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Mrs. Timpany

THE CANADIAN

Missionary Link.

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

VOL. I., No. 5. "The Gentiles shall come to thy light, and kings to the brightness of thy rising"—Is. lx. 3. JANUARY, 1879.

The Canadian Missionary Link.

PUBLISHED MONTHLY AT TORONTO.

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WE INVITE SPECIAL ATTENTION to the article in another column contributed by a member of the Guelph Circle. The idea of raising the money required for the buildings in Cbcnada by life-member's fees is an excellent one, and if carried out would accomplish the work without trenching on the regular income of the Society. \$700 is all that is wanted for this purpose from Western Ontario, and 28 life-members would supply it. Our sister's plan of a number uniting in order to make a life member of one, we hope to see acted upon.

In some churches where a Circle has not yet been formed, there may be those who would gladly aid in this special work, and furnish a stone, or a plank, for the school-house chapel. Contributions may be sent to the treasurers of the Women's Boards in Montreal and Toronto.

As the tabernacle in the wilderness was furnished by the free-will offerings of both men and women, in like manner may the hearts of our sisters be stirred up, and may they also bring the Lord's offering to His treasury until it overflows. What if the times are hard: can they be harder for us than they were for the Israelites journeying through "that great and terrible wilderness"? and yet they gave until Moses had to restrain them. May God the Holy Spirit make His people willing, in this, the day of His great power.

CONSECRATION.

FOR THE LADY.

The world is full of consecration. Upon the altars of Mammon, pleasure, fame, ambition, power sensuality, self, etc., are perpetually immolated nerve and muscle, bone and sinew, intellect and gold, leaving nothing behind but barrenness and bitter disappointment; but there is an altar, even Christ, where the "gifts" are exalted, beautified, and shall be glorified.

Taken in a religious sense, consecration is—in the words of an old and eminent divine—a devoting, or setting apart anything for the worship or service of God, and is virtually an acknowledgment of God's sovereignty, being based upon the assumption that He has a right to demand our best affections, our nobles, and most cheerful service. The consecration of which we speak to-day, is a solemn "devotement" of our wills, our affections, our talents, our accomplishments, our personal attractions, our households, our time, our service, our bodies, our souls to Christ; and the advancement of His Gospel Kingdom. It is to be "preserved blameless"; to seek not our own, but the things that are Christ's. It is to follow peace with all men, and holiness, it is setting our affections on things that are above, it is to endure hardness as good soldiers, it is bearing toward the mark, a forgetting the things that are behind, reckoning our souls unto the Lord, and being unbound unto sin, but alive unto the things which are above.

God. It is done all these things in the name of the Lord Jesus, and for the glory of God. It may mean perils, persecutions, distresses, reproaches, necessities, but it always does mean loyalty to Christ, no matter what the pain, the torture, the expense, the self-denial, the sacrifice. The Apostle urges his brethren to present "their bodies a living sacrifice." How can we do this? St. Chrysostom tells us, that if our eyes look not upon sin it is a sacrifice; if our hands do no evil, it is a holocaust; if our tongues utter no guile, it is an offering; but our Lord and King asks much more than this negative consecration. He demands that all our powers, mental, moral, spiritual, social and political, all our possessions and acquirements must be devoted to Him, and to the redemption of a lost world. This must be the grand, controlling desire; everything else should be subservient. The root of all consecration is the consecration of self—but first gave their own selves unto the Lord, and unto us by the will of God.

Consecration must be complete. Many believers are cold, dead and unfruitful, because they have not a single eye; God is not in all their thoughts, self and the world first, Christ afterwards. Thou shalt love the Lord thy God with all thy heart, etc. In justice to Himself, God cannot accept less, nor can we, without dwarfing our own moral and spiritual growth, bestow less than this.

