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"MISSIONARY LINK"

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

VOL. I., No. 1.]

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

[TORONTO, July 1, 1878.]

The Canadian Missionary Link.

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EDITORS—Mrs. H. J. ROSE and Mr. M. FREELAND.

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All Foreign Mission Societies, as far as we are aware, eventually find it necessary to a due maintenance and spread of interest in their work, and to aid in carrying on their business, to have papers devoted to their interests exclusively. We need not stop to ask why this is the case. It is sufficient to note this fact as the outcome of the experience of the Christian world in modern times in the work of Foreign Missions. We Canadian Baptists are not likely to find out any thing new in this respect, but rather to come to a consensus with those who were in this great work before us.

We have found a wide-spread desire for something of the kind which we hope this little monthly may become. Our experience in agency work has been somewhat extensive, and we can heartily concur with Bro. Boggs when he exclaims, "Oh when are we to have the paper. The crying need we have seen for something of this kind among the churches." Nearly two years ago, Rev. J. L. Campbell, now of Montreal, spoke in one of his letters about the necessity of a paper of the kind now presented. The Women's Board at Toronto last summer appointed Mrs. Freeland as an editor for their Board, and requested us to lay the matter before the Board in Montreal, and also before the Boards of the Maritime Provinces. The plan was to have each Board take a share in the paper, and furnish a proportion of the funds to carry on the paper, and get as much of the expense back as they could by subscriptions. This plan fell through, as the Boards did not think they were justified in using their funds in this way. *They all wanted the paper*, but felt that it would have to be independent of any pecuniary help from the several Ladies' Boards—that is, that it must be a *private effort*. Dr. Cramp, Mr. and Mrs. Seldon, Dr. Tupper, Mrs. March, Mrs. Alloway, Mrs. Humphrey, and many others whom we could mention, have warmly seconded the effort to start a paper. The Baptists of the Maritime Provinces and of the Western Provinces are joined in mission-work in India. It is highly desirable that we should know more of and be more interested in each other's work than we are likely to be by any present arrangement. Very few copies of the denominational papers of the Maritime Provinces reach the upper provinces, and the same is true of the papers of the west reaching the east. We trust this little sheet may be only a first

LINK of stronger ties that hereafter may bind us all from the Atlantic to the Pacific, in closer Christian effort and work.

The paper would have been started before, but for the difficulty we have met in obtaining editorial oversight. This difficulty is now happily met.

The plan for the paper is this. We send out this sample copy and solicit subscribers. If the subscription list reaches 1000, the paper will be permanently started. Otherwise we will consider that the denomination as a whole do not desire it, and will let the matter drop. *The price will be 25c. per year, payable in advance.* Circles sending will oblige us much if they will send in clubs, as it will *save much trouble to those who take up this work as a labor of love.* Dear friends, attend to this matter *at once* on receipt of this specimen copy, so that we may get out a number for August, &c., &c. We ask the sympathy and aid of our denominational organs East and West, feeling sure that they will not see in this little inexpensive monthly a rival, but their humble helper, who will induce in many of its readers a desire for what they do not now have—a good denominational paper.

Of course the paper will be much more interesting when we get contributions, notices, appeals, &c., coming in from Sidney to Winnipeg, and from all our stations in India.

A. V. TIMPANY.

OUR AIMS.

At home our efforts should be directed to having a "Ladies Circle" in every church. A monthly missionary prayer meeting on the first regular prayer meeting of the month. Every Sabbath School doing something for this object. And last but not least, a *canvass* of every church great or small once a year for funds for the General F. Mission Work. When this is done will we have exceeded the last command of Christ?

WOMEN AND MISSIONS

The Women's Board of Missions, Congregationalist U. S. A. has just closed another year, the tenth, of its life and labour, and presents a record of growth as gratifying to its friends as it will be alarming to its critics. The important statistics for the year are these: At home, 16 branches. 8 conference associations and more than 4,000 mission circles; abroad, 67 missionaries, 58 Bible readers and 49 village and day schools; subscriptions and donations, \$66,813.06; other receipts, \$17,817.71. The individual reports from the several schools are all highly encouraging.

