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Missionary Link.

CANADA

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

INDIA

VOL. I., No. 12.]

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

[Aug., 1879.

The Canadian Missionary Link.

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OUR PAPER.

With the present issue of the LINK the first volume is completed. As was stated at the commencement "this work has been undertaken in the Master's name and for His sake," and those who have had the management of it feel assured that their labour has not been in vain. Beginning the year with a subscription list of something over a thousand, we close it with between eighteen and nineteen hundred. Our expenses have all been met and a considerable surplus remains, which, as soon as a sufficient amount of the second year's subscriptions has been received to carry the paper on to its close, will be handed over to the treasurers of the various women's societies in proportion to the number of subscribers from each province. Will our friends note this, and renew promptly?

Many improvements have been suggested in the shape and appearance of the LINK, but, as they would all occasion an increase of expenditure it has been thought unadvisable to adopt any of them just at present. If every subscriber will send with his or her own renewal subscription 25 cents for one other new subscriber we will soon make the LINK an eight page periodical, printed on paper of a much superior quality to that we are now using.

That the LINK has been the means, under God, of doing good and bringing money into the treasuries of our societies we know, and from Nova Scotia to Manitoba many cheering letters have been received testifying to its usefulness in awakening and maintaining an interest in the work of our own CANADIAN BAPTIST TELUGU MISSION.

To all our friends; to those who have contributed valuable articles and items of information; to the missionaries for their interesting letters; to the editors of the Baptist papers of the Dominion for kind words; to the brethren and sisters who, for the sake of the mission cause, have acted as agents; to Mr. T. Bengough for occasional help in proof reading; and to our printers Messrs. Dudley & Burns, we return our most sincere thanks for acts of kindness; for valuable assistance; and for forbearance with us in our inexperience and inefficiency.

We thank God for the measure of success He has vouchsafed to us; we take courage, and will endeavour to make the LINK more worthy, in future, of the cause it represents and seeks to aid.

THE mines of gospel truth invite to labour; labour should be coupled with prayer; and these together will be sure to increase our spiritual possessions.

Last year's work at Ongole.

From the Indian Evangelical Review.

Probably the question which all the friends of Indian Missions will be most eager to have answered is, How far do the large numbers of Hindus received during the year 1878 within the Christian pale promise to be permanent and genuine gains to the cause of Christianity? To this question it may be too soon to give a wholly true and satisfactory reply; but the information thus far in our possession enables us to give an answer which may indeed require revision and correction hereafter, but which, for the present at least, may be accepted with thankfulness and joy. We do not now propose to give statistics; we are as usual collecting from the reports of the various missions the number of baptisms during 1878, which we hope to give at another time. The reports of some of the missions are still in the press, and it would be useless to attempt to give now a numerical summary of results which have not yet been made public. The extracts from reports already published, and from letters which have been sent us, which we present below, will afford our readers the means of judging—not indeed of the numbers who have been brought within the fold of the church of Christ—but of the character and probable results of that wide-spread movement towards Christianity which last year excited so many ardent hopes and not a few reluctant fears.

The fact that a large number of persons had been baptized during the latter half of 1878 by Rev. Mr. Clough, of the American Baptist Mission, north of Madras, among the Telugus, has not been forgotten by our readers. All rejoiced over the news of so great accessions; some feared that among such a large number of persons so rapidly baptized there must be more than the usual proportion of spurious converts. In an article which we print elsewhere, a missionary of Mr. Clough's own society gently intimates that he himself cherishes such fears; while he charitably hopes, rather than confidently believes, that his fears may hereafter prove groundless. We have from Mr. Clough's own pen a narrative, which press of work alone prevented him from furnishing for a previous number of this Review, which will, we think, go very far to allay any such fears and to increase the confidence of all in the genuineness of the work which has been done in his district, and of the results there attained.

The beginning of the year 1878 found the district in which Mr. Clough labors in much distress. The famine was indeed officially declared to be over, but its effects remained, as they long must remain. Thousands were unable to get work—thousands more were too weak to do any work could they have got it; many were sick of divers diseases, and many really starving. Such was the physical condition of the district. "The spiritual outlook," writes Mr. Clough,—

"Was very different in many respects from what it ever had been before. The whole mass of Hindus of this section had been preached to time and again by faithful, though unlearned men, the Bible, or portions of it, and tracts had been offered for sale at a mere nominal price in every village and every bazaar within the limits of the Ongole Mission field frequent-

ly for the previous eleven years. The great doctrines of Christianity were well understood by the mass of people of whatever caste. In fact, the general opinion was that Jesus Christ was the God of the English and Americans, and as such was entitled to a niche in the Hindu Pantheon, and might be worshipped along with the 330 millions other deities if any one chose."

