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Missionary Link.

CANADA

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

INDIA

VOL. II., No. 10.]

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

[JUNE, 1880

The Canadian Missionary Link.

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Josiah Burder, Our Native Preacher.

Josiah Burder is a caste man. He belongs to one of the many sub-divisions of the Shudra caste. It is called the *Kurnum* or writer caste. It is not common in the south Telugu Country, but in the north, or in Orissa is quite common.

He is about fifty years of age; is about five feet six in height; has a good round body; is of a dark olive color; has grey curly hair, rather scanty on the crown of the head; his beard, whiskers, and moustache are quite grey; the expression of his face is mildly benevolent; while he has the most beautiful and expressive eyes I have ever seen in a man.

EARLY DAYS.

He went for a short time to the school established in Chicacole, his native place, by Rev. S. S. Day, of the Missionary Union. Here he heard for the first time of the true God and Jesus Christ the Saviour.

His parents hearing the character of the teaching in the mission school, removed the young lad and had him educated according to the Hindu fashion. His naturally devout spirit, being shut out from studying the Christian religion, turned to search the Hindu systems, and, as I have often heard him say, he left no means within his reach untried of testing to the full their capacity for satisfying his spirit.

Mr. Day had left Chicacole and had been succeeded, after a number of years, by the London Mission agents.

BECOMES A CHRISTIAN.

Heathenism, or rather Hinduism, could not satisfy Josiah's mind. He sought out the missionary, told his story of unrest—was directed to the Lamb of God and became a devoted disciple.

He entered the school at Chicacole, and soon became a teacher, and subsequently a preacher in the mission.

But little by little the missionary became an Indigo merchant, and Josiah his financial agent. The merchant-missionary failed in business as he deserved to do, and Josiah left.

SEEKS SECULAR EMPLOYMENT.

From Chicacole Josiah went to Ganjam in Orissa, and became a writer in the Irrigation Department at a good salary. While engaged in this work he did not forget the souls of his fellow-men. By his knowledge of Oriá he was able to preach on Sundays and in the evenings as occasion offered. Col. Coles, a pious engineer of the Public Works

Department, noticing his uniformly consistent conduct and great zeal, induced him to devote his whole time to preaching, while he, out of his private purse paid his salary.

BECOMES A BAPTIST.

While in Ganjam he came in contact with Rev. Dass-Anthravady, Pastor of the Baptist church, in the 41st Regiment, Madras, Native Infantry, a native Telugu. They had many fierce contests on the question of baptism, in which Josiah was eventually defeated, convinced and baptized. Shortly after reaching Cocanada, Bro. Gabriel spoke to me about Josiah, and wished me to send for him. Negotiations were opened which resulted in his starting in Jan. 1875, for our missions.

COMES TO COCANADA.

He reached our compound a few weeks after Gabriel had gone to Heaven. After seeing and speaking with him, we came to the conclusion that the Lord had sent him instead of Gabriel, whom He had called home. He had served His purposes thus far with Gabriel, now He needed another man, and He removed the first to make room for the second,—and *He doeth all things well.*

Physically, Josiah is, for a Hindu, active; mentally, he is clear rather than profound; meditative rather than metaphysical; studious and thoughtful, thoroughly versed in the religious customs and ceremonial of the Hindus; and has few peers in ability, in dealing with cavilling Brahmans. His knowledge of their scriptures is very extensive, while his facility in quoting the Word of God, and showing its beauty and purity in comparison with theirs, makes him an opponent to be shunned.

In his dealings with the native Christians he is kind,—yet firm,—and in his contact with the heathen conciliating and convincing.

The following incidents will illustrate some traits in his character:—One evening while we were all sitting chatting on the veranda, Josiah began telling of his experiences during the day—preaching in the streets—his conversation with the people and their eagerness to hear. Some one made the remark that it was pleasant to be so engaged, "Oh yes," said he, "*my rice never tastes sweet to me in the evening, unless I have told some one about Jesus during the day.*"

Again, when Nathan Gabriel was making trouble among the Christian villages, he and Josiah came to the same village to spend the evening. Nathan by his arrogance and injustice had so exasperated the people that, stick in hand they were about expelling him supperless from the village. Josiah, though he had been vilified and abused in every possible way by Nathan, quieted the people and induced them to leave him unmolested. And when he could not prevail on the people to give Nathan supplies—gave him food from his scanty stock and sent him in safety on his way. "If thine enemy hunger, feed him."

He is a good man, full of faith and of the Holy Ghost; and such people are added to the Lord. May God long spare his valuable life to be a bright and shining light to his people and country.

J. McLaurin.

The China Inland Mission.

(Continued.)

