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Missionary Link.

CANADA

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

INDIA

VOL. I., No. 1.]

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

[TORONTO, September.

The Canadian Missionary Link.

PUBLISHED MONTHLY AT TORONTO.

Editors—Mrs. H. J. Rose and Mrs. M. Freedland.  
Communications to be sent to Box 8, Yorkville, Ont. Orders and remittances to be sent to Miss J. Buchan, Yorkville, Ont.  
Subscription 25c. per annum, strictly in advance.

IN THE DEATH OF R. A. FYFE, D.D., which sad event took place at Woodstock on the 4th inst., the Foreign Missionary Society of Ontario and Quebec has lost its revered and beloved President. Dr. Fyfe had been in poor health for some years; but his indomitable energy and steady perseverance remained undiminished. Ever wise in counsel, ready in action, who is there to fill his place? "Truly a prince and a great man has fallen this day in Israel!"

WITH THIS ISSUE the regular monthly publication of the "LINK" begins. As more than the asked for 1000 subscribers have been obtained, the managers of this little sheet have no longer any doubt that it is wanted. They desire to express their sincere thanks to the newspapers of the Dominion which have given the LINK such kindly words of welcome; and also to the very many friends who have written words of cheer and encouragement.

This work has been undertaken in the "MASTER'S" name and for His sake, and all the profits will be given to the Foreign Mission cause.

FOR THE LINK.

It has turned out as I expected when the tentative copy of the little paper was sent out. We could fill the present issue of the paper with the "kind words" that have come from all parts of the Dominion of Canada. Thanks, friends, for your good words. Some have opposed. But this kind of thing is to be expected. All do not see alike among Baptists. Good old Dr. Ryland would have had Carey keep quiet if he had only had his way. He lived to change his views. I suppose some will live to change their views about the "LINK." Perhaps its promoters, perhaps its opposers. One thing I know, nothing of a denominational character has ever been started among us that has met a more wide-spread, hearty approval. It is also one of the first things after our union in foreign mission work in India that aims at bringing all the Baptists of the Dominion into closer union. There is a fitness in things sometimes, and I think it can be seen in this case by those who will. I hope it may be a real commencement of a spiritual confederation of the Baptists East and West. I

thank God he has permitted me to have a hand in this. To me the only question that need be asked is, Will the paper promote the interests of Foreign Missions? I unhesitatingly answer, Yes! For instance, it is needed very much for the "Women's Aid Societies" all over Canada.

One will say—"What about Home Missions, Ministerial Education, &c.?" I answer let the promoters use and start for use just as many means as they find the people want and are willing to avail themselves of. A grand, intense, wide spread, thorough Foreign Mission interest can harm nothing at home or abroad but Satan's kingdom. If the "LINK" in some humble way is calculated to do this, let us have it.

Come all who love the Saviour. Come Baptists of Canada, men and women, Pentecost is coming again in those eastern lands. Arise and shine for the glory of the Lord is come upon the heathen world. Shine through your prayers—shine through your sons and daughters who have gone from you to old India. Shine through your gifts. Bring your gold and your silver unto the work of the King. Say unto them that are of a fearful heart be strong, fear not. Oh Christian men of Canada as you stand reverently, and joyously, with your heads towards heaven, and your faces beam with the communicated manhood of Christ Jesus, have a sympathy with Jesus in His sufferings, and compassionate your fellow subjects, and brothers in India whose faces are in the dust, and whose feet take hold of the ways of death. And what can I say to the Christian women of my native land that would stir them to more earnestness for their heathen Hindu sisters, "unwelcomed at their birth, enslaved as wives, accused as widows, and unlamented when they die." Cannot you spend a short time *once a month* in your "Circle" meeting to talk about and plan to pray together to your Master for them. Will you refuse to have a "Circle" because of want of time or want of interest? It cannot be. Will you let your society that you have, die because the love and interest of some waxes cold? It cannot be when millions of Telugu women await the coming of your messengers, and drown in the dark river of their heathen degradation while you wait.