The people lost faith in Hinduism and in Hindu gods. They saw the difference between Christian charity and Hindu charity. They remembered, without longing, the hard lot assigned them by the Brahmanical priesthood. Tired of their Hinduism many abandoned it, and embraced Christianity. "By the beginning of 1878 about 2,000 had asked for baptism upon profession of faith in Jesus." But Mr. Clough, "fearing that some in their zeal might deceive themselves, and that others might try to deceive me with the hope of getting in some way more famine relief money, and lacking time and strength to examine personally the candidates," postponed all applications for baptism indefinitely, hoping to be able at some future time to examine the candidates carefully, and also thinking that in the interval the false converts would be gradually winnowed out and disappear.

"In the mean time the native preachers kept a careful record of all believers, and taught them as well as they could. Each preacher seemed to have, and no doubt did have, special help from on high to meet the demands of the occasion. Weak men, just able to read the Bible, preached with earnestness and power, sometimes continuing their evening meetings until morning, while the able preachers of former years each became a host.

"The converts were not encouraged to go to Ongole. It was understood that I would not see people from a distance who wanted to become Christians. They might send letters or a delegation, but must not come in large numbers. These letters and delegations poured in upon me for months. The petitions generally read in substance thus:—'Preacher—has preached in our village more or less for several years, but we did not believe what he said. The famine came, and many or several from our village worked on the canal. By this aid and the loving words of the missionary, urging us to work and not be discouraged, or not to give up, we are now alive. We have learned about Jesus Christ, we now believe in him as the only God, and our Saviour. We are very poor—our huts are fallen down, and we have not much to eat but leaves, but we do not ask you for money. We will not ask you for a pie even though we starve to death, but we believe in Jesus, and as he commanded us we want to be baptized. We can die if it be God's will, but we want to be baptized first. Be pleased to grant our request, and do not put us off any longer! May the Lord help us all!'"

There had been no baptisms for the space of fifteen months—from March 1877 to June 1878. A few persons at Ongole, Mr. Clough's own station, whom he had known well for years, he regarded as true converts, and thought he could no longer refuse them the rite which they were so eager to receive. These he baptized—how many we do not know—and he adds:—"I only wanted to keep the multitude of converts off two or three months longer, that all the friends of missions might be free from doubts, although personally I had been convinced for above a year that the work was of God. But to delay was impossible, for God's time had fully come to glorify himself."

On the first Sunday in July last was to be a bi-monthly meeting of the Christians; but as small-pox was raging at Ongole and in the district around, it seemed wrong to allow the Christians to congregate there, so Velumpilly, ten miles north, was appointed as the place of meeting. Preachers were told to come with only one or two each of their most prominent Christians. They tried hard to obey, and charged the rank and file of their congregations to stay at home, for fear of infection. But come the people would, and come they did in crowds from every side. Once at the place of meeting they would not go back. The multitude one and all said, through their leading men and preachers, "We don't want any money—we will not ask you for any either directly or indirectly, neither now or hereafter." They only asked to be baptized. Who could refuse them water?

We held a special service, and after much prayer and consideration we decided to baptize any and all who had given to the preachers evidence extending over some months that they were Christians, and who had an intelligent understanding of the main facts of the Christian religion. The evidence of the preachers, with that of the leading members of the Church in their localities who had been baptized years ago, or other reliable information concerning their change of heart, was decided to be sufficient. The result was the baptism of 3,526 in three days. Brother Williams was at Ootacumund spending his vacation. At my earnest request he hastened down from the beautiful scenes of the 'Blue Mountains' to witness more delightful things, and gave me most valuable aid at a very critical time.

I cannot enter further into details, but the progress and present aspect of the work will be understood sufficiently by the following record:—Baptized during the month of June 1,168, July 7,513, August 466, November 59, December 400; total number baptized up to December 31st, 1878, 9,666. We fondly trust that the above number although large, is but the first fruits of a mighty harvest, and an earnest that all the Telugus are ere long to be given to Christ Jesus, and the uttermost parts of the earth also.—Why not?

