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Missionary Link.

CANADA

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

INDIA

VOL. III., No. 1.

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

[SEP., 1880

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"Ethiopia shall soon Stretch out her Hands unto God"

PSALM lxxviii. 31.

From forests deep and river strands,
Where scarce a stranger's foot hath trod,
Lo! Afric stretcheth out her hands,
And seeketh after God.

He sought the fountains of the Nile;
She seeks the everlasting springs,
The stream that makes the desert smile,
And health and gladness brings.

She seeks, unknowing what may be
The end and object of her quest;
She asks—yet all unconsciously—
For life, and peace, and rest.

Speed, speed the Word! Too long hath night
Lain heavy o'er those regions fair;
Draw back the curtain, that the light
Of Heaven may enter there.

How beautiful, o'er vale and bill,
By river-side or stately grove,
Shall be their feet who tell the tale
Of Jesus and His love!

God of all power, give Thou the Word!
And swiftly shall Thy heralds move;
So Afric's sons shall own Thee, Lord,
Enjoy and bless Thy love.

—Missionary Herald.

A Native Ministry.

[From a paper read by Rev. J. N. Murdoch, D.D., Corresponding Secretary of the American Baptist Missionary Union, at the last annual meeting.]

It is quite apparent that the power and efficiency of the native ministry are constantly augmenting. It has long been well understood that the preaching which is to win the kindreds of the people to Christ is to be done by native pastors and evangelists. The work of our missionaries is to make beginnings, to plant churches here and there, based on the New Testament model, and to gather and train faithful men, who shall be able to teach others also. This work has been materially aided by the noble theological schools at Rangoon and Ramapatam, and by other schools in Burmah and China. It is gratifying to witness a growing intelligence in the native ministry, and also a growing willingness on the part of missionaries to ordain native men, and commit to them the responsibilities connected with the teaching and guiding of their people. These native preachers were formerly stationed in towns and villages within a convenient distance of the central stations; and the missionaries visited them, examined and baptized their converts, and exercised whatever responsibility the necessities of discipline required. In other cases, the people thus enlightened came in flocks to the central stations, to be examined and baptized. But there is

now apparent a growing willingness on the part of missionaries to put these native men in positions not only to baptize, but to teach and guide, those who are led to believe in Christ through their word.

The opinion has long been entertained, that some of the missionaries have been too timid about ordaining native preachers, and too slow in placing responsibility upon them. This over-caution, as we have sometimes regarded it, is nevertheless natural; in fact, well-nigh inevitable. The missionaries have known these native men as children in knowledge and apprehension, saturated with the superstitions of the old religions, and ever liable to trip into the vicious practices of their former lives. Moreover, the traditions which hedge the sacred office in Christian, especially in evangelical lands, have retained their full power, in spite of dissimilar conditions, and seemed to preclude the exercise of its solemn functions by men so comparatively ignorant, crude, and untrained. And so it has often fallen out, as is sometimes the case with the sons and junior partners of business men, that they have proved unenterprising because they were untrusted, and inefficient for lack of the stimulus which comes only from the proper adjustment of the faculties of planning and execution.

More than eight years ago one of our Asiatic missionaries, who was about to return to this country, in reply to the question, what could be done for his station, a large and important one, in the event of his leaving, advised that it should be left in the care of a native preacher then connected with it. That advice was not followed, probably because it was not concurred in by other missionaries; and several years passed before this preacher was even ordained. But, in the providence of God, the station was vacated again; and this man, now ordained, was left in charge of the large interests connected with it. The superintendence of the town school, the counselling of preachers and teachers located in distant villages, the instruction of inquirers, and the performance of jungle work, all fell to his charge. It is much to say, considering the ability, experience, and efficiency of the men who have held that important station; but it is only just to say, that it was never more wisely, energetically, or prospectously administered than since its care devolved on this man, whose enterprise is equalled only by his prudence, and the incisiveness of whose suggestions as to the methods of evangelical work are so admirably balanced by the modesty and deference which characterize their expression.

The change to which we now refer will vastly increase the efficiency of the evangelistic force on which we must chiefly rely. The native helpers need to be weaned from too great dependence on their teachers and leaders from over the sea, and to be left more to their own resources. Never, till we cease to treat them like children, will they learn to quit themselves like men. Our Lord left his disciples alone, that the great quality of self-reliance might be developed in their character. He placed them as sheep among wolves, that they might be watchful for themselves, and skilful in shunning the wiles of the adversary. A ministry that must be held in leading strings is always wanting in a genuine, personal force. It is better that men should sometimes go wrong, than that they

should forever be tamely led. To make a native evangelizing force efficient in the highest sense, it must be trained first to rely on God, and then to rely on itself. With a body of native evangelists thus mobilized we shall soon realize more fully than heretofore the significance of that prophecy, "Many shall run to and fro, and knowledge shall be increased."