A. V. TIMPANY.

OUR PAPER.

The question has been asked, why we have chosen the name "LINK" for our little paper,—whether we mean by it a band of union, or a lamp or torch: The latter meaning had certainly not occurred to us, but even in this sense we trust it may

not be inappropriate, as we hope to be the means of shedding some rays of light on the cause we have espoused. But we understand the word rather in its primary sense, of "something which connects" recognizing as we do, the necessity that exists for some tie to unite our different missionary societies in mutual sympathy and loving interest. For instance, the Baptists of the Maritime Provinces, are associated with us in endeavoring to evangelize the Telugus; but what have we known hitherto of their missionaries, and their respective fields of labor, of their trials and disappointments, or it may be their glorious successes—literally nothing—it is not too much to say, that to many of us here in Ontario, their very names are unfamiliar. This is equally true of them as regards us. We have been kept informed from time to time through the columns of the *Baptist* of what the Woman's Society for the Province of Quebec is endeavouring to accomplish, but of our sister Societies in New Brunswick, Nova Scotia, and Prince Edward Island, we have never heard at all. The three last named societies have been in existence much longer than ours in Ontario and Quebec; some of them having been organized even before the formation of the Woman's Baptist F. M. Society of the United States in 1870. Is it not possible then that we may hear something from their larger experience, or that by comparing their modes of working with ours, we may be mutually helpful to each other.

We hope also to be some assistance to the Circles in small country places. Complaints frequently arise that little or no interest is shown in the monthly meetings, that there seems no one to take the lead, consequently the attendance falls off, and in some places the Circles have almost died out; we don't expect to work wonders in such cases, but if we succeed every month, as we hope to do, in offering to our friends a pretty fair share of interesting information, the tendency must be to create a deeper interest and enthusiasm in the work.

\$7,450 WANTED BY OCTOBER 10th,  
FOR FOREIGN MISSIONS.

Rev. J. Coultis, Home Secretary for Ontario and Quebec, gives in the *Baptist* of the 29th ult., the following statement of the financial condition of the Foreign Missionary Society:

Estimate for present year less Bro. McLaurin's expense for passage Home.....	\$8,400
Due Bank for last year.....	2,000
	\$10,400
Receipts till 29th July for present year, only.....	2,950
Amount yet required.....	\$7,450

Now shall this money be raised, or must the year again close with the disgrace of a heavy debt upon the Society. There is no doubt it can be raised if the Baptists of Ontario and Quebec only choose to exercise a little self-denial, but it will require that.

The majority of the subscribers to the LINK are women, can not they help? Let them not rest satisfied with their penny a week contributions for "Woman's work in India," but let each sister who reads this startling statement put forth every effort in her power to arouse an interest in the matter. She can cry unto God to open the hearts and the purses of His people. She can urge her pastor and brethren to arrange at once for a thorough canvas of every individual in the church and congregation, so that each one may be asked to contribute according to his or her means, and she can be one of the collectors. If his plan be not approved, she can devise some other means for getting the money. "Where there is a will, there is a way."

"Oh! the *"shame of this deficit."* Baptists of Ontario and Quebec, God grant us grace to wipe it out, and to do it at once.

## INDIA.

### EXTRACT OF LETTER FROM MRS. ARMSTRONG TO DR. CRAMP.

Chicacole, May 3rd, 1878.

"You will be glad to learn that the property of which we wrote in Chicacole has been bought, and all the necessary papers satisfactorily executed. We feel most thankful to the Divine hand which has assisted us in this matter, and have not the least doubt that through all the trials of the past few years the Lord has been leading us in a way well-known to Him as fit for us and for the cause with which we are identified. Our mission in Kimedey, though transcendent, is not without its fruit, and it was a necessary entrance to Chicacole, much better than an immediate one which might have been misunderstood.

