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Missionary Link.

CANADA

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

INDIA

VOL. I., No. 7.]

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

[MARCH, 1879.

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COMING.

WRITTEN FOR THE LINK BY MRS. J. C. YULE.

"They say,—We are coming,—we are surely coming,—we are al-
most ready!" Extract from a letter from Mrs. C. B. Thomas, of the
A.E.M. Union, Oct. 1st.

We are coming—surely coming!—
Do ye hear us?—do ye heed—
Ye who walk beneath the burden,
Ever, of the world's great need,—
Ye who pray, and ye who wrestle,—
Ye who sow the seed with tears,—
Do ye hear us?—we are coming,
In the fullness of the years!

Slowly, slowly we have yielded
To your words of pleading love,—
Long have heard, yet little heeded
God's sweet message from above!—
Oh, the Tyrant that enchained us!—
Oh, the Night that round us lay!—
Oh, the hard bonds that restrained us!—
But at length we're on the way!

Help us!—Ye are strong, O Brothers!—
Our poor eyes with tears are dim
As, with faltering steps and weary,
We are struggling on toward Him,
The Deliverer! But we're coming,
Teachers, patient, loving, kind,
Meet us, greet us, and us onward—
Us, the feeble, timid, un-
derstand!

We are coming—surely coming!—
Lift your eyes, and you may view
Countless hands outstretched and pleading,—
Listen, millions cry to you!
They are coming—shortly coming—
Do ye hear them, ye who pray?—
Lower bow your heads in pleading,
Millions more are on the way!

We are coming—almost ready!
Who will send us timely aid?
Pity us!—we're darkly groping,
We are children—we're afraid!
See our hands outstretched in pleading,—
Hear our cry, and heed our tears,—
For we're coming—surely coming!
In the fullness of the years!

Ingersoll, Feb., 1879.

On the Buckingham Canal.

MY DEAR LINK,—If you have not broken from the strain put upon you and are yet a link in the curiously wrought chain of good influences that is drawing earth and heaven nearer together—to you and yours, greeting. I am going to give your readers a peep at us in our somewhat altered circumstances as between Canada and India.

There is a canal now open all the way from Madras to Cocanada. The southern portion of the canal has been mostly dug in "famine times."

The northern part of the canal is a portion of the great system of irrigation and transportation by water that covers the deltas of the Kistna and Godavery rivers. The canal runs by our old home in Ramapatam. All of our Indian goods and furniture, save a portion sold before we left India, are there in our old home. So, to get these things, we go up through the Telugu country more than four hundred miles by canal on a three weeks' journey instead of going by coast steamer direct from Madras to Cocanada in a day or two.

On Monday, the 9th Dec., we took our leave of Dr. Jewett's family in Madras, and went to the "Boat Basin," which we reached at dusk. I had hired a boat a few days before, and had been sending down articles of one kind and another as I bought them. Two hand-carts came along with us, bringing our luggage. I found part of the goods on a second boat. Our boatman had concluded that we could not get our impedimenta and ourselves on less than two boats. Considering the state of our purse we made one do.

The boat has a deck about fourteen inches lower than the sides. Nothing is put into the hold, for that is not deep enough to amount to anything. The centre part of the boat is covered by a low arched roof, not high enough at the sides to allow even little Mary to stand upright. This space is about twelve feet long and seven feet and a half wide, which is the width of the boat at the centre. We packed all we could in the forward part of the boat. This done, we had a number of things to go into our small covered space, reducing its available dimensions to an alarming extent. I bought in Madras a "camp-table." This table is in two parts, and has folding legs. I put one part of this upon the other across our little space at one end. This arrangement has served the three-fold purpose of a seat, a table, and a pillow for my head at night. A trunk, some valises, and the provision boxes occupied much of the space at the other end.