Another benefit which is sure to result from the greater prominence of native agencies will be to reduce the liability to disease and death among missionaries from this country. Many precious lives have been lost because there were no native laborers who could be trusted to work in places and at times which are utterly fatal to the health of the life of Americans and Europeans. It is true, there are circumstances where missionaries must stand in their lot, even though death should confront them. It is better that a man should risk life than that God should be left without a witness in a dark land. No true man will flinch when such an exigency comes. It has been one of the special glories of our work, that we have always had men and women who have not counted their lives dear unto themselves; missionaries who would rather die than that the preaching of the word of life should cease among the perishing.

It has, indeed, become somewhat the fashion of late years to hint, if not openly to assert, that the heroic age of our missions is past. Even missionaries, exceedingly jealous for the honor of their high calling, have been heard to mourn over what they have regarded as a lack of self-forgetfulness in the current missionary life. But this is all misconception, arising from what is incidental to missionary surroundings, but not essential in missionary character. The heroic element in missions has not ceased, and it never will cease while love to Christ, and to the souls of men, glows in consecrated Christian hearts. The record of the last year bears more than one example of self-renouncing heroism in the cause of Christ. Our brethren Roberts and Freiday, with their devoted wives, calmly deciding that they ought not to forsake their newly opened field at Bhamo, though deserted by the British Resident, to whom they had before looked for protection, and warned that they could remain at their post only at the peril of their lives, will be cited in times to come as worthy of the palmiest days of missionary daring. It is difficult for us here to take in the gravity of the peril which threatened them, or to measure the heroic fortitude which decided their course. The slightest hint from that human tiger at Mandalay would have been followed by their instant execution. They were literally among lions; but He who animated their hearts to stay, shut the mouths of the lions so that no harm has befallen them, while immense prestige has been gained for the cause, to serve which they thus put all to the hazard. A like spirit was evinced by Mr. King, the new missionary to the Nagas, in attempting, in the face of threatened war, to locate at Samaguting, among the Angami Nagas. He went forth, as he quietly says, because he thought this was the thing which Christ and his brethren expected of him: "When the cloud of war burst, it literally swept him from its path, and he was compelled, at serious if not

fatal consequences to Mrs. King's health, and with the probable loss of all his earthly goods, to seek a place of refuge in the plains. And we know that our missionary rolls are full of names which only wait the occasion to be translated to the glorious roll of martyrs. All honor to the brave souls who dare to stand in their place at any risk when some vital interest requires the sacrifice!

But there are dangers which involve no principle higher than expediency, and which may be avoided without dishonor, nay, with advantage to the cause. Jungle-work, it must be done at unseasonable times, may be committed to native men, who can do it without peril. And so the more perfect adaptations and more general employment of native evangelists for purposes of superintendence, as well as of preaching, will result in a marked economy of life, and a consequent conservation of moral and spiritual force to the missions.

OUR INDIAN STATIONS.

Cocanada.

Letters dated July 12th, state that Mr. and Mrs. Timpany, the missionaries of this station, with Mr. and Mrs. Craig, were at the hill resort of Udigerrie, whither they had gone to pass some of the hottest weather. Mr. Timpany, we regret to learn, had been suffering from an attack of fever, which was just beginning to leave him.

Chicacole.

Miss Hammond writes from Chicacole to the Secretary of the W. M. A. S. Central Board, of Nova Scotia:

"When I wrote you last, I as little thought that my next letter would be from Chicacole, as from Canada. However here I am, and have been here one week to-day.

My school and visiting at Binjipatam have been most encouraging for the last few months, and it was not a small trial to lay them aside; but as it seemed my duty to come here, I did so, and will do my utmost for the promotion of the work in its various departments. There are some families of native Christians in the compound, who cannot well be left wholly to themselves.

One native preacher is in the field all the time, two others find work in and about the town. The colportage is a very considerable item and requires much attention—There are two village schools, besides those on the compound. All these employees must be paid and looked after, and I was the one that could give up my own work best.

Were there a young lady ready to come out, how gladly I would welcome her to Chicacole. But if my duty is here, I need not be afraid, for I know that God never requires of His children anything they cannot do; and I believe strength will be given for all lawful responsibilities. The weather is exceedingly hot, but I am so well, that I feel nothing but thankfulness to God for His goodness."

Bobbili.

EXTRACT OF A LETTER FROM MRS. CHURCHILL TO THE SECRETARY OF W. M. A. SOCIETY, N. S.