"Then, in regard to means, our trust in God was not disappointed. On the morning of the 24th of May, when we met for our usual hour of prayer for China, I remarked, 'The Lord has lessened our correspondence, as I suggested might be the case, but this has involved lessened contributions. We must ask Him to remind some of His wealthy stewards of the need of the work.' I added up the amounts received by me from May 4th to the 24th, and found they came to £68 6s. 2d. I then added, 'This is nearly £235 less than our average expenditure in China for three weeks. Let us remind the Lord of it!' We did so.

"That evening the postman brought a letter, which, when opened, was found to contain a cheque for £235 7s. 9d., to be entered, 'From the sale of plate.' Thus the Lord made up the sum asked for, and even more, for the next morning the first half of a £5 note was also received from another donor. I need not say how joyfully we thanked God at our little prayer meeting, an hour or two later, for thus caring for our far-off brethren, and how earnestly God's blessing was asked for the bountiful donors and their families. Dear readers, 'trust in Him at all times'; you will never have cause to regret it."—*China's Millions*, 1875, p. 19.

"On the afternoon of October 14th we wrote to our brethren, Mr. S. B. Drake and Mr. W. L. Eliston, telling them that, the missionary party having left us, we were able to receive them with a view to their early departure for China. We mentioned that we had not a penny in hand towards the expenses of their going out, but reckoned, as heretofore, on the faithfulness of God to supply all that was needed. These letters were posted at 5.15. By the 9 o'clock delivery of that same night, a letter reached us from a distant European capital, containing donations for several objects. And amongst them one hundred pounds to pay the passages of two new missionaries to the very districts to which we had designated the above-named brethren. The kind donor knew nothing of the circumstances in which we were placed; but God, who knew all, had anticipated the prayers of that very day, and laid several needs, which we met by that letter, on the heart of his servant. In writing to these two brethren, whom we had known as desirous of serving the Lord in China, for two or three years, we had, as usual, to act in faith; but our readers will notice how soon after the Lord justified that faith which rested on His own sure word of promise. Mr. A. G. Parrott, who has been preparing for work in China about the same time, accompanies them."—*China's Millions*, Dec., 1878.

"On Friday, February 21st, we were able to make no remittance to China; and the funds were not yet in hand for the outfits and passages of some of the party expected to sail from Marseilles on March 9th. Under these circumstances it was remembered with thankfulness how frequently—nay, almost invariably—God has given special tokens of his readiness to help, about the time of a departure of new missionaries; and at the daily prayer-meeting from twelve to one o'clock, with

thanksgiving and praise for past mercies, God was asked again to show himself gracious, not only in supplying present and immediate needs, but also in encouraging the hearts of his young servants, who were casting their votes upon his faithfulness for life, for health, for food, for raiment, and for all the grace and help needed in his service. He was asked, if it were His gracious will, to send, and send speedily, some large and considerable gift, or gifts—something so marked as to be unmistakably His—answering message, and to select from among His many children some whom He would as richly bless in the giving as He would the work by the gift. With great joy and rest of heart these petitions were left with Him.

"On Saturday morning, February 22nd, the 'answering message' came by the first post. One of the letters contained a cheque for £600. Our hearts were gladdened, our faith was strengthened, and not only in private, but at our weekly prayer-meeting, thanksgiving and praise were offered to God, and hearty prayer went up that he would abundantly bless the munificent donor, and every member of his household. We can testify from oft-repeated experience that it is blessed indeed to trust in Him at all times, and would exhort all His tried ones to 'pour out' their hearts 'before Him, for the LIVING GOD verily 'is a refuge for us.'"—J. H. T. *China's Millions*, April, 1879.

In Mr. Taylor's pamphlet on "China's Spiritual Need," etc., published in 1865, he wrote:—"Feeling on the one hand the solemn responsibilities that rest upon us, and on the other the gracious encouragements which meet us everywhere in the word of God, we do not hesitate to ask the great Lord of the harvest to thrust forth at least twenty-four European and twenty-four native evangelists to plant the standard of the Cross in the eleven unevangelized provinces of China proper and Chinese Tartary." The following paragraph proves that God delights to honour those who honour Him by trusting his pledged word:—

To-day (May 27, 1878) we are permitted to record that twenty-four European labourers have gone forth for this special work, and that eleven provinces have all been visited. Though Chinese Tartary has not yet been penetrated, Eastern Tibet has, and an important station has been opened in Bhamo on the Burmo-Chinese frontier.

From the table of the stations of the mission, corrected to 1878, we learn that no less than 64 stations and sub-stations have been opened. The statistical statement for 1877 showed that 777 persons had been baptized to that date, and we are assured that the present total is about 1,000. The total number of Chinese in church fellowship in connection with the mission in May, 1878, was 593. The report for the two years ending May 26, 1878, makes special mention of the evangelistic tours of the missionaries into provinces previously without a witness for Christ. Nine provinces were thus visited by the agents of the China Inland Mission, accompanied by native Christians, and in all of them they preached the gospel, and distributed many thousands of tracts and portions of Scripture. During these journeys they travelled more than 30,000 miles. The provinces to which they went contained a hundred and fifty millions of people, but not one Protestant missionary resided in the whole of the nine provinces.