We are rather slim in materials for beds on this trip, more so than usual. Having a supply of such things at Ramapatam, we did not care to get simply for use as far as that place. Mrs. Timpany and Mary are better off than myself or Amelia. They have an old mattress, not very thick or soft, spread upon the planks, with a roll of date leaf matting for pillows, and a native blanket, costing 33 cts., for a cover. I got one of these blankets for Amelia and another for myself. I used mine to improve, more in imagination probably than reality, the softness of my plank bed, and lessen the rather abrupt rise from the same to my table pillow. Though it is "bleak December" we have not suffered with cold fingers and toes, but by the heat, which for this time of the year is extraordinary. The past few days have been more like the weather is here in June. The mosquitoes have tormented us not a little. They come down upon us like Russian wolves, not to be denied.

The after part of the boat is given to our boatmen and our cook boy, who has about a yard square, upon a part of which a pile of sand is placed. On this the cooking is done. You can all easily imagine that there would be a difference not at all difficult of description between the *cuisine* of this boat and that of the great steamer so

recently left. I asked Amelia how the change agreed with her from English to Hindu. Her reply was, "It has made me sick." We do not take time to stop at any of the rest houses on the way, as it will be all we can do to reach Cocanada by January. The third day on the canal, towards evening, I asked Mrs. Timpany if she had been once frightened out during the day. The answer was "No." "Why," said she, "that is just the reason I feel so fired."

That night we were roused up by our boatmen answering the questions of the boatmen passing us going towards Madras. It turned out that they had Miss Day on board. There, in the centre of one of the salt water lakes through which the canal finds its way, we made the acquaintance of Mary Day, born in Nellore, and the daughter of the first Baptist Telugu missionary. We had a pleasant visit of half an hour. The next day we met Mr. Newhall, who followed us in our old station at Ramapatam. We spent a part of the day together and then passed on to Mookkurra, where we reached the next day at sundown. There we found a van and coolies waiting to take us to Nellore to see our friends the Downies.

A. V. TIMPANY.

The Commission.

Letter from Rev. J. McLaurin to Mrs. H. H. Humphrey

It appears to me that there is nothing should stir Christians up to more vigorous action than the words of the Lord Jesus Himself—"Go ye into all the world, and preach the Gospel to every creature." It seems to me that this sublime sentence is all-embracing. Within its capacious folds are shelter and safety and life for every tongue and tribe and nation—for every caste and condition on earth. By all the authority of the Divine I Am He commands—Go. By all the power of the Divine Master, He says Go. By all the rights of purchase with His own precious blood, He orders us to Go. Who dare disobey the Heavenly fiat? Who dare neglect the Divine command?

But there are also the pleadings of love in that voice. The voice of authority breathes away into a tremor of emotion, and the notes of command melt into the music of entreaty. He says,—I left my home in glory for them—I became a babe in a manger for them—for their sakes I became a man of sorrows and acquainted with grief—I suffered hunger and cold—I bore the curse—I received into my own soul the shafts of Divine wrath—I poured out my blood on Calvary—all for them—all for you. Go ye therefore.

Does He not now, standing upon the parapets of glory, and looking down on the toiling masses of heathenism with Divine pity in His eye, beckon you to the work and say,—"*Preach the Gospel to every creature?*" He has finished His work. He has opened up a new and living way. The Spirit is ready to regenerate and sanctify, and the angels ready with their burst of joyous welcome. What remains to be done? Tell it. Tell it to the ends of the earth. To whom? To every creature.

But does He mean that I should go? If not, why place the sentence there? Why hand it down through the ages in all its sublime and impressive grandeur? Yes, it is there—Go ye. Each one who reads that commission is commanded—entreated to go. Each time you read it, that thundering Go ought to startle your inmost being. Each time you read it, that plaintive Go should thrill your deepest soul. You cannot get rid of it, or shift the responsibility. But how can this be done? Do you mean to say that we should all go in person? No, not that. Listen—“How shall they preach except they be sent?” Here is the secret; some are to be sent to preach. If so, there must be some to send them. That is clear. If you cannot be among those sent, you can at least be among the senders.