After referring to her recent visit to Binjipatam, to which place she and Mr. C. had been to see Mrs. Armstrong and family embark for home, she goes on to say:

"We have had a little vacation, it was very pleasant while it lasted, and very pleasant now to look back to; we know how to enjoy the society of our Christian friends after being out here alone for thirteen months. But we feel that our work has taken a vacation too; the walls of our mission house were up, ready for the roof the first of May, and here the first of June, they are only that still, except a few pillars for the verandas built. Our work-people are all scattered, and have got other work; except the sawyers, and a carpenter, whom Mr. C. brought from Bimili, and these he has at work. The sawing will take a long time, as there is a great deal of timber used in putting on the roof, and our only saw-mill is a trench dug in the ground, in which one man stands, a frame raised above this, on which the log rests, and on it another man stands, the saw impelled by their four hands. It is very slow work as you may suppose.

Some of the Brahmin boys who attend my Sabbath class came round the day after we returned, and seemed glad to see us again; I asked if they were coming the next day to school; they said "Yes." Eleven others came and we had an enjoyable lesson

I thought, but these did not put in an appearance till just as I was dismissing the others. In three of the eleven I was greatly interested; they were large, paid very good attention, seemed much interested and asked many questions. One of them came frequently when we first came to Bobbili; but I had not seen him for months; he has been away at another town, and was going again on Monday, as was also one of the others whom I had not seen before; his brother has been quite regular in his attendance on Sunday since I came here, and these two brothers wished to know if every one who believed on Jesus would go to Heaven when they died; I said yes, if they truly believed. Then they said they both believed on Him. I asked the one I had not seen before where he had heard of Jesus, and he said they had both attended Mr. Sanford's mission school in Bimili for a time. I tried to shew them that it was not enough to say they believed on Jesus. If they did believe on Him they would love Him, and study the Bible to find out what He wanted them to do, and then they would do it. They said they had no Bible, so I gave each of those who were going away the next day a Scripture portion, Matthew and Luke, and they promised to read them daily. With the Lord I must leave them, as well as all the work we attempt to do here for Him. I had strong hopes at one time of bringing a Christian young woman home with me from Chicacole, but it was decided that Miss Hammond would need her, so I had to come back and work out alone again till the Lord sends me some help."

Akidu.

After many trying and vexatious delays, extending over a period of about eight months, Mr. Craig has at last succeeded in securing a plot of land for a Mission Compound and buildings. It has been obtained without tax or payment of any money on condition that it shall return to the rajah, or his heirs, with all the buildings on it whenever the Mission shall cease to use it. A deed embodying these conditions has been made out in Telugu, signed, sealed or stamped with the stamp of the rajah, and is now in possession of our Missionaries.

While the negotiations for the possession of this land were in progress, a small bungalow on the other side of the village was purchased, of which Mr. Craig writes: "One of our preachers has lived in it for some months, so that Akidu has at least been made the head-quarters of a preacher. Mrs. Craig and I hope to reside in it while the new house is being built. So the promise came true, 'The Lord will provide.' He has provided us with a house that we can use as a head-quarters till the new house is built, and what was of more importance with a resting place; the possession of which we could use as a lever in trying to secure land. No one could exclude us from Akidu after that house came into our possession, and all we paid would hardly buy the materials we could get out of the building if we pulled it down. The owner, a Eurasian gentleman, said it cost him Rs. 1500, I paid him Rs. 250 for it.

Let praise go up from all our churches at home, that the Lord has provided us with land at our new station, Akidu."

THE WORK AT HOME.

To those who help the "Link."

If the members of Circles, W. M. A. Societies, and all other kind friends who send lists of subscribers for the LINK, will be so good as to collect and forward the renewal subscriptions, they will not only confer a favor upon the managers, but will assist materially in the general work of the Foreign Mission Societies. Renewals are coming in. May we not hope to hear from all whose subscriptions are now due, within the next few weeks?

Ontario and Quebec.

EVERY CHURCH.

The June meeting of the Women's Baptist Mission Circles of Toronto was a union meeting indeed. The six Baptist Churches were represented. Parliament St. that had thought itself too poor, came with its offering, and the colored church with its representatives and money, six dollars, came too, and no faces reflected more happiness than theirs, and no dollars will do better service. How paltry seem the coins with which we buy our ribbons and our laces compared with such dollars; they perish with the dress for which we spend them; these which are consecrated to Him become immortal.

Is there a church in Ontario to whom the Master has said "You are too poor to obey the 'commission' which I gave to My disciples, when you are greater and stronger, it will be quite time enough?" No, He who accepted the widow's mite and pronounced it an imperishable act, looks to the poor and weak churches as well as to the strong ones. In about one month the Annual Meeting will be held in Toronto. How many churches will be represented? and how many will not? How many will be too poor, and how many will be indifferent?