Mammon and the devil require scarcely less from their votaries. Upon one occasion, Baron Rothschild was asked by a Christian friend whether he had taught his sons about the never-ending life so soon to commence, as well as how to expand and retain his own colossal fortune. The reply was significant, "I could not allow them to think of such a thing. It would divert their minds from business; it would be fatal to their success. To get and keep a great fortune is a very difficult thing, and requires all one's time and thoughts." Men have sacrificed themselves, even unto death, upon the altar of patriotism, for the public weal, and men and women too, have thus consecrated themselves upon the missionary altar. In journeyings, in perils, by sea and land, in city and in wilderness, by friends and foes, in weariness and painfulness, in hunger and thirst, in cold and nakedness, they have worked and prayed, and waited for the Gospel day to break; for the Sun of Righteousness to arise, with healing in His wings, and the shadows to flee away. And shall we Christian women at home, professing a like faith, fall short of this spirit of complete consecration? Now, in the one matter of dress, how can we be fully the Lord's when precious time, and precious gold are sacrificed, not that our more apparent beauty and loveliness may attract and win a fallen humanity to the Lord Jesus, but that a selfish ambition to outshine others, or a craving for admiration, may be gratified. Oh! Christian women of this Dominion, consecrated and unselfish, bring your "gifts," your "gold," your "frankincense" and your "myrrh," your useless trinkets and baubles, your tawdry ornaments, your superabundance of dress, and cast them down, all down, at the feet of the Royal Babe of Bethlehem. Then would the emancipation, the Christianization, the salvation of a world sweep grandly on; Immanuel's chariot would not tarry; and the activities,

the energies, the machinery of the church, would not, as now, be crippled in every direction.

Consecration must be constant, and not confined simply to great actions, large gifts, or to our times of worship, but must descend into all the "trivialities" of our daily lives. Conscientious believers sometimes reason in this way: if we but possessed rank, beauty, talents, or even wealth, we would hasten to devote these to Christ and His cause, and by means of these would doubtless accomplish work worthy of His acceptance and appreciation. Permit me to recall an event which transpired long years ago in the world's history. Time, the early spring; place, Jerusalem. Its hospitable gates have been thrown wide open, and hundreds of thousands of pilgrims, rich and poor, are pouring in to attend the great Passover feast. Messiah, the Lord's anointed, has come up also, and is now seated in the Temple discoursing to His disciples, and watching his wealthy kinsmen as they flock in, and empty their rich gifts, as was the custom, into the Treasury. How it groans beneath the weight of so much wealth and magnificence; but see! yonder a poor, pale, grief-worn widow approaches the Court, and as she hastily and with deprecating look casts in her "two mites," the Master Diviner of the secrets of all hearts, records a verdict in her favour, which will come down to the end of time. Sisters of the Baptist churches, at this joyous Christmas tide, this gift season, pour in your "mites"; then shall this same glorious verdict be recorded with loving letters, in God's "other book," which is compiling now.

We can only allude to the reward of consecration. "When the Chief Shepherd shall appear, ye shall receive a crown of glory." Alford translates thus: "The amarantine crown of His glory." This "amarantine crown" is spoken of elsewhere in the Scriptures, as the Crown of Righteousness, the Crown of Life, the incorruptible Crown, and all are but expressions to indicate our nearness and intimacy with God, and they faintly express the exaltations, the enjoyments, the privileges, the dignities, which will compose the reward of the Saints, the "Consecrated ones" in the life everlasting. L. H.

A Prayer and its Answer.

From the Memoir of Rev. John Bates.

On July 6, 1840, little Jane was born. In recording this happy event, three days later, Mr. Bates says, "Last night I read the first chapter of first Samuel, after which I held my little baby in my arms, and presented it by faith in prayer to God. I look upon it as a loan for a little season, and would wish to bring it up in the nurture and admonition of the Lord. It is lent to the Lord, yea, as long as it liveth, it shall be lent to the Lord. As I have a prevailing desire, if it be the will of God, that my little son may be a missionary to the heathen, so may little Jane be the wife of a missionary, and be useful in her day and generation. Nevertheless, not my will, but the will of the Lord be done." How literally and fully the anticipation of this earnest wish has been fulfilled; readers of these pages may know. "Little Jane" is now the wife of Rev. A. V. Timpany; for several years

already a useful missionary in India, and though at this present date for a time engaged in the home service, yet expecting ere long to resume his chosen field and service. Indeed, as is so often the case, the fulfilment ran beyond the prayer, and the Lord was better to him than even his hope; for it was his happiness to give two dear children to the foreign mission cause—his daughter Mary, born in Banbridge, Ireland, November 16, 1846, having become the wife of Rev. John McLaurin, like Mr. Timpany, a missionary to the Telugus.

OUR INDIAN STATIONS.

Cocanada and Tunj.

JUST TOO LATE for publication this month our first welcome letter from India, an interesting one from Bro. J. Craig, has been received. It is descriptive of a cyclone which visited Cocanada on the 5th November and will appear in our next issue. Bro. Craig says:—The September number of the *Link* reached us two weeks ago. We have heard words of praise from almost all our fellow missionaries, and of course we add our own. You will have a number of correspondents among us.