OUR INDIAN STATIONS.

Cocanada.

THE WORK OF THE LORD PROSPERING.

Mr. Timpany writes under date April 1st:

THE CHAPEL IS DONE. I completed it a few days ago. I waited until the rainy season was over to put on the final coat of plaster on the terraced roof outside. I built a brick baptistry outside, between the chapel and the road. I expect it will be used ere long to baptize some from our English congregation. At the close of the English prayer meeting last evening a young lady asked if she could speak to me for a moment. She then told me that she was desiring bap-

tism. "A gentleman came home with us after meeting to talk about his spiritual state. He is close to the kingdom. I am sure there are others anxious. Hardly a day goes by but that some native people come to talk about Christianity. What we need most here now, missionaries and people, is a baptism of the Holy Spirit. It will fit us for our work, and the people for the reception of Christ. Pray for us. Ask your Circles and Board to pray for us. There are great things before us. The next quarter of a century—who can declare it? Heaven high will ring with the shouts of victory and the songs of the redeemed nations, who will then be in the high noon of His glory, where now they behold only the glowing of the horizon, as the Sun of Righteousness comes up. O, Jesus, King of Saints! Reign!"

THE COLAIR MISSION.

Perhaps it is hardly fair for me to call my field the Akidu field, when I have not yet made Akidu my head-quarters. I believe this work was known as the Colair Mission before Bro. McLaurin came to Cocanada. Certainly no better name could be given to the field which has fallen to me. Colair Lake is the prominent feature of that region. Most of our Christian villages are within a few miles of that lake, and now at last our work has entered one of the many villages which lie within its bounds. After the rains fill the lake up again, we hope to visit many of the villages on the islands in it, as well as on its shores. There are many there who await our coming to receive baptism at our hands. But I have made these remarks simply to justify the name that I have given to my work.

ONE HUNDRED AND SIXTY-THREE BAPTIZED IN THREE MONTHS.—I am sure the readers of the LINK will be glad to hear that 163 have been baptized during the past three months on my field. Of these, all but six are on the southern half of the field, where we have now 290 church members. Of these 290, the greater number belong to the Gunnanapudi church. In Gunnanapudi itself there are now 77 church members. It was in this village that the first of Thomas Gabriel's converts was baptized eight years ago this month. Our preacher, Peter, was one of them, and his brother Samuel, who is muniff or head magistrate of a neighboring village, was also of the number. His village lies about one mile south of Gunnanapudi: it is called Commalamudi. We have fifty-four church members there. About one mile west of this village is Golavapelli, which contains 37 church members. These three have been the leading villages since the beginning of the work, I believe. Now others are coming up. About two miles north of Gunnanapudi there is a village called Rudrupaka. Last year there were no Christians there, but since the beginning of February, 31 have been baptized on a profession of their faith in Jesus. Turning to the south of Gunnanapudi again, and a little to the east we find Chintalapudi, where 15 have been baptized during the past three months. Then about two and a half miles south-west of Golavapelli is Dondapadu, where 16 have put on Christ since February 1st. Before that, there was one Christian who had gone there from one of the old villages; so that there are 17 church members there. In these six villages, you see, we have 231 church members. Beside these there are four in Nandigam, the village of which I have spoken as being in the lake. These four were baptized on the 24th February. There are five church members in two other villages, making a total of 240 members in the Gunnanapudi church.

GOOD MATERIAL.—Bro. Timpany says he believes there is no similar work in the Telugu country. Though these men and women were all Malas before their conversion, they were in a better position than the Malas and Mandagas on the Ongole and Ramapatani fields. They were and are farmers themselves working their own land, and not merely doing cool-work for men of a higher cast. The consequence is, that they are not only better able to support their village teachers, and give generally towards the Lord's work, but they are also more independent of the higher castes, and better able to take care of themselves. There is more man in them than there could possibly be in those who have been kicked about all their lives by employers of a higher caste. So you see we are getting, nay, have got, a firm grip of that region near the south-west corner of Colair Lake.

THE NEW BOAT.—I noticed in the *Baptist* of Feb. 5th, an appeal from Mrs. Humphrey in regard to the new boat. Shall I tell you how far we have to travel on the boat to reach the villages about which I have been writing? From here to the river Godavery is over thirty-one miles, the river is four miles wide; then from the other side to the place where we enter the lake is about forty miles, and from there to Gunnanapudi about fifteen. The total distance would be

ninety miles, and that is the way we went in December last. After the water gets low in the lake, we go to Ellorre, and travel from there by land. Ellorre is about forty-five or forty-six miles from the other side of the river, so when we go that way, the boat takes us eighty miles, and we have to go fourteen miles further by palankeen. We have kept the boat pretty busy since it was finished. Our sisters must not hesitate to invest in such a paying thing.

