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Missionary Link.

CANADA

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

INDIA

VOL. II., No. 9.]

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

[MAY, 1880.

The Canadian Missionary Link.

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The Reign of Christ.

BY MRS. J. C. YULE.

Yes, the weary Earth shall brighten—
Brighten in the perfect day,
And the fields that now but whiten
Golden glow, beneath the ray;
Slowly swelling in her bosom
Long the precious seed has lain,
Soon shall come the opening blossom,
Soon the rich abundant grain!

Long has been the night of weeping,
But the morning dawns at length,
And the misty heights o'er sweeping,
Lo, the sun comes forth in strength;
Down the slopes of ancient mountains,
Over plain, and vale, and stream,
Flood, and field, and sparkling fountain,
Speaks the warm, rejoicing beam!

Think not God can fail His promise,
Think not Christ can be denied;—
He shall see His Spirit's travail,
He shall yet be satisfied;—
Soon the "Harvest home" of angels
Shall resound from shore to shore,
And amid Earth's glad evangel,
Christ shall reign forevermore!

The China Inland Mission.

(Extracted from the *Sword and the Trowel*.)

The China Inland Mission was formed in 1865, but previous to this date several missionaries had gone out to China in connection with Mr. J. Hudson Taylor. Coming home from China in 1860 after six years' labour, broken down in health, and deeply affected by China's need, he was anxious for an increased number of workers, and under date January 16th, 1860, as we find in his pamphlet, "China: its spiritual need and claims," wrote to a friend in England—"Do you know of any earnest, devoted young men desirous of serving the Lord in China; who, not wishing for more than their expenses, would be willing to come out and labour here? Oh, for four or five such helpers! . . . In answer to prayer the means would be found." Throughout his voyage, he says, "Our earnest prayer to God was that he would overrule our return to this country for good to China, and make it instrumental in raising up at least five helpers to labour in Ningpo, and the province of Cheh-Kiang."

These prayers were answered, and in 1862 Mr. Meadows, the first missionary helper in connection with this work, went out. He was followed by others, and in 1865 the mission was formed.

The pamphlet already referred to sets forth the

deep spiritual need of China, and the utter inadequacy of the existing agencies to meet it. China, with about one-third of the entire population of the world, had, in 1865, about ninety-one Protestant missionaries—about four millions of Chinese to each missionary. To quote from the pamphlet:—"There are eleven provinces in China proper in which not one Protestant missionary is, or ever has been, stationed, the average population of which equals the total number of inhabitants in England. . . . Shall not the claims of an empire like this be not only admitted, but realized? Shall not the eternal interests of one-third of our race stir the deepest sympathies of our nature, the most strenuous efforts of our blood-bought powers? Shall not the low wail of helpless, hopeless misery, arising from half the heathen world, pierce our sluggish ear, and rouse us—body, soul, and spirit—to one mighty, continued, unconquerable effort for China's weal; that, strong in God's strength, and in the power of his might, we may snatch the prey from the hand of the mighty, may pluck these brands from the everlasting burnings, and rescue these captives from the thralldom of sin and Satan, to grace the triumphs of our sovereign King, and to shine for ever as stars in his diadem? . . . It is the prayerful consideration of these facts, and the deepening realization of China's awful destitution of all that can make man truly happy, that constrains the writer, by every means in his power, to lay its claims as a heavy burden upon the hearts of those who have already experienced the power of the blood of Christ; and to seek from the Lord the men and the means to carry the gospel into every province of this benighted land."

With a need so urgent there was no room to doubt the necessity for further effort, but there was a special desire that what was done should not be in competition with any existing mission, but auxiliary to all other agencies at work.

The problem was—how to attempt an auxiliary effort that should not in any degree interfere with the operations of those missionary societies whose agents were already in the field, and on whose labours God had put his seal of approbation. There were societies already seeking in vain for additional labourers; where, then, were new missionaries to come from? There were agencies in need of increased funds; how could pecuniary supplies be drawn without diverting contributions from established channels? a procedure greatly to be deprecated. Again: were men and means forthcoming, would the interior of China be found open to their labours? Would they have needful protection? and should they succeed in penetrating the remote provinces of central and western China, could pecuniary supplies be transmitted to them? Such were some of the problems before us.

After prolonged waiting upon God and much earnest prayer, and after conference with experienced workers in the home and foreign field, it was concluded that these difficulties might be largely met by forming a mission on a catholic basis, for evangelistic purposes; one in which members of various evangelical churches, sound in the faith on fundamental points, might work together in spreading the knowledge of the blessed Saviour, whom all love and adore. It was believed that, in answer

to prayer, suitable agents would be raised up; and that by adopting the plan of making no collections, interference with contributions to existing societies might be avoided; while, if we only had God-sent workers, there could be no doubt as to His faithfulness in supplying their pecuniary needs.