Few passages in the history of modern missions can be of more interest than the account of this ingathering. All will unite with Mr. Clough in the earnest hope that these converts may run well and glorify that name by which they are called.

OUR INDIAN STATIONS.

Cocanada.

Well done, sisters in Christ! No great while ago, the last of the \$1,500 from the Ladies' Board of Montreal came for the "Girls' Quarters" from the Treasurer, Miss Green. This was followed, in a short time, by a most timely remittance for the Chapel school house. The Western Board, of Toronto, have done nobly. Besides providing for Amelia Keller and our Girls' School, they have sent to me \$660, for the Chapel school-house. I must specially refer to that gift of \$26.50 from the Port Hope Circle. Well done for that band! Be sure your money's worth has been obtained in work done on the Chapel. Before I left to come to Bangalore, on Bible revision work, I had the satisfaction of seeing the brick work of the Chapel done, and the first course of brick on the roof laid. The roof of the main building is flat. For the verandah, I got shingles from Rangoon, in Burma. These were being put on also, so I had got along quite as fast as I expected to when I wrote in January, before I began the building. By God's blessing, I hope to see, when I return in two months to Cocanada, a Chapel school-house all finished, ready for dedication to the work of converting the Telugus to Christ. The sisters, east and west, will bear in mind that I need the \$1,100 yet, of the \$2,000. The work will soon be completed, and I am sure you will not keep me waiting long for the means to put me right financially. It is a very modest house compared with many in which you worship. The next house in Cocanada, I expect, will be built by the Telugus. Certainly I expect the house now building, to last till we have tens of thousands of Christians. I am not done begging, however, for this house. I want a BELL that can be heard all over the town. The people of Cocanada have given enough to build a plain bell. If some one of the sisters has the heart to send us out a good bell, from Troy or some other place, we will be more than grateful. The Telugus have not clocks and watches like we have at home. It would save us an untold amount of vexation, both as to our schools and meetings, if we had

something to warn the children and the people of the time to begin to gather. Here are the directions for sending:

A. V. TIMPANY,

Cocanada, India.

Per Anchor Line & British India S. N. Co.

Some, on reading this, will say, "Does not Mr. Timpany wish he may get the bell?" Yes, I do, but it is not for me, nor yet for my children.

BANGALORE, June 10th.

MR. J. CRAIG, in the *Baptist* of July 17th, makes an appeal to the Sunday Schools to engage more generally in Foreign Mission work. He concludes with these words:—

"If spared, I intend to ask the Board for money to open a new station, at the beginning of next year, and I should be so glad if the Sunday Schools of Ontario, Quebec and Manitoba, would take up that work as their own. I know the scholars are ready to do it, if the superintendents and teachers will just give them the opportunity, and I want to hear from all the schools soon, so as to know what response is made to this appeal. Of course I do not ask those who are giving for any special object, to neglect the work they are now doing."

Chicacole.

DEAR SISTERS,—I have told you something of our church in Chicacole, now let me give you the history of a day on my compound, that you may know something of our work.

Come when the birds begin to peep, and you will hear other sounds abroad. My own nesting stirrers early. On the other side of the house are two wide awake little children: our colporteur's family are living there at present while their house is being built. Between their room and ours are our little orphan girls, and a woman who looks after the house and keeps the water warm for my baby's food. On the other side of our bedroom, but down on a level with the ground, are three other families, two of which belong to our native teachers; here also are little children. By the time the sun rises, over thirty people are swarming in and around the house like bees. Soon others come dropping in, and at 7 a.m., the school bell rings and calls together upwards of eighty boys and forty girls. These all gather in the house. We have given three rooms to them, for fortunately the house is roomy, and we can afford to do this.

But these are not all. The building work is not yet finished, and at 7 o'clock, another troop of carpenters, masons and coolies, twenty, more or less, resume their work above and around us. Can you picture that? One mission house, with 170 or 180 dark faces in and about it, every day. Such a noise as there is sometimes! Hammers, trowels and children's voices, and the sound of the rattan on the table calling all to order.

We have a cup of tea and hot rice cakes or toast about 6.30, then the work begins. Mr. Armstrong is obliged to give much of his time to overseeing the work on the house. I find pleasanter employment in the school room.

The school opens with a Bible lesson. This morning we had the raising to life of the widow's son. When the children heard that all who are in their graves shall come forth, they evidently thought it hard to believe. Here they usually burn their dead, and how their ashes could ever become a body again they could not tell. It was an entirely new thought to them—the resurrection of the body—and evidently impressed them. They had no idea that a body once burned could ever rise again. Was not that the end of it? Wonder was written on every face.