WE ARE INDEBTED to friends at Port Hope for the following extract from a letter received from Bro. John Craig, dated 26th Oct., 1878:

Mr. McLaurin has been hoping to go out during the past two or three weeks, but the weather has kept him at home. However, he got off last night. He does not intend to visit any purely heathen villages; he is going to see the Christians for the last time before he leaves. Mr. Timpany and I will probably go out soon after his arrival.

I am glad to inform you that Bro. Currie hopes to organize a church in Tunj before long. A number of native Christians went with him from here, and they, along with our brother and his wife, would constitute a small church.

I have the pleasure of saying further, that Bro. Currie reports that a few people in some of the villages on his field are requesting baptism on profession of faith in Christ. These are the first fruits from a region of almost utter darkness so far as the past is concerned, and therefore we rejoice heartily at the glad news.

In a previous letter Mr. Craig writes: "I know enough of the language now to profit in many ways, by engaging in such work"—referring to going out touring with Bro. Timpany.

A PRIVATE LETTER received the last week of December, from Mrs. McLaurin, brought the cheering news that both she and Mr. McLaurin were feeling better than when they last wrote, and were looking forward with joy to spending Christmas with Mr. and Mrs. Timpany.

Bimlipatam.

The W. M. A. Societies of the Maritime Provinces have received a long and interesting letter from Mrs. Churchill, which has been published in both the *Messenger* and *Visitor*. We make a few extracts:

"We are now every day thinking of our sister, your representative to the heathen, who we suppose is on the 'mighty deep,' and praying for her safe and speedy arrival in India. And we hope many others at home are asking themselves and the Lord what their duty is in this matter of giving the gospel to the heathen women in India, so that work which is waiting here, for their hands to take up, may not long remain thus.

We are looking for a response to Sister Armstrong's request, for a young lady missionary to come and work in their field; and though it is too soon for me to say much on this subject, I may say that I am looking forward to the time, if the Lord gives life and health, and our people supply the means, when we shall not only have a comfortable mission house in Bobbilly for ourselves, but an extra room in it, to which I can invite some sister from among you, to come and make it her home while working for our perishing sisters in that field.

By the time this reaches you we hope (D. V.) to have our temporary house there well started; that finished and occupied, then permanent buildings will follow as fast as strength and means are forthcoming, and these must be under way before I shall feel at liberty to ask any assistance in my work; for a comfortable home is a necessity to a missionary's health in this country, and consequently to his usefulness, for if the former goes the latter is gone also.

I take great pleasure in my caste girls' school in town, and hope one of the sisters here, may feel it a pleasant duty to take charge of it, when we leave, as it would seem a pity to let them be scattered again, after the hard time in collecting them, and the good start they have got in religious truth, reading, writing, and sewing. It is quite an inspiration to me to have 15 or 16 pairs of sparkling black eyes turned eagerly up to my face in the mornings when I am giving the Bible lesson. I only wish the words would come faster, and that I could put more heart into them, but until a missionary can think and feel in the language of the people, instead of in English, I think he will be anything but satisfied with his work; however it is a step in the right direction, and you feel encouraged for the future, when you are able to impart religious knowledge in their language, and know by their answers to your questions, that you are well understood.

For the last three months I have taken advantage of the hard times, and had a number of poor women, usually about sixty, come up on our veranda every Wednesday afternoon for religious instruction. They are the same I used to visit last year at their villages, but this is very much more satisfactory, as I give them a pittance for coming; they come regularly, and sit quietly, and listen pretty attentively as long as I wish them to, and hear the same truth over and over again. You would I fear be rather disgusted with them than interested in them, if you should see them, filthy, ragged, half-naked, their hair uncombed and matted, and most of them showing plainly the marks of the long continued struggle for a bare subsistence. In trying to impress on their minds one day that they were sinners, one said, 'O we are living every day without sin,' and then asked what sin was, if it was a sin to kill ants and snakes, &c. At another time when they were learning the eighth commandment one said, 'Why, how can we live, if we do not steal? how can we live if we do not go into some other person's compound and take sticks, &c., to cook our rice with? we can't live if we do not steal.'

Though extremely ignorant, I trust from their answers to my questions that many of them have learned the way of life; the walking in it we must leave to the Lord to accomplish in them, as in much better educated persons.

THE WORK AT HOME.

Ontario and Quebec.

AN EXPLANATION.—The new and very excellent scheme of beneficence for the Churches of Ontario and Quebec, does not include the Women's Foreign Missionary Society. The subscriptions for that are entirely distinct from, and in addition to, the money to be promised on the cards.