The avowed object of the mission was, as we have already named, "to carry the gospel into every province." This was distinctly stated at the outset, and in reference to it, under date January 5th, 1866, the devoted W. C. Burns, then in Peking, wrote:—"Your plan of seeking to plant two missionaries in each of the unoccupied provinces is a noble one; and if, by the help of our God, it is but half accomplished, a great step will have been taken in advance, and the necessities of China will become more visible and urgent in the view of all Protestant churches." This purpose was referred to more fully in the pamphlet, but it was decided in the first instance to open a number of inland stations in the province of Cheh-Kiang, and gradually to extend the operations, as the workers gained experience, and as God opened the way.

To accomplish this object in view missionaries were needed. The first prayer was for suitable men and women to go out to the field. The need was made known in various ways, and candidates offered themselves from different parts of the United Kingdom, from among whom, after suitable training and probation, missionaries have been selected from time to time.

Of these, eighty-eight (namely, nineteen married couples and fifty single missionaries) are now in connection with the work. There are also twelve native pastors, thirty-six evangelists, thirty-seven preachers, colporteurs, and schoolmasters, ten Bible women, and six chapel-keepers.

Mr. Taylor says—"Our missionaries have been accepted from all the leading denominations on satisfactory evidence of their personal piety, soundness of faith on essential points, and, as far as could be judged, fitness for the work. Those whose views correspond on minor points work together, and, as far as possible, in contiguous districts. When the Lord uses them to gather churches, they are at liberty to carry out those views of church government which they believe to be most scriptural. The area we cover being wide, there is little danger of clashing, and the harmony of our work has never been disturbed by questions arising from difference of views."

As to pecuniary support, we have to praise God for his constant and continued care. The spontaneous liberality of his people not only met the immediate expenditure connected with the going out of the *Lammermuir* party, ten years ago, but enabled us to commence our work in China with a balance in hand of rather more than £2,000. The contributions from year to year have sustained the work adequately, though not without our faith being at times considerably exercised. But we have never had to leave an open door unentered for lack of funds; and although the last penny has not unfrequently been spent, none of our native agents or foreign missionaries have ever lacked the promised "daily bread." Times of trial have always been times of spiritual blessing, and needed supplies have never failed.

God had been besought for the needed funds for the outfits and passages of missionaries, and with what result the following extract from the second *Occasional Paper*, issued in May, 1866, will show:—

"From *Occasional Paper* No. 1, it will be seen that the receipts for 1864 were £51 14s.; for 1865, from January to June, £221 12s. 6d., besides two free passages; from June to December, £923 12s. 8d. Hindrances having occurred, the rough manuscript of the *Occasional Paper* No. 1, was not completed till February 6th, 1866. Up to this time we had received (from December 30th) £170 8s. 3d. We felt much encouraged by the receipt of so much money in little more than a month, as it was entirely made up of donations unsolicited by us—save from God. But it was also evident that we must ask the Lord to do yet greater things for us, or it would be impossible for a party of from ten to sixteen to leave in the middle of May. *Daily united prayer was therefore offered to God for the funds* needful for the outfits and passages of as many as He would have to go out in May. Owing to delays in the engraving of the cover and the printing of the *Occasional Paper*, it was not ready for the publisher till March 12th. On this day I again examined my mission cash-book, and the comparison of the result of the two similar periods of one month and six days each, one before and one after special prayer for £1,500 to £2000 was very striking:—

Receipts from Dec. 30th to Feb. 6th,	£170 8 3
" Feb. 6th to Mar. 12th, £1,774 5 11	
Funds advised between Feb. 6th	
and Mar. 12th, since received	200 0 0
	£1,974 5 11

"This, it will be noticed, was previous to the circulation of the *Occasional Paper*, and consequently was not the result of it. It was the response of a faithful God to the united prayers of those whom he had called to serve in the gospel of his dear Son. We can now compare with these two periods, a third of the same extent. From March 12th to April 18th, the receipts were £529; showing that when God had supplied the special need, the special supply also ceased. Truly there is a LIVING GOD, and He is the hearer and answerer of prayer."

(To be continued next month.)

OUR INDIAN STATIONS.

Cocanada.

(From Mr. Timpany to the Cor. Sec. for Ontario.)