Then Suthena led in prayer, after which I left the school to the native teachers, while I attended to some household duties. What were they? I sent a boy to the bazaar to get something for breakfast, gave food to be cooked for the pony and cow—their grain has to be cooked every day in this country—bathed my baby and saw to Katie's bath, overlooked the sweeping and dusting, and attended to odds and ends of work that are always springing up. By half-past ten, the school was waiting for me again. We sang for half an hour from our new hymn book, in Telugu, one just edited by Mrs. Jewett, and Mrs. Clough. Then the advanced class of boys sang an English hymn, "O, that will be joyful," and they all made their salaams and passed out.

From 12, at noon, till 2, we are more alone than at any other time in the day, for it is the time when natives cook their rice, and this they cannot do in the house. So Katie gets her lesson, and baby has his share of time too; while Mr. Armstrong calls in the Christian men on the compound, for a quiet hour over

the Bible; an hour that reproduces itself everywhere. For these men, four in number, are constantly teaching and preaching, and what they hear is quickly carried like seed corn, to be sown beside all waters.

During this hot weather, we have no afternoon school, but the advanced class of boys comes from 3 to 4, to sing.

Last evening, after dinner, we went to visit some families in town. On these visits, Adama accompanies me, while Mr. A. takes Suthena with him. We often go to the same house: Adama and I go inside, where the women are, while our husbands talk with the men. We went to the home of two of our school girls; their mother talked very violently. She said that any piece of wood or stone had God in it: for God was everywhere. Whatever she worshipped was God. Afterwards she said, "Show me your God and I will worship him; show him to me, show him to me." I could not keep the tears from my eyes as I rose to come away, and told her, "If any one falls into the river, we can throw him a rope, but if he will not take hold of it, what can we do?" "Yes, yes," she said, "what can you do?" Yet she sends her little girls regularly to school.

A week ago we visited a family where they talked very differently. They said, "Since the children go to your school, they will not call the names of Krishna, or Rama, or any other God; they say there is only one God, and it is wrong to worship idols." Yet they did not seem displeased at it, but rather as though they wanted to know more about it.

One of these little girls was taken to a town some distance away, and married. About a month afterwards, some one called me to come and see Seethama, as she is named. I went and found her standing shyly in my room, almost covered with golden ornaments. "Why, Seethama," I said, "are you back again? Where is your husband?" The old woman who brought her said, "They all came to town last night, and the first thing this morning she wanted to come and see you." I asked her how long they would stay. "Ten days or so," was the answer, "but Seethama is going to remain here and come to school." They are high caste people, and I was quite surprised to hear it.

The next day was Sunday, and she left all their festivities at home to come here to our worship at 8 a.m. When I went to visit them, I saw her husband and he promised to throw no obstacle in the way of her coming to school. It is customary here for people to be married and live apart for a length of time. It means little more than that the little girl belongs to the man who marries her, much as a slave belongs to her master.

Thus the children hear the Gospel in school, and through them we have access to their homes. Thus far they have always welcomed us, whether they received our message or not.

The evening, after the children are asleep, brings another quiet hour. To-night as I write, my husband reads, and all the household sleep; it is quite time that we too laid aside our work for the day.

Dear sisters, good night!

H. M. N. ARMSTRONG.

May 29th, 1879.

REV. W. F. ARMSTRONG writes from Chicacole, under date of April 26:

"We had a baptism, Sabbath before last. A very aged woman was the candidate. They come now one by one, but the day is coming when they will come by thousands. May God speed the day!"

Bimlipatam.

When Mr. and Mrs. Churchhill removed to Bobbili, although Miss Hammond had only been three months in India, she endeavoured to keep up the girls' school, etc. The following account of her experience was written to the Secretary of the Nova Scotia W. F. M. Society:

"I undertook the school with much trembling, as, comparatively, I knew so little of the language. Everything must be said in Telugu, as neither teacher nor pupils know any English.