But how can I send? I have neither son nor daughter willing or qualified to go—or, I have none at all. Listen again—“Bring ye all the tithes into the storehouse.” But oh, that means the prayers and alms deeds, etc., of God's people which we are to bring Him. It means nothing of the sort. It means just what it says. It means gold and silver, copper and brass. It means sheep and oxen, grain and oil, fruit and fowls, dedicated to God's service. Does the Lord need our filthy lucre for carrying on His work? No, He needs neither you nor your filthy lucre for the success of His cause; but it has pleased Him to require both you, and all your filthy lucre and everything else, to be dedicated to Him.

But why call it filthy lucre? Is it not strange that so many Christians, who are ready to turn up their noses at this filthy lucre when used in God's service, are so exceedingly fond of handling this same filthy stuff in every-day life,—are so willing to slave from year to year, for the delicious privilege of fingering a few more pieces of this filthy lucre. This word is only used a few times in the Bible altogether, and is never used of the money given to God's service. It is only used in warning men against prostituting a sacred office for unjust gains.

So do not be afraid of giving your filthy lucre for God's work. The altar sanctifies the gift. This cause ennobles the money—makes it more pleasing to the Lord than the fat of thousands of bullocks, or than countless prayers offered up out of empty hands. “The silver is mine, and the gold is mine, saith the Lord of Hosts.” He calls the cattle upon a thousand hills His also.

OUR INDIAN STATIONS.

Cocanada and Tuni.

Mr. Timpany writes from Cocanada on the 3rd of Jan. to the president of the Ontario Women's Society: “So the ladies are going to build the chapel and school-house! I am glad you took it to build. It is work that is connected with what you are organized to do. I commence the chapel immediately (D. V.) Have taken steps already to get lime, etc. Mr. McLaurin has a quantity of bricks on the ground. So send on your money just as fast as you can. Do not wait until you get your \$1000; send us at once the \$300 and as much more as you can. I hope to have the roof on by June. If I have, say \$400 from you, and \$200 or \$300 from the ladies east, here by the 1st of May, it will save me borrowing as heavily as I will otherwise have to do. Unless I build now, before the rains which begin in June, I must wait another year, and pay heavy rent for a place in which to do our work. But as I say, I am going to build at once and pay no more rent. . . . I tell them here that I fully expect \$600 or more, from the ladies of Ontario and Quebec; for the chapel and schoolhouse, by June. Please see that I am not disappointed. The Lord bless you in your work. I know He will. You can say of your work hitherto, “*Yehovah jireh.*”

We learn that Mr. and Mrs. McLaurin, expect to leave Cocanada in March, and may be looked for in Canada sometime during June. In a letter to Mrs. H. H. Humphrey, Mrs. McL. says: “This has been a peculiarly trying year to us in many ways. Still the girls' school has kept up well; about sixty are in regular attendance. The boarding girls have given us much satisfaction by their progress and evident love

of God's word. One has been baptized during the year. In January I will give over to Mrs. Timpany the charge of the school.”

LETTER FROM MRS. CURRIE.

Cocanada, Jan. 7th, 1879.

I am glad of the opportunity of making the acquaintance of the Christian ladies of Ontario, and Quebec, and of telling you how pleased we all are with your little Missionary paper. The “LINK” supplies a want which has long been felt by us, as well as by our sisters of the churches in the Maritime Provinces, and I trust that the day is not far distant when it will be cordially welcomed in every Christian home throughout Canada. Though I have been so long silent, I have watched the progress of the movement among the ladies of your churches with great interest. Their work is a great one, requiring much wisdom as well as zeal. They have done nobly in providing for Mrs. McLaurin's school, and in assisting the building of the chapel in that place. They will be called upon for greater things than these, and with the necessity will be given the ability to perform. Even to be able to strengthen the hands and hearts of the missionaries by prayer and cheering words is a great thing, but it has already been their privilege to do more than this.

Mr. and Mrs. Timpany's arrival has quite enlivened us. They seem to have brought a good gust of home air and enthusiasm to this warm clime. The sight of faces from home is in itself cheering, but when they bring the good news of how near the interests of the Foreign Mission lie to the hearts of many in Canada, we cannot but feel encouraged, and ready to strive more earnestly to do good to the Telugus.