MY DEAR MRS. HUMPHREY,—Your very welcome letter of Nov. 22nd is before me. Convey our thanks to the ladies of the Board for the appropriations for the coming year. They have given me more than I asked. The gift for the boat is none the less acceptable in that it was unexpected. It has come to me most opportune. I might say the same of the money for the girls' school, 'Amelia,' and the 'Bible Woman.' The 22 girls and women that we have now to provide for, with their teachers, etc., are using up pretty closely our school grant of \$450. At present I am building two rooms, cook-room and a bath-room for the girls. I do not intend to build any more for some time at least. But these rooms that I am building are a necessity. When these are done as they will be in a few days, the whole of the "girls' quarters," so far done, will have cost about Rs. 2000. That will be half of what the Montreal Board gave for the work. Perhaps by the time Mr. McLaurin comes back, there may be funds to build the matron's house, etc. For ourselves we will try now and get on with what we have until more auspicious times.

The Bible woman at Samulcotta is doing a good work. There are eight or ten ready for baptism there. Among the first baptized in that place were some men whose wives were very bitter against them. The Bible woman visited and talked with them, and now they too are asking baptism. I am too unwell at present to go out there. They would come into Cocanada for baptism as Samulcotta is only seven miles away, but I sent word that they had better wait and be baptized in their own place, where their friends could also see the ordinance.

I hope you may be more and more successful in

creating a true mission spirit among our Canadian sisters and in our Canadian Baptist homes. How I would have enjoyed being at your annual meeting, which I hear from all quarters was simply grand. Well the subject, "Light for our heathen sisters," is surely sufficient to make a grand meeting—if anything this side of heaven will. Our Christian love to all.

A. V. TIMPANY.

Cocanada, Feb. 2nd, 1880.

WOMAN'S WORK IN COCANADA.

THE following extracts from a letter from Mr. Timpany, dated January 23rd, '80, in reply to some enquiries, and which was read at the last meeting of the Central Board for Ontario, are of such general interest to all the Circles of Ontario and Quebec that the Board requested their publication in the LINK.

A SINGLE LADY MISSIONARY.—There is abundance of work here for one or two or more single lady missionaries in the town. Work that would pay, let alone work among our own girls and women. None would rejoice more than myself, as you well know, to see this work commenced and carried on. But at the present time I cannot recommend the appointment of any more missionaries, married or single. So far our Society has not for a single year met its promises. It comes short each year. If you take the past fifty years of the American Baptist Missionary Union, you will find the average expense for each missionary family from \$2,500 per year to \$3,000. This is for buildings, passages, salary, work, etc. It is the average. Our expenditure to be efficient cannot be less. We have four families and ought to have an income of \$10,000. But we have not, and the result is that our work is inefficiently done.

At present our station in Cocanada is only getting into shape for work. On so much as is done there is a debt of over Rs. 1,300, not including Rs. 600, yet due on the boat. Then there is Tuni to a large extent to be provided for, and Akidu entirely so. At the same time that there are such heavy calls for the equipment of these stations, we are called upon to provide for the growth of our work. Men and women, boys and girls, must be taken and trained. All this costs money. We must have preachers, teachers, and some intelligent Christians in each of our Christian villages.

We must look out that all the money that can be raised at home does not go simply to keep alive a number of missionaries, who, although they manage to live, have nothing to work with. Far better have fewer missionaries and furnish them the means to work vigorously and make the most of themselves.

There is at the present time no accommodation for a single missionary, and it is hard to say when there will be. As you know, Mr. and Mrs. Craig have one-half of the mission house, and we know not when they will have a permanent home in Akidu, and so leave the room now occupied for others. The house in Akidu will not be built this year. Now is the time to get the material and move it to the place, but there is nothing in the treasury to do this, and the work stands still.

WORK FOR THE WOMEN.—This is what you are organized to do. Are you doing it? Will you do it if at present you do not send out a single lady? I think you are sticking to your text. You will bear in mind that there are now as many women in our mission homes as men. You are making it possible for the missionaries' wives to work in a way it was not possible in the old days before the women at home took this branch of work up. Even in the matter of the new boat you have your rights. Ask Mrs. McLaurin if she ever went on a trip with Mr. McLaurin in the old boat. And if not, why not? I think one reply at least would be, "It was not suitable." Well, Mrs. Timpany and Mrs. Craig went for three weeks with us in December, and saw and talked with the most of our Christian women. Would any one think of asking, "Did it do the women any good?" Of course it did them good. It may be more good by far than all you will pay on the boat. And when it came back it had women and girls on board for your school in Cocanada.

I have no doubt that before long you will have single lady missionaries in the field. This is sure to come about, but at the present time the position of affairs is about as I have written. Stations have to be established and the appliances for work provided. Then put in the workmen and press the work.

God knows I would be more than delighted to see \$11,000 or \$12,000 raised this year for our mission and a lady sent out.

Because I write this way do not think that I have lost my faith in you at home or in the God of missions. At no time of my mission life have I had

more confidence in the ultimate and near triumph of our work. But I know this will be best and soonest reached by system, plan, and forecast rather than by provident carelessness or blind rashness.

DURING the second trip of the new mission boat, eighty men and women were baptized by Mr. Craig and the native preacher Josiah.

