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# THE CANADIAN Missionary Link.

CANADA

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

INDIA

VOL. II., No. 6.]

"The Gentiles shall come to thy light, and kings to the brightness of thy rising."—Is. lx. 3.

[FEB., 1880.

## The Canadian Missionary Link.

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### LIVING AND DYING.

BY MRS. J. C. VULE.

FOR THE LINK.

Living for Christ, I die!—how strange, that I  
Thus dying, live,—and yet, thus living, die!  
Living for Christ, I die!—yet, wondrous thought,  
In that same death a deathless life is wrought!  
Living, I die to Earth, to self, to sin:—  
O blessed death in which such life I win!

Dying for Christ, I live! Death cannot be  
A terror, then, to one from death set free!  
Living for Christ, rich blessings I attain;  
Yet, dying for Him, mine is greater gain;  
Life for my Lord is death to care and strife:  
Yet death for Him is everlasting life!

Dying for Christ, I live!—and yet, not I,  
But He lives in me who did for me die.  
I die, to live—He lives to die no more,  
Who, in His death, My own death-sentence bore.  
"To live is Christ," if Christ within me reign;  
To die, more blessed, since "to die is gain!"

### Our Foreign Mission.

Friends ask how it is that we are now in debt so that we have to make a special appeal for funds. I shall here state the reason, so that the many readers of the LINK may be stirred up to do their part in sending the needed aid.

The estimates for the current year are \$9000. See *Canadian Baptist*, November 6th, 1879. This requires a monthly remittance of \$750, which should be sent in advance, as it takes two months for a draft to reach India. The amount required has not come into our Treasury, so we are in debt. Friends of the Mission can relieve the Society by sending special contributions and annual donations to the address of our Treasurer, T. Dixon Craig Esq., 51 Front Street, Toronto. Several have done this in response to our appeal, but \$1500 are still required to meet our monthly obligations. Let us pray the Lord that He may so incline the hearts of His people to give this money. As servants of the Master we are pledged to support this department of Christian labor. Let us pay our vows and God will bless us.

JAMES COUTTS, *Secretary*.

Guelph, Ont., Jan., 20th, 1880.

THE METHODIST CHURCH of Canada has 44 missions among the Indians of the North-west Territory, with 30 missionaries and 10 assistants, and 3,175 members. There are also six Methodist missionaries between Puget Sound and Alaska, and a number of teachers among the Indians.

### How to Make the Monthly Meetings Interesting.

We do not propose to speak of the general Missionary meeting held by some churches every month, but of the Women's meetings. Complaints are frequently made that the attendance at these is small, also, that there is a great want of interest, and indeed the disproportion between the number of subscribers, and of those who attend the meetings is generally very great. Some few sisters there are, who are always to be found in their places, and always to be depended on; but after a time, even in large churches, the average attendance, in many places, rises no higher than a dozen, or perhaps two dozen members. There must be some cause for this; we have already alluded to what we think is one hindrance, and that is, that in spite of all that is being said and written to-day about Foreign Mission work, there are many who are still utterly indifferent to its claims: to these a very small obstacle is quite enough to prevent attendance. Indifference on any subject is a sufficiently formidable obstacle to real progress, but when this proceeds from ignorance, as it frequently does, there is always hope that the ignorance may be dispelled, that the shadows may flee away before the dawning of the light of knowledge. But how shall we bring about this desirable consummation? One great step towards it would certainly be to make the regular monthly meetings interesting, profitable and instructive. We fear that they are sometimes almost the reverse of this. We would like then to give some general directions, which, if carried out, would tend to make them what we have said. Much of success or of failure will depend on the President or person in charge. We do not wish to be understood as saying that she should monopolize all the time of the meeting, but she should see to it that a suitable programme—we shall call it for want of a better word—is prepared for each meeting; this need not always be carried out, but it will be ready for use if required. She should also see that the meetings are held regularly and punctually, and not postponed or omitted altogether from trifling causes.

Anything like display should be avoided, but it is also absolutely necessary that some forethought should be manifested, some system carried out. If a number of persons were to assemble at any meeting, and nothing had been planned or arranged beforehand, we should expect a failure.