Will the Circles note this?

Guelph.

SCHOOL-HOUSE-CHAPEL FOR COCANADA.

FOR THE MISSIONARY LINK.

We were glad to read the "Special appeal to our Circles" in the December *Link*, and hope we shall continue to have such appeals until every Circle has been heard from.

Our missionaries have told us that their work is greatly hindered for want of a suitable house in which to give instruction. Precious lives and health are being wasted for want of this building. Must it be so? The General Board, hoping that the money could be obtained, put it in their estimates for last year. Nothing, however, was

done. Scarcely money enough was sent out to supply the daily needs of our missionaries, and no buildings were erected.

Are there not two thousand dollars in Ontario and Quebec that might be sent at once and nobody burdened? Certainly, if all our Circles could realize the great importance of this building to our missionaries, it would be done. Who will engage in this work? Reader, on you the responsibility rests,—give all you can,—then speak to your sisters and encourage them to do the same.

If there is no Circle in your church, organize one at once.—Surely there are many women in every church who can give ten cents a month; let all be engaged, and the results will be cheering. But the money is wanted as soon as possible. It should be raised before the first of April. Cannot our present Circles make a special effort for this purpose?

Is there not at least one lady in each Circle who is willing to become a life member by paying twenty-five dollars, and are there not others who can pay smaller sums who will unite? Two, four, six, or even twenty-five might join in making a life member of some one whom they would desire to honor. Let us have a large list of life members.

Our Circle will do its share in this work. Let each Circle do the same, and the money will be raised.

H. J. R.

Nova Scotia.

To the Members of W. M. A. Societies in Nova Scotia:—

Dear Sisters,—The time is near at hand when the Central Board presents its annual report. Any society wishing to be represented in this document must send in its report to the Secretary no later than the first week of the New Year. Any moneys still on hand had better be forwarded at once, as the account is closed for the year on the 31st. It is sad to know that our receipts are steadily decreasing, and if the secretaries and officers of these societies that have so much diminished do not bestir themselves, they will soon lose their identity and the Board cease its operations. Great care and wisdom is necessary in the selection of active working officers, as the successful carrying out of the objects contemplated in our organization is hindered or helped in a most marked manner by the energy or listlessness of those who are at the head of affairs.

On behalf of the Board,

M. R. SELDEN, Sec. & Treas.

THAT THE LINK is beginning to fulfil its mission as a "bond of union" between the sister societies of our Dominion, is evident from the following very kind words which, a day or two since, accompanied an order for additional copies from a prominent worker in Halifax:—The *Link* is increasing in interest; the information is highly prized, and it seems even thus early in its history to prove that it has a place of its own to fill—and fills it. No one interested in missionary work can afford to be without its monthly visits; and I trust its circulation will be largely increased in Nova Scotia, where for several years past our Women's Aid Societies have been quite flourishing. The dull times and other causes have hindered our progress, but the circulation of the *Link* will keep us alive, and I trust rouse us up to pray more, and work more for the progress of the Lord's cause in heathen lands.

ANOTHER FRIEND writes from Canning, N. S.:—The *Link* pleases me much; the extracts are well chosen, and the original matter is good. Ignorance is the chief cause of the indifference with which Foreign Missions are regarded by many Christians; if missionary intelligence were more generally circulated and read, all believers would feel constrained to do all in their power to carry out the great commission or rather command of our adorable Redeemer to preach the Gospel to every creature. Vain, indeed, is it to call Christ Lord, if we do not the things which he says. Oh, that Christians would thoroughly awake to their awful responsibilities. There are evident indications that the time is not far distant when Christ will

take possession of His purchased inheritance—the heathen. May none of us like Meroz neglect to come up to the help of the Lord against the mighty, and so incur the curse of the Great God.

New Brunswick.

The annual public meeting of the Women's Mission Aid Society will be held in Leinster Street Baptist Church, on January 30th, 1879.

A large representation of delegates from the Branch Societies are expected to be present, but in such cases where it is impossible to send delegates, please forward your report as early as possible.

The delegates will please send their names to the Secretary, who on the receipt of such will return a postal card with the name and address of the parties with whom they are to be entertained.

Address all communications to

M. E. MARCH, Sec. Central Board W.M.A.S.,
186 King St. East, St. John.

A Short Sketch of the Telugu Mission from its Commencement to the present time.

COMPILED FOR THE MISSIONARY LINK.

(Continued from the December No.)