ARE MISSIONS A FAILURE?

Mr. Clough, of Ongole, writing in December last, stated that at one time there were fifteen-hundred asking for baptism. Can we take in the picture of fifteen-hundred men and women who had cast away their idols, gathered in the mission compound seeking "*this way*." One preacher stated that he turned back *four-hundred* who had started for Ongole for baptism. Mr. Clough had sent out a circular, stating that owing to the hard times, prevalence of disease, and pressure of work, the people were not to be requested to come in then, yet fifteen-hundred came. The church at Ongole, we presume, at this time is the largest Baptist Church in the world. Eleven years ago there was one christian in the place.

Mr. Drake who went to the new field of Kurnool less than two years since has been baptizing large numbers.

THE LARGE HEARTS OF OUR FATHERS

There are some at the present day who cry out "Foreign Missions are expensive." In the memoir of that great missionary, John Chamberlain, we read that the outfit and passage of Mr. and Mrs. Chamberlain from England to Calcutta was £435 19s. 1½d. They came by way of America, as at that time, early in this century, no vessel from England dare take out missionaries to India. Money was worth more then than now, and the society was financially weak; yet the noble fathers of modern missions persevered and laid well the foundation of the present rapid christianization of India. We, their sons, can now send by way of England missionaries for a good deal less than half of the sum mentioned above. Shall we then, when God is gathering tens of thousands to the cross of Christ, complain? "God forbid."

OUR PRESSING NEEDS.

Do we ask too much for new work among the spiritually blind *millions* of north Telingana when we appeal to sixty-five thousand Baptists for \$20,000? That brethren and sisters is what we need. Ten thousand for the Maritime Provinces, and the same for the West: For the East by August, and for the West by the middle of October, we must have the sums named sent to the several treasurers.

Fiji was once the symbol of cannibalism. At the present time there is one island with 10,000 people, in every house of which, family prayer is observed.

OUR TELEGU MISSIONS.

A building for school and worship is very much needed in Cocanada. The rent, about \$300 per year, is a large sum to pay for what to a very limited extent, and in an unsatisfactory manner, meets the wants of the mission work there. A good house could be built for \$2,000; part of this sum has been raised, and the rest is most urgently needed. Cannot some of our friends send liberal donations for this object. Mr. and Mrs. Currie are now at *Tuni*, 40 miles north of Cocanada. They very much need help for building and mission work.

Over 100 were added by baptism to Cocanada church last year. We are unable to give the number added to the several missions under brethren Armstrong, Sanford and Churchill.

The Ladies Board of the East are going to supply these brethren and their wives with necessary buildings in their several stations. They expect to send out a young lady, Miss Hammond, this autumn. Possibly Mr. and Mrs. Boggs may also return. Mr. & Mrs. Timpany, and the Telegu young lady, Miss M. Amelia Keller, expect to return the first of September. Miss Keller's passage, and Mrs. Timpany's, as far as possible, will be paid by the Toronto Ladies Board. We wish the finances of the Society of the West, would have enabled Miss Lightbody, of Brantford, to accompany the departing missionaries. But we live, in the hope that we may welcome her in the near future, in India. Certainly, the women East and West have abundance of work before them. And now those who, up to this time, have stood apart with folded hands, now link them in the golden chain that is being extended to India's degraded daughters. *Let the Gospel shine into the homes of India!*

PROGRESS OF FEMALE EDUCATION IN INDIA.

Ten years ago, it is doubtful if there were in the District of Hoogly, ten native ladies who could read and write. Now, the ladies in every respectable family can read and write.

Out of about 3,000 women baptized by our Telegu missionaries of the Missionary Union and Canadian Mission, during the past ten years, not a woman could read a word. More than 1,000 of them, I presume, can read now.