Chicacole.

UTCHINA.

Utchina is a native of Chicacole. He was our cook while we lived in Kinedy, and there he learned to read a little, and heard much about Christ, though he was too superstitious to come to our worship. He was very simple-minded; had not wit enough to be a rogue, some used to say of him, who thought cleverness the best of gifts. Though a heathen he was as faithful, honest and hard-working a servant as we have ever had.

Shortly after our coming to Chicacole he got an idea of going to Rangoon, an Eldorado to Telugus, and went. He had not long been there before he wrote us saying that he had been baptized by Dr. Stevens of the A. B. M. U.

After our Conference in Cocanada, feeling the absolute necessity of rest, and hoping to be able to obtain some Christian teachers for our school, I went for a few weeks to Rangoon. Among the first to greet me was Utchina, and how happy he was in telling me of his new found faith. He told me no one had sought him out, but he felt the burden of his sins so great that at last he could bear it no longer. He knew but few people in Rangoon, but he thought of Mrs. Bennett, a mother in Israel, for over fifty years a missionary in Burma, to whom every one brings their troubles, sure of sympathy and almost always of help. So he went to her and told her of his distress. She sent for a native evangelist connected with the Telugu Baptist Church in Rangoon, and told him of Utchina. This man found him out, and patiently explained to him the way of salvation through Christ. He heard, believed, and was baptized, rejoicing in this gospel which had come to him as a revelation from heaven.

"Now," he told me, "I am praying all the time for my mother, and my people and my village; if they only knew, I am sure they would come. I have been praying and asking God to convert them ever since I knew this. I want to go back and tell them. I am sure if I tell them they will believe. I have so many relatives and friends in Chicacole, I cannot rest without seeing them, and telling them of Christ." So I brought him back with me. At first he hesitated about going to his village, not knowing with what reception he would meet, having broken caste. He asked me to send for his mother to come and see him here, which I did. Not long after he came to me, smiling all over his face, and told me that he was going home, that they wanted him to come.

Since then he has been preaching to them day and night. One young man who had heard the gospel before gives satisfactory evidence of conversion, and has been received for baptism. The whole village is listening, and it looks as though many would follow in Utchina's steps. His sister told me the other day, "Why ma'am he plays so hard for us that he cries, yes, the tears run down his cheeks while he prays."

H. M. N. ARMSTRONG.

Chicacole, March 11th, 1880.

A FRIEND in Ontario kindly furnishes the following interesting passages from a private letter received from Mrs. Armstrong:—

"To-day is some great Hindu festival and my boys are late in coming. While I wait I am writing a line. I think our lesson this morning would have interested you. One Mahomedan boy wanted that "Nazarene" prophecy explained. Another, a caste Hindu, wanted to know if the confusion of tongues at Babel was a curse, why did Christians now have to be inconvenienced by it? Another wanted to know why Joseph let people think Jesus was his son, or if he was not his son, why he supported him? Another wanted to know where it was prophesied that Christ should be called "Immanuel," and when it was fulfilled? These questions all came in during our reading lesson this morning, and I think it will show you that the boys are reading the Bible at least. They do not cavil as older people do, but questions that they think of or that they hear, they really want explained.

I have just come from an hour over a Bible lesson. We give nearly all of every afternoon to that. One of our school boys is very anxious to be baptized, but his mother who at first consented refuses to do so now, frightened by the parents of the little child to whom her boy is married. She is willing, she says, but she dare not say so publicly, and she is still under

age. Slowly, but surely the work is spreading. What glorious times they are having now in Cocanada! You see there are sowing, and there are reaping days.

A Want.

THE MISSIONARIES in the various stations are beginning to feel the need of an advanced training school for native helpers; Mr. J. Craig says:—

"Among the questions which came before us at the Conference, perhaps none was more important than that concerning the training of native helpers. The resolution we passed was to this effect: we believe the Telugus must hear the gospel chiefly through their fellow-countrymen, and that after conversion they need pastors raised up from among themselves. We believe also that the training of native helpers by the various missionaries does not meet the needs of our fields, and therefore we recommend that some brother be appointed to the special work of training native helpers, as soon as practicable. I suppose it is generally known that the method in vogue at present is that each man trains his own native helpers. Bro. Timpany had quite a class for a while studying his book on theology. Bro. Armstrong has had one young man preparing for Christian work and I believe he expects to have another soon. After a time I am likely to have a number of young men at Akidu, unless some better plan is devised. Now I need hardly say that, as a rule, the missionaries themselves can devote very little time to the training of those who hope to be Christian workers.