My part in the Christian work at Tuni has been far less than I could wish, owing in part to the very inconvenient way in which we have been situated, as well as to the excessive heat of the weather. . . . During the month of October we made special efforts to establish a small school for girls; I was assisted by a young woman, the wife of one of our preachers. Our efforts were fruitless of anything but promises, and in the midst of them the missionary was prostrated by fever, so the idea of a school was at once abandoned for the time. Twice in the last three months we have been driven from the house which we call home, by storms, and forced to seek shelter in the Traveller's Bungalow, while our roof could be repaired and the house sufficiently dried to be safe for us. The last cyclone occurred on Dec. 6th, when Mr. Currie was ill with fever. Mr. McLaurin had just come to see us bringing medicine for him, and we were in the midst of preparations for the journey to Cocanada, in search of medical aid, when the cyclone burst upon us. Had he not been with us I do not know what we should have done. He was like an angel of mercy to us. We were safely removed to the Traveller's Bungalow where we remained some days. After the violence of the storm had subsided, and as soon as the road had become passable, Mr. Currie took a palanquin and came to Cocanada. Mr. McL. kindly remained and superintended the storage of the furniture in one of the Rajah's rooms. We suffered loss of property of course, but our case was so much better than that of some of our neighbours, (Telugus) who lost life or friends by the falling of their frail mud huts, that it was with grateful hearts for God's wonderful mercy to us that we came to Cocanada. The change, and proper medical help has benefited Mr. Currie's health, so that now he is well enough to return to Tuni and to work, we hope. The second year ought not to be so trying as the first, at a new station, and we have hope for the future. I hope that you and your fellow-workers will remember us at the throne of grace, for we desire that our labours be not in vain.

M. A. CURRIE.

Bimlipatam.

Miss Hammond reached her destination on the 10th of Dec. She parted from the other missionaries at Madras, and proceeded alone to Bimlipatam. During the voyage which was full of interest Mr. Timpany gave, whenever practicable, for one hour every evening, what he called “medical talks.” Miss H. writes to Mrs. March:—

Dec. 11. I am in my room at the mission house, with a heart full of thankfulness to my Heavenly Father. From how many dangers seen and unseen has He protected me? Now I pray He will make me useful. You have no idea how comforting has been the thought that through all my journeyings, loving hearts at home have been asking for me His guiding care. Nor must they now desist. They cannot know what a sustenance such an assurance is.

As soon as the steamer anchored letters were brought to me from Mrs. Churchill and Mr. Sanford, whose warm words of greeting brought the tears to my eyes. Mr. Sanford had been suffering from a slight attack of fever and could not come; but I found friends among strangers. Without consulting me, the captain telegraphed from Cocanada to Mr. Sanford that I was on board, hence the letters, and Mrs. Churchill met me on shore with a carriage.

I am to pay thirty rupees a month for my board, and for my washing and procure my own lamp and oil. This latter will be quite an item, can be only had at Madras, and is generally kept burning all night. Snakes and scorpions have access to all rooms, but I have seen nothing more formidable than a toad in mine as yet. Still it is not safe to be utterly in the dark.

Dec. 13. Yesterday afternoon we went down to the new house, or the foundation of it, that is all there is of it, yet. The site is pleasant.

My girls, that are to be, are bright faced looking little things. In a few days I am to take the care of their sewing and thus relieve Mrs. S. if possible.

The most important thing at present is to secure a teacher. I want one who cannot speak English. It will be very difficult to make a beginning with such a teacher, but, I believe, better ultimately.

I visited Mrs. Churchill's school this morning, then went to the Rajah's. Her advanced class has been in school eight years, reads in the third book and works in the compound rules.

P. S. Dec. 13.—I hope to have my first regular lesson to-day. The teacher gets ten rupees per month. He speaks not a word of English.