APPRECIATING CHRISTIAN BOOKS.

"The missionaries of the Free-Baptist Mission in Orissa find some encouragement in the dissemination of literature. 'Our books are much sought after now,' writes the Rev. J. Phillips, 'often by name, although they are generally sold now.' He contrasts this with the state of things some years ago, when books would be taken only to be returned or torn up. Mr. Marshall, of Balasore, reports that 'the Bible, which in the early times of the history of our mission, was considered so unholy a book as to defile the man who would touch it, is to-day sought after as no other book is sought. It has already become the book among Hindus of our stations.'"

Mr. Phillips, of Jellasure, met with an educated Babu, and asked him what he thought the religious future of India was to be. The Babu considered the question a hard one, but said that idolatry was doomed. "It is impossible for the Hindus to remain idolaters. Atheism could never satisfy a people for any considerable length of time. I have little hope of Brahminism. Its votaries are already very much divided against themselves. I myself could be a

"Christian if I could believe in the divinity of Christ." Such testimony is not, we think, infrequent now."—*Indian Evangelical Review.*

Orissa joins the Telegu country on the north. Some of the work of our mission extends where the Oryia language mingles with the Telegu.

STEALING FIRE.

"Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come. And when I come, whomsoever ye shall approve by your letters, them will I send to bring your liberality to Jerusalem, 1 Cor. 16:1-3." Many explain this as a divine command to raise their *own church expenses* while it was a command relating to the *needy beyond.*

Correspondence.

Under date of June 21st, Mrs. Claxton, President of the Montreal Women's Board, in a private note, writes *anent* their recent quarterly meeting: "Miss Muir gave a distressing account of our missionaries in India. It cannot be possible that they are so needy. We have sent three or four hundred dollars since March. In all, I think, we have sent thirteen hundred dollars now towards the girls' quarters. . . . We are *working away*, and though we cannot boast of so many circles as the Western (Toronto) Board, we have more circles and have raised more money than last year. The people in the country are interested, and have sent more money." The above record shows what can be done, when there is a mind to work.

Mrs. Pearce, of Strathroy circle, writes to Miss Erskine Buchan:—"Our circle meets on the first Monday of the month. I read your letter, and we feel quite interested in having a paper which would contain news from our own mission. Please tell Mr. Timpany we can take ten copies, praying God's blessing may rest on it to stir us to more active interest in our heathen sisters."

The Secretary at Whitby writes:—"There are only nine members, but I must say that our meetings are full of interest, and the attendance is very regular, and all seem to be greatly interested. We are looking hopefully on for a grand future. I only wish we could get something written on our own mission work in India. It is very hard to get anything of interest." The church at Whitby is small but the sisters evidently do not think that any excuse for not working.

EXTRACT FROM A LETTER OF REV. G. PEARCE TO "THE FREEMAN."

Ramapatam is a small village and bazaar on the Coromandel Coast, one hundred and fifty miles from Madras. The place was formerly a civil station, and some good buildings had been erected here for the accommodation of Government officers. Some eight years since the Government abandoned the place and sold the premises to a native, who in his turn sold them to the Mission at a very low price.

In view of what has since occurred, the obtaining of these premises by the Mission may be regarded as a very providential event. The position

has opened to its operations a very successful field of labor which I am now about to detail.

The baptized converts in connection with this station are now upwards of a thousand.

The two Missionaries occupying this position are the Rev. R. R. Williams and the Rev. A. A. Newhall. The former has a large Theological Seminary of more than one hundred young men and women gathered not from Ramapatam only, but from the several stations of the whole Mission and sent in by the brethren. To the training of these pupils he devotes his entire time and strength.

