to take all the land we wanted for Mission purposes without money and without price.

God, in His good providence, has already given us a few Oriya Christians to care for and train for Him. The gospel has taken root in the soil already, as it has not done in the vicinity of either the Bobbili or Bimlipatam stations. A mission family is needed here now. Why should this work now so well begun, be allowed to pass into other hands? It is no secret that to this Oriya country, from a Lutheran Theological School in Germany, one or more missionaries are to be sent each year, and that already they are planning to occupy Kotapand as one of their mission stations. O brethren and sisters of the Maritime Provinces, will you not see to it that men and means are forthcoming so that the land that we have gone up and possessed may not be lost to us, and that mission work may be vigorously prosecuted from one of the great centres of this Oriya country.

This immense table land upon which Kotapand is situated, is not feverish; Koraput, the town of Jeypore, and all places near the mountains are. The country is cooler than the plains of Teluguland.

Mrs. Churchill's Letter.

MY DEAR LINK,—I scarcely know how to address a letter to you since our dear sister Freeland has been called to other duties, but I expect you are in good hands, and I wish you every success under your present management. I am sure the name of your former editor will be held in loving remembrance by all who had the privilege of making her acquaintance and by none with more gratitude and pleasure than by the missionaries who have enjoyed her letters, so full of sympathy and encouragement. We have been visiting some of the churches in New Brunswick during the last week, in company with Mrs. March, Corresponding Secretary of our Union, and I thought it might be encouraging to the readers of the LINK to see what can be accomplished in a short time by a well directed persevering effort. The Southern N. B. Association met in St. Stephen this year, and as Mr. Churchill and I had been urged to attend it, we planned to do so. When the time for crossing the bay arrived Mr. C. was too ill to come, so I had to start alone. I met kind friends on the steamer and in the train, and arrived safely at St. Stephen. Mrs. March had gone down the day previous to make arrangements, and I found upon my arrival that a Woman's Missionary Temperance Meeting was just

going on. Here we met many of the sisters from St. Stephen, Calais, and other churches around and had a very interesting meeting. At its close we proceeded to form a W. M. A. S. in the St. Stephen's Church. As the hour was late we completed the organization the following evening with a membership of 21. This cheered our hearts so greatly that we decided to ask the pastors present to request the ladies of their churches to meet us on following days as we were able to arrange. A programme was made which the Lord has enabled us to carry out with but one exception. We enjoyed our stay in St. Stephen very much indeed, met some old friends whom we had not seen since our childhood who did all they could to make our stay pleasant. The pastor was most kind, as indeed were all the pastors where we have visited, and each has done all in his power to make our work a success. The morning after the Association closed we came down in the boat to St. Andrews. Though the pastor came with us, he had been so energetic in circulating the word, that we met a goodly company assembled in the church in the evening. Had a good missionary meeting and at its close formed a society of 16 members. The next day came on to St. George, Second Falls, had a good meeting in the afternoon, and organized a society of 23 members. Drove seven miles through a delightful country to St. George, First Falls, that evening, and on the following afternoon (Sunday) spoke an hour to a crowded house, and tried to bring the great needs of our perishing Telugus before the people. In this church an Aid Society had been formed some years ago, and many spoke to us of fresh desires to work for the Master, and new ones promised to join the society. We were then driven seven miles down to Pennfield where we were again greeted in the evening with a crowded house. At the close of the meeting we organized a society of 20 members. The next day enjoyed our drive much back to St. George, called to see a number of friends, were glad to find that some contemplated making themselves life members of our Union by money consecrated to Foreign Missions. Took the cars for St. John, and in the evening went over to Fairville. Here we met with the sisters, who responded to our proposition of forming an Aid Society, and one was organized with a membership of 21. Tuesday we came out to Hampton on the cars, and in the afternoon met a number of the men, women, and children at the meeting house in Hampton Village. Here, as at other places we had visited, the sisters were ready for work when it was placed before them, and the needs explained, so that 17 gave in their names to constitute a Society.