When will it be held at the annual meeting that every Baptist church of Ontario was represented?

OUR BAND.

We have a children's Mission Band in Woodstock dear LINK, and as it has been in existence five months now, I think it is time we let you know the fact. There are fifteen names on our roll. Our name is *The Willing Workers*,—our motto is "Be not weary in well-doing." Last winter the Lord came near us in our church and four or five of our Band members gave their hearts to Jesus. They now feel that they want to help in His work in India. We try to be *Willing workers* and our prayer is that we may *hold on*.

It is understood that the children bring none but their *very own* money—a cent a week that they have either saved or earned. "How did you get your money for this month?" was asked at one of the late meetings. "Why, we worked for it," said a little girl as if there was but one way of getting Band money. "I saved up all mine," said another. A third said she had brought in a basket of chips every day for her, while yet another remarked that she had "most forgot how candy tasted since our Band started! She did not look very sorry about it, however. She has had a taste of something sweeter than candy perhaps. We want to give our pennies right to Jesus and we know that he will accept them, for the Treasury is still under His eye and He sees what is put therein and who they are that share with His poor, just as He did in days of old.

It is wonderful that our King deigns to accept such little offerings as we bring to our Circle and Band meetings—King of kings—with the affairs of a Universe to guide and control, yet He will receive and make use of these dollars and cents that we offer for His dear sake. When we pray and give for the spread of the Gospel in India—when we try to lift up the darkened eyes of the poor Telugus towards the Light, He owns and blesses the efforts. "Inasmuch as ye have done it unto the least of these"—you all know the rest of that sweet verse. Remember that the words were spoken by "The King." One more wonderful thing. Knowing all this it is not strange that we can be content to do so little! M. B. McL.

CALTON, TIMPANY'S GROVE.

DEAR LINK,—Knowing that you are always gathering gems wherewith to adorn your columns, I thought some words from me might help to strengthen the golden chain that binds so many hearts together. You have been a welcome guest to many homes in this place for the past two years; ever laden with sweet spices—washed from the shores of India, and I trust binding our hearts more firmly in the mission work.

The interest of our Circle at the old homestead of Mr. Timpany has not in the least abated. We all feel the need, as we gather in the monthly meetings, of more persistent effort in our work, and are often reminded of the sacrifice our missionaries are making—meeting as we do with the dear ones they have left behind. We fancy sometimes that their hearts are sad and wonder how it could be otherwise; again their faces are radiant with smiles at the thought of meeting papa and mamma again. How many things there are to cheer us in every good work, if we only look in the right direction. Instead of the downfall of our Circle as many predicted, bright laurels have been won. Instead of gossip and mischief making, it has proven a praying Circle. It is sad indeed that so few of our sisters are engaged in this work, while many are grieving their lives away because they have so few privileges. Awake! my sisters, to a sense of your duty. Walk out into the field, see! The ground is all ready white to the harvest. God is calling—calling yet. Where are you? If you feel that you cannot work for Foreign Missions—work for Home Missions. Charity begins at home but we can't afford to have it end at home. In order to become noble and praiseworthy our work must expand. The commission is, "Go ye into all the world." May none of us be found with our work undone when the Master calls for his jewels.

E. E. McC.

Nova Scotia.

MIDDLETON.—At the annual meeting of the Pine Grove Women's Missionary Aid Society, a resolution was passed that we should correspond quarterly with the LINK. Our little paper comes to us with its cheering intelligence from brothers and sisters who with consecrated lives are laboring in the heathen world. We read their stirring accounts of scenes daily transpiring around them, and think we have some idea of the great contrast between a nation of idolaters and our Gospel enlightened land; yet we realize our conceptions to be very, very faint compared with the reality, which must be seen to be understood. Besides the missionary intelligence come the letters of dear sisters from different parts of the country, breathing a spirit of earnestness which must find a response in the hearts of all God's dear children. We learn to love them and extend through the distance the hand of sympathy making a link indeed, binding us together in a common cause.

We have been much encouraged during the past quarter by the addition of several sisters who have come to make their homes among us, bringing into our Society the influence of warm loving hearts, and there seems an increasing desire to do something for the Lord. And why not? How slight a return for such boundless love will be all the service we can render. We know that every effort we make in the cause of Christ will be owned by Him and return in blessings of more faith and love in our own hearts. We look forward with much interest and pleasure to the visit of Mr. and Mrs. Armstrong, trusting it may be the means of restoring them to perfect health, and reviving anew the missionary spirit in our churches. On behalf of our society.