The Telugu Mission was again reinforced by the arrival of Rev. A. V. Timpany and wife, who left this country in October, 1867.

These missionaries went out under the auspices of the American Missionary Union, but were supported from funds contributed by the Baptists of Canada.

Their station was Ramapatam, at which place, in addition to the care of a large church, Mr. Timpany had to build for the Theological Seminary, to start the school and carry it on for two years. This institution is for the training of native preachers.

Mr. Timpany entered on his work with great zeal and earnestness, and his reports were from the first highly encouraging, as a few extracts will show:

"To-day you have the most successful Mission in India; send us men and means, and by the help of our Master we will gather this people by the thousand." "God's spirit is resting on Telugu, as it brooded of old upon the deep." "God is giving and going to give us the Telugus just as fast as we can take care of them." Again, "The first week in January, 1869, we spent in special prayer. We asked the Great Head of the Church that He would send five hundred of His own elect to us, during the year just commenced. If all we have baptized prove to be real Christians, the number asked for came, and seventy-three more."

In the beginning of the year 1870 Rev. J. McLaurin and wife were added to this Mission band. On acquiring the language, Mr. McLaurin took temporary charge of Mr. Clough's field of labour, while the latter, at the urgent solicitations of his associates, sought rest at home.

The first six years of Mr. Clough's mission have been described as one protracted Pentecost, and during his absence the work of the Lord went on with unabated power, over 700 having in one year been added to the church by baptism.

We come now to the origin of THE BAPTIST FOREIGN MISSIONARY SOCIETY OF ONTARIO AND QUEBEC.

Rightly to understand this we must diverge a little, and draw the attention of our readers to Cocanada, which is the largest and most important town between Calcutta and Madras. It has a population of about 20,000 inhabitants, and is growing rapidly.

It was to this place, where no missionary had gone before, that Thomas Gabriel went in 1867 to unfurl the banner of the Cross.

He was a well-educated native whom God had called to the knowledge of Himself in Madras. After his conversion, his heart yearned for the salvation of his benighted countrymen. He could

not rest. Abandoning his worldly employment, he hastened northward 200 miles beyond Ongole to Cocanada, and there for five years he toiled alone, preaching Christ and the good news of the Gospel. God owned and blessed his labours, so that by the end of that time, a church was formed of 150 members.

But Brother Gabriel had gone to his utmost limits. He needed sorely the help both of men and money. In this extremity he applied to the English Baptists for aid, but they were unable to render it; their hands were full. The American B. M. Union was in the same position.

It was under these circumstances, when the very existence of this Mission was trembling in the balance, that Brother Gabriel sent, through Mr. McLaurin, a soul-stirring appeal to us in Canada. Interest was awakened, and after anxious, prayerful consideration, the Canadian Board, decided to take up this work. It became necessary to telegraph the decision to Mr. McLaurin, who was still at Ongole. This was done on the 28th October, 1873, at which time the first Canadian Baptist Mission was established in Cocanada.

Resigning his connection with the American Board, Mr. McLaurin took possession of the field the March following. He had much to do in arranging matters connected with the previous mission, and laying the foundation for future operations. While thus engaged, Brother Gabriel was called to his reward. He departed in peace with the words "Jesus is precious" on his expiring lips.

The struggling Mission was thus deprived of its most efficient native helper, but God, whose resources are unlimited, provided relief from an unexpected quarter.

In 1873 the Baptists of the Maritime Provinces had sent out seven missionaries to labour among the Karens of Siam. One, already in Burmah, was waiting to join them, and another was sent out the following year, making in all nine Missionaries; four men and their wives, with one unmarried lady, Miss M. Armstrong.

After exploring the country it was found that the number of Karens in Siam was far fewer than was expected—not more than 10,000 in all—and these so distant and scattered among the mountains as to be practically inaccessible. In a joint letter to the Board of the Maritime Provinces, the missionaries stated their difficulty, asking for further instructions. This Board conferred with ours of Ontario and Quebec, desiring to know if we were willing that they should unite with us in the Telugu field; if so, on what basis?

A special meeting to consider the subject was convened at Brantford in May, 1875. At this meeting six resolutions were passed,—the first and third as follows:

1st. That we cordially invite our Brethren of the Maritime Provinces to send over their missionaries at once, and help us to cultivate the Telugu field.

3rd. We propose that Ontario and Quebec on the one hand, and Nova Scotia, New Brunswick, and Prince Edward Island on the other, shall entirely sustain and direct all the missionaries whom they may respectively appoint.