The President will soon learn what material she has to depend on; to whom she can look for a reading, an address, a paper on some missionary subject, the recital of a missionary poem, or the singing of an occasional solo, or duet, instead of the hymn in which all unite. Members should be encouraged to write papers frequently, these need not be very elaborate; their chief value is that much useful information may be given in very small compass. Take, for instance, a paper on China, Burmah, or any country in which all are interested, but about which the majority are unfamiliar, to say the least; the writer may, or may not, refer to its physical features, its political or social condition, but viewed only in its missionary

aspect, she may, by the exercise of a little labour and study, give a clear idea, even in a short paper, of the beginning of Christianity in such a country, of its progress and present condition, so that those who are present will really learn something, which is not always the case when a variety of topics are introduced. It will be found an excellent plan to choose some country, or some particular mission for the subject of one meeting; announce it beforehand, and ask each member, during the month, to be on the watch for any information about it;—this will not fail to interest. It is much to be regretted that good missionary maps are not easily obtained; every Circle should have one, if possible, so that the places mentioned might be pointed out. The geography of many persons is very hazy and indistinct, and if the exact locality of the rather unpronounceable names we occasionally hear, were impressed on the memory, it would be a great help. In conclusion, we must not be discouraged if our efforts are not always crowned with success, nor must we be too sensitive if we sometimes meet with opposition. Let us remember that it is Christ's work and we are His; and we must not turn our back on Him because some turn away from us, but in faith and much prayer, let us labour on, leaving the result with Him.

### Upper Room Meeting in London.

IN A SMALL UPPER ROOM, near the centre of the City of London, within a stone's throw of the Bank of England, a few Christians met weekly for special prayer. Various portions of the heathen world, and various propositions affecting the interests of the Saviour's cause, were pressing upon their hearts, and these matters were laid before the God of Missions in earnest prayer. A conscious sense of the Divine presence was realized as they pleaded:—

I. For the hundreds of millions of heathen in the interior provinces of China, not yet reached by Missionaries, that some means might be adopted by which the Gospel might be carried to them.

II. That the heathen natives in Assam and Cachar, especially those at work on the tea plantations, might ere long have Missionaries of the Cross sent to them.

III. That Evangelists for Foreign Nations might be speedily raised up to proclaim the Messages of Salvation from place to place, where no Missionaries are at work.

IV. That some new means might be devised for the spiritual good of the French, whose rampant infidelity was becoming more and more manifest.

V. That a vile and neglected portion of London might ere long have the Gospel conveyed to it.

VI. That as Missionaries were required to be sent into the heathen world with much greater rapidity than heretofore, a Training Institute might be formed to assist in completing the education of young men full of Missionary spirit, but who were not likely to gain admission to existing colleges, in which the standard of intellectual fitness was placed on a needlessly high level.

VII. That in order to deepen interest in Christian Missions in all parts of the world, the Lord would

be pleased to guide as to the proposition of the "Liverpool Conference of Missions," that an "Illustrated Missionary Newspaper," should be published containing information respecting the Lord's work and the world's wants, without discussing denominational points.

It was between fourteen and fifteen years ago, that these meetings for special prayer were held in that upper room in the centre of the great city. In the streets below, the air was filled with the rattle of countless vehicles, the hum of the myriad voices, and the excitements and confusion of an earnest business population; but the calm quiet of that cluster of praying men was not disturbed thereby. They had business to transact with the Proprietor of the Universe, the King of kings, the God of providence and grace; and He was pleased to grant them a favourable audience. *Every prayer was heard and answered.* This fact is confirmed by the history of the last fourteen years. "The China Inland Mission;" "The Assam and Cachar Missionary Society;" "The Foreign Evangelist Society;" "The French Religious Tract and Book Society of Paris;" "The White Cross Street Mission of London;" "The East London Training Institute for Home and Foreign Missions;" and the "Illustrated Missionary News," may all be traced to a concatenation of circumstances and providences more or less connected with the attendants at these meetings; and are standing proofs that God is faithful, who has promised that "what things soever ye shall ask in My Name, believing, ye shall receive."—*Illustrated Miss. News.*

## OUR INDIAN STATIONS.

### Cocanada.

MY DEAR LINK:—I am glad to see that your friends are increasing, and I hope before this there may be more than 2,000 links in the chain with which you are binding Canada to India.