J. WOODBURY, Secretary.

Arrival of Returned Missionaries.

(From the *Christian Messenger*, Aug. 18th)

Rev. W. F. Armstrong, Mrs. Armstrong—and children arrived in Halifax on Saturday afternoon in the *Hibernian* from England. They were met on board by Rev. J. W. Manning, Rev. E. M. Saunders, with a number of brethren and friends, and the Secretary of the W. M. A. Societies. The voyage had done much to restore Mrs. Armstrong, and although still feeble and weakened by the effects of a residence in the East, yet her health is greatly improved, and both were comparatively well.

Ten years ago in October next Mrs. Armstrong—then Miss H. M. Norris—left Halifax for Burmah via New York, having been previously engaged under the auspices of the Foreign Missionary Board of these Provinces in visiting the churches, and helping to form the Women's Missionary Aid Societies—the first of which was formed at Canso, June 23, 1870, the next one was at Amherst, July 5th, afterwards in the same year two at Halifax and so on until thirty-three were established in different places in the year 1870. At this time the Churches of the Provinces were supporting eighteen Native Preachers. The appointment of Miss Norris was regarded as a second attempt at forming an independent mission, and yet the field of labor of Native Preachers was in Burmah in connection with the Missionaries of the American Baptist Missionary Union.

During the time Miss Norris was laboring in teaching at Tavoy, an expedition was made by her in company with Native Preachers and Teachers into Siam, seeking to discover the more destitute Karens.

In the same year 1870 it was that the Board accepted the Brethren W. F. Armstrong and Rufus Sanford—then students at Acadia College to go out as soon as they had completed their course of study. Three years after this the Board engaged Mr. Geo. Churchill who had been accepted by the A.B.M. Union, but he preferred to go out under the auspices of his brethren in these Provinces; he therefore obtained a release from that engagement and was heartily accepted by our Board. Two young ladies, Miss Maria Armstrong—now Mrs. G. Currie, and Miss Flora Eaton, now Mrs. Boggs, were also engaged to go to Burmah.

These were then the missionaries who were under direction of the Board: Miss M. B. DeWolfe, returned after a dangerous illness and suffering from fever; Miss H. M. Norris, in Burmah; Rev. W. F. Armstrong, Rev. Rufus Sanford and wife, Rev. Geo. Churchill and wife, Miss Flora Eaton and Miss Maria Armstrong, all possessing and deserving the fullest confidence and sympathy of the churches, and going out with the benediction and earnest prayer, that they might be blessed and made a blessing to those to whom they were sent. These latter seven sailed from St. John, N.B., in September, 1873. Their various experience in Burmah, and removal across the Bay of Bengal to the land of the Telugus, is known more

or less by our readers, and now after so lengthened a period of labor our brother and sister Armstrong are again with us. They are expecting to be at the Convention, meeting at Hillsboro, on Saturday next. It will be for that body to direct as to their future movements. We doubt not our brother and sister will be able to visit the churches and to make known to them the condition of the people amongst whom they have labored.

The Work at Ongole.

Mr. Clough's report of his last tour is full of interest. He says:—Jan. 17, I started on an evangelistic tour. I expected great things, because I knew that many in this country and in America were praying for the Telugus, and my hope was more than fulfilled. I was absent from Ongole just two months. I visited ninety-eight villages where our people live; saw delegations from perhaps one hundred other villages; visited some twenty of our village schools; married thirteen couples; and baptised in twenty-eight different places, one thousand and sixty-eight persons upon profession of faith in Jesus as their Saviour. I never had such a hearing by all classes before; in some places as many as one thousand came out, and listened to me attentively for an hour.

ABOUT THE CHRISTIANS.—In five or six of the ninety-eight villages visited we found the Christians doing badly. In one of these, after we had done all we could, five had to be excluded from the church for having contracted infant marriages after the heathen fashion. In two other villages two were excluded for adultery; and in a fourth village eleven were excluded because they confessed that they had deceived us when they were baptised. On this account their god had killed four of their number, and they had been made to believe by a former priest that unless they renounced the Christian religion they would all die soon. Arguments failed, and we granted their request: "they went out from us because they were not of us."

In all the other villages we felt daily, that the need of more preachers and teachers was great, and that for the want of teaching the Christians had fallen into some errors in some places. Yet with the above exceptions, as soon as the errors they had fallen into, mostly pertaining to the wearing of their "jutulu" (tuft of hair on the head always worn by heathen), working part of the day Sunday after the morning service, &c., were pointed out to them and explained, they turned in every place, with one voice, and seemingly with their whole heart, to Jesus. On the whole, I fully believe that the whole mass of converts are living as well as they know, and that, after we are able to teach them more fully, and give them pastors, they will become strong men and women in Christ Jesus.