I have told of God's doings during the past three months: the reader's faith must picture the near future.

JOHN CRAIG.

Cocanada, India, 20th March, 1880.

Bobbill.

SKETCHES OF MISSION LIFE AND WORK.

If the readers of the LINK were with me this morning, they would just now see one of our work-women and her little boy squatting down on a pile of chunan stones, in the shade of one of the buildings, taking their morning meal; which consists of cold congee. Perhaps it may be asked, What is congee? As it is the universal breakfast throughout India, for natives, I will tell you how it is made. In the evening they boil their rice, pour off the water, and leave the two till they are cold, then pour on the water again, and that is congee; this is left till the morning, when the people eat it with only a little salt sprinkled over it, though some of the richer people eat with it chutneys, or pickles, or onions, or perigu (thick sour milk), or chillies.

The natives here in Bobbill are very much interested in the way we eat, often coming on to the verandah and gazing in at the door during the whole meal, and no doubt the performance is quite entertaining, considering the simplicity of their own way of eating. Perhaps you would not mind looking on to see how they do it; once would be sufficient to learn all the details, though it might require some practice to get the food into our mouths as nicely as they get it into theirs.

The woman and her son are squatting on a pile of chunan stones, as I said, between them is a brass dish (for these are caste people), something like a soup plate, and near a small black ohattie, in which the congee has been cooked, kept all night and brought here just at the eating time by an old woman of the family, and a small brass drinking dish filled with water brought by themselves, complete the outfit. The congee is poured into the brass plate by the old woman, for this woman who has been working here all the morning, may have been touched, or had her clothes touched by my dress, or some of the pariah work people, and so must not touch the cooling pot, lest she defile it, until she goes home, takes off her clothes and bathes. The congee poured out, the mother and son, each with the fingers of the right hand formed into a kind of spoon, take it up and convey it to their mouths, into which it is tossed by the thumb placed behind it. After the mother has eaten a while, she evidently does not think her boy is getting on fast enough, for she puts her left hand at the back of his head, to keep it steady I suppose, and with the other feeds him until he objects to any more; then they each drink in turn some of the congee water left in their dish, after which, the meal being ended, some water from the drinking dish is poured on the hands, and their mouths and fingers washed, and some water tossed over the boy's body with no fear of wetting his clothes, however, for there are none wet. Thus the performance being finished, the little boy walks off home with the old woman who brought the breakfast, carrying the empty dishes on her head in the same order in which she brought them when full, the brass plate underneath, then the cooking chutte in this, and in the mouth of it the drinking chattle.

Would you care to take a walk around our compound this morning and see the work that is going on, or has been done? I know you will be much less interested in it than in the direct work of saving souls, but if the missionary has no comfortable or safe shelter from the burning rays of a tropical sun, this work is necessary, and the sooner it is completed the better. As this is our work at the present time, it may not be amiss for you to take

a look around so that you may understand how *so much of a missionary's time is taken up while the building is being done.* At our station more work falls to the missionary than at the other Canadian stations, for here we have to prepare the materials for building, while at the others they can be purchased ready for building. In that large shed to the north were some thirty or more men and women two weeks ago making tiles. They all and their children lived here, worked, ate and slept on the compound for a month or more. Mr. Churchill had the mud brought, and they came and made the tiles and burned them, under his supervision. There are nearly 300,000 in all, and every one of these I have counted, evening by evening, as they became dry, to save Mr. C. that much time for other things. Since these were finished, we have made some thousands of arch and pillar bricks on the same ground, and yesterday finished piling the last for burning.

In another large shed is our saw mill and carpenter's shop. The former consists of a deep trench dug in the ground, and above it a frame, on to which the logs are rolled, one at a time, marked for sawing with chalk and line by Mr. Churchill, and sawed by two native men, one standing on the top of the log, and the other in the trench. In the carpenter's portion are two native workmen, sitting on the ground, hewing, or planing, or cutting, and holding the piece of wood steady with their toes; this is their way. Mr. C. is standing at his work-bench, marking, or planing, or whatever is necessary to keep the work moving, all the day, except when he must see after other work. He has had to give a great deal of attention to this work, as he could only secure very inferior workmen.