The special charge of the Ramapatam portion of the Mission is in Mr. Newhall's hands, and consists as in ordinary cases of the superintendence of native Evangelists, of which he has many, itinerating for the preaching of the gospel in the cooler months of the year, and, although not now the pastor of the Church, attending to the numerous applicants for baptism brought in by the native preachers, etc. All this is abundantly sufficient for one man's strength, but at the time of our visit the famine and the weakened condition of the Mission by death, and other causes, have added immensely to his burdens, and may well cause anxiety for the future unless he be speedily reinforced with help from America.

Of the work of famine relief, I must add a word or two hereafter.

On the first Sunday after our arrival, we attended in the morning a Sunday School held in the native chapel, a building capable of holding at least four hundred persons.

This school consists not of mere boys and girls but embraces the whole Christian population residing on the compound, hence men and women, and some of them quite aged, were seen under instruction.

One feature of this School interested us much. It is a rule here, that each person on the compound, whether young or old, shall learn verses of Scripture—those who can read, a verse every day, and those who cannot read, four verses in the week, for help in which they are indebted to the kind offices of their brethren and sisters of the station.

The verses are repeated at the morning school, the hearing of which occupies of course a large portion of the time of the teachers. This is not only a rule, but also a practice, as we had evidence while looking around.

It pleased us much to hear an aged native woman who could not read repeat with ready fluency the verses for the week.

In all this as well as from other means of instruction carried on here, we say with delight that the training of the Christians at this place in divine knowledge is carefully and laboriously attended to, a fact which augurs well for the future of the people of the Mission. At 9 o'clock A.M., the ringing of a bell invited us to attend Divine service in the building before mentioned. The audience was large, the place being well filled. The exercises were conducted not by the Pastor, but by a native minister, a man of middle age, and who is the head teacher in Mr. Williams's Theological Seminary, a person evidently of much preaching power, and as I was assured, of considerable attainments. He certainly was listened to with great attention by his audience. This good man, a convert it is believed of the Mission, owes his attainments to the care bestowed upon him by several brethren and not the least to his connection with the Theological Seminary, and position therein. I learned from the brethren that he was highly loved and respected for his general character.

Immediately after the close of this service, the Church convened for the purpose of the examination of candidates for baptism. It occupied fully two hours of the forenoon and the whole of the afternoon, the result of which was the acceptance of forty-nine persons. The native Pastor of the Church, bearing the American name, of Newton White, (being a protégé of a gentleman of that name) now presided. After prayer he delivered rather a long address regarding the object that was now before them, especially the important enquiries upon which they were entering.

The candidates came in one by one, were carefully questioned as to the reason of their wish for baptism, their faith in Christ and the incidents of their conversion. The inquiry being ended some one arose and proposed that the person just examined should be accepted or rejected as the judgment might be. After this motion was seconded by another member, it was put to the vote of the Church which expressed its judgment in the usual way of lifting up the right hand. Generally a large number of hands were raised and thus the acceptance or rejection of the individual was determined. I noticed that the rejections averaged about one in five of the applicants. It is pleasing to add here that the whole proceedings were conducted with the utmost order and ease for a satisfactory result, and let us hope that it was attained.

Mr. Newhall was present during the whole examination and often put in questions for better bringing forth the candidates' views and feelings. At five in the evening we resorted to the side of the canal before mentioned, wherein we had the pleasure of witnessing the baptism of this large number of native men and women. It was conducted by the Pastor and two other brethren assisting. Taking the candidate by the hand, he lifted his right hand towards heaven and repeating the words of the formula, solemnly immersed him in the name of the Father, Son and Holy Ghost. The whole scene was a very joyful and suggestive one. After the same process of examination thirty-five other persons were baptized on the following Sunday, making, during five weeks, the addition to the Church at this station of nearly two hundred persons.

I have mentioned the native pastorship of the Church at this place.