We open with singing and prayer; the first I can manage very well, but cannot pray in the vernacular. Sometimes I offer a petition in English or we repeat the Lord's prayer in concert. We believe the teacher is a Christian, and twice I have asked him to pray, which he did. The first hour is devoted to religious instruction, principally by the teacher; I attempt a little. My efforts to make myself understood afford the children some amusement; they try to look sober and I think they are very good not to laugh more than they do, for I make mistakes without number. The second hour we have sewing, after which I leave them in the hands of their teacher, for reading, writing, arithmetic, etc. Occasionally I remain a little longer

to hear them recite a lesson.—I leave here at half-past six, open at seven, return between nine and ten. My conveyance is a push-push, a small carriage pushed by coolies; price 200 rupees. I find it serves my purpose very nicely. One day last week Miss DeMaizer, an Eurasian, and I went out into one of the many villages in this vicinity. Children, chickens and calves darted away as we approached. Some women gave us a seat of sticks and ropes, yet very comfortable. We sang a hymn and soon more than a dozen, of all ages, gathered about us. Miss DeMaizer did the general talking; I had to confine myself largely to questions. Some of them had heard the story of Jesus before, and after repeating it, I asked why He should come to earth to die for us. Of course they did not know; and neither of us could make them understand, that He did it, because He loved us. As they were told again and again, they would say, 'yes,' but still looked as if they could not grasp such an idea."

THE WORK AT HOME.

THE CHAPEL SCHOOL-HOUSE FUND.

As will be learnt from the report of the Recording Secretary, the \$1,000 which the Central Board of Western Ontario undertook to raise with "as little delay as possible" has been obtained, and the last remittance is now on its way to Cocanada.

When a little over eight months ago, at a special meeting held in November, the members of the Board resolved to raise this sum, they did not dare to *pledge* themselves to do it even within two years: \$1,000 seemed such a very large amount to collect, in addition to the money already promised for the girls' school, etc., that only one or two of the most sanguine ventured to hope it might be raised within one year. But the money was sorely needed in Cocanada, and every effort was made to obtain it as quickly as possible. Generously and promptly did the circles respond to the appeals made; and while thanking the sisters for their aid, the Board with deep awe and reverence, acknowledge the mighty hand of God working in direct and immediate answer to prayer, and putting it into the hearts of the sisters to do this work.

In this country, the expenses of building frequently exceed the estimates, and it may be that Mr. Timpany will find the same trouble in India; therefore, if any of the circles have special money still in hand for the chapel let them not hesitate to send it to the treasurer. It will be needed.

Ontario.

WOMEN'S BAPTIST FOREIGN MISSIONARY SOCIETY, WESTERN CONVENTION.

The third regular meeting of the Central Board was held in the usual place on Friday July 18th.

The most interesting item of business was the treasurer's report. Mrs. Laird indicated that the collections for the last quarter, after all payments falling due had been met, that is—for the girls' school, Amelia Keller's salary, and current expenses,—would amount to \$429 00. Mrs. Evans, seconded by Mrs. Rose, then moved that \$340 00 of this be sent to Mr. Timpany for the Chapel School-House.

This amount makes up the thousand dollars which the Society has raised in less than nine months—a shorter time than any of us had hoped. The women of Ontario have done nobly in this matter, and no one can help feeling sincerely thankful for the great success of the Society. God has surely helped us—for it is His own work.

A few circles have intimated that they will send delegates to the Annual Meeting to be held in Toronto on the 10th of October. It is hoped, however, that more will decide to come. Let us meet together and talk over the interests of the Society. There is inspiration in numbers, and we need to have our hearts fired and touched by intercourse with each other.

The remainder of the meeting was occupied with less important business and details connected with the arrangements for the Annual Meeting. More of this hereafter.

LOUISE MORSE, Rec. Sec.

TORONTO.—The combined Circles of the Toronto and Yorkville churches held their fourth union meeting on the 3rd of July, in the College Street Church.

The unexpected presence of Mr. McLaurin made this a more than usually interesting meeting. The attendance was good. Short reports were given from each Circle, stating what had been done during the past three months. A paper was read by the President of the W. B. F. M. Society of Ontario, which gave much valuable information about both the home and foreign work.

Towards the close Mr. McLaurin made a brief address, in which he drew a vivid picture of a Hindu woman, contrasting her misery and degradation, with the cultivated women of Christian lands. The impression left on the minds of all those present, was a deep sense of their personal responsibility and duty to do all in their power to rescue those poor perishing ones.

UXBRIDGE, ONT.—A circle has recently been organized in connection with the church at Uxbridge, Mrs. M. D. Crosby, President. The brother who sends us the information says, "All the sisters are the right stamp, and the money raised will not in any way affect our contributions to the Home or Foreign Missions, or any other cause that we as a church are interested in. The *Link* is always anxiously looked for, and it is to that we are indebted for the formation of the circle."