Here we have a kiln for burning the lime. The large piles of coal and chunan stones are mixed equally, and then put in and burned; afterwards taken out and spread on this side, and water poured on till it is slacked; then these eight women mix it and this great heap of sand together, so many baskets of one to so many baskets of the other, and then with long clubs, on the bottom of which are iron rings, they pound it in little troughs made in the ground of stones and chunan, and it is then ready for the masons, to whom a woman carries it in a basket on her head. Here is the mission house, two-thirds of its walls up above the windows and doors, and the masons working on the other third, with a number of women coming and going, bringing bricks, water, etc., and handing them up to them on the staging. On the south and west of the house are three large heaps of bricks, standing where they were burned; two of these are fast melting away as the walls rise higher and higher. On the north and south, four large heaps of tiles burned and ready for the roof; and the last heap of tiles and bricks combined, and waiting to be burned, when these piles of wood lately bought shall have got somewhat drier.

Daily we have some fifty or sixty work people to look after: keep to work, and see that they do not spoil what they are at, and to pay in the evening, for their daily pay is all their living. This might not seem much at home, where people are not all eye servants, but when you remember that each one of these is a careless, unprincipled heathen who will shirk his work, sit down, do nothing, or do his work very badly, when he thinks you do not see him, you can imagine a little of the constant watchfulness, pushing and labor that is required, to build a house that will stand against white ants, India storms and other injurious influences in this land—and to build it economically.

You can too, perhaps, understand how anxious we are to get done this secular work, and to get at the real work of saving souls, on week days as well as Sundays.

Our Sunday morning services were quite largely attended while the tile people were here, but are smaller gatherings now that we have fewer people living on the compound. Of the four women whom I had coming regularly for instruction on two afternoons in the week, one went to her friends in Vizag, on account of sickness, and has not yet

returned; another has gone to her husband's house to live at a distance from Bobbili; a third has had sickness in her family, first measles and now small-pox: she has it herself now, so she has been absent for weeks; and the fourth does not care to come alone, I suppose, so absent herself now; but I hope for better things when I have a little more time to go out visiting than I have at present.

Last Sunday when I was teaching my class of Brahmin boys, we heard the fire and drum suddenly strike up, and guns also were being fired in the town. The boys became very much excited, so I asked the reason, and they said a young rajah was born at the palace. "When?" I asked. "Just now," they said, "they know by the music." "How do you know that the child is not a girl?" "O," they said, "they would not play that music or fire guns if a girl were born." We had almost finished, and as they seemed so excited over it, and asked leave to go, I dismissed them and they ran away with all speed into town. I afterwards learned why they were so anxious to go. At such a time it is the custom to give every man, woman, and child among the Brahmins one rupee, and when Mr. Churchill was in town in the evening, he found crowds of them assembled near the palace gate to receive their present. The next day, bullock carts of cocoa-nuts, plantains, and sugar, were sent round to the houses of the Brahmins, each household getting an equal share. My boys came home to see me yesterday and told me each had received a rupee, and that when the child was twelve days old, the Brahmins would each get two rupees more, but I am not sure this last is true, as it was not confirmed by a Brahmin young man who came to see us last evening, when I asked him about it. Any way I suppose the Maha Ranees have spent on the Brahmins since the birth of this child, enough or more than enough, to build our mission house.

The happy mother is only sixteen years of age, and the minor Rajah not yet eighteen. When he comes of age, in a few months, the Maha Ranees will have to pass everything over into his hands, I hope he may use it more wisely than she does.

M. F. CHURCHILL.

THE WORK AT HOME.

Ontario and Quebec.

HOW ONE WOMAN OBTAINS HER DOLLAR FOR MISSIONS.

We want all Baptist women in Ontario to become lovers of Foreign Missions. It is all important to interest ourselves in our *specific work*—our field, for we rejoice in owning a corner of the vineyard in Telugu Land—and once this interest is awakened, you will no more neglect it than you would neglect your child, or your home, or your Sunday School class, or anything that is dear to you. Suppose the ten cents a month means a little sacrifice to some of you.

A poor woman in this city, whose income is four dollars a month, rejoices in her Circle membership. She will deny herself tea in order to make her payments regularly. Not long since she heard of some kindling that could be had if she would carry it, and she was known to go a distance for it, stating to a friend—"You see I saved fifteen or twenty cents for Christ's cause."

Such an example is worthy of imitation, and it makes us believe that the Master signally honours us in such members. We are doing well, grandly—considering our numbers—but how many hundreds of women are as yet without an active interest in a work which the Saviour asks us to do—which Telugu women are asking us to do. As each day closes upon us, it dawns on a land of darkness, worse than any night, and our dollars will make sunbeams in heathen homes. Will you not think of this prayerfully? and if there shall come to you a desire to have a part in this matter, begin at once to interest others, organize a Circle, let us help you and a blessing will come right into your own hearts. H.H.H.

Toronto, May, 1880.