These, with the other resolutions, were agreed to, and as soon as arrangements could be made the new missionaries proceeded to Cocanada. Their names were: Rev. W. B. Boggs and wife, Rev. R. Sanford and wife, Rev. G. Churchill and wife, Rev. W. F. Armstrong and wife, and Miss Armstrong. Two years later the Rev. G. F. Currie followed. On his arrival at Rangoon he was united in marriage to Miss Armstrong. They joined the others, and were welcomed to the home of Brother and Sister McLaurin.

Mr. Currie acquired the language with remarkable facility, and in a very short time was able to enter on his work.

Tuni, a town of 1,600 inhabitants, was selected as his station. It is about 45 miles distant from Cocanada. Arrangements have been made by him for the purchase of land, and the erection of a school house.

Rev. John Craig and wife left Canada for the

Mission field in 1877, and arrived safely at their destination; so that, including the American missionaries and those of the Maritime Provinces with our own, there are no fewer than thirty, either labouring in the Telugu field, or only temporarily absent from it.

The return to India of Mr. Timpany and wife, after two years' visit to Canada, will tend to relieve and encourage the workers there. His experience, zeal and energy were directed, while here, to the furtherance of the cause so dear to his heart. He travelled and presented the claims of the Mission as far as he could, and was the means of establishing "The Women's Circles"—a movement which has greatly tended to arouse a wide-spread interest in Missions among the sisterhood of our churches.

Much more might be added respecting the recent work of our Mission, and of the wonderful manifestation of Divine Grace in the conversion of thousands of Telugus, but as these are reported in our Baptist journals, we refer our readers to them.

Reviewing the past and contemplating the present, we see the triumph of faith, the reward of patient self-denying work for Jesus, resulting at last in this glorious harvest of souls. No Society has ever been blessed with a more inviting field. It has been observed, "that should the Missions be adequately sustained, and the ratio of increase, during the next ten years, be approximate to that of the past, the membership of these native churches will, in that time, be greater than that of all of our churches in Ontario and Quebec, even if our membership should be doubled." What a prospect! May we prove worthy of our trust, feeling it not only a duty, but a blessed privilege, to help on this glorious work by our prayers, our influence and our contributions. Thus shall we bring honour and glory to Christ, and a blessing on our own souls; for is it not written, "Them that honour me, I will honour."

JAPAN.—THE PROGRESS OF MISSIONS.—The latest statistics as to the condition of Christianity in this interesting country are as follows:—There are now in Japan 106 Protestant missionaries and forty-four organized churches. Of these congregations twelve are already wholly self-supporting, and twenty-six partially. There are 1,617 church members (native converts), a large proportion being men, who have contributed in the year 1877 the sum of \$3,552.11. Gradually a liberal, self-supporting Christian Church is being developed in Japan. As helpful to this end there are now three theological schools, with one hundred students in course of preparation. There are already nine native ordained preachers, and ninety-three assistant preachers. In the mission hospitals nearly 18,000 patients were treated last year.

PEOPLE who have not kept up with the progress of missionary enterprise, and have failed to realize the strides it has taken within the last thirty years, will be surprised, if not amazed, on reading the report of the great London Missionary Conference. Within thirty years, the converts in India have increased three hundred per cent.; and in China, if the present rate of increase be kept up for thirty years more, there will be twenty-six million communicants and one hundred million adherents. Scarcely a region can be mentioned in all the world, that is not now reached by American or European agencies.—*Christian Union*.

"THE DEMAND FOR MORE LABORERS," says "The Monthly Record" of the American Presbyterians, "is beyond anything ever dreamed of in the history of gospel-preaching! Paul's world was a mere province: ours is a crowded globe, from every shore of which sounds the wail of dying souls. . . . Let us meet the truth squarely. The supply declines as the demand rises—which is equal to saying the church lines waver, while the world's, denser and heavier, close round them! . . . The harvest is plenteous, but the laborers are few: pray ye therefore to the Lord of the harvest, that He may thrust forth more laborers into His harvest."

Sister Belle's Corner

For the Little Folks who read this Paper:

DEAR BOYS AND GIRLS.—Last month I told you that God works through His people, and that boys and girls might be "fellow helpers" with the men and women who had gone to India to tell the heathen about Jesus. Some of you have been wondering how this can be. I know just how you feel about it. When Sister Belle was only twelve years old, she learned to love Jesus, and to trust Him as her Saviour. Then she wanted to tell all her friends, so they might love Him, too. We used to sing a song in Sunday School, at that time, about "Something in Heaven for Children to do." I used to wish I could go to Heaven right away, so there would be something for me to do for Jesus. A dear friend of mine, who loved little children, wrote another song to the same tune, that helped me. Perhaps it would help you, too. These were the words:

"There is something on earth for the children to do,
For each child that is striving to be
Like the One, who once murmured in accents of love,
Let the little ones come unto me."