A further reference to this subject is worthy of record. The Rev. Mr. Timpany, Mr. Newhall's immediate predecessor, having been long impressed with the importance of enlisting the talents and encouraging native effort in every department of this good work, had proceeded both at Ramapattam and at a sister church, Cambalindry, forty miles distant to appoint native Pastors, and had interested the people so far as to induce them to make contributions in aid of Church effort.

This subject also took a deep hold on Mr. Newhall's mind on his arrival. Two things especially impressed him, first, that the Pastor should be appointed by the Church and not by the Missionary, and next, that the people should by themselves adequately support their Pastor; and on his succeeding to the care of the Mission, he endeavored to enlist the sympathies of the Church in his views. His effort was successful. The choice of the people fell upon the young man already mentioned, who had just completed his Theological course under Mr. Williams.

They also readily agreed to undertake his support. How this is done we had the pleasure of witnessing at one of the Sabbath services. On contributions being called for, many came up and laid down upon the table small sums amounting in the whole to no less than 15 rupees. No names were mentioned, the whole offering seemed to be entirely voluntary. Mr. Newhall seems to have the assurance that this action of the Church will continue permanent.

Eight years ago last February, where this mission of over one thousand converts now is we found a wide heathen waste, where no missionary had ever travelled or worked. The first day we spent out in that heathen darkness, we were visited by an old man who came thirty miles to beg us to come and tell him and his people of the "way of life." We went and two weeks after the old man and his son, who could not read a letter, and others were baptized. That son is Newton White, the educated, honored pastor of this great church at Ramapattam, a self-supporting church.

Canadian Baptists, shall we expect less in our missions at Cocanada, Duni, Bimlipatam, Kimedry, Vizianagaram, in the Jeypore country, &c.? Shall we not rather expect greater things? For evidently

as we cast our eye over India and the rest of the heathen world we discern a great upheaval of the systems of error, and ever growing multitudes coming to Christ.

AN ASPECT OF THE MISSIONARIES LIFE.

The brethren at home, with their christian intercourse with kindred minds and souls, may keep fresh as the earth that is renewed each spring.

The Foreign Missionary—

"Down he goes into the social mire, the intellectual torpor, the spiritual death of heathenism. He dwells among the tombs. Henceforth it is to be with him a perpetual giving-out—never a taking in. The heathen around him don't live in his atmosphere; they don't think his thoughts; they don't breathe his spirit. He is alone. The world never had a meaning before: it has now. True, he has papers and books, and they are passably well for a time; but they never talk; they never respond to what he is saying; they are never conscious of his presence; they never take him by the hand; they never smile or shed a tear; they are voiceless and pulseless and bloodless. In some places he is not deprived of society; but in others he has barely one associate, or perhaps two—companions in tribulation. In the coming six or eight years they talk themselves out; the old topics become threadbare. * * * He is burdened with a consciousness of mental shrinkage. He feels that the energies of his body and his soul are evaporating day by day.

Is it strange that after eight or ten years of such service as this, a missionary should ask to be let off the wheel for a time? There is an overwhelming sense of exhaustion. It is strange that he should be so human as to wish to breathe for a while once more the upper air of a Christian land, or that, like David, he should long for one good drink from the old well at Bethlehem, where he had been brought up?

"Missionaries ask for no receptions: they expect none. They expect no special purses. They are 'content with their wages,' like true soldiers of Jesus Christ. But they would entreat that they be allowed, the same as others, to come apart awhile and rest themselves, after hard and protracted terms of service, without being subjected to inconsiderate criticism. Let the question be settled when and under what circumstances they are entitled to a vacation, and, when settled, let them enjoy it.

"Christian brethren, * * * you drink of the cooling fountain that gushes from under the rock. When a brother from over the sea climbs up after his eight or ten, or it may be twelve, long years of exile, to sit down for a time under the same shade, don't clutch him and say, 'Down from hence into your old rut; back to your burning sands!' Let him rest, a while; the tree is big enough to shield you both. He is very thirsty, but he won't drink your fountain dry. He needs the change. He needs it, my brother, more than you do. Your kind Master is also his. When he gets back again to his treadmill, he will work all the better for his vacation, which has done him good and has not hurt you."