GOD'S POWER EXEMPLIFIED.—In five different hamlets (several hamlets make a town) inhabited by *Madigas* (cobblers and dressers of leather) the idols were all given up to me. One of these brother McLaurin tried to get ten years ago; another I had been trying to get for three years. The whole number of idols given up was perhaps one hundred, but all but about twenty were shapeless stones.

In the village twenty miles west of Ongole, some twelve years ago, a father and son and many others were converted by hearing the tract, "Where are you going?" and the Gospel by Luke, read. It was on this wise: native preacher Pariah, then a layman, gave these books to a friend, but he could not read them. So anxious was he to know the contents of the books, that he sent his youngest son to a distant village to learn to read, as the Brahmins of his own village would not teach him because he was of a low caste. The lad learned to read the books, came home, read them to his father and mother, and brother and family; they all believed. But soon the son who had learned to read ran away because his parents had believed the books; he has led a bad life. I met him in a town fifty miles north of Ongole; he had come to his senses. I married him to his concubine by whom he had two children, and baptized them

both. At his own request he started a school in the village where he has been living, free of all expense to the mission.—I might mention a score of similar incidents.

PERSECUTION.—Generally the Christians and their religion are respected; but in three or four places the persecution is very annoying. True it is not of the kind the early disciples suffered, and which Baptists were somewhat accustomed to a few score of years ago, yet it is bad enough. False charges are gotten up; they are accused of stealing, or forged notes of hand are written out, &c., and the charges being sustained by false witnesses, they are compelled to go to jail, or pay fines and debts which they do not owe.

At one place, Zagarlamudi, in the Kristna District, where native preacher Bundaru Luka is preaching and his wife teaching, the Christians have had their faith tried. The village magistrate and officials under him informed the Christians that they must leave the new religion, or else they would not be allowed to pass through the streets or to buy in the bazaar,—that they would be turned out of employ, &c. These threats failed to have the desired effect; and when at the village in January, the teacher Parama and Christians led me to the bank of the tank, and, pointing to the idol Polaramma there, related as follows: "When the magistrate and his followers found that they could not frighten us, they came en masse, and caught eleven of us (the others running away), thrust us into the tank, and said, 'You went to Ongole, and got baptised in the name of Christ; by thus doing you are polluted: we now baptize you again to purify you,' and at this they thrust us, with a bamboo stick across our necks, under the water." After the eleven were thus baptised, the heathen killed a sheep, sprinkled the blood over the Polaramma idol, and then forced them to bow to the image. This done they put marks (such as the heathen wear) on the Christians' foreheads. But all this and a hundred other plans have failed to make the Christians forsake Jesus; and He, blessed be his name, has not forsaken them. I baptised twenty-two from that village, and scores from villages near.

Waldensian Mission Work in Italy.

A correspondent of a religious journal has lately made public some interesting notes, taken on the spot, of the missionary efforts of the Waldensian church, with the view of quickening interest and sympathy among British Christians with regard to that historic community. He recalls the six centuries of terrible persecution which the Waldensian church endured, and of faithful witness to Christianity which it bore. The Waldensian church consists of sixteen parishes, of which fifteen are in the valleys, and one is in Turin. The missionary zeal of these Christians has long been remarkable. In times of repression and persecution, they had their itinerating ministers working as simple pedlars in all parts of Italy. Only a few years ago they received permission from the State to meet under their own pastors for worship, and with this gift of religious liberty their missionary fervor has revealed itself in new activities. In different parts of Italy they have now 36 ordained ministers, 23 evangelists, 44 teachers, and 5 colporteurs—in all 108 missionary workers. They reckon more than 4,500 adherents, 2,500 communists, 1,600 children in their Sunday schools—converts, nearly all of them, from the Papal church. They have 39 regularly organized congregations, and 31 missionary stations; and besides this, they visit 78 places in different parts of Italy for spiritual work. Of course, the accession of converts from the Papacy excites a great deal of opposition, especially from the priests, and notwithstanding the formal acknowledgment by the State of their rights of conscience, both the missionaries and the converts have often to endure a good deal of petty persecution, and their sincerity, earnestness, and faith are put to tests sufficiently severe to establish a special claim upon our remembrance and sympathy.—&c.

Sister Belle's Corner.

(For the Little Folks who read this Paper).