Our Sunday services are very well attended. I counted forty-four persons present last Sabbath morning, the greater number of whom, though heathens, remained for Sabbath school and Bible class afterwards. In the evening fourteen heathen men dropped in, one after another, and remained listening respectfully, only one leaving before the close. Our day schools are well attended and the girls school particularly interesting. None have as yet taken offence at the Gospel.

You will be pleased to hear that the money sent for famine relief is feeding many poor and suffering people here. Every town in India has its beggars at the best of times. The old and infirm, blind and lepers, who cannot work and who have none to support them. We had been accustomed to giving these something every week, and there were not so many as to make it burdensome. You may judge of the increase in the poverty stricken when last week we had our 330 to feed,—all wretched, half-starved, and evidently deserving of charity. If it were not for the money you sent we could do but very little for them, as it is they hear weekly the message of the Gospel accompanied by practical proof of the sympathy that Christ and His people have for them."

## COCANADA.

Mr. McLaurin, of Cocanada says in a letter received a short time ago by the Yorkville Sunday School:

"Your treasurer, Mr. L. Buchan, sent me \$75 a few weeks ago. It is half of the money voted by you for a dormitory in our compound in Cocanada. This dormitory which you are building, will I believe be preaching, or helping to make known Jesus long after you are in heaven, for I hope you will all go to heaven.

I have just read a letter from Bro. Sanford of Bimlipatam. He says, that Lazarus Edwin, his native preacher went home to glory last Sunday morning. He was bitten while asleep on the hand by some venomous creature, and was dead in five hours. He said he saw the animal or reptile, and it is supposed to have been a tarantula, a species of venomous spider. India is full of sin and sorrow—full of vile and corruption—full of venomous reptiles and ferocious beasts—full of wicked and vicious men. Every shrub has a thorn—every insect a sting—every serpent a fang—every bird a claw, and every beast has a tusk. "Cursed is the ground for thy sake." God's curse hangs heavy on this land. Poor Lazarus! Nay, rich Lazarus! He is now with his namesake in Abraham's bosom. Before he died he said, "Jesus calls me, I am going to Jesus. This is the end no doubt." Another Telugu safe in glory. We are very sorry that there are so few to preach the gospel to these people. But the work is the Lord's. He loves it a great deal better than we do, and is more deeply interested in the spread of His own kingdom than we can be. Still it was Jesus who said, and says still, "pray ye therefore the Lord of the harvest, etc., etc."

Oh, we need preachers and teachers so much. People at home talk about the scarcity of Baptist ministers, and complain that the labourers are so few. But let me tell you one or two facts about the Telugus on our field. There are a million more Telugus on the "Canadian Baptist Mission" field than there are of Canadians from the Pacific coast of British Columbia to the iron-bound bays of Nova Scotia, while we have no more missionaries here than there are Baptist ministers in Toronto.

Oh my dear young friends, I hope you appreciate your precious blood-bought privilege. So many of those poor heathen have never heard the

'Old, old story,  
Of Jesus and His glory,  
Of Jesus and His love.'

They have never heard even His name—do not know how to pronounce it, much less trust in it for salvation. Do not relax your efforts, thousands will die in their sins before we can send the gospel to them, no matter how much we do—no matter how zealous we be. If so, alas how many more must be lost if we be indifferent and careless. Do you think Jesus can be pleased with His people if after He has shed His blood to save the world, and has told them to tell this to all the world, they should neglect to do this. Oh how angry He must be, how grieved, if they are so fond of their money that they cannot send the glad news of salvation, to those who are dying for the want of it. If He gave His blood,—His life—cannot we give a little money?"