BRANTFORD, ONT.—The ladies of the First church have made the pastor's wife, Mrs. W. H. Porter, a life member of the W. B. F. M. Society.

DENFIELD, ONT.—The ladies of the Denfield Circle recently held a social, by which they raised \$12 for the chapel school house.

Manitoba.

WINNIPEG.—It augurs well for the future usefulness and prosperity of the Baptist church in Winnipeg that a W. F. M. Circle is already in existence, and that simultaneously with the announcement that the church has become self-sustaining the treasurer of the Ontario and Quebec Foreign Missionary Society should receive \$20 from the circle for the Chapel School-House in Cocanada. We welcome our sisters of the "Great North-west" as another band of workers, and trust that the *Link* may more and more become the means of uniting all the circles and aid societies throughout the Dominion in fellowship with one another and in work for our Lord and Master Jesus Christ.

New Brunswick, ©

ROCKLAND.—From a communication by Mrs. March, in the *Christian Visitor*, we learn that: "During the Association at Rockland, a meeting of the Women's Missionary Aid Society was held in the old church, and, although the day was hot, and parties had to come from a distance, a goodly number had assembled at the appointed hour. The society there had gone down, no meetings had been held for a year, but it was apparent that this had been from neglect and not for want of interest in Foreign Missions. Extracts of letters from Mrs. Armstrong, Mrs. Churchill and Miss Hammond were read, followed by remarks bearing on the needs of the Foreign Mission field, and also the necessity of more heartfelt consecration to the work at home, that the hands of our sisters should not be tied, and that we should endeavor to carry out more fully than ever, the command of the Master, 'Go ye into all the world and preach the gospel to every creature.'" The former officers were re-elected, and the Society was cheered by the addition of eight new members.

MISSION CIRCLES.—The Committee on Foreign Missions, of the Western Association of New Brunswick, report: "The work being done by our Women's Aid Societies is worthy of our warmest endorsement. Every church ought to strive, if possible, to have a Mission Circle."

Mission Bands.

Mission bands are auxiliary to the mission circles, and are composed of young persons who have joined together to work for the missionary cause. There are a great many in the United States, and the money raised by them forms a very valuable addition to the income of the Women's Societies there; while in Canada, from the last report of the Presbyterian W. F. M. Society, it was shown that quite a large sum was raised by their means. The importance of training young people to be liberal in giving is too often lost sight of, and when we consider that in this particular instance a missionary spirit is cultivated at the same time, the benefit resulting from it is two-fold. We have heard of several bands having been formed among our young people in Ontario during the past year. We hope there may soon be many more, and we earnestly urge our young friends everywhere, who as yet have taken no interest in missionary work, to begin to do so at once.

The frequency with which meetings are held, and the manner of conducting them, vary considerably in different places. We give a few simple rules for the formation of these bands, which may be helpful to some who would like to unite together for such a purpose:—Choose for a president some one with sufficient experience to advise and correct. Let the membership fee be one cent a week. Meet either fortnightly or monthly. After short devotional exercises, let the time be spent in work,—where bazaars are objected to the work may be disposed of privately. Appoint a reader for each meeting who should always provide interesting and suitable missionary information, the *Illustrated Missionary News*, an English monthly, costing 75c. a year, will be found to meet both these requirements; we hope too that the *LINK* may contribute its share in this respect. In some places musical and literary entertainments, and even strawberry festivals have proved very successful, but these things must be left to the discretion of older friends, for what would be very suitable in one place, might be quite the reverse in others.

SOUTHERN INDIA.—Rev. A. Brodhead, D.D., American Presbyterian missionary in India, is reported in the last number of "The Foreign Missionary" as saying, "Great as have been the triumphs of the cross in Southern India, upon hearing which the people of God could say, 'Then was our mouth filled with laughter, and our tongue with singing,' we cannot lose sight of the fact that, through these successes, the two strongholds of Satan in the Indian Empire, Brahminism and Mohammedanism, have scarcely been touched. The accessions to the Christian church in India, during the past year, were largely from a class outside of these charmed circles. They were mostly from among those whom the Saviour, were he on this earth, would receive as gladly as he did the 'publicans and sinners,' but from whom the proud Brahmins and the other castes shrink, as from some loathsome thing."