It would pay much better to relieve the missionaries at the several stations from this extra work, which can never be thoroughly done by them, and entrust one brother with the care and training of all the men and women whom the Lord may call to be preachers and teachers in the various fields of our mission. No one at home can fully appreciate the benefit which native students receive from daily contact with one of our own brethren, unless indeed it be Mr. McLaurin, who has seen something of the training given at Ramapatam. If we want men of consecration, we must appoint some man of consecration to mould them. If we want to infuse the spirit of the Gospel into our native helpers, we must place them under the instruction of a man who has grown up in a Christian land, and been trained in a Christian way from his youth.

Some may ask, Where are the pupils for such a school to come from? Well, we have nearly 500 Christians, I mean church-members, in our mission now. We are looking for large additions during this year, and where are we to get pastors to care for the flocks? Under the present system of training we can never get such workers as we want, and the longer we go on in this way the more will the need be felt. We have enough men and women to-day who would enter such a school if it could be commenced.

Our policy in this mission is to organize a church in every village or group of villages where there is any considerable number of Christians. On December 21st a church was organized at Goonanapody with 61 members, and during this year we hope to organize two or three more such churches on the Akidu field."

THE WORK AT HOME.

Ontario and Quebec.

THE CENTRAL BOARD of the Women's Baptist Foreign Missionary Society for Ontario, held the second quarterly meeting for this year, on Friday afternoon, April 18th, in the parlor of the Jarvis Street Church, Toronto.

The minutes of the last meeting were read and approved. The reports of the Corresponding Secretary and Treasurer then followed. The latter was a most encouraging one, showing that the last six months have been the most prosperous financially, that the Society has yet had, \$642 being at the disposal of the Board. After reserving the next half-yearly payment of \$350 for the school work, etc., due on the first of June, it was voted to send \$250 immediately to Cocanada, for the new mission boat, which, with what has been already sent, will almost complete the indebtedness for that object.

Two new life members were reported, Mrs. J. D. King, of Yorkville, made one by the Yorkville Circle; and Mrs. Horace Perry, of Rochester, N. Y. A new Circle was reported at Sarnia.

It was with extreme regret that the Board was obliged to accept the resignation of two of its officers, that of Mrs. Laird, its efficient and energetic Treasurer; and of Miss Morse, who has so ably fulfilled the duties of Recording Secretary, since the formation of the Society. The resignation of the former was caused by her receiving an appointment, which would

prevent her continuing in office, and that of the latter by removal from the city.

An informal discussion took place about Association Secretaries—that is, whether it would be well for the Board to appoint a Secretary for each Association of churches, whose duty it would be to correspond with and visit those churches, form Circles, revive the interest where it is languishing, and by every means in her power to promote the cause of foreign missions. No action was taken, as the scheme was considered premature. An excellent suggestion was made, that each member of the Board should consider it incumbent on her to accomplish as much of this work as possible, and especially when visiting from place to place during the summer months.

Miss Jessie Lloyd, daughter of our late beloved and honored brother Rev. Hoyes Lloyd, was unanimously appointed to the vacant Treasurership. Her post-office address is No. 222 Wellesley Street, Toronto. The office of Recording Secretary remains unfilled.

IN A LETTER to the *Christian Helper*, Mr. Craig suggests the expediency of the Sunday Schools of Ontario and Quebec organizing as an auxiliary to the Foreign Mission Society, and assuming some special department of work.

PARLIAMENT STREET, TORONTO.—We have only been organized about four months, and have thirty-five or forty members. Our monthly meetings are very well attended. We spend the first half-hour in devotional exercise, then attend to business, after which we have readings from the LINK, or some one gives us information about missionary life and work in India. At our next monthly meeting, two questions are to be answered, viz.: "What authority have we in Scripture for mission work?" and "How was the Gospel propagated in the days of the Apostles, and with what success?" both of which, we think, are eminently missionary subjects. We have a missionary map, which we intend to have mounted and hung in our room. It was published in 1874, by Thos. S. Shenston, Esq., Brantford, Ont. At our last meeting one of our elder sisters prayed most earnestly, "that God would increase our members and means, and that He would bless the missionaries, and make up unto them all and more than all, for the loss sustained in leaving home and friends, and all the comforts of social life; and that He would abundantly bless the work in which they are engaged, to His glory." Another prayed "that we might be more alive to our own privileges than we had been in the past, and be more ready to help others." You will see by these prayers, what the spirit of our meeting was. The LINK is doing much to disseminate missionary intelligence. May all who love the Lord Jesus, and remember what he has done for them, be up and doing all they can, "that the knowledge of the Lord may cover the earth, as the waters cover the sea."

AMELIA EBELS, Vice-President.

Toronto, 7th April, 1880.