This morning I went out early to work in the Compound, and after a bit went down to the canal where they are finishing our new mission boat. They told me when I began it that it would cost \$250, and I asked the Society for that much; but it is going to cost just twice that sum. I have written to some friends for help, and expect they will send some. The old boat, "Minnie-Wilson," was owned and kept in repair by the Olivet S. School in Montreal. The new boat is about the same size as the other mission boats in this district; and I expect will last as long as any of our missionaries live. I have been here now more than ten months, and have not yet made a trip on the field further than Samulcotta, seven miles distant. I am trying in some way to get the boat ready by next week to go and see the people who have been so long expecting us. I have had to borrow the money for the boat. To-day one of the teachers came for some money for food. I had only one rupee in my pocket, and two bad ones in one of the drawers.

The schools are now being held in the new school-house-chapel. New girls are coming into the "Boarding School" every few days. I have just sent a nice girl of twelve years who was wanting to enter the school, home to her village, telling her to wait until we are on our way back after making our trip, when we will probably take her. We expect to bring in quite a company of girls with us when we return. Up till lately we have had no Christians in Samulcotta. Recently some baptisms have occurred, and more are asking baptism. Two very nice girls, who are attending our school there, I expect will be baptized, and come to our school here.

If the support can be found for them I think the boarding school may number at least forty by another six months. The Circle in Uxbridge shall have a girl, and the friends in Simcoe who find the support of some boys, may expect to hear from me in time.

A. V. TIMPANY.

Nov. 15th, 1879.

THE want of a mission boat has occasioned considerable delay in the establishment of the new station at Akeed, or Akidu. Mr. Craig writes as follows to the Baptist:

"There is one thing I wish to guard my friends against, and that is, the danger of taking it for granted that I am settled in Akeed long before my house is built. Before I left home I heard that Bro. Currie had moved to Tuni, but when I arrived here I found

Mrs. Currie residing in the Mission house. True, they did move to Tuni just after our conference two years ago, but where did they live after reaching Tuni? In a small house that I would like to exhibit in Jarvis street church. It would be reckoned a pretty good place for a native to live in, but a wretched hole for a missionary and his wife. I don't wonder that Bro. Currie and Mrs. Currie also were sick after passing the terribly hot season of 1878 in such a miserable dwelling.

Well, what I want to say is just this: I intend to keep Cocanada as my headquarters until I have built a fit place to live in at Akeed. Of course, I expect to spend most of my time there during the coming months, and Mrs. Craig may keep me company sometimes, but I do not want anyone to think I am really settled there until I say so myself."

### Chicacole.

Extract of a letter from Mrs. Armstrong to Rev. Dr. Crampton.

"There has seemed to be an interest among the ladies in our school for months past, and a willingness on the part of many of their parents to listen to the gospel message. This is becoming more pronounced as the light from the Word opens up to them. You are probably aware that the majority of conversions, indeed almost the total number, among the Telugus has been among those of the lower castes, or outcasts of society. These are the majority in the country, the poor to whom the gospel is specially sent, and who most readily receive it. Our accession from Kimedya was from these. Here, however, our work has developed itself almost wholly among the higher castes, and it seems to us that the Lord has purposes of mercy towards these also in Chicacole. One whole family here have asked for baptism. The boy attends our school and heard the gospel here; we went with him to his home, and his mother and aunt, the only other inmates, have received the news of salvation through Christ, and though they still need much instruction, they have begun to pray to the living God.

Numbers of others are hopeful enquirers. Besides these an aged Mahomedan woman, who has long heard of Christ and worshipped him in secret, has found courage to attend our worship regularly for some time past, and she too has asked for baptism. Another man and his wife who have heard the gospel preached and believed in it, have also requested to be admitted among us, and the wife of our Colporteur, who, though the child of Christian parents, has never before made any profession of religion. These are all under instruction, and if they give satisfactory evidence of an actual fitness for that ordinance, we hope to have another pleasant letter to write before the end of the year. Two men whom Mr. A. has not yet seen, have sent word of their readiness to embrace Christianity. These also are caste men. You must not think these will all certainly be received into the church; a thousand things arise in this country to hinder those who 'begin well,' but it does not do to be too hasty in receiving them, lest they make a greater loss to us after by backsliding.