OTTAWA:—The Ottawa Circle intend holding a Women's Missionary meeting during the Association to be held here, in June. The interest seems to be kept up very equally in our Circle. At the last meeting it was agreed, that we pray earnestly that the membership be increased; and that each one of them

present try to bring a new member to the next meeting. If only three-fourths of the Baptist women of the Dominion would contribute ten cents a month, we should have funds sufficient without begging for them. I believe the estimated membership of women in the Dominion at ten cents a month, would give \$3000 a month! There are 36,000 Baptists in the Maritime Provinces alone. In the Upper Provinces there are not so many, but I think about three-quarters of the membership of every church is composed of women.

M. E. MOSHER, Sec.

GUELPH, ONT.—The Ladies of the Guelph Circle and Church, of which Mr. Currie is a member, a few months since, made up and despatched a box to the missionaries at Tuni station. This has safely reached its destination, and gladdened the hearts of the recipients, as the following extract from a letter will show:

MY DEAR MRS. RAYMOND,—Permit me through you to thank the ladies of the F. M. C. for the share which they took in the preparation and sending of so generous a gift to the lone missionaries at Tuni. Separated as we are from friends, and with few opportunities for social enjoyments, your gift comes to us telling us of faithful, loving hearts,—of an interest in us and our work far deeper than we expected, thus inexpressibly cheering and refreshing our hearts. For there have been times since we came here when we have felt very, very much alone, and when a word of cheer or sympathy from those who, we know, do not forget to contribute of their substance for our support, would have been very grateful to us; even as "cold water to a thirsty soul." You have done more than this, and I thank you for remembering us so kindly. May Heaven's choicest blessings be showered upon you. I wish that we knew the names of all the donors, and that I had time for a note to each.

I would be glad, did time permit me, to give you any details of the work, but a dear baby of three months demands so much of my time that it is impossible now. I shall be glad if the future gives me any cheering news to relate, to do so then. Trusting that you will continue to remember us and this station in your earnest prayers, I am, etc., M. A. CURRIE.

SARNIA, ONT.—The pastor's wife at Sarnia writes: I think the outlook at present for our new Circle is most encouraging. Without any special effort, we have already twenty-seven names on our list, and many more promises. Lately, we gave an open meeting, with a very fair attendance. From a collection taken we realized \$6. The object was not chiefly to raise money, but to arouse an interest and awaken sympathy in us as a society. One beauty of these Circles is that there are no expenses to come out of the funds,—all monies collected are clear gain. Our young people are taking hold of the work heartily. I trust the Lord will give us the grace of "holding on."

Nova Scotia.

MALVERN SQUARE, N. S.—The members of the W. M. A. Society, wish to assure all the lady missionaries of the Maritime Provinces in India, of their warm sympathy and deep interest in their work. The meetings are held the first Tuesday after the first Sunday in each month; and it may comfort the workers in India to remember, at that time, that a few sisters in far off Acadia are praying for, and, in a feeble way, attempting to help those, who "bear the burden and heat of the day."

The Society was organized nearly two years ago by Mrs. Wm. Hall, who has ever since been the president, and to whose earnest efforts it owes its existence and success. The meetings are often small, as many of the members live at distance from the church, but they are always profitable and serve well to keep alive the interest in missions and missionaries. Earnest is the wish that the devoted sisters in India may be blessed of God in winning many souls from heathen darkness to his Kingdom. The LINK is a source of much interest, and something from it is always read at the meetings. JOSEPHINE B. W. PHINNEY.

NEWPORT, HANTS CO., N. S.—The W. M. A. Society desire to acknowledge, with many thanks, the receipt of a letter from Mrs. Churchill, of Bobbili, which was so full of trust in God that the little band of sisters in Newport have been greatly refreshed and encouraged to work on with willing hearts for the Master. Their prayer is that the rich blessing of God may rest upon the labors of love amongst the heathen.—SUSAN DIMOCK, Pres.

FALMOUTH, N. S.—A letter from Mrs. Armstrong was lately received, eagerly welcomed, and read with avidity by the members of the W. M. A. Society, which

was organized in 1870. The first acting president, Mrs. A. Shaw, has been removed by death. The membership has never been large, yet, notwithstanding discouragements, the monthly meetings have been kept up, except during last winter, when our Alpine drifts proved insurmountable. Missionary intelligence is read and verbal reports are given. At one time, to make variety, the children attended and gave recitations. One year, meetings of a more general character were held, and sisters of other denominations invited to attend and unite with us in supplications for the heathen at home and abroad. In answer to united prayer a blessing descended, and a time of refreshing from the presence of the Lord was experienced. A thanksgiving meeting was held for the glorious work among the Telugus, as it was believed to be but the precursor of still greater blessings in store for India.—