ORMOND, Ont.—Miss Muir, Corresponding Secretary of the eastern Society, sends the following extracts from a letter lately received by her:

"We met December 2nd, 1879, and organized a W. B. F. M. Circle, in Ormond. Officers elected President, Mrs. McNeill; Vice-President, Miss Dewar; Secretary, Miss Millie Wyatt; Treasurer, Mrs. McLaren. Solicitors were also appointed. Our number was small, only eight persons being present at the first meeting. Scattered as we are in a country place like this, we feared little could be done by women, but determined to make an effort. Before announcing our first meeting, I went over the greater part of our field myself to find out, if possible, the minds of our sisters regarding this important branch of Christian work, and canvass for the LINK, of which there was not a single copy taken here. We have now twenty subscribers who not only take the LINK, but read it with interest. We have now over thirty members, and have just remitted to the Treasurer, Miss Green, \$20, the first fruits of our labor. We feel much encouraged, although each day appointed for our meetings has been cold and stormy. It seemed sometimes as if the fates were against us. The interest in Foreign Missions is greatly increased here, owing to the perusal of the MISSIONARY LINK and the formation of our Circle.

We had a public meeting on the evening of the 24th ult. Doubtless you will remember the blustering snow storm, which made some people remark, "Let the ladies appoint a missionary meeting, and we are sure to have a storm." Well, we had a good programme, but only a ten cent fee. We realized \$12.50. Considering the state of the roads and the cold weather, we counted our meeting a success. We think of holding another, perhaps through the summer.—AMANDA MCNEILL.

Nova Scotia.

FAINT YET PURSUING.

The interest in missionary work has not seriously abated among our friends at BRIDGETOWN, Nova Scotia. A Women's Aid Society is in active operation, and a growing desire is felt among the members of the church for enlarged effort in the spread of evangelical truth. "The Gideon and his little band of soldiers, we seem at times to be "faint yet pursuing," in our endeavors to promote a missionary spirit and missionary benevolence among the people. Our sincere sympathies cluster around the toiling band of workers who are daily seeking to gather in the poor, benighted Telugus, and to make them savingly acquainted with the words of Jesus. They are still as dear to our hearts as when we pressed their hands, and bade them an affectionate farewell on the eve of their departure to their far-off field of labor. Our constant prayer is that God may richly bless and prosper them in their arduous labors.—LOTTIE.

Bridgetown, N.S., April 18, '80.

FROM THE LIVERPOOL MISSIONARY SOCIETY.

For some years we have had a Missionary Society, and have tried to keep up our meetings regularly each month, where "the few" have met to plead with their Heavenly Father, in behalf of Foreign Missions and mission workers.

The changes of Time have seemed to thin our numbers, taking some to labor in other fields, while others have finished their labors here, and are "resting in the sunshine of their Redeemer's presence." But the few who have been permitted to remain, always go away from the gatherings feeling that their Saviour's promise to the "two or three," has not been withheld.

Some of the sisters take the LINK, from which a portion is read at our meetings. We feel that it is indeed a Link in the chain which binds our hearts more closely to those who have gone to fulfil the "Great Commission." The more we know of this part of the work for the Master, the deeper our interest becomes.

We were much pleased and cheered a short time ago by a letter from Mrs. Armstrong, and hope ever long, through the protecting care of our all-wise Father, to see her in our midst. Our prayers and sympathies will ever be for and with those who have gone

"To the heathen
The story of our King to bear."

What Young People can do.

In the *Missionary Herald* for January, we see a very pleasing statement of what has been done for the cause of missions by the young people connected with the Congregational churches in the United States. Let all the children read it. Surely they will be encouraged to give their pennies, when they see how fast they grow to dollars.

The first appeal which the American Board made to the children was in 1856, when a vessel was needed to carry missionaries and supplies to the islands of Micronesia. They were asked for \$12,000 to build the "Morning Star." They gave so gladly that they did not know when to stop; and, when all the offerings were counted up, they amounted to over \$28,000. By-and-by they were asked to help support schools in heathen lands, and to this mission-school enterprise they gave in 1858 more than \$9,000, and in 1863 more than \$19,000.

Within twenty-two years, they have given to the American Board \$257,753.88,—over a quarter of a million of dollars contributed in little sums by these young people for carrying the gospel to the heathen.

Truly a noble record, and most promising for the future.

THE WOMAN'S SOCIETY, in connection with the American Baptist Missionary Union, has again met all its obligations, and closes the year with a balance on the right side. *The Helping Hand* for May says:—

The receipts for the year closing March 31, 1880, were \$46,175.32, an increase of \$3,705.55 over the preceding year; the expenditures were \$45,006.22,—leaving in the treasury a balance of \$1,172.10, of which \$90 is designated to the Children's Home, and \$2 to the work in Africa. The Lord hath helped us. To him be all the praise!

Sister Belle's Corner.

(For the Little Folks who read this Paper.)