Mr. Churchill, who had just returned from Bobbili, where he had been making arrangements for the erection of mission premises, says of two converts whom he was expecting to baptize:—

“I trust they are cases of genuine conversion, but time will show. I became acquainted with one of them nearly a year ago. He speaks English pretty well, has a fair education and a good deal of experience. He is between twenty-two and thirty years of age. If he is what I hope, a true Christian and anxious to work, as he says, he will be a valuable help, indeed, just the man I have been looking for. He is a Brahman, belonging to one of the best families in Bimli. He will not only have to give up his employment, but family, friends and everything. His wife, a girl of thirteen or fourteen, will perhaps cleave to him, but his family will cast him off and regard him as dead. They will perform funeral ceremonies for him, and if they meet him will either pass him by unnoticed, or notice him but to curse him! He does not wish his people to know of his intentions, as they might shut him up and keep him from us, or might raise a mob and ill-treat him and us. We shall probably baptize him quietly.

The case of the other man is very similar. He came to me as my teacher in May. He knows no English, but has a fair Telugu education. He studied at the Normal School and has been teaching a native school for some time. He belongs to a respectable caste, and will be treated as the other by his family and friends. He is at present helping Mrs. C. in her caste girls' school. The baptism will probably break up that, for I expect a great commotion when it takes place. Such a thing is almost unknown here. In the seventy years that the London Mission has been at work here, there have been but two Brahmans baptized, and their baptism caused a great excitement. The ordeal through which these men have to pass is a severe test of their sincerity. People at home cannot realize what it means for a Brahman to become a Christian.

We will have abundance of work for the two men in preaching and teaching. The one who speaks English wishes to give his time to preaching, after being further instructed. The other does very well as a teacher. Mrs. C. is well pleased with his way of imparting Christian truth.

THE WORK AT HOME.

Ontario.

THE SCHOOL-HOUSE-CHAPEL.

We are authorized to state for the information of the Circles, that the Treasurer of the Central Board has on hand over \$400 for the school-house-chapel, which will be sent at once in response to Mr. Timpany's appeal. It is earnestly hoped that she may be enabled to send another large instalment for the building, on the 1st of June, when the half-yearly remittance for the girls' school and Amelia Kellar's support is due.

The LINK finds its way into many churches, where as yet, no circles have been formed. Will not the sisters

ip these, make an effort to raise some money for this special purpose? Remember "Your poor, poor brethren in Cocanada, who are your brethren because they are Christ's brethren, need a school-house-chapel more than the Baptists of any place in Ontario and Quebec ever needed a house in which to worship God."

GUELPH.—The names of three life members have been sent to the treasurer by the Guelph circle—Mrs. C. Raymond, Mrs. Gill and Mrs. Coutts.

TORONTO.—The members of the Alexander Street circle have made Mrs. Denovan a life member.

PORT HOPE.—We learn that the ladies of the Port Hope church expect to raise \$50 before April, by a series of parlour concerts, for the school-house-chapel fund.

New Brunswick.

The Central Board of New Brunswick Women's M. A. Society held the annual meeting in Leinstoff street church on January 30th, at 2 P. M. There was a very good attendance of ladies. The President Mrs. G. M. W. Cary occupied the chair. Miss Alice Brundage presided at the organ. The meeting was opened by singing the hymn beginning

"Assembled at Thy great command."

Scripture was read by the President; and prayer offered by Mrs. John Marsters. Mrs. George Denham made the address of welcome. The annual report of the secretary showed that one missionary, Miss Carrie Hammond had been sent out this year, and that there was a call from Mrs. Armstrong for an assistant, to be sent to her at Chicacole. Mrs. A. has a very interesting school, and her work is becoming too heavy. Mrs. Sanford and Mrs. Churchill have also very fine schools at Bimlipatam. Miss H. will remain with Mrs. Sanford. Mr. and Mrs. Churchill are about to remove to Bobbilly, where they are now building.