I think I am safe in saying there are as many as twenty others here in town who are hopeful, who hear the gospel regularly and gladly, but who have not yet taken so decided a stand as the nine I have mentioned.

If it is God's blessed Spirit at work among the people, it will spread and deepen; if not, like any earthly fire, it will die out. How many write to us as though we could convert the heathen: we can witness for Christ, that is all. If He converts people, to Him be the glory; if not we can only strive more and more faithfully to speak the Word. Yet the marvel to us is when any break away from their fetters; to see them as we do and to see the change that comes over them, compels us to say, 'It is the Lord's work, and marvellous in our eyes.'

I do not like to write of conversions that may be, yet the field in Chicacole has shown signs of promise for months, and it may be well that you should know what we hope, that it may stimulate your hopes and prayers also. We feel always that we are in the heart of the enemy's camp, and he may arise and despoil us at any time, for he is stronger than we. Our hope is in the Lord God of Hosts. 'If it be so, our God, whom we serve, is able to deliver us.' There is a very decided stir among the people, time will show its fruits."

MR. ARMSTRONG also writes to the F. M. Board under date Nov. 26th:—

"The Lord's blessing is with us in our work. He is graciously showing us tokens for good. There is a widespread spirit of inquiry in town. Several have asked for baptism. I cannot stay to write more now, for the brethren will be here in a moment or two for

me to accompany them to the bazaar to spend the afternoon in preaching."

### Bobbili.

Letter from Mrs. Churchill.

This 19th of November finds me half reclining on a long easy chair, and surrounded by quilt and pillows in our little sitting room in Bobbili. Miss Frammond, who kindly came to our assistance when I was so ill, is sitting near me writing a home letter, as this is our mail day; and through the open door I can see Mr. Churchill and the coolies busy outside, making preparations for building the Mission House, the money for commencing which, our dear sisters at home have so kindly sent us.

Seven weeks ago to-day I did my last regular Mission work, and many times since I have thought it would indeed be my last; but He, in whose providence I have been laid upon a sick bed for so many weeks, may have some further use for me, and may still allow me to toil on in His vineyard; this I would ask, if it is His will, but it is better to have no choice, for He knows best, though the future may look dark and uncertain oft times to us.

"It is better to walk in the dark with God,  
Than go alone in the light."

During my illness, when we had neither physician, nurse nor friend to aid us, and we were shut out from any external help, I think we realized more fully the nearness of our Great Physician and Friend, and learned to trust Him more fully. When I shall be able to resume my work He only knows, and I must trust Him.

I had succeeded in gaining admittance into two houses here for regular work, one, a Gosha woman, I visited one afternoon weekly, and the other came to my house two afternoons a-week for instruction. I was very happy in this work, and hoped soon to increase the number of houses where I could visit regularly, for though there are a number of places where they receive me very kindly when I go to see them, only these had consented to regular work. The husbands of both these women have been to see me since I have been laid up, and expressed their own sorrow and that of their wives, at our work being so suddenly and so long interrupted. They seem to have no objections to my teaching them about the true God and the salvation provided by Him, and are very much interested in their sewing, reading and singing. The two men are as intelligent as any we have in Bobbili, I suppose, and have received enough education to dislodge many of their old superstitions and heathen notions, and are quite pleased with the idea of having their wives taught by me.