DEAR BOYS AND GIRLS,—Our talk will have to be made a short one this month. Shall I tell you why?

Our folks moved into a new house yesterday, and Sister Belle is house-keeper, so she can only spare a few moments for her little friends this month.

My three-year-old boy is very fond of hearing stories. He knows where the pennies go that he puts into the collection-plate at Sunday-school, and often asks me about the little heathen children who have never heard about God.

In one of his story-books there are two or three pictures of idols, and little Andrew says, "Are they not foolish people, mamma, to think that pieces of wood and stone can give them the things they are praying for?" We often have long talks over these pictures. "I hope my dear little boy will grow up with the same interest in the missionaries who have gone so far away from their homes to teach people about Jesus.

One papa, and mamma left their two children here in Canada, a little boy ten years old and a dear baby only a few months old, so that they could give all their time to mission-work in India. Our own Mr. and Mrs. Timpany left two of their dear children here and went thousands of miles away for Christ's sake, and for the sake of the poor heathen who were dying without Christ. Sister Belle remembers very well about two years ago meeting Stuart and Ettie Timpany with their dear papa and mamma, and now the wide ocean rolls between them.

Let us all pray more for these good men and women who have given up so much for this work.

Here is a nice little story from my missionary scrap-book for you—

"Was that your penny on the table, Susie?" asked grandma, as the children came in from Sunday-school. "I saw it after you went, and I was afraid you had forgotten it."

"O no, grandma; mine went into the box all safely."

"Did you drop any thing in with it?" asked grandma.

"Why, no, ma'am," said Susie, looking surprised. "I hadn't any thing to put in. You know I earn my penny every week by getting up early and going for the milk."

"Yes, I remember, dear. Do you know just what becomes of your penny?"

"No, ma'am."

"Do you care?"

"O, indeed I do, a great deal. I want it to do good somewhere."

"Well, then, every Sunday when you drop your penny in, why don't you drop a prayer in too, that your penny may be blest in its work and do good service for God? Don't you think, if every penny carried a prayer with it, the money the school sends away would do wonderful work? Just think of the prayers that would go out, some across the ocean, some away off among the Indians!"

"I never thought of that, grandma. The prayer would do as much good as the penny if it was a real true prayer, wouldn't it? I'm going to remember, and not let my penny go alone again."

SISTER BELLE.

480 Lewis-st., Ottawa, Ont.

Missions Among the Lepers.

FAITH in the God of love and power has often led Christians to imitate the example of their Lord, in the sympathy they have shown to those who are suffering from that loathsome disease, the Leprosy.

When the Lord Jesus was journeying from Galilee to Jerusalem, "a harrowing sight met His eye on the outskirts of a certain village; ten men who were lepers stood before Him; exhibiting all the varieties of a disease, which expelled them from

the joys of home and privileges of worship, and baffled human skill to cure. Not daring to come near, they lifted up their voice first doubtless in the mournful cry, 'Unclean, unclean!' by which they were bound to warn the healthy of their polluted condition; and then, emboldened by the Saviour's winning countenance, in the hopeful plea, 'Jesus, Master, have mercy on us.'

"That painful sight, recalling Jewish scenes of outcast solitude, crushed affections, loathsome sufferings, and religious degradation of thousands of years, appealed to the Saviour's compassionate heart; that piteous cry was not in vain: 'Go,' said the merciful High Priest, 'go, show yourselves to the priest,' and as they went they were cleansed. Only one came back to 'glorify God,' and he was blest with a second boon. All were cleansed in body, but only this Samaritan in soul, for the Saviour said to him, 'Arise, go, thy faith has made thee whole.'"

Thus the blessed Jesus showed His tender pity for the sorrow of sinners whom He came to save; thus He exercised His wondrous power to heal all manner of diseases and to forgive sins also; and thus He claimed a principal feature of His Divine Mission, "The lepers are cleansed."

In the days of her first love, the Church endeavoured to follow the footsteps of her Lord, both in its letter and spirit, and the numerous lepers, such as are still found in the Holy Land, were objects of the pity and help of the early Christians.

The Hospital of Bishop Basil at Cæsarea was a wonderful institution, of which Gregory Nazianzen said—"Here the disease is borne with pleasure, here even misery appears happy, here Christian love has been tried, and found faithful. We have not the painful spectacle frightening us, rather it moves us to pity."

In Norway, in our own day, there are excellent Leper Asylums where the diseased are separated from the rest of the population, and treated with kindness and care.

In India, where there are at least 93,000 lepers, a truly Christian work is going on, under the care of Rev. Wellesley C. Bailey, for the amelioration of the sufferers. Small asylums are built in various parts, and placed under the care of eminent medical men, and though as yet no cures have been effected, the spiritual results have been very encouraging. These benevolent efforts are supported mainly by friends in Ireland.