We were disappointed that we could not carry out our usual programme this afternoon of dressing up a gentleman and some ladies in Telugu costume, and showing other things from India, for the baggage-master had checked our basket to Truro instead of Hampton. We had telegraphed for it however, and our disappointment was more than made up by the people requesting that we should show these things in the evening if the basket was sent back by that time, and the bell was to be rung to tell if it had arrived. Accordingly in the evening we had another house full of interested listeners to information in regard to our Telugu Mission.

Just one week was spent in this way, and it was a very happy week of hard work for the Master. Over 100 members were added to our Aid Societies. Collections were taken sufficient to defray the expenses of the missionary by boat and rail. Twenty-four new subscribers to our highly prized LINK were obtained, and the hearts of at least two sisters engaged in the work greatly blessed and encouraged. To His name be all the praise.

June 18th, 1885.

M. F. CHURCHILL.

To the Circles in Ontario.

MY DEAR SISTERS,—May I remind you, through the LINK, that now, in the time of the greatest anxiety and the deepest straits which our Telegu Mission has ever known, of the necessity laid upon every one of us, whose hearts are interested and who have labored in the past, to help on this work for the Master—to be even more earnest and active, and especially more prayerful, than ever before. Our missionaries need our prayers; think of the few that are left, toiling in that hot, unhealthy climate, often discouraged and perplexed, *always* overburdened; and can our prayers help them? Yes; the prayer of faith can and *does* help, for "it moves the arm that moves the world." More laborers are wanted, and has not our Lord said, "Pray ye, therefore, the Lord of the harvest, that he may send forth laborers into his harvest?" Now, that the long, dreary winter has given place to the beautiful, bright days of summer, the opportunities to enlarge our work at home are increased; this is the best time to form new Circles. Let each realize her responsibility, and do what she can to interest the careless and indifferent, for it is to be feared there are many such.

Since the annual meeting in October, I have only received notices of the formation of seven new Circles, Dalton, Fingal, Walkerton, Park St. Church (Brantford), Poplar Hill, Waterford, and Westport. —If there are any others, will their secretaries kindly notify me, giving the date of organization and the names of officers. I am in correspondence with a few friends in different places, from whom I expect to receive favorable answers. It is well, when the Home work can be combined with the Foreign—one should support and strengthen the other. I wish to make a slight alteration in the notice in last month's LINK about life memberships. It was stated that the Treasurer, Mrs. Elliott, had charge of the certificates, and also that she would receive money sent in instalments to make life members. It has been found that this plan will give a great deal of unnecessary labor to our Treasurer, whose duties are already very onerous, therefore it has been thought best to ask the Treasurers of Circles to retain all money sent in for this purpose, until the full sum of \$25 is obtained, which should then be sent to Mrs. Elliott. Also, please notice that all applications for certificates should be sent to the Recording Secretary, Miss V. Elliott, 99 Pembroke St., instead of to the Treasurer.

LIST OF PAPERS IN THE EXCHANGE DRAWER.

"Family Worship among the Telugus," written by a Samulcotta student; "Sunday at Samulcotta," "The Bible for Ourselves and for our Work," "Madagascar," "Dawn of Day in the Southern Seas," "He shall have Dominion from Sea to Sea," "Caste in India," by a returned lady missionary; "Christian Activity," "Woman's Work in Mission," by Mrs. Timpany; "Reasons why we should make the Monthly Meetings interesting, with some hints as to the best means of doing so," "Short Sketch of Keshub Chunder Sen," "A Hot Day in India," by J. R. H.; "Some Inmates of an Indian House," "Lutchee's Nose Jewel," "The Telugus and their Country," "Missionary Colloquy, for four young ladies," "Missionary Colonization," by Miss Muir. These papers are in my possession, and can be obtained at any time. I have also a number of copies of Rev. John Craig's leaflets (1, 2, 3), of Mrs. Gates' paper, "God's Purpose and Our Privilege," of the "Twenty-one Millions of Widows in India," of "Our Foreign Mission Work," by Mrs. Freeland; and of "Foreign Missionaries at home."