DEAR BOYS AND GIRLS,—Some of you have dear babies in your homes, little brothers and sisters who cannot walk or talk. They hardly do anything but eat and sleep, yet Mamma takes good care of them. Everybody is so kind to the little baby, and even you, noisy boys and girls, learn to step softly when baby is asleep. What is the reason all this loving care is given to one who cannot even thank people for it? That little bright-eyed girl over there has her answer ready: "Because the baby is growing every day, and soon will be big enough to love us back again for our care." Yes, and every baby that ever was born into this world had a precious soul in its little weak body. The body may become sick and die, but baby's soul will live forever. So every Mamma and Papa who think about these things, often pray that Jesus would help their dear babies to become good men and women. When baby can understand, Mamma will teach it about our Saviour who loved little children so much.

But let me tell you about a little heathen baby in India. The mother is sitting at the door of her hut. Her baby boy is asleep by her side on a mat, spread on a sort of bench, with a blue cloth strung on two poles to shelter him from the sun and hot wind. What will become of the baby? His mother has never heard of God, but goes every day to worship idols which can neither see nor hear, and have no life in their bodies of wood or stone. All her people worship these idols, and the nearest mission station is hundreds of miles away.—Yet this little baby has a soul that will never die, a soul just as precious in God's sight as that of your own baby brother. If the baby lives, he will be taken to the temple and taught to bow his head to these idols before he can walk. The nurse will put sweet flowers in his little hand to give to this block of wood or stone. She will tell him that there are millions of gods, all colors, shapes and sizes, some like men and some like monkeys; that they ride through the air on elephants or move over the land on peacocks or rats; that some have a hundred hands, and others a thousand eyes. He will be told that these gods quarrel and fight with one another, that they lie and steal, and even murder each other. These are the stories the heathen nurses tell the children they take care of. When this little boy grows older he will be taught to worship snakes, to carry milk, butter and fruit to their holes, while he repeats this prayer, "Oh, good snake, preserve and help me; take my offering and be gracious unto me." I will tell you more about this heathen baby next month. Will you learn these little verses to repeat to your kind Mamma?

Far beyond the dark blue sea
Many little children dwell
In a land of misery,
Where no gentle voices tell
The glad tidings which impart
Joy and comfort to my heart.

Little child, with sparkling eye,
When you daily kneel in prayer,
Will you ask the Lord on high
That those little ones may share
In the blessings rich and free,
Which He kindly gives to me?

SISTER BELLE.

450 Lewis Street, Ottawa.

MOHAMMED declared that "before the latter day, the sun shall rise in the West, and God shall send forth a cold odoniferous wind, blowing from Syria Damascena, which shall sweep away the souls of all the faithful, and the Koran itself."

CONSECATED INDIVIDUALITY is what Christ demands of His followers. As there are not two particles that exactly resemble each other in all God's handiwork, just so it is in the power of each individual Christian to manifest Jesus Christ in a way that no other created being can.

The Congo Mission.

ONE OF THE LORD'S STEWARDS.

ROBERT ARTHINGTON, ESQ., of Leeds, England, whose generous donation of £1,000 gave the first impetus to this mission, has again presented the Baptist Missionary Society of London with £4,000 for the purpose of placing a steamer on the Congo river, "one thousand pounds to be applied towards the purchase of a steamer of the best make and capacity, every way suitable for the purpose, and its conveyance and launch on the river at Stanley Pool; and three thousand pounds to be carefully invested, the interest only to be used for the perpetual maintenance of such steamer on the Congo and its affluents, until Christ and His salvation shall be known all along the Congo; from the Stanley Pool to the first cataract of the equatorial cataraacts of the Congo, beyond the mouths of the Aruwimi and Mburu Rivers."

A few months ago only, Mr. Comber, the pioneer missionary wrote:—"My earnest prayer is that God will raise up some generous friend to provide the means for the purchase and maintenance of a small steam launch, to be placed upon the Congo when we have found a way to Stanley Pool, and I feel confident He will."

In commenting on this gift the Herald says:—"Let it be known everywhere that the Congo Mission had its rise in prayer and faith, and has been baptised in wrestling public and private supplication ever since its commencement."

From far off i-lands of the Southern Main; from the snow-clad sides of the Himalayan Mountains; from devout Chinese Christians in distant Shansi and Honan; from liberated African slaves in the Western Indies; from far-scattered churches at home; from poor obscure folk in Cornish hamlets and quiet valleys of the principality—far away from the noise and din of city life; from the unknown and the unnoticed by all save the Lord Himself; from lonely loving hearts, working and praying far on into the night, so that love and sacrifice, prayer and effort, might go hand-in-hand; from sick folk in hospitals; from little children united in praying bands for this special purpose—from all these and many more have supplications, earnest and continual, been sent up to the Lord of the harvest on behalf of this Congo Mission enterprise.