We have sent out for building a school house at Bimlipatam, \$500, and also \$1000 to aid in building the mission house there. Altogether with Miss H's outfit and travelling expenses, and a little school apparatus have expended \$2824.50 from the general fund, which is composed of Nova Scotia, New Brunswick and P. E. Island contributions.

The Treasurer's report was very satisfactory showing that more had been contributed this year than usual. Much more will be needed, therefore the societies should govern themselves accordingly. The reports from the Branch Societies were in most cases very encouraging. Indeed it was heart cheering to hear from them. We do wish that more of the societies would remember when the year comes round, and according to their constitution send reports; a few words of cheer, if ever so short, would show that they remember us.

A very interesting letter was read from Miss Hammond, who had safely arrived. Also a beautiful letter from Mrs. Churchill, which added much to the interest of the meeting. A very good collection was taken, and the meeting closed by singing the doxology.

M. E. MARCH, Sec.

Nova Scotia.

Mrs. Selden, the Sec. of the Central Board of the W. M. A. Societies of N. S. writes, that the annual meeting was held on Jan. 14th, and was more than usually interesting. Several ministers took part in the exercises, reports were read from the Granville St., and North Baptist churches, while an efficient choir led the congregation in an appropriate selection of hymns. A synopsis of the report appeared in the last issue of the LINK.

Sketch of the W. M. A. Societies of the Lower Provinces.

BY MRS. W. H. PORTER.

Read at the Annual Meeting in Brantford, and published by request.

During the summer of 1870, Miss Norris, of Canso, N. S., a lady of eminent piety, whose heart had long been stirred with desire for the salvation of her fellow creatures, became very deeply impressed with the condition of the women of India, and anxious to devote her life to their evangelization. The F. M. Board had already as much upon their hands as they could undertake, but here was this large portion of society, which, from its peculiar customs, was inaccessible to the male missionary.

All this weighed upon our sister's heart, and she could say, "My soul is not at rest," &c. The thought occurred to her, Why should not the Christian women of our land, so highly privileged, unite in sending one of their number as a

messenger of glad tidings to them? Accordingly she decided to visit the churches, seeking to awaken in the hearts of the sisters something of the desire and responsibility which rested upon her own. Wherever she went to plead the cause of these poor heathen women, the presence of the Master seemed to accompany her, and as she contrasted our happy Christian womanhood with their wretched condition, many of us felt, woe is me, if I refuse to aid in this work which the Lord has opened up for us.

These visits resulted in the formation of the W. M. A. Societies of the lower provinces.

Twelve were organized by Miss Norris in New Brunswick, and about twenty, I think, in Nova Scotia. Subsequently, others have been formed in Prince Edward Island and Cape Breton; and the number largely increased throughout the provinces. In the autumn of the same year, our sister left her native land, depending upon our societies for support, and destined for Henhada. Here, Miss Dewolfe, the first unmarried lady who had gone from our province, was laboring among the Burmese. As there was then no provincial board, she was under the direction of the American Missionary Union, though supported by funds from the provinces. As soon as our societies were able they assumed Miss Dewolfe's support also.

During the five years she was permitted to remain, she proved herself a devoted and successful missionary. When obliged by failing health to leave her loved work and return to her native land, she still hoped after a season of rest to be enabled to resume it. Her physician decided, however, that her constitution could not endure the strain of that climate, and she was obliged to say, "Thy will be done." Though not permitted to continue her loved work on the foreign field, she did much to awaken universal interest in the churches at home, and established a large number of circles.

Miss Norris reached Benhada in January, 1871, where she commenced the study of the Karen language, for which she possessed remarkable facility; and in much less time than her most sanguine friends could have anticipated, "the wall of separation" began to disappear. Not being satisfied with the acquisition of Karen, she began Burmese, and with the indomitable energy which is one of her chief characteristics, mastered it; thus qualifying herself to assist in the schools of both departments.

From Henhada she removed to Bassein, where her labors were abundant and successful. Here one of the Christian girls became so attached to her, that contrary to all Karen customs, she left home and friends to follow her loved teacher, first to Tavoy, subsequently to our mission field among the Telugus, where she still remains a valuable assistant, and monument of what the grace of God can do when it enters the heart and influences the life of a heathen woman.