Children's Department.

School-Life in Damascus.

BY MISS IDA HINMAN.

Would not the school-boys and school-girls of America like to get a peep at school-life in the strange old city of Damascus?

First, let us look at the school-houses: they are built long and low; when we enter, we see that they are not fitted up with seats and desks as ours are; but the scholars sit on mats on the floor, with their legs crossed. Our way of studying would seem as strange to these children as theirs does to us.

Usually children remain at home till they are ten years old, when their school-days begin. Sometimes a little boy, like some American boys I know; does not want to go to school, but would prefer to stay at home and play. Then his mother tells him that if he will go to school his teeth will become golden. This usually has the desired effect on the young Syrian, and he trudges off to school. If he studies well his teeth *will* become golden—in a figurative sense, at least; but he finds, to his disappointment, that his whiting ivories really never change into the bright metal.

School commences in Damascus at two o'clock in the morning,—the Eastern two o'clock which corresponds to our eight o'clock; and the session lasts until six, or our twelve, when the scholars have a recess for dinner. They do not have a play recess in the middle of the session, as you have.

The first lesson a pupil is taught, on entering the school, is due respect to the teacher, and the proper manner of saluting him. This is done by the scholar kissing the hand of the teacher, and placing it on his forehead. The children repeat their lessons aloud in a sing-song tone of voice. Children, as well as older persons, when singing, always place a hand on the cheek, and lean the head toward one side.

The boys and girls attend separate schools. The punishments for breaking the rules at school are very severe. If a child is guilty of only a slight offence, the teacher commands him to kneel down on the floor, and stretch out his hand at arm's length, and remain in that position ten or fifteen minutes. In case he offends more seriously, his feet are placed in what is called a *falag*. This consists of a stick, to which a rope is tied at both ends. The feet are placed between the stick and the rope, which is rolled up, turning the soles of the feet of the little criminal upward, to receive the blows from the teacher's stick.

Altogether, I do not think the American school-children would be willing to exchange life with the little Syrians. Yet Syrian children have their pleasures, and enjoy playing games as you do. One of their plays is called the "pebble" game. It is similar to your game of marbles.

If you will take your Bibles, and read the account of the wonderful conversion of St. Paul, given in the ninth chapter of Acts, you will see that it was to this city, of which I have been telling you, that Saul was led when struck with blindness. Here he stayed for three days and nights, without eating, until Ananias was sent to him, when he received his sight, and was filled with the Holy Ghost, and went forth to preach his newly-found religion.

—S. S. Times.

Mission Band Exercise on Africa.

DEAR BOYS AND GIRLS.—The LINK for May contained much of interest about our Mission Bands, east and west. Our secretary tells of special work to be done, and three Bands report what their members are doing. This is what we want, to see results from the pleasant monthly meetings which we all enjoy so much.