Rev. W. B. Boggs writes a friend in Halifax, under date, Ongole, April 20:

"We are both in most excellent health, and very happy. The hot season is now upon us, the thermometer frequently rising to 106 in the shade on the verandah, and standing somewhere near 90 in the house nearly all the time, but I never was better in my life, and we are very happy in the work of this great mission. I have baptized 67 converts, and there are many hundreds waiting for the ordinance in the distant villages, which must be visited after the hot season is over.

Mrs. Boggs and I now have sole charge of the mission, as Mrs. Clough and family have left for America, and Mr. C. goes with them as far as Egypt, perhaps as far as England. He expects to be back here in July. Our hands and heads and hearts are full of work—work which I believe will, by the blessing of God, produce blessed results."

Sister Belle's Corner.

(For the Little Folks who read this paper.)

DEAR BOYS AND GIRLS.—This number of our paper will finish its first year. Twelve long months have gone by since we began to meet in this "Corner" to talk about the missionaries and their work. How much have you learned about the heathen boys and girls this year? How many of you are giving your own pennies to send Bibles and teachers to India? And how many of you are giving this money for Christ's sake?

Though I ask these questions and you answer them in your homes, I cannot hear what you say. But Jesus can read the thoughts of our hearts as easily as we can read this paper. Let us ask Him to make us more useful in mission work next year, and He will do it.

A little boy named Charlie and his sister Bessie have found a new way to earn mission-box pennies. In one corner of their father's yard was a piece of ground full of weeds and thistles. The big folks thought this not worth planting. But Charlie and Bessie took their hoe and little spade and rooted up all those weeds. Then they planted seed and soon raised a nice crop of turnips. These were sold for sixty cents, and this money, earned by themselves, Charlie and Bessie gave to the missionaries. Perhaps some of you can try this plan next year.

Another little girl used to pick up all the bits of cloth she could find that were good for nothing at home. Then she sold these for paper-rags, and gave the money to send Bibles to heathen children. Her mother said that the carpets had never been kept so clean and neat before. Ah, little Mary was working for the Lord that year! She knew that He was glad when she gave her money to teach others about His love for them.

A little girl named Lizzie loved to play but did not like sewing. Her Grandma wanted her to begin a quilt, and had cut out some pretty blocks for her to piece. But Lizzie would run away from her work to play. One day a man visited her Sunday School, and told the children about the thousands of boys and girls in India who had never been taught about God's love. He said that their collections in that school were helping to send ships to India with Bibles and missionaries to teach the heathen about God. Lizzie ran quickly home to ask what she could do to earn more money for this mission-work. Her Grandma said "Well, Lizzie, if you make a block of your quilt every other day, I will pay you for each one."

Poor Lizzie! She thought how much she hated to sew, but after a few minutes she answered so earnestly, "Yes, Grandma, I will piece blocks, or do anything else for Jesus sake, amen!"

That bed-quilt is all finished now and Lizzie is still an earnest little worker for the mission cause. She had learned that even hard work grew easy when she did it for Jesus.

May my dear boys and girls all learn the same lesson.

SISTER BELLE.

Brantford, July 18th, 1879.

The Fate of Hinduism.

"ONE DAY," writes Mr. Leupolt, "I was preaching in the city of Benares. The large crowd was civil and attentive. At length a Sepoy, a Brahmin, said, 'Look at those men, and see what they are doing!'"

"They are preaching to us," the people replied.

"True," what has the Sahib in his hand?"

A new Testament.
Yes, the new Testament; but what is that? I will tell you. This is the Gospel axe into which a European handle has been put. If you come to-day, you will find them cutting; come to-morrow, you will find them doing the same. And at what are they cutting? At our noble tree of Hinduism, at our religion! It has taken thousands of years for the tree to take root in the soil of Hindustan; its branches spread all over India; it is a noble,

glorious tree, but these men come daily with the Gospel axe in their hand. They look at the tree and the tree at them, but it is helpless. The Gospel axe is applied daily, and although the tree is large and strong, it must give way at last.

"True," I replied, "but many a poor handle gets worn out, and many a one breaks; and it takes a long time till the new handle is obtained from Europe and till that handle is prepared and shaped."

"Ah!" he answered, "if that were all, it would be well enough, and the tree would have respite, but what is the real case? No sooner does a handle find it can no longer swing the axe than it says, 'What am I to do now? I am getting worn out; I can no longer swing the axe; am I to give up cutting?' No. He walks up to the tree, looks at it and says, 'But here is a fine branch out of which a handle might be made.'

