

royal pomp, conquering and to conquer. The members reported at the several stations were, Nellore, 336; Ongole, 2,761; Ramapatam, 675; Alloor 60; total 3,332.

But while so great a spiritual blessing came upon the people, the day of trial was near. The harvest completely failed; and a terrible famine followed, some eating only once in three days for months at a time. The enemies of religion embraced the opportunity to taunt the Christians. They refused to sell them food on trust though they sold it to others. They said "go to your God; he will feed you." But almost without an exception the Christians stood firmly. They could bear the pangs of hunger, and die if need be; but they could not deny Christ. And they went to God in their trouble; and he did feed them, and in answer to prayer, removed the famine. After the famine came a flood upon Nellore, destroying many villages; and after the flood cholera; and after the cholera, famine again; of greater severity and far wider extent and longer duration than before. Meanwhile the work of the Mission went on. The whole number baptized up to Dec. 31st 1876 was 4,394.

In 1876 Mr. Timpany returned to America for a season, and in October severed his connection with the Union with a view to joining the Canadian Mission in Cocanada.

Sister Belle's Corner.

For the Little Folks who Read this Paper.

DEAR BOYS AND GIRLS.—Perhaps you would like to hear what other Mission Bands are doing.

Some little folks away off in Illinois have written this nice letter:

"We thought other boys and girls might like to know how we earned our cent each week for the Mission Band. Last spring five of us earned pennies by keeping dandelions 'out of the doorway. One boy sold rhubarb stalks for his money; another went into the woods and gathered trash for pea-sticks. Then others planted beds of missionary radishes and lettuce. Some of the girls have a shop for making dolls' hats and dresses. They sell these for pins, and as no rusty or crooked ones will be taken, their mammas buy the pins for money. Others are making a missionary quilt, sewing the blocks very neatly, and letting the teacher who meets with them join them together. This quilt is to be sold and the money put in our Mission Box. Another little girl drinks her tea without any sugar in it to earn her cent."

Busy little workers, are they not? and the pleasure of having money of their own to give, more than pays for the loss of their play-time.

Here is a letter from little Ruth who is only seven years old. It was written for the Chicago Standard about a year ago, but now has a place in my scrap-book.

"Mamma always said that she wanted her children to know more about missions than she did when she was a little girl. This spring I sent the first dollar to India that I had ever earned myself. Papa and mamma will not pay us for things that we ought to do, but they said as it was pretty hard work for me they would give me a penny every time I dressed my little sister Belle. So I did it one hundred mornings for my dollar. Perhaps I shall have more next year for mamma lets me dress little brother Georgie, too, sometimes. He will be two years old this month, I was seven last March, and Belle is four. Belle said she thought Papa ought to give her a penny for letting me dress her, so he laughed and gave her a dollar, too. But she is going to earn pennies by rocking the baby. He is two months old, but has no name yet. Belle and I are helping mamma to sew carpet-rags, and we have all the paper-rags for missionary money. Mamma says I have written enough for this time."

I think little Ruth will be a great help to the mission cause some day, for she has "a mind to work."

A lady missionary thus writes of heathen little girls:

"Their homes are untidy and very dirty. Their fathers and brothers treat them very badly. They say 'she is only a girl, and has no mind. It is not worth while to teach her anything. She can plant

rice, and carry burdens, but can never learn to read. It is a great pity that she was born."

These are the little girls who are taken by the missionaries into the schools, and who learn about Jesus. Often they study hard, and can read, write or spell better than their brothers. Are you not sorry they are treated so cruelly at home? Let us pray that the fathers may love Jesus, too, and then they will be taught to make their homes happy, and to be kind to their wives and little girls.

Lorne Place, Ottawa.

SISTER BELLE.

The Palmyra Palm.

Some months ago I sent the LINK a few notes about the cows we have in this part of India. At some future time I want to write a little about some of the other domestic animals that we see around us. Now, however, by way of variety, we will look to the vegetable kingdom for a subject, and see what we can learn about one of the most useful trees that India possesses.

The Palmyra palm is thus spoken of in Webster's dictionary:—"More than eight hundred uses to which it is put are enumerated by native writers. Its wood is largely used for building purposes; its fruit and roots serve for food, its sap for making toddy, and its leaves for thatching huts."

Toddy-drawing forms quite an occupation for a great many among the lower class. You see a man with a short bamboo ladder, a large strong hoop, a sharp knife, and a kind of stick on which the knife is sharpened, halt at the foot of a Palmyra palm. The ladder takes him to a considerable height, then the hoop is put around the tree and around the man's body also, and by means of this and his feet he ascends the tall tree rapidly. The stalk from which the sap comes is cut at the end, and a small pot is hung on to receive the sap. The pot is emptied every morning, and the end of the stalk is then cut afresh. This sap when boiled down yields a coarse sugar, which is used extensively by some classes of the natives. If the sap is not boiled, it quickly ferments, forming a liquor which many natives indulge in to their ruin. The name "toddy" is applied both to the fresh sap, and also to the fermented liquor. Toddy is used by the bakers as hop yeast is used at home.