W. ASHMORE.

The ladies of the Mission Circles in London, Ont., at meetings held July 1st, subscribed for forty copies of this paper. They expect to need as many more.

The annual increase of communicants in India twenty years ago, was less than one thousand, now it is seven thousand.

"THE LARGEST CHRISTIAN CONGREGATION IN THE WORLD.—With the exception of Rev. C. Spurgeon's, is in the Sandwich Islands. It numbers four-thousand five-hundred members, and it is in the memory of living men, that the population from which the church was originally drawn were cannibals."—*Illustrated Missionary News*.

GLIMPSES OF LIFE IN INDIA.

Brahminism teaches that human life is but one of many stages in the long journey, from Brahma, back again to absorption in him. The soul must pass through eighty-eight transmigrations before it rises to human consciousness, and then if sin be committed, especially if caste be violated, the person may be doomed to go through the tedious programme again. A human being may become an animal, a vegetable or a mineral. To complete all the transmigrations which Brahminism demands of its followers, before they can be blessed with annihilation, requires 4,320,000 years! and yet there are more than 100,000,000 people who are the slaves of this merciless belief!

One of the saddest thoughts connected with the Hindoo's belief in transmigration of the soul, is the hopelessness of mothers in regard to little ones who are taken from them by death. Could Christian mothers in America see those wretched women in India, peering anxiously into the face of a goat, a snake, or a toad, to find some trace there of the child they have lost, they would appreciate the value of the Christian religion, as they never yet have done. "Is there a religion which allows mothers to hope to see their little dead babes again?" With what pathos has this question come to the ears of the Christian missionary! with what joy has the poor mother been told of a home above, where mothers find their angel babes clad in white robes, and they dwell together in the home prepared by Christ the Saviour. "If your people really believe this, why have they not come out to tell us about it?" "Why do they not teach us this precious faith which is meant for women as well as for men?"

Six millions of high caste women in India, who have all their lives been taught that they have no souls, are now accessible to Christian teachers. They are shut up in Zenanas, never being allowed to go out of their houses, except in closely covered conveyances. They are taught that their whole duty is implicitly to obey their husbands, receive their numerous beatings without murmuring, and to look forward to a time when they shall die and come back into existence as *Men*, having souls. Many of these women, as well as their husbands, have watched closely and critically the native Christians of India, and have come to the conclusion that Hindoo women really have souls, and are capable of education and moral elevation. And they send this earnest appeal to the Christian women of America. "Send us teachers, who may come into our homes and teach us the Christian religion." In view of these soul-destroying errors, shall we longer indulge the vain delusion that our Christian duty is limited to our own country? shall we not rather listen to the groans of these burdened souls and quickly give them the life and liberty conferred only through the religion of Christ? shall we with a free salvation sit quietly down to enjoy it? Nay, let us rather show our appreciation of what Christ has done for us, by offering ourselves willing sacrifices, that the knowledge of Him may be spread over all the earth. True piety is *love* drawn from Christ the fountain head, going out in humane and self-sacrificing efforts for the salvation of our whole race. We have no right to sit idle one moment, as long as there are those who know nothing of the Christian's God. "If God so loved us, we ought also to love one another." Christian sisters, this work among the women is for us. We must send teachers to them; we must give freely of our means to carry on this work. We cannot call ourselves Christian women, while we sit as idle lookers on and allow these millions of our sisters in India to grope in the darkness and wretchedness of heathenism. "Freely ye have received, freely give."

MRS. SCOTT,
Assam.

A large College building is now in course of erection at Ongole. This is to be the sphere of Mr. Loughridge's labors.

GOOD AND BAD ASPECTS OF THE FAMINE.

From the Report of the American Madura Mission, we take the following interesting passages:—

The year 1877 will long be remembered by the people of India. It will be called the year of the Great Famine.