There are sweet "winning words to the weary and sad,
By their glad loving lips to be said;
There are hearts that are waiting, by some little hand,
Unto Jesus, the Lord, to be led.

There are lessons to learn, both at home and at school;
There are battles to fight for the right;
There's a watch to be kept over temper and tongue,
And God's help to be asked day and night.

There are smiles to be given, kind deeds to be done;
Gentle words to be dropped by the way;
For the child that is seeking to follow the Lord,
There is something to do every day."

That song taught Sister Belle that she need not wait for "something in Heaven" to do; but that work for Jesus could be done on earth, even by a child. A little boy once said to his mother, "I wish I had lived when Jesus was on earth, so I could have done something for Him." His mother asked him what help a little boy could have given. He thought about it a few moments then said, "Why, mamma, I could have run errands for Him, because I loved Him."

Has Jesus any errands for little feet now? Any labour of love for busy little hands? Any mission for eager, loving hearts, that long to be "fellow helpers"? Ah! our boys and girls will find plenty to do if there is, first, the willing heart. The missionary in India grows sad and weary sometimes. People laugh at his preaching, and treat him badly, even these heathen for whom he is giving his whole life. It takes a great deal of faith, and of patience, to make a missionary. All loving friends are hundreds of miles away, and he often longs for their sympathy; yet he stays in that far-off land, working day after day, praying for precious souls, even while his own heart is often sad.

How can we be fellow-helpers? We can think of his work, praying for God's blessing; talk to our friends about it; and always remember that every copper we give, or collect for this work, helps the cause. Perhaps we have not much money ourselves; but if our hearts are full of the subject, we can go to those who are rich, and ask them if they know how much good the missionary can do, if they help him. You can tell the story to these rich people, and it may help them to think about the heathen, dying without Christ. Then if their hearts get warm enough, their purses will open, and help will be sent to far-off India. So you will be helping the missionary just as much as if you were with him in his work. Somebody's money helped to pay his passage on the ship; bought Bibles and Tracts for him; built the house for him to live in, and buys him food to eat, and clothes to wear; and those who give this money are fellow-helpers with the missionary. Would it not be well to make a "Christmas Gift" to Foreign Missions; nay, more, to give a Thank-offering to the Lord, by helping His work?

Wishing all my friends a "Happy New Year," bright with the presence and blessing of our Saviour, I must say good-bye. SISTER BELLE.
Brantford, Dec. 16th, 1878.

The Man of the Book near Orissa

"Come with me," says Dr. Chamberlain, "to a little town 75 miles to the north-west of my station at Nardaudilly, in India. Some fifteen years ago there lived there a Hindu, an unlettered man—he could simply read and write, and that was all—who felt the burden of sin and desired relief." He had read all that his system taught him, and still found no peace of conscience.

There came the time of the annual drawing of Juggernaut's car, in a city some thirty miles away, and this man, mourning over his sin, went there, for they told him if he would engage in the ceremonies there and join in the drawing of the car, the burden of the sin would be gone and he could find relief. He went there. The first day passed, and the second day of the festivities was nearly through. That night it would close, and he yet felt the burden of sin. He knew that he had got no relief.

In the crowd he saw a man with a book wrapped in his garments; he saw the end sticking out, and asked, "Stranger, what book is that you have got there?"

"They call it the *Koṭa Nibandana*,—the New Testament," said he.

"What is that?"

"Why, they say it is the *Satty a Veda*"—(the True Veda, as we term the Bible in India, in distinction from their Vedas, which we do not acknowledge as true).

"Have you read it?"

"No, I have not."

"What does it tell about, anyhow?"

"Why, they say that it tells us how to get rid of sin."

"Does it; will you sell it?"

"Yes."

"How much will you take for it?"

"Well, give me half a rupee."

"All right."

He took out the money and gave it to the man and took the book, wrapped it up, put it under his arm and went away.