In South Africa about sixty years ago, the Church of the United Brethren or Moravians commenced their labours amongst the Lepers, in the romantic valley of Hemel en Aarde, or as the words mean "Heaven and Earth," so called, because it was far removed from human habitations, and hemmed in by rocks, with only a strip of sky above. The Colonial Government, fearing the spread of leprosy, had erected a temporary Asylum there. Some Christian Hottentots from the Moravian settlements soon after removed to Hemel en Aarde, with the hope of doing good to the Lepers, and their faithful pastors paid them occasional visits, and embraced the opportunity of preaching the Gospel to all the afflicted inmates.

In course of time a larger hospital was built, and in 1822, Rev. Mr. Leitner and his English wife, throwing themselves upon the grace and power of the faithful Promiser, relinquished the loved society of their fellow-Missionaries, and the valued privileges of a well organized Church, entered on their self-denying, repulsive, and then supposed perilous duties at Hemel en Aarde.

After a while a church was built for the lepers by the Government, whilst a house of living stones was advancing in this solitary place.

Year by year the work progressed, the Gospel of a crucified Saviour approved itself the power of God to the salvation of many whom the world counted base, and wretched, but after six years the Missionary died suddenly whilst baptizing one of the leper converts.

Mrs. Leitner says:—"The first sight of so many of our fellow-creatures deformed and crippled by a loathsome disease, could not but make an impres-

sion on us, but I can truly say, that every feeling of aversion and disgust gave way before the conviction of our duty to labour, even in this place, to win souls to Christ. Never was my husband more in his element than while working here. By day and by night he was ready to minister both to the temporal and spiritual wants of his patients, and truly his work was accepted of his God. One after another of the poor lepers came to ask 'What must I do to be saved?' Many a wild and depraved outcast from society has received power to become a son of God by faith in Christ, and has been brought to submit with patient resignation and even inward joy to the rod that chastened him for his profit. Ninety-five of these believing lepers were baptized by him, most of whom preceded him into eternity in humble reliance on the merits of that Saviour whom he had preached, and on whom they had believed." In twenty-three years 400 lepers were interred at Hemel in Aarde, many of whom will be raised glorious and incorruptible at the coming of the Lord. In the same spirit, other Missionaries laboured for the next ten years among the lepers at Hemel in Aarde.—*Illus. Miss. News.*

Ongole.

MRS. CLOUGH, who is now in Michigan, has recently received a letter from her husband, Rev. J. E. Clough, American Baptist Missionary to the Telugus, who has been making a long tour among the country villages. He reports that "he found everywhere, with very few exceptions, the Christians standing fast in the faith and trying to improve their opportunities to grow in grace." Up to Feb. 22, over six hundred had been baptized on the field, and the work of grace seems to be widening and deepening on every hand. Mr. C. expresses great satisfaction with the manifest faithfulness and efficiency of the native helpers.

The Duke of Buckingham, Governor of Madras, has recently visited Ongole, inspected the Mission and its school, and on leaving presented his cheque for 400 rupees to aid in rebuilding two of the dormitories destroyed some months since by the cyclone.

NEARLY fifty years ago, Jeremiah Everts, Secretary of the American Board, said, "There is no way in which we can so powerfully aid the cause of God in our own land as by doubling and quadrupling our sacrifices for the salvation of distant pagans."

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

Receipts from March 25th, to April 26th, 1880.

Port Hope Circle, \$16; Strathroy, \$13; Port Burwell, \$4; Denfield, \$12.89; Aylmer, \$6; Alexander Street, Toronto, \$6.10; London, York Street, \$26.62; London, Adelaide Street, \$14; Dundas, \$5; College Street, Toronto, \$1.96; Simcoe, \$5.30; Whitby, 6th concession, \$8; Guelph, \$10; Thedford, \$4.50; Jarvis Street, Toronto, \$13.30. Total, \$169.57.

Special for Mission Boat.

London, York Street, \$3.38; Port Hope, \$25; Jarvis Street, \$1; Mrs. Simson, Niagara, \$1; A Friend of Missions, London, \$1; Total, \$31.38. Total receipts, \$200.95.

EMILY LAIRD, Treasurer.

IMPORTANT NOTICE.

Treasurers of Circles will please take notice that in future all moneys must be sent to Miss JESSIE LLOYD, 222 Wellesley Street, Toronto, as Mrs. R. W. Laird has been compelled by other duties to relinquish the position of Treasurer to the Central Board of the W. B. F. M. Society.

CANADIAN MISSIONARIES IN INDIA.

MARITIME PROVINCES.

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

ONTARIO AND QUEBEC.

Rev. John McLaurin, at home.
" John Craig, Akidu.
" G. F. Currie, Tuni.
" A. V. Timpany, Cocanada.