M. A. YOUNG, Secy.

NORTH SYDNEY, CAPE BRETON, N. S.—On behalf of the W. M. A. Society, Mrs. J. W. Bancroft writes to Mrs. Armstrong that her letter was received and read at the January meeting. There is not very much that is encouraging to tell respecting the Society. The members are so scattered that, although they have some very enjoyable meetings, it is difficult to keep up the interest. Still the sisters intend to work on, trusting that better days will dawn for them as a Society. Eight copies of the LINK are taken, and it is hoped that the little paper will be a great help, in keeping them acquainted with the work in the Foreign field, as well as by stimulating to renewed effort, as they read of what is being done by sister Societies at home. Letters from Mrs. Armstrong are eagerly looked for, and great interest is taken in all her work, for which she is so wonderfully adapted, and in which she has been so faithfully engaged.

Sister Belle's Corner.

(For the Little Folks who read this Paper).

DEAR BOYS AND GIRLS,—Our talk last month ended with the lesson little Susie learned from her grandma. Do you remember what it was? Not to let one penny she gave to God's work go alone, but to send a prayer with it. How many of my boys and girls have remembered to do that this month?

Some people give their money to the missionaries thoughtlessly; collectors call and they pay more or less, but think no more about it. Others attend some special meeting, and give to the collection for foreign missions, because they are ashamed to let the plate pass by them. Some give because other people whom they respect have given to this cause, wishing to be like them.

If we could see into the hearts of all who give their money to this great work, how many different motives we would find. But Jesus can read people's hearts as easily as we can hear them speak. He sees the reason why each giver drops his or her money into the mission box, and values the gift, be it large or small, by this reason.

The Word tells us "God loveth a cheerful giver," "Freely ye have received, freely give." Our great example lies in this verse, "Ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich." He loved us, and gave Himself for us. Is it any wonder, then, that after we love Him we long to give all we can to teach others about Him?

A little boy named Robert once learned to deny his own desires for the sake of the heathen who are dying without Jesus, our Saviour.

One day Robert's uncle gave him a penny. "Now," said he, "I'll have some candy; for I've been wanting some a long while."

"Is that the best way you can use your penny?" asked his mother.

"O, yes! I want the candy very much." And he hurried on his cap and ran off in great haste.

His mother was sitting at the window and saw him running along, and then he stopped. She thought he had lost his penny; but he started off again, and soon reached the door of the candy store; and then he stood awhile with his hand on the latch and his eye on the candy. His mother was wondering what he was waiting for, then she

was more surprised to see him come off the step, and run back home without going in.

In a minute he rushed into the parlor with a bright glow upon his cheek and a brighter glance in his eye, as he exclaimed—

"Mother the heathen have beat! the heathen have beat!"

"What do you mean by 'the heathen have beat?'"

"Why, mother, as I went along I kept hearing the heathen say, 'Give us your penny to help send us good missionaries; we want Bibles and tracts; help us little boy, wont you?' And I kept saying, 'O, I want the candy, I do want the candy.' At last the heathen beat, and I am going to put my penny in the missionary box. It shall go to the heathen."

I wonder if any of my little friends will "go and do likewise."

SISTER BELLE.

480 Lewis Street, Ottawa.

Vain Repetitions of the Heathen.

Nothing comes up to the Buddhist's idea of the efficacy of repeated prayers. His rosary, like that of the Vaishnavas, consists of 108 beads, which in China are often arranged in two rings. I never met with any one who could explain the exact meaning of *om niāni padme hum*, 'hail to the jewel in the lotus!' although every Buddhist in Tibet believes that the oftener this six-syllabled formula is repeated by help of rosaries and prayer-wheels the greater merit will accrue to the repeater. According to some, the repetition of the six syllables exercises some sort of protective or preventive influence with reference to the six Gatis, or forms of transmigration. In China the repeated prayer is 'Omīto Fat,' or 'Omīto Fo,' (for amite Buddha, the 'infinite Buddha'), or 'Nama Amitabha,' and in Japan, 'Nāmū Amida Butsu' (for nama amita Buddha, 'honour to the infinite Buddha').

It is not uncommon to meet Buddhists in the neighbourhood of Darjiling who, while they are talking to you, continue whirling their prayer-wheels, held in their hands, and made to revolve like a child's toy. The wheel consists of a metal cylinder on which the form of prayer is engraved. It must be whirled, by means of a handle, in a particular direction (I think with the sun); if made to revolve the other way, the number of its rotations will be set down to the debtor rather than the creditor side of the owner's account.

A friend of mine who had to hold a conversation with a pious Buddhist, intent on redeeming every instant of time for the repetition of prayers, came away from the interview under the impression that all Buddhists regard all Europeans as possessed with evil spirits. The Buddhist's diligent gyration of his wheel was mistaken by my friend for a form of exorcism.