Two bright Mahomedan boys have attended my Sunday class almost from the first, so I questioned them about their mothers; only one lived in Bobbili, they said, and I asked if I might visit her. They promised to see; so in a few days Mr. C. and I were invited to dinner. However, when the appointed day arrived, the mother was sick of fever, and our visit was postponed. I feared this was the last of it, but a few weeks after we received a note from the father, inviting us all to dine with them at 6 o'clock, so wishing to be friendly we accepted and went. We were received by our host and his two boys (one younger than the one who came to Sunday school) in a small room, 10 by 14 perhaps, without a mat on the floor, or furniture except one broken arm chair, a large cane stool, a bench and a rickety-table. He seemed happy to see us and asked us to be seated on chair and stool, while he stood near the inner door, frequently going out and coming in. I asked for his wife and daughter; he said they were cooking, but after dinner I should see them. Before we left home, I observed my boy putting up some plates, glasses, knives, forks and spoons. I did not object, as I supposed he knew the customs of the country better than I did. After we had been there a short time he drew the table up in front of us, covered it with a white cloth (some of their apparel), put on the dishes and we waited for our dinner, talking with our host and his boys as we had opportunity. After some time, a heaping dish of pillaw rice, another dish of curried chickens, a bowl in which was a mango pickle almost immersed in oil, and two thin unleavened cakes, were placed before us and we were asked to help ourselves, our host still standing near the door. I asked him if he would not sit down and eat with us, that was the way I would do if I had invited him to dine with us; but he shook his head. The rice and curry were really very nice but the former was so rich with ghee (fat) and the latter so hot with peppers, that we could only partake sparingly; so we presume our boy and ayah fared sumptuously that night, as our entertainers could not conscientiously touch anything we had left.

Dinner over, I asked again if I could see the ladies

of the house, and after waiting another half hour I was told that they were ready and I could come out in the other room and see them; of course Mr. C. must not see them.—They were both intelligent and nice looking, though the mother looked very careworn, and my heart went out to them both immediately. The elder was dressed in a thin white material and the younger in red, and both were sparkling with gold and jewels as the light fell upon them. Their language is Hindostani, and the women understand little Telugu, so I shall only be able to talk to them through an interpreter.

I have only been able to call once since to see them, and then the man of the house was at home, so he and I had a long talk, but there was little opportunity of conversing with the women. Very few of these high caste women will talk any to me in presence of their husbands.

M. F. CHURCHILL.

Bobbili, Nov. 19th, 1879.

## THE WORK AT HOME.

### Ontario and Quebec.

TO THE WOMEN'S MISSION CIRCLES OF WESTERN ONTARIO:

We are hoping for enlarged effort in the Women's Mission Circles this year.

The support of the Girls' School at Cocanada, and Amelia Keller's salary we continue; and in addition, we hope to pay a Bible woman, and sustain Mrs. Currie's school; half payments were made for these in December,—the balance to be met in June; two hundred dollars have been forwarded for the Boat; and the Central Board are very desirous that special effort should be made to raise the remaining three hundred by the first of June.

This Boat is an active agent, conveying our Missionaries to neighboring towns, and is as helpful to the women's work as any agency can be. Do the Baptist women of Ontario know that we own a School house in Cocanada, where young women are trained for Christian service, and do they not all want a share in this Boat?

Remember what the dollars mean, and do all you can for this work which the Master so signally blesses.

H. H. HUMPHREY, Cor. Sec.

10 Pembroke-st., Jan. 22.

OUR FUNDS.—At the regular quarterly meeting of the Central Board for Western Ontario, held on the 16th of January, the Treasurer reported \$270 in the bank. Of this amount, it was decided to send \$100, as the second remittance for the "Mission Boat," leaving a balance of \$170 on hand towards the next half-yearly payment for the school work, etc., at Cocanada and Tuni.

WOODSTOCK, ONT.—Some of the ladies of the Woodstock Baptist church and congregation have sent to the Treasurer of the W. B. F. M. Society the sum of \$25, to constitute Mrs. Bates (widow of the late Rev. John Bates) a life member. This money was collected before the Circle was organized.

ABBOTT'S CORNERS, QUE.—The Corresponding Secretary of the Eastern Society reports a Circle of fourteen members, lately formed at that place.

"SISTER BELLE" requests that letters for or about her "corner" or "Mission Bands," be directed—Mrs. Jas. B. Halkett, Lorne Place, Ottawa.

### Nova Scotia.

THE QUARTERLY meeting of the Central Board of W. M. A. Societies for N. S., was held on the 9th inst. in the vestry of the Baptist church, Gottingen-st. The accounts for the past quarter showed that the sum of \$278.38 had been sent in to the treasury. The Assistant Secretary stated that she had written to several Ministers and Secretaries in different parts of the Province, relative to the further circulation of the MISSIONARY LINK.

Extracts of letters from Mrs. Sanford were given, asking that a sum of money be granted to aid her in supporting six orphan children. The Board agreed to send \$75.