'Up goes the axe, down comes the branch; the branch is soon shaped into a new handle; the European handle is taken out and the native handle put in, and the swinging commences afresh. At last the tree will be cut down by handles made of its own branches.'

The words of the Brahmin Sepoy should remind us, that not only are the Missionaries not working alone, but that every true convert will be their fellow-helper in casting down the idol-worship which darkens his native land.

Promises for Mission Workers.

Selected for the LINK.

"If ye suffer for righteousness' sake, happy are ye."—1 Peter iii, 14.

"Behold, we count them happy which endure."—James v, 11.

"For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."—Rom. viii, 18.

"Thou shalt guide me with thy counsel, and afterward receive me to glory."—Ps. lxxiii, 24.

"And every one that hath forsaken houses or brethren, or sisters, or father or mother, or wife or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life."—Matt. xix, 29.

"And they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars forever and ever."—Dan. xii, 3.

"But go thou thy way till the end be; for thou shalt rest and stand in thy lot at the end of the days."—Dan. xii, 13.

SIMCOX, Ont.

The Power of Love.

A short time ago, a missionary in New Zealand, assembled all his converts for a farewell service, for he was going to leave them. The service ended with a celebration of the Holy Communion. Among the first to come up to the altar was a man who knelt down at the farther end of the row. Hardly, however, had he got there, when he rose up again and retraced his steps, having to cross the whole length of the church before he could regain his seat. The missionary was greatly astonished, but before he could quite recover from his surprise, at such extraordinary conduct, the man had returned to his place before the altar, and kneeling down, received the Holy Sacrament. On asking the native, after service, what could be the motive for his curious conduct, the missionary received this answer: "When I went up to the altar, I had no idea by whom I was going to kneel, but when I had knelt down, I looked up suddenly and saw a man beside me whom, but a few short years ago, I swore to kill the next time he crossed my path; he had killed my father and drank his blood. Now can you imagine what I felt, when I found him kneeling beside me so unexpectedly. An awful dread took possession of me, so that I could not bear to stay, and felt compelled to return to my seat. But when I got there, the heavens seemed to open before me, and I saw the

last great Supper of the Lamb, and I heard a voice saying unto me, 'By this shall all men know that ye are my disciples, if ye have love one to another.' That quite overpowered me, and then at the same moment I seemed to see a second vision—a cross, and a man nailed to the cross, and again I heard a voice, saying, 'Father, forgive them, for they know not what they do.' And then I returned to my place before the altar, with all my dread gone, and peace in my heart."—*Sunday Magazine*.

Livingstone and London.

The late Mrs. Banyard, (L. N. R.) founder of the Bible Woman's Mission, said, in almost the last article from her pen:—

"When Africa's great explorer, Livingstone, was visiting England, we heard him say at a missionary meeting, 'If I were not a missionary to Africa, I would be a missionary to the poor of London.'—A seed thought which brought forth the work of the London Bible Mission. But he went back to die in those lonely deserts, while Stanley, who comforted some of his last hours, has just received the grand reward of having tracked the secrets of the Nile, and shown the river way of access by the Congo to countless tribes, for all evangelists to come."

Important Notices.

NOTICE TO SUBSCRIBERS.—Any persons who do not wish to continue taking the MISSIONARY LINK; will please send an intimation to that effect, otherwise it will be sent as usual.

NOTICE TO CIRCLES.—It has been suggested that it would be very advantageous to the Circles and Aid Societies of the different Provinces, if papers that have been carefully prepared for individual Circles were allowed to become common property, by having them sent to the editor of the LINK, who would there advertise, from month to month, the name of any papers then in possession, so that the Circles might have the loan of them, on application and payment of postage.

WOMEN'S BAPS. FOR. MISS. SOCIETY OF THE CONVENTION WEST.

Receipts from June 25th, to July 25th, 1879.

Brantford, First Church Circle, \$27.25; Toronto, Alexander St. \$12.37; Port Burwell, \$6; Cheltenham, \$5; Theford, \$5.—Total \$55.62.

SPECIAL FOR CHAPEL SCHOOL-HOUSE.

A member of Yorkville Circle, \$10; Brantford, First Church, \$42.25; London, York St. \$2.15.—Total \$54.40.—Total receipts \$100.02.

EMILY LAIRD, Treasurer, 232 Carlton Street.

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