When he got home, he opened it at the first chapter of Matthew, and stumbled and tumbled down over those jaw-breaking names in the genealogy of Christ, worse for a Hindu than they are for us to pronounce. He thought that after all there was not going to be anything in the book that he could understand, and that he had lost his money; but he got through at last, and came to the story of the miraculous birth of the child Jesus; that he could understand. He read on, and read the story of His wonderful childhood, and His marvellous life, His miraculous deeds, and the messages of mercy that He gave to all around Him; and then, when he was beginning to think that he must be the One that should redeem all lands, he came to the story where He was killed and nailed upon a cross!

Oh! it was all up then, he thought, but he read on amid his tears; he read of His lying in the grave and then of that wonderful coming forth from the grave, and of the scene when He appeared to His disciples, and with astonishment he read how on Mount Olivet, parting the clouds, He ascended to heaven; and then he turned over and read again in the next Evangelist, in fewer words, the story of the same life. Then he read on in a third Evangelist that same story, that is never repeated too often—Luke's graphic, life-like picture of Christ on earth. Then he came to the fourth Evangelist, and there he read of the Divine Sonship of that Jesus of Nazareth, the Word that became flesh and dwelt among us; and he learned there of our connexion with Christ, the branch with the Vine, how He would remain with us; then he read the story of the founding of the early Christian Church. That gave him more light. He read the doctrinal epistles, and feeling the burden of sin as he did, he did not stumble over those hard doctrines as some on this side of the water do. He read that story, that wonderful revelation of the New Jerusalem coming down from God out of Heaven, the home

of all those that believe in Jesus, when they shall arise and meet Him.

"Ah, that was the book for him! He read in the book that they were not to forget: the assembling of themselves together on the first day of the week, as the manner of some is—of some in this country too—and on the first day of their week, which singularly synchronizes with our Christian Sabbath, he gathered his neighbours in his own house, to hear him 'read the wonderful book!'

He taught his wife to read, a strange thing for a Hindu to do, as they never used to teach their women to read; but he taught her, to read in order that she might be able to read 'the book.'

He learned in that, when ye pray thus shall ye say, 'Our Father, which art in heaven;' and as they assembled thus on each Sabbath day they joined, after reading the Word, in repeating that prayer!

Some years passed away and the man died. When he died he told his wife that they must not bury his body as the Hindus are wont to do, but bury it, for Christ was buried; that they must not perform any heathen ceremony over his grave, but read from 'the Book' and repeat 'the prayer,' and leave him there with God; for as Christ arose from the dead so would he some day arise and meet that Christ in heaven.

His wife kept up the reading, on the first day of the week, to the people from this book. Years more passed by. At last there came two missionaries into a village some fifteen miles from this place. They were preaching there to the people, as they supposed, for the first time that they had heard of Christ and His salvation, when two men who had happened to be there in the market-place stepped forward and said, "Why, sirs, what you say is exactly what the man of the Book down at our village used to teach!" They asked about it, and learned the story. They went down there and found to all intents and purposes a little Church of Jesus Christ established! It was the Book that had done it. They had not received baptism or the Lord's Supper to be sure, but they had that life in their hearts that was the baptism of the Holy Ghost. The Book had shown that it could be understood and could produce its effect.

BIBLE TRANSLATIONS.—Since the beginning of modern missions, the Bible has been translated into 212 languages, spoken by 850,000,000 human beings, and distributed at the rate of nearly twelve every minute. All this has been done by missionaries. Thirty-nine of the languages referred to never had a written form until the missionaries created it.

SINCE THE BEGINNING of the past year, 1878 it is estimated that no fewer than 40,000 natives of Hindostan have renounced heathenism and embraced Christianity. "It is the Lord's doing, and marvellous in our eyes."—*Can. Baptist.*

WOMEN'S BAPT. FOR. MISS. SOCIETY OF CONVENTION WEST.

Monies received since October 16th, 1878.

Strathroy \$16; Port Burwell \$3.25; Jarvis St. \$33.65; Timpany's Grove \$6.75; Alexander's St. \$12.03; Dundas \$2; Yorkville \$20.33; Interest on Bank account \$13.30. Total \$107.51.—ERSKINE BUCHAN, Treasurer.
Yorkville, Jan. 1st, 1879.

[Sister Belle will be glad to learn that the \$2 from Dundas was contributed by some "children who gave the money they otherwise would have spent in candy, for the children in India."—E.O.]

CANADIAN MISSIONARIES IN INDIA.

MARITIME PROVINCES.

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

ONTARIO AND QUEBEC.

Rev. John McLaurin, Cocanada.
" John Craig,
" G. F. Currie, Tunt.
" A. V. Timpany, Cocanada.