Rev. W. P. Everett, on behalf of the Foreign Missionary Board, applied for a grant of \$1600, towards completing Mission premises at Bimlipatam, also \$400 for the same purpose in Chicacole. The request was granted.

It was voted and carried unanimously, subject to the concurrence of the N. B. and P. E. I. Boards, that the expenses of Mrs. Armstrong's journey home be taken from the funds at their disposal.

M. R. SELDEN, Secretary.

Halifax, Jan. 13th.

THE ANNUAL REPORT of the Central Board for N. S. shows that the receipts from the W. M. A. Societies in 1879, were larger by \$29.82 than during the previous year, although a smaller number were heard from. The report is interesting and we hope next month to make some extracts from it.

REV. W. P. EVERETT, Secretary of the Foreign Missionary Board of the Maritime Provinces, requests that special prayer be offered on behalf of the Mission at Chicacole, where there is every prospect of a great awakening.

FREEPOT, N.S.—The W. M. A. Society, originally formed about five years ago, but which had gone down was reorganized last June with a membership of only six. These have lately had an addition of other six and all enter on the year 1880 with a determination to aid the workers in India better in the future than in the past.

LETTER TO MRS. ARMSTRONG OF CHICACOLE.

MY DEAR SISTER.—At the annual meeting of the Women's Aid Society, held in the Baptist chapel of Sydney, on the 6th of January, the members who were present were much gratified by having your kind letter read to them by Mrs. Harrington. Our feelings of sympathy with you and your work were quickened by words addressed to ourselves as a Society, and although we have not a very bright record for the past year, we are commencing the New Year with hope, and can say this as a Society, that we desire dear sister, this year, to hold you closer to our hearts than ever before—to pray more earnestly and constantly that God may bless you and your work, and with you all our dear missionary sisters in their varied experiences of sickness or of health, of hope or of discouragement.

We know of no words of cheer to which to draw your attention more gladdening to the heart, than these of the Apostle: "Be careful for nothing; but in everything by prayer and supplication, with thanksgiving let your requests be made known to God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus. On behalf of our Society,  
Sydney Cape Breton, Jan. 10th. L. CRAWLEY,

### The Telugu Mission from 1866 to 1876.

From MISSIONARY SKETCHES, by S. F. Smith.

It was early in the year 1866 that Mr. Clough made his first visit to Ongole. Before his tongue was wholly loosed, he wrote and put in circulation a tract entitled "Where are you going?" showing the folly of heathenism, and how to worship God acceptably.

A mission-house was made ready, bought with funds provided for the purpose by a former schoolmate of Mr. Jewett, living west of the Mississippi, who has made many generous offerings to the mission. On the first day of January, 1867, the church of Ongole was formed, with eight members. In seven years the eight had become 3,300—perhaps the largest Baptist church in the world. The work now strode forward with marvellous vigor. The whole region seemed moved with the mighty power of God. A divine influence overshadowed the towns and villages and deserts. At the close of the week of prayer in 1867, the missionaries pitched their tents three days' journey west of Ongole, in a tamarind grove, in the vicinity of villages where the native helpers had reported that the blessing of God was descending in a remarkable manner on the people. The next day the natives began to appear in considerable numbers before the tent, both men and women, having with them provisions for four or five days, and change of apparel to put on when they were baptized. For, they said, they had come to learn more about Jesus; but they believed already, and wanted to be baptized. Those five days spent in preaching, prayer, reading the Scriptures and inquiry, the missionaries will never forget. At the close of the fifth day, twenty-eight were baptized by Mr. Clough. It was like a new Pentecost. "Their faith is simple," said a missionary, "but O, how strong." The baptized lived in villages from twenty-five to fifty-five miles distant from Ongole. Their ages were from fifteen to seventy, but the larger part were young men and women from twenty to thirty. The missionaries began to cry for help for this new, this widespread field; for Ramapatam, for Alloor, for all the stations. Mr. Jewett wrote, "If we move forward, and you send us the men, earnest men, the time is near when thousands of the Telugus will be given to Christ."