And let it also be known everywhere how wonderfully the prayer-hearing and prayer-answering God has fulfilled His promises, gladdened the hearts of His waiting children, and opened up the way for His missionary servants in the long-neglected and down-trodden continent of Africa; for is it not written, 'AND IT SHALL COME TO PASS THAT BEFORE THEY CALL I WILL ANSWER, AND WHILE THEY ARE YET SPEAKING I WILL HEAR?'

Another Mission Steamer for Africa.

MR. ARTHINGTON, of Leeds, England, has written a letter to the London Missionary Society, making an offer of three thousand pounds for building and equipping a missionary steamer to be placed on Lake Tanganyika.

"The offer is made with the understanding that the London Missionary Society will procure a suitable steamer, capable of being carried in parts; place it upon Lake Tanganyika; visit all the populations on its shores; explore the country lying between the north end of Tanganyika and the Albert Nyanza, Mwata Nzige, or other lakes or larger extents of water,—with a view to find, and the determination to find, if possible, the best route from Tanganyika Lake to the Nile, and with that to bring the populations of the region under the influence of Christian teaching up to 1° north latitude; and also seek an early opportunity of visiting all the populations of Uregga (or Ulegga), Manyema, and Urna, and of the region of Lakes Moero and Bangweolo—maintaining the steamer, and visiting the populations again and again, classifying their languages or dialects, translating for them Luke's Gospel and the Acts of the Apostles,

or the whole of the New Testament, and assisting them to learn to read; while the gospel is preached to them by evangelistic visits, either by the European missionaries or by native converts."

The deep spiritual earnestness with which Mr. Arthington views the opening up of Africa appears in these words:—

"It is high time that the Church of Christ aroused herself, clad herself in the full strength she possesses in God, and in the fulness of faith determined that now Christ's precious saving name shall be proclaimed in all the world,—in all those parts of the world where Christ has not yet been named and evidently set forth. Our spiritual strength and success are in connection with continued prayer. If this fails, all will fail,—spiritual energy, abundant gifts,—every thing belonging to success.

"Africa is now open: the Lord in his providence has given us an open door. It is a very wonderful and great opportunity. How intensely gladdening it is to hear our brethren at Lake Tanganyika saying, 'There is no discouragement here!'

Serpents and their Worship.

The Isle of Serpents is not now infested with serpents as it was when it received its name, but around the coast of the Black Sea they may be found in large numbers. In all the tropical countries of the world the serpent abounds. In India they are so numerous that government official reports have from time to time been made of the number of persons killed by these reptiles. The Hindus tremble at the serpent and worship it as a god. They hold festivals in honour of Monusa; the creator and patroness deity of snakes, and every beast creeping on its belly. A Missionary, speaking of these festivals, says:—"A thousand Hindus of every age were assembled. The image of Monusa was carried about upon a bier by four men. She was represented sitting on a throne, holding two poisonous serpents in her hand, their tails being wound round her neck. The noise of the besotted crowd was deafening. Fain would I have addressed them on a subject more glorious than that in which they were exulting, but there was no hearing to be expected. An old man raised the attention of the multitude by singing a muntra or charm; a chorus of singers soon joined him. In the meanwhile he opened a basket, from which a snake of the most poisonous kind slowly raised its head; and to my surprise the animal seemed charmed by the song, so as to direct its motions according to the melodies of the singers, sometimes showing its tongue, and with a whizzing noise rushing upon its master. Some boys holding earthen pots with flowers and leaves on their heads, then moved round and round till they became giddy, fell to the ground, and wallowed in the mire. Such is Hindu devil-worship."

THE OPPONENTS OF CHRISTIANITY IN CEYLON have been aroused, and are endeavouring to maintain their heathenism by vigorously working that powerful agency the press. From the Hindu press in Jafna they have issued tracts against Christianity and the Bible, one of them, consisting of fourteen pages, is entitled, "The Distastefulness of the Religion of Jesus!"

WOMEN'S BAP. MISS. SOCIETY OF WEST. ONT.

Receipts from July 24th to August 25th.
Peterboro', Circle, \$15.10; Brantford, \$14.00; Toronto, Parliament St., \$7.75; Miss Robertson, Thorold, \$2.00. Total, \$38.85.

JESSIE M. LLOYD, per C. L.

CANADIAN MISSIONARIES:

- MARITIME PROVINCES
Rev. Rufus Sanford, A. M., Bimlipitam.
Miss Carrie A. Hammond, Chicacole.
Rev. George Churchill, Jubbilill.
Rev. W. F. Armstrong, at home.
ONTARIO AND QUEBEC
Rev. A. V. Timpany, Cocanada.
Rev. John Craig, Akida.
Rev. G. F. Currie, Tuni.
Rev. J. McLaurin, at home.