The close of 1876 was gloomy enough. The rains had entirely failed; the scarcity of food and consequent high prices were increasing the distress daily. Early in the present year thousands left their homes on account of the famine. They went in every direction; hundreds fell victims to cholera by the way, while in the places of destination, graves are counted by thousands. Although the railroad was bringing into the district great quantities of grain, the scarcity in the out-lying parts of the district was fearful. Robberies and the burning of villages increased rapidly. Government commenced relief works, and established camps, but of course it could not reach anything like all the cases needing help. People who were unable or unwilling to go to the relief works, were reduced to great extremities for food. Many subsisted upon the heart of the aloe, and hundreds lived for days and weeks upon the seeds of the senna. As a consequence, pestilence and disease prevailed, and in August the death-rate was enormous.

In June and July relief was commenced in many villages by a daily dole of food or money to those ineligible to the relief camps. Wells were dug or deepened, and small fields were sown and planted, but blight and insects destroyed the crops. The early rains in August failed, and the prospect was terrible.

From the middle of September until late in December, continuous and abundant rains filled the tanks and kept the rivers in unprecedented floods. Early in December there was an unusual fall of rain, registering in some places over twelve inches in as many hours. The consequent rise of rivers destroyed many lives, broke the banks of numerous tanks, swept away villages, and caused great damage to the standing crops.

In September, when the outlook was the darkest, help from abroad began to come. Large sums of money were distributed through local committees, for support of life, for poor cultivators to enable them to plough and sow, and for houses and clothing. This Mansion House Fund, although coming late, has saved multitudes of lives and done more perhaps than the Government itself, towards preventing a famine the coming year. But for this help, great tracts of land would have remained uncultivated.

These events have had a marked influence upon the work of the year. The distribution of large sums of money by the Missionaries has occupied much of their time during the last two months of the year. Aside from the money received from the Mansion House Relief Fund, money has also been received from friends in America. These latter funds have rendered most valuable assistance to our native people. The Mansion House Funds have been distributed without regard to caste or creed.

Many of the results of the famine will be noticed in the following pages, and yet there are a few incidents that it may be well to group here.

Mr. Noyes writes:—"Of thousands who went for sustenance from and through the Kambam valley, to the coffee estates of the Travancore Hills, comparatively few have returned to their homes. Four hundred and seventy-nine people are reported to have died at one coffee estate."

The weavers have suffered greatly. The leading men of this caste in Madura, together with civilians and residents, raised money, to which Government added, and a relief house was established for this caste alone. Mrs. Capron writes:—"My sympathies have been enlisted for these children, and the allowance of fifty rupees a month from the Famine Relief Fund has been mostly spent among them. This morning a weaver woman came to the Dis-

pensary, with tears running down her cheeks. She sobbed out; "A year ago I had seven children. I do not know where their father is. The fifth child died last night. I carried it out to the burning-ground and there I left it, I had no money to buy fuel for the burning. I have these two left—look at them, and save them to me if you can." Like things have happened in very many families. In many places children have been sold to procure the means for purchasing food. A great many instances are mentioned where men of wealth have given largely towards feeding the starving. Private charity by the poor themselves to the starving about them has been very common.

That the famine has made, and will make, great changes in communities and customs, cannot be doubted. Although too early to estimate the results good and bad, yet some of these are too evident to pass unnoticed. Among the bad results, we find many deaths, many diseases and diseased bodies, habits of thieving, deceiving and begging, loss of manliness, loss of shame and chastity, many separations, of husbands from wives and parents from children, a hardening effect on the minds of nearly all by the sight of so much suffering and death.

A few of the good results are, esteem for the English Government, appreciation of the railroad, regard for Christianity, friendliness towards Christians, disgust of idolatry, embracing of the Christian religion, and a drawing nearer to one another in the work of administering relief—"Madras Times."