## MARITIME PROVINCES.

The annual meeting of the Women's Missionary Aid Society was held at Fredericton on the 21st of August. With peculiar pleasure we give a portion of Mrs. March's report, taken from the columns of the *Christian Visitor*:

"The reports were interesting, and showed that \$1,723.86 had been raised during the year; 29 new societies had been organized; that we had a missionary, Miss Carrie A. Hammond, who was how ready, and on the eve of going to Bimlipatam where she is to be engaged as bible reader and teacher. She was present, and being called upon went to the platform and addressed us in her usually impressive manner, urging upon us the necessity of remembering her always in prayer.

An appeal was then read from Mrs. H. M. N. Armstrong, of Chicacole, for funds for the support of six orphans, whose parents had died during the famine, and who were found begging for anything they could get to eat, and sleeping wherever night overtook them. After a full and deeply interesting discussion, decided to grant \$120, being the sum needed for their support for this year.

Letters were read from Mrs. Selden and Mrs. Sandford, of Bimlipatam, India, who requested that we would grant some of our funds for the purpose of aiding in building the mission house there. Information was then given that \$1,000 (one thousand dollars) had just been granted for that purpose, which action was highly approved by the meeting. The following resolution was then moved by Mrs. Chipman:—

*Resolved*, that we heartily welcome the MISSIONARY LINK as our paper, and that we will endeavour to enrich its pages, and enlarge its circulation.

Was seconded and passed unanimously. Mrs. Dr. Johnston, of Providence, Rhode Island, was providentially present, and being called on to address us, gave a very interesting account of the death of her brother, Rev. Mr. Lyon, who died at Bhamo, India, having been on the field only one month. How mysterious are the ways of the Lord. She also gave a brief account of the work and progress of their circles."

## HOME WORK.

HALIFAX, NOVA SCOTIA.

As Secretary of the Central Board of W. M. A. Societies in this Province, I send you now a few items of intelligence about our movements. We have seventy-two societies in Nova Scotia, but only forty-three of these reported themselves last year so it is to be feared that twenty-nine are extinct, or not in full working order. For some few years, we have had no missionary in the foreign field, under our special care, and for this reason our money has been largely devoted to building purposes, and helping to support schools. Last October we voted \$100.00 each to Mrs. Armstrong, Mrs. Churchill and Mrs. Sanford for this purpose, and this year we have donated \$500.00 to Mrs. Sanford for building school premises. We are pleased to be able to state that now we are to have the pleasure of maintaining a young lady from New Brunswick who will go out this fall. Miss Hammond lately made a visit to Halifax, visiting our Societies, and creating a great interest both for herself and her work. She will labour with Mrs. Sanford in the schools under her care. Since she left us, Mrs. Armstrong has written to us, asking for an assistant for Chicacole, where she resides. I cannot do better than let her speak for herself, she says: "As soon as you can find the right person, we are ready for her here. I shall be very thankful if some one is ready to be accepted and sent by next meeting

of Convention.—There is a large field of work open to us here; any number of children are ready to be taught, and hundreds of women are within fifteen minutes walk of our house, most, or all of whom would be accessible to a skilful visitor. The field is ready to our hand, but the ploughing and sowing must precede the reaping.

We wish your little paper much success, and shall always be willing to help in whatever way you may think best, as far as we possibly can.

M. R. SELDEN,  
Sec. & Treas. Cen. Brd. for N.S.

#### NEW BRUNSWICK.

Mrs. March, Corresponding Secretary of the W. M. A. Society, says:

We have had twenty-three new societies organized during the last year, by Mrs. W. B. Boggs, and some are beginning to send in their contributions.

We hope the day is not far distant when all our churches will awake to the fact, that it is their high privilege, as well as duty, to have an Aid Society, in connection with them. I do not know how it is with you, but with us there are many churches that are living testimonies to the truth of God's word—"There is that withholdeth more than is mete and it tendeth to poverty."

#### TORONTO.

##### UNITED QUARTERLY MEETINGS.

In accordance with a suggestion of some of the members of the "Jarvis St. Mission Circle," in Toronto, a meeting of all the officers connected with the "Circles" of the various city churches, was called, to consider the advisability of holding a united evening meeting once a quarter, assembling alternately in the different churches. It was thought that it would not only promote a social feeling among the members but that the cause of Foreign Missions would thereby be advanced.