The fruit of this tree must also be noticed. When ripe the outside is quite hard; the inside is white and somewhat resembles a water-ice. There are usually three large seeds inside. Sometimes the natives plant these seeds, and allow them to remain in the ground just long enough to send out roots. They then dig them up and eat them. Some who do not care for the soft pulp of the ripe fruit, enjoy the fruit while it is still tender, and before the outer rind has begun to harden. Besides the regular fruit, there are some soft leaves at the top of the tree's trunk, which many relish. I suppose this is something like what is found on the top of the cabbage-palm.

Perhaps the leaves of this tree ought to be reckoned the most useful part of all. As a rule they are cut once a year, after which the trees look very bare, though a few leaves are always left on the top. Most of the poorer houses are thatched with these leaves. They are also used for covering mud walls, and for making fences. Mats, baskets, umbrellas, fans and rattles are among the things for which these leaves are used. They were also used for books before paper was introduced here. Everyone who reads this will surely have seen one thing I have mentioned. I mean a palm-leaf fan. I can see numbers of such palm-leaves on the trees as I raise my eyes from this paper and look out of the door. Numbers of coolies pass here every morning carrying palm-leaves to the bazaar for sale.

The stems of the leaves when full grown, are about twelve or eighteen inches long, and quite thick. They are often used for fuel, either after being simply dried in the sun or after they have been made into charcoal. These stems are also useful in furnishing fibre for coarse rope.

The trunk of this tree is used by poor people in building, but is liable to injury from white ants, as

the wood is comparatively soft. When it is used for posts, the end in the ground is covered with tar, and thus preserved, at least for a time, from these destructive insects. The natives often cross rivers by means of a raft made with two Palmyra trees. The trees are scooped out, placed parallel to each other about three feet apart, and fastened together by boards nailed across them.

This is but a poor account of the usefulness of the Palmyra palm, but it may make some of our people in Canada more intimate with one of our commonest trees here, so I send it.

JOHN CRAIG.

CYCLONE AT ONGOLE, INDIA.—A cyclone, said to have been the most severe that has visited Ongole in this generation was experienced on the 19th of last November. A letter from Mr. Clough in the Madras Times states that the loss to the American Baptist Mission by the cyclone is heavy.

Some fifteen or twenty houses occupied by students, teachers and catechists in the Mission compound, are either fallen down, or are so badly injured that they must be rebuilt before they can be occupied. The five new dormitories built in the Anglo-Vernacular School compound about two years ago are in utter ruin. Thus some ninety girls and one hundred and twenty boys in their boarding schools are without houses or shelter. Their books and clothes were mostly buried in the falling dormitories. Over twenty school houses in as many villages over which the cyclone passed have fallen down. The loss to the mission, is above Rs. 3,000, (near \$1,500).

A FALSE CHRIST.—Baboo Keshub Chunder, Sen, a high-caste Brahman of Calcutta, renounced idolatry about 20 years since, and was the means of leading thousands of Hindus to worship Jehovah. But he did not preach Christ, since he simply acknowledged him as a teacher of morals.

It was hoped that he might finally be led to accept Christ as his Saviour, but now it seems that he has proclaimed himself as an inspired prophet, and has commissioned a band of apostles to proclaim his new gospel to men. Their ministry has been commenced, and much excitement among the Hindus is the result.—Christian Visitor.

NEARLY fifty years ago, Jeremiah Everts, Secretary of the American Board, said, "There is no way in which we can so powerfully aid the cause of God in our own land as by doubling and quadrupling our sacrifices for the salvation of distant pagans."

CHEERFUL doing must be voluntary doing. It is the power of sin which hinders free doing; which makes God's service half-hearted, grudging, hateful.

LITTLE coins, like drops of water, will fill a bucket.

WOMEN'S BAPT. MISS. SOCIETY WEST. ONT.

Receipts from Dec. 26th, 1879 to Jan. 28th, 1880.

Collected by a friend at Woodstock, to make Mrs. J. Bates a life member, \$25; Cheltenham Circle, \$2; Yorkville, \$12.05; Belleville, \$2; Alexander St., \$7.35; Florence, Miss E. Carey, \$1; collected by Miss E. Carey, \$5; Port Burwell, \$2; Jarvis St., \$12.14; Theford, \$4. Total \$72.54.

Special Contributions for "Mission Boat."—Bramford, proceeds of social, \$12.40; Yorkville Baptist Sunday School, \$10; per Carlton, Mrs. E. McConnell, \$5; Jarvis St. \$1; Brussels, Mrs. J. Wilson, 75 cents. Total \$29.15. Total receipts, \$101.69.

EMILY LAIRD, Treasurer,

232 Carlton St.

CANADIAN MISSIONARIES IN INDIA.

MARITIME PROVINCES.

Rev. Rufus Sanford, A.M., Bimlipatam.
" George Churchill, Bobbili.
" W. F. Armstrong, Chicacole.
Miss Carrie A. Hammond, Bimlipatam.

ONTARIO AND QUEBEC.

Rev. John McLaurin, at home.
" John Craig, Cocanada.
" G. F. Currie, Tuni.
" A. V. Timpany, Cocanada.