LET US HEAR FROM YOU!

There are a good number of circles under the Toronto Ladies Board, that the Secretary and Treasurer would both like to hear from. We presume the same is true of many circles under the other Ladies' Boards. It is a great encouragement to the Secretaries to hear from the Local Secretaries, and of course it is always pleasant to the Treasurer to receive finds to meet the calls upon the Societies.

MOVEMENT TOWARDS CHRISTIANITY.

During the last year, between 800 and 900 families, numbering about 6,000 souls, and residing in 60 different villages in North and South Arcot, have renounced their idols, and formally accepted Christianity. We have not included any of them in our statistical table, as we wish to test their motives before calling them Christians. The movement, although principally amongst the Pariah caste, is by no means confined to them. Pastor John states that of the 18 villages he has received, "two are composed of caste people, one including the Monegar and 11 families. These have broken the sacred thread from their bodies, taken off the lingam from their arms, and eaten with me." In one village in South Arcot, seven families, representing three different castes, together with eight families of Pariahs, form a new congregation. Although many of those who have come may desert us when the famine is over, yet a large number will doubtless be firm, and whatever may have been their ruling motive in joining us, we believe it was the Lord only who gave them the mind and the courage to renounce the faith of their fathers, and accept a new religion. This is not the first time that God has made famine a means of subduing men's hearts, and leading them to forsake their dumb idols to serve Him. These people are at first, very ignorant, and Catechists must be sent to teach them. It is a great step gained when men renounce idolatry and declare their intention to become Christians, but unless they are carefully instructed, we cannot hope for any satisfactory results. Our custom, therefore is, on receiving a large number of people, to form them as soon as practicable into a congregation, with a Catechist at their head, and teach them immediately to observe the outward forms of Christianity. In cases where so many come over, one Catechist has charge of two or more villages. His duty is to meet the people in the evening, and instruct them in the fundamental truths of the Bible, and during the day to teach the children. This daily instruction of "line upon line" does not fail to make an impression in time, even on the duller minds, and nearly all of our Christians have been the outgrowth under God's grace of just such instruction.—*Annual Report of the Arcot Mission, "Madras Times."*

A LITTLE CHILD SHALL LEAD THEM!

We saw it stated some time ago that one-third of all that was given for Foreign Missions last year, was given by Sabbath Schools and children. This is a most hopeful and remarkable sign of the times, if true. It speaks well for the broad Christian character of the coming generation of Christian workers and members of our churches. Evidently all the money of many of our Sabbath Schools is not being used to get books and papers for themselves, and to defray the expenses of the "Annual Pic-Nic." Let us hear from more of our children.

THE GOOD A LITTLE MONEY MAY DO.

For \$125, a girl can be clothed, fed and educated for five years. When taken she does not know a letter. At the end of the five years, she will be able to take a "Vernacular Third-Class Government Certificate" to teach.

WOMAN'S BAPTIST FOREIGN MISSIONARY SOCIETY OF WESTERN CONVENTION.

Received since the Annual Meeting, Oct. 18th, 1877.

Dundas, W. M. C.	\$ 3 50
Fansley, "	13 00
Stratford, "	1 50
Port Hope, "	15 00
Tampany's Grove, W. M. C.	5 00
Whitby, (town), W. M. C.	4 00
Jagersoll, W. M. C.	11 81
Port Burwell, W. M. C.	5 00
Salford, W. M. C.	10 10
Strathroy, "	18 00
College St., "	15 00
Whitby, 6th Concession, "	15 00
"Unknown, "	11 15
Brantford, "	32 59
Paris, "	43 00
Thedford, "	12 50
Guelph, "	29 00
Alexander St., "	47 20
Yorkville, Thos. P. Davies, Esq., St. John, N. B.	50 03
Jarvis St., "	88 95

\$426 23

ERSKINE BUCHAN,
Treasurer.

Yorkville, July 3rd, 1878.

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