The first of these meetings took place accordingly on the evening of the 4th July, in the "Alex. St. Church." It was quite a success both as regards numbers and the interest manifested by those who were present. Reports were read by the several Secretaries, giving an account of the progress of the work in each church, after which an excellent paper was read on Madagascar, describing the wonderful progress of Christianity in that island during the last 50 years.

We were also favored with a beautiful address from Mrs. Harvie, a Presbyterian lady of this city, who was present—one of whom it may indeed be said, that she is 'well reported of for good works.' She took for her subject "Woman's Work in Missions," showing how much they can do at home; both by prayers and contributions. Her remarks on self-denial in giving were eminently practical and suggestive.

We heartily commend the plan of holding these meetings in all places where there are two or more "Circles."

Conversions to Christianity are so numerous that the Hindoos are making great efforts to bring back the wanderers into the fold. The question whether a Hindoo, after becoming a Christian, can be received back into Hinduism was decided in the affirmative by Pandit Sadha Ram, who declares it to be very fitting that those who, through carelessness or complaisance, adopt another religion should be allowed to come back.—*Madras Times.*

## "MULTITUDES ADDED TO THE LORD" IN THE SOUTH Teloogoo COUNTRY.

LETTER FROM MR. CLOUGH IN "THE MISSIONARY MAGAZINE."

June 24 I wrote you at great length about many things, some of which are of vital importance to your mission to the Teloogoo. I have not the time to write much this morning; but I have some glorious news to tell, which you and the readers of "The Missionary Magazine" are not unprepared to hear. "The Lord hath done great things for us, whereof we are glad."

In my letter of the 24th, I mentioned that we had again commenced baptizing. We, on account of the famine, stopped receiving converts into the church early in March, 1877; hence, for over fifteen months we had no additions to our number, while the famine, in its direct and indirect work, constantly thinned our ranks. On June 16 we again commenced receiving converts,—believers in the Lord Jesus as their Saviour, and the Saviour of the whole world. Since then the work has gone on, widening and deepening; and now, as I write these lines, it seems to me that the blessed gospel which we try to preach is going to sweep everything before it.

As reported to you June 24, I and my native assistants had baptized 328 converts. Since then we have baptized, June 24, 75; 26, 77; 27, 140; 28, 150; 29, 186; 30, 212; July 1, 199; 2, 614; 3, 2,222; 4, 731; 6, 216; 7, 279. Total number baptized from June 16 to July 7 inclusive, 5,429.

But very few of these ever received any famine-funds: perhaps not one hundred of the whole number ever received "a pice" (quarter of a cent) even from me, directly or indirectly, and never expect to receive any money or financial aid in any way.

The following extract from the report of Mr. Williams, of the Ramapatam Theological Seminary cannot fail to interest Canadians, Ramapatam being Mr. Timpany's former field of labour.

"We look for great gatherings into our churches soon, such as have not been known in the history of modern missions. If I am not utterly mistaken, God, by his Spirit, is moving on the hearts of thousands and thousands of these Teloogoo people. He has shown them by this fearful famine, that vain is the help of idols. Their faith in them is dead. True, the priests try to keep up an appearance; but the people, as a mass, think they are working only for their 'loaves and fishes.'

"The students are out from Saturday morning until Sunday evening, every week. They preach, give medicine and a little money to the very helpless. They tell me that whole villages are ready to become Christian. I believe God is about to fulfil his promise to the Son regarding this people. It looks as though a nation is to be born in a day. We, if wise will get ready to receive them. Our responsibility is fearfully great. What is to be done with the multitudes most of whom can not read?"

"The great work of preaching the gospel must be done by the native preachers. This statement needs no argument, it is as clear as the noonday sun."