I have just been reading a long Mission Band exercise on Africa. Our corner would not hold half of the questions and answers, but perhaps I can copy the facts for you in my own words. Africa is a large country, containing 12,256,000 square miles. For a long time it was called the Dark Continent, for three reasons: because the people living there were black; because so little was known about it or them; also because of the ignorance and cruelty of its people. Summer never leaves Africa. The trees wear their green dresses all the year, and beautiful flowers are in bloom all the time. Wise men think the people number about 110,000,000. Africa is two and a half times larger than North and South America together. Most of the people are heathen, and believe that all sickness, accidents and death are caused by witches, who are men or women with evil spirits. Witch doctors accuse these persons, and they are often tortured to make them confess themselves witches, then burned to death because of this confession. Sometimes the accused person is covered over with grease and carried to an ant-hill to be tormented by these stinging insects. These heathen also believe in an idol called Suku, thinking he made heaven and earth and all they contain. If people do not lie, steal or murder, or do any very great sins when they die Suku receives them where he is, but the wicked are shut out and wander in darkness. Others believe that the souls of the dead are all driven into the sea to sleep forever. In sailing over a river, presents of tobacco and gunpowder are thrown into the water so the boat will meet with no accident. The huts of the natives look like haystacks covered with grass, with a hole on one side large enough for a man to crawl in on his hands and knees. The men use a block of wood for a pillow, but the women and children just sleep on the earth. A kraal is a village built of such huts. A man is supposed to have as many huts as he has wives. Rain-makers often go around professing to make rain, which is much needed in that hot, thirsty land. The rain-maker stands on the top of a hill where he kindles fires and prepares strong medicine for the clouds; this he makes from the heart of a lion or the ear of a baboon. He stretches out his hands to the clouds and commands them to come near, shaking his spear at them if they disobey. Sometimes these rain-makers accuse the missionaries of keeping back the rain, saying the white faces and many prayers frighten away the clouds. Dr. Livingstone was a great missionary explorer in Africa. Cannot you take his life for a subject to study before your next Band meeting, and learn all you can about the work he did for this dark country?

One promise in God's word should encourage us about the people of Africa: "Ethiopia shall soon stretch out her hands unto God." Let us pray for its speedy fulfilment.

SISTER BELLE.

480 Lewis St., Ottawa.

WHEN a man pulls out his penny and gives that when he is laying by dollars, I can only consider that he forms a pretty accurate measurement of the value of religion to him.

"Let me Ring the Bell."

A missionary far away,
Beyond the southern sea,
Was sitting in his home one day,
His Bible on his knee;
When suddenly he heard a rap
Upon the chamber door,
And opening it, there stood a boy
Of some ten years or more.
He was a bright and happy child,
With cheeks of ruddy hue,
And eyes that 'neath their lashes smiled
And glittered like the dew.
"Dear Sir," he said, in native tongue,
"I do so want to know
If something for the house of God
You'd kindly let me do."
"What can you do, my little boy?"
The missionary said;
And as he spoke, he laid his hand
Upon the youthful head:
When bashfully, as if afraid
His secret wish to tell,
The boy in eager accents said,
"Oh let me ring the bell!"
"Oh, please to let me ring the bell
For our dear house of prayer!
I'm sure I'll ring it loud and well,
And I'll be always there."

And gladly did he grant the boon—
The boy had pleaded well;
And to the eager child he said,
"Yes, you shall ring the bell."
He rang the bell; he went to school,
The Bible learned to read,
And in his youthful heart was sown
The gospel's precious seed.
And now to other heathen lands
He's gone, of Christ to tell;
And yet his first young mission was
To ring the Sabbath bell.

WOMEN'S BAPTIST FOREIGN MISSIONARY SOCIETY OF ONTARIO.

Receipts from May 28th to June 23rd inclusive.

Beverly St., Toronto, M. C. \$5.76; Balleboro', M. B., \$2.07; St. Thomas, M. C. \$10; 2nd Lobo, M. C., \$30; Uxbridge, M. C. \$5.05; London (Talbot St.) M. C. \$27.05; Sincoc, M. C. \$8; Donfield, M. C. \$13; Parkhill, M. C. \$3; Paisley, M. C. \$5; Petrolia M. C. \$6.40; Dovercourt Road, Toronto, M. C. \$6.60; Ingersoll, M. C. \$17; Ancaster, M. C. \$47.50; St. George, M. C. \$9.45; Brantford, E. Ward, M. C. \$10; Brantford, E. Ward, M. B. \$3; Balleboro', M. C. \$8.50; Whitevale, M. C. \$5; Walkerton, M. C. \$3; Alexander St., Toronto, M. C. \$36.74; Hamilton, M. B. \$18 (for the support of Charles Burder); total, \$280.12.

Will the treasurer of Walkerton Circle kindly send her name to the General Treasurer?

JESSIE L. ELLIOTT, Treas.,

267 Sherborne Street, Toronto.

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