It is said that the Buddhist monks of Ladakh have a still more economical arrangement, and one not unworthy of the attention of monks in other monasteries—when regarded, I mean, from the point of view of an ingenious contrivance for saving time and making the most of both worlds. An infinite number of prayers are repeated, and yet the whole time of the monastery is saved for making money by industrial occupations. Long strips of the usual Buddhist prayer are rolled round cylinders, and these cylinders are made to revolve, like the works of a clock, by means of heavy weights wound up every morning and evening. A single monk takes five minutes to set the entire spiritual machinery in motion, and then hastens to join his brothers at their mundane occupations, the whole body of monks feeling that the happiness and prosperity of the community are greatly promoted by the substitution of the precept *labrāre est orare*, for *orare est labrāre*.

It should be mentioned that in times of emergency or difficulty additional weights are attached to the cylinders, and an additional impetus thus given to the machinery, and, of course, increased force and celerity to the rotatory prayers.

My friend, the Collector of Kaira, in whose camp

I stayed for about a fortnight, had occasion one day to ascend a hill in his district much overgrown with trees. There to his surprise he came suddenly upon an old hermit, who had been living for a long time without his knowledge in the jungle at the summit. Mr. Sheppard found the ancient recluse in a hut near a rude temple, concealed from observation by the dense underwood. He was engaged in his evening religious exercises, and wholly regardless of the presence of his European visitor, continued turning with both hands and with evident exertion a gigantic rosary. A huge wooden roller, suspended horizontally from the posts of the shed, supported a sort of chain composed of fifteen rough wooden balls, each as big as a child's head. As he kept turning this enormous rosary round and round, each ball passed into his hands, and whilst he held the several balls in his grasp he repeated, or rather chanted in a low tone, a short prayer to the god Rama. All the wooden balls underwent this process of pious manipulation several times before he desisted. The muscular exertion and consequent fatigue must have been great, yet the entire operation was performed with an air of stoical impressiveness. Then the devotee went into another shed where on another cross-beam, supported by posts, were strung some heavy logs of hard-wood, each weighing about twenty pounds. Having grasped one of these with both hands, he dashed it forcibly against the side-post, and then another log against the first. Probably the clashing noise thus produced was intended to give increased effectiveness to the recitation of his prayer.—*From Modern India, by Monier Williams, D. C. L.*

The Work at Ongole.

Bro. Clough has just returned from a two months' tour among the villages where our Christians live. His journey was a "triumphal march" from beginning to end. The people showed a willingness, and even eagerness to hear the gospel, such as they had never before manifested. They had gathered in crowds to hear the "Words of Life." Many believed, gave up their idols, and were baptized. The number of those who publicly professed Christ in baptism during this journey, exceeds one thousand. During Bro. C.'s absence, nineteen were baptized here at the station. I made a short tour a few days ago. Of course I had to work through an interpreter. This put me to disadvantage. But I felt that the Lord was with me. I had many substantial tokens of his presence. Among those who believed was a heathen priest. He came to Ongole next Sabbath, and I baptized him. He promised that he would try to be as much of a leader in the worship of the "one true and living God" as he had been in heathen worship.

Great is the work laid on our shoulders. Those who have never been on the field can have no adequate idea of its magnitude. We need your prayers. It is a comfort, and source of strength to know that we are upheld by the prayers of brethren and sisters at home. We know that you have been helping in this way. "Keep on praying." W. I. PRICE.

Ongole, March 24.

MARRIED—On the 6th of March, by the Rev. L. Jewett, D. D., of the American Baptist Missionary Union, in the Baptist Church, Cocanada, Jonathan Burder, of Cotanada, to Amelia Keller, well known to many in Ontario and Quebec.

WOMEN'S BAPT. FOR. MRSS' SOCIETY OF WEST. ONT.

Receipts from April 1st to May 25th, 1880.

Whitby Circle, \$3.60; Aylmer, \$6; Cheltenham, \$5; Peterboro, \$14.65; Winnipeg, Man., \$25; Toronto, Jarvis St., \$8.32; Alexander St., \$13.40, (\$9.55 of this proceeds of Mr. McLaughlin's lecture) total \$77.97.

Special Announcements.

Mrs. K. Hooper, Aylmer, for Mission Boat, \$2; also seven year old Bible, \$1.00 (proceeds of a sale of rags, and for Amelia Keller); for Mission Boat, Thurso, John Cameron, \$1; Mrs. Edwards, \$1; Mrs. McEwen, \$0.50; Mrs. McEwen, \$0.50; C. Fraser 25cts; A Friend of Missions, \$1; Galloway, \$1; Aid Society, \$5; total, \$12.50; total receipts, \$90.47.

Jessie M. Laidlaw, Treasurer,
224 W. Wellesley St., Toronto.