THE ZENANA MISSION connected with the Baptist Missionary Society has sustained a severe loss in the death of Miss Craik. This lady who was the eldest daughter of the Rev. Henry Craik of Bristol, was only sent out last year, and had been but a few months at work when she was smitten by cholera, and in four days called to her rest. Shortly before she left England, Miss Craik published a volume of poems, "bright with the play of fancy, and with not a little true poetic melody."

## HINDOOS MEASURING THEIR DISTANCE TO THE GODS AT SINGHESWAR FAIR.

Mr. Evans of the Baptist Missionary Society, (English) gives in the *Missionary Herald* an account of a preaching tour he has recently taken, and describes Hindoos measuring their distance to the S. N.

The mighty rush and intense excitement of Hindoo idolaters, at the recent Singheswar Mela, did not look as if the Gospel millennium of India was near at hand, nor, says Mr. Evans, "did we get here any evidence that Hindooism has lost any of its hold upon the people of India. Every day while the mela lasted could be seen crowds of devotees eagerly rushing into the shrine of *Mahadeo*, and among them a number of men who had measured with their prostrated bodies every inch of the way from their homes to the holy temple, and had been thus travelling for days together, only able to proceed about two miles from sunrise to sunset daily.

In Muttra years ago, I used to see occasional sights of this sort, but I never before saw such a number of men, with vows upon them, crawling along in this painful and degrading manner to a distant shrine. I should think that scores of such people came into the Singheswar Mela while we were there.

They lay down flat on their faces on the road, stretch out their arms in full length before them, make three salutations with joined hands, kiss the ground, make a mark on the road as far as the hand can reach, and then get up and repeat the exercise. In cases of a river or a pond interrupting the road, they measure backwards the breadth of water to cross, and do that distance over again on dry land.

All this is done that the people may obtain pardon of sin, and appease their lashing consciences. They think that these things will please their idols; so they make a vow that they will thus measure their way to the feet of their God; and they believe that if they fail to fulfil their vow, the god will be angry and kill them. Oh! the unspeakable privilege enjoyed by the Missionaries at this mela, of carrying the Gospel to these sin-stricken, devil-tempted multitudes! It was just what they wanted: The Lord Jesus, the gracious substitute for the sin-polluted ones of India, who has made a full atonement for sin, does not require any painful or degrading effort, such as these Hindoos think they must perform. The Gospel presents to them a full and free pardon through the Saviour's perfect work already performed, and through His precious atoning blood already shed.

Crowds of people were preached to, and about 2,000 copies of the Gospels and tracts were sold, and it is believed that good was done. This mela was not this year nearly as large as usual, yet there must have been between two and three hundred thousand people present, many of whom had come long distances, not a few from Nepal, and no doubt thousands this year heard the Gospel for the first time under the Mission awning at Singheswar.

Before we left the mela, cholera in its worst form broke out among the people. Many died off in a few hours; others, sick, hastened away home, but died on the road. I took up one poor fellow on the wayside on our bullock cart, but he died before he got into the village. The fell malady rapidly spread from village to village around, so that wherever we went, after the mela, we heard the voice of weeping and lamentation for the dead, and we had the sad change to tell the survivors that their friends who went to the god at Singheswar to seek for life had found death. At the large village of Chumberia, where the people around met for the market, we sold about 150 Gospels and tracts, and many heard us gladly, saying they had never before seen a preacher in the town; nor was this the only town in which we were told that we were the first publishers of peace they had ever heard. The fact of it is, the country is so extensive, and the towns and villages so numerous, and the labourers so few, that not one-tenth part of the people can be visited even in districts where there are mission stations. Hear this, oh ye young men who spend your time and talents in offering over and over again the blessing of salvation to the same people, and know that there are in India millions of souls who have never heard the name of Jesus!"