The next year Rev. A. V. Timpany and wife left this country to join the mission, and aid in gathering these bountiful harvests. It was felt, that, notwithstanding early discouragements, this region was fast becoming one of the most inviting and important fields cultivated by the Union. Ten native preachers and colporteurs

were among the laborers; and four out-stations were the centres of a wide space of country on which God had poured out His Spirit. As in revivals at home, feeble means were the source of wonderful effects. The tent of a colporteur, seen at a distance of three miles, became a sign which led a heathen man to Christ. In March, 1868, ten more were baptized in Nellore—this tent disciple being one of the number; in November, ten more; and in December, eight more. Every department of missionary labor was carried forward with vigor, and the seed yielded affluent harvests. New out-stations were opened, and the people from villages near and remote came and begged for teachers. This year twenty-three were baptized in connection with Nellore, and sixty-eight in connection with Ongole. A chapel was erected at the latter station, built of stone laid in lime, at a cost of \$1,170, the whole except \$125 being collected in the country. Mr. Clough wrote that within a year the people in more than 800 villages, within a circuit of forty miles around Ongole, had heard the gospel, had had the Scriptures offered them, and been entreated to repent, believe, and be saved.

The following years were years of similar encouragement. The Word of God had free course. The converts were multiplied. Knowledge ran to and fro, from village to village. In a thousand villages Christ was preached, and converts, more and more, were added to the Lord.

At the beginning of 1870 Mr. and Mrs. McLaurin were added to the staff of laborers. Land and buildings had been bought at Ramapatam, and Mr. Timpany was designated to occupy them in the work of the mission. A new out-station, Alloor, was added, and a native preacher stationed there. The baptized converts in Alloor numbered thirty-eight, twenty-five of whom had put on Christ within the year. In the monthly covenant meetings of the church at Nellore, each member, instead of relating the exercises of his own mind, was expected to tell what he had attempted to do for the conversion of souls. In connection with Ongole, the report of 1870 states that in one month 324 were baptized, and hundreds more asked for the ordinance. The whole number of members baptized this year at all the stations was 628. Whole number of members, 835.

In November, 1870, Rev. Edwin Bullard, son of a former missionary in Burmah, joined the mission. One of the most pressing wants was more native preachers; and yet Mr. Park had under his charge fifteen, Mr. Clough seventeen, and Mr. Timpany seven or eight. In March, 1870, a church was organized at Ramapatam, composed of thirty-five members; and seventy were added to it by baptism during the year. In 1872 Mr. Clough was compelled by the failure of his health to make a journey home. But before coming he sent an interesting account of a priest, who had heard of the religion of Jesus in his distant mountain home, 135 miles west of Ongole, nearly half way across the peninsula of Hindostan, and, believing, came across the mountains and deserts, full of tigers to learn more of Christ, and to be baptized. Mr. Clough said, "I see that God intends our mission to jump over the Eastern Ghauts." About the same time the first association of churches was formed, seven native preachers ordained, and a building for a theological seminary was completed. Total number of baptisms in the year 915. When Mr. Clough left India, the brethren charged him to bring back on his return, if possible, four additional labourers to reap the whitening harvest, and also to secure the donation of \$50,000 as an endowment for the theological seminary. Both these objects he attained. The first six years of his mission life had been one protracted Pentecost. During his absence, in a single year, Mr. McLaurin baptized over 700 converts. The theological seminary, for training native pastors, was opened under Mr. Timpany, in April, 1872, in Ramapatam, with eighteen students. Buildings were afterwards erected to accommodate one hundred. October 24th a church was organized at Alloor, numbering 44 members. In two months it had grown to 54, with a native pastor, a native evangelist, two schools, and three students for the ministry. Three head men from one village, and four from another were baptized, and it seemed as if their villages would soon follow. The happy death of a Christian boy became precious seed, and sprang into a bountiful harvest.

In 1873, Mr. McLaurin founded a new station at Cocanada, under the patronage of the Canadian Baptists, to which he was transferred from the Union. Mr. Clough returned to Ongole, January, 1874.

The year opened, to use the language of one of the missionaries, "with a burst of blessing in the North which nearly surprised us, used as we are to great things from the Lord." During a tour of less than a month, 277 were baptized. Similar accounts came from every part of the field. The King in Zion had girded His sword upon His thigh, and rode forth in

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.