MR. SPURGEON puts a home question to those who are in doubt as to the real use and necessity of foreign missions: "Dear friends, you sometimes say, 'Will the heathen be saved if we do not send the Missionaries?' I will ask you another question, 'Will you be saved if you do not send out any Missionaries? because I have very dreadful doubts about whether you will. Do not smile. The man who does nothing for his Master, will he be saved? The man that never cares about the perishing heathen, is he saved? Is he like Christ?"

## SISTER BELLE'S CORNER.

FOR THE LITTLE FOLKS WHO READ THIS PAPER.

DEAR BOYS AND GIRLS.—All over Canada, in every village, town, and city, there are Sunday schools. You go there every week to hear about Jesus, to learn lessons from God's book, and to sing sweet songs of praise.

Then they pass around the plates for the collection, and you put in your coppers because the other boys and girls do, but do you ever stop a minute and think where this money is going to, and what good it will do?

Away off in India, there are many thousand children who never heard of Jesus, and how He died to save all who believe on Him. They never go to Sunday school because no one has started one near them. Every night before you go to bed, you kneel down and pray to God asking Him to take care of you. Long ago mamma taught you how to pray, and told you God would hear you when you prayed "for Christ's sake." But these little heathen children's mamas have never heard of our God, and cannot teach their children about Him. They grow up just as if Jesus had never died for them. Then they are taught to pray to idols of wood and stone that cannot hear what they say. Day after day the heathen mothers bring their children and teach them to make offerings to these idols. But some good men and women who had nice homes in Canada, and many friends who loved them, have loved Jesus better than home and friends. So they have gone away off to India to tell these poor mothers not to pray to helpless idols of wood and stone, but to pray to the living God. We call these good men and women "missionaries," and we say to them "God bless you in your work." Then we pray for them, and then we try and get all the money we can to help them work after they reach India. Bibles have to be bought. Houses must be built for these missionaries to live in, and wood costs a great deal of money out there. Then the children must have a school-house built to come to, and for the minister to preach in the heathen language about Jesus.

This paper is going to be printed every month, and will always have something for you in it, so that we can all learn more about India and the work done by our missionaries with the coppers we give them in our collections at Sunday school. So if you can read about them, you can explain it to the little brothers and sisters who are yet in the infant class. Ask your mamma or papa to tell you more about the heathen children who never heard about Jesus.

Good bye until next month,

SISTER BELLE.

Brantford, Sep. 3rd, 1878.

## COURAGE OF A CHRISTIAN GIRL IN NORTHERN INDIA.

Among a low-caste people at Ellenpur, near Gondah, in Northern India, there has been a great struggle to draw the converts back into heathenism. The following case as described by Mr. B. H. Badley, an American Missionary, we give as an illustration. In the jungle lived a man and his wife who had several children, and a young girl eighteen years of age. This uneducated village girl was very brave in her endurance of persecution for Christ's sake. She had learned to love the Saviour by attending the services at the house of the native preacher, and noticing the

conduct of his wife. Several months before her baptism she told her relatives that it was her purpose to become a Christian; but they would not hear of it, and threatened to kill her if she dared to take such a step.

She continued, however, to attend the preaching, and the Lord Jesus drew her towards Himself. One Sunday after the service, her relatives came in a body to take her away. Her infuriated mother fell upon her, and made several attempts to harm her, but was prevented. The native teacher told the people that if the girl wished to go with them they could take her, but if she chose to stay among the Christian families she was at liberty to do so. They then used every effort to make her willing to go, promising her fine clothes, jewels, presents, and rich food, but in vain. They besought her not to disgrace them by becoming a Christian, but she only answered that she had become a Christian in heart, and could not change. At last, on their promising not to do her any harm, the native preacher, fearing a disturbance, let her go. They then carried her to another village some miles away, shut her up, threaten to kill her, endeavoured to change her purpose by incantations; but all in vain; she remained firm. At last they decided to give her up, and brought her to the native preacher, saying, "Here, take her: we can do nothing with her." Shortly after this we had the pleasure of baptizing her. The native preacher has adopted her as his daughter, and his wife is giving her Christian instruction. Her bravery has greatly helped the good work in this locality, and we hope soon to baptize several others here.—*Illustrated Miss. News.*

## DEATH OF AN IDOL IN SIAM.

One of the four famous white elephants worshipped in Siam as Gods, is dead! It was the eldest of the four, and was born in 1780. This famous white elephant, before whom a whole people have bowed the knee, was the emblem of the kingdom. It was honoured with the most beautiful presents, for the Siamese believed that so majestic an animal could only be animated by the spirit of a god or an emperor! Each white elephant possesses its palace, a vessel of gold, and a harness resplendent with jewels. Several mandarins were attached to its service and fed it with cakes and sugar-cane. The king of Siam was the only personage before whom the white elephant would bow. A similar salutation was rendered to it by the monarch.

The deceased idol had a magnificent funeral. A hundred Buddhist priests officiated at the ceremony. The three surviving elephants, preceded by trumpets and followed by an immense concourse of people, accompanied the funeral car to the banks of the Menan, where the king and his nobles followed the mortal remains, which were transported to the opposite bank for burial. A procession of thirty vessels figured at that curious ceremony. All the floating houses rafted in double file on the Menan to the number of over sixty thousand, were adorned with flags of all colours and symbolical attributes.—*Illustrated Missionary News.*

MISSIONARIES for the heathen are still wanted, but

Oh! ye who cannot go, help! help!

With the wondrous weapon prayer.

While ye uplift your hands at home

The cross shall triumph there:

And give ye freely from your store

To the warriors in the field;

The more ye give, the more to you

Barrel and cruse shall yield!

The *Heathen Woman's Friend* tells of a person who for some time has devoted every two-cent piece which comes into her possession to her misc-box. Several dollars have accumulated during the year, and the lady feels sure she is none the poorer for not having spent them upon herself.

"DO YOUR GODS LOVE YOU?"—"Do your gods love you?" asked a missionary of some Indians. "The gods never think of loving," was the cheerless answer. The missionary repeated the sixteenth verse of the third chapter of St. John's Gospel: "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life." "Read it again," asked the arrested pagan. "That is large light—read it again." A third time the blessed words were repeated, and with this emphatic response, "That is true—I feel it."

A CHRISTIAN HERO'S GRAVE.—In my walk this morning I tarried for a few minutes at the grave of Mr. Boardman; it was a good place for reflection, for thanksgiving, for prayer. Only fifty years ago he whose dust slept there had baptised the first believer from among this then unknown people. Now more than twenty thousand are witnesses for Christ, while thousands more have joined the church above. The gospel has penetrated these jungles, and Christian churches are to be found all over this land. Had the sainted dead faith to believe such grand results would be achieved? Have we not reason to believe that the next twenty-five years will see the work completed? Perhaps it will be our fault if it is not accomplished in a much shorter time.—*Mr. Morrow of Tavey, in Baptist Miss. Magazine.*

## NOTICE.

The Corresponding Secretary kindly urges the Secretaries of the Women's Missionary Circles throughout Ontario to communicate directly with her, as to the state of their respective organizations—as there are only a few weeks before the annual meeting at which the report is to be read.

H. H. HUMPHREY.

to Pembroke St., Toronto.

## WOMAN'S BAPTIST FOREIGN MISSIONARY SOCIETY OF WESTERN CONVENTION.

Received since July 3rd.

Jarvis St., \$24.40; Timpany's Grove, \$5; Thedford, \$5; Stratford, \$15; Port Hope, \$15; Guelph, \$11; Alexander St., \$29.84; Paisley, \$8.30; Yorkville, \$17.40; McDermott, \$1.00; E. C. Cochran, and H. Timpany, Timpany's Grove, \$25 (for support of girl)—Total, \$155.94.

ERSKINE BUCHAN,  
Treasurer.

Yorkville, Sept. 10th, 1878.

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