From Bassein Miss Norris went to Tavoy, teaching indefatigably in schools of both departments in town, and going forth as opportunity offered into the jungle, with the faithful Nau-Nau and native assistants, seeking to establish schools for girls. Well might she write, "Hearts and hands are full of what God has given us to do in Tavoy."

While our sister was thus faithfully and successfully sowing the seed under the auspices of the A. B. M. U., our brethren after much prayerful consideration, resolved to establish an independent mission.

From what we had learned of the number of Karens in the kingdom of Siam, it was decided to locate our mission there. The denomination was much interested in that people, and Miss Norris already prepared to labor among them. Other missionaries were needed, and seven earnest, educated Christians were found ready to say, "Here am I, send me." In the autumn of 1873, Mr. and Mrs. Churchill, Mr. and Mrs. Sanford, Mr. Armstrong, Miss Armstrong, and Miss Eaton, (the two latter ladies being sent out and supported by the societies), left St. John via New York and Glasgow for India.

At Glasgow they were detained several weeks waiting for a steamer, but the delay which was at first a grievous disappointment, proved, as is often the case, a real blessing. Mrs. Churchill and Miss Eaton having previously studied medicine in Boston, Mass., now had an opportunity of increasing their knowledge and experience through the privilege granted them of attending lectures and officiating as nurses at the Royal Infirmary; while the whole party received many expressions of kindness and encouragement from the people.

Through their medical skill our sisters could gain access to the homes of the women of India, otherwise closed against them, and while prescribing for bodily ailments, might have the opportunity of directing them to the Great Physician.

Reaching Rangoon, the party was joined by Miss Norris, who was there united in marriage to Mr. Armstrong, to whom she had been engaged before leaving home.

Proceeding to Tavoy, they eagerly devoted themselves to the study of the language. After a time it seemed as though the work could be carried on more effectively by dividing the party, consequently Mr. and Mrs. Churchill, with Miss Eaton, left the friends to whom they had become fondly attached and started for Bangkok, where they were kindly received by Dr. Dean, and commenced studying the Siamese language.

Now, they fondly hoped they had entered the land which they might help to possess for Christ. "But oft through ways we have not known God leads His own." This was not to be their resting place, though there appeared to be a favourable opening for the prosecution of their work. In 1874, Mr. Buggs was sent out to join the mission party, making nine missionaries in all, and on arriving at Bangkok was married to Miss Eaton.

Shortly after his arrival, the party made arrangements to explore the country, to ascertain the number and location of the Karens. Starting from Bangkok, Messrs. Churchill and Buggs proceeded by one route, Messrs. Armstrong and Sanford by another, meeting at Raheang, Siam. After having faithfully explored the country, they were forced to the conclusion that this was not the field for establishing the mission.

The Karens were found to be far less numerous than expected, widely separated and so scattered among the mountains as to be almost inaccessible, and very similar in character to our North American Indians.

After earnest hope, and patient waiting, the disappointment to our mission party can not easily be imagined. They left their homes full of faith in the work in Siam, and had given themselves wholly to the necessary preparation for it. Now the door which seemed to be opened, closed upon them, still their faith did not falter. Their ways had been committed to the Lord and they trusted Him to direct their steps.

In a letter from Miss Eaton, dated Bangkok, Siam, April 2nd, 1874, she says: "After much prayer, and many hours spent in consultation, we sisters met in Miss Armstrong's little room one morning, and taking the entire matter to God in prayer, left it in His hands, feeling sure that He would direct us. Since that day my confidence that the Master would teach us the right way, has been firm and unshaken."

A joint letter from our missionaries was sent to the F. M. B., telling of their disappointment and asking further instructions. It was an important crisis and called for prompt action. Consequently, a special convention was held at Amherst, N. S. in May, 1874, to decide upon the location of our mission.

In the meantime the board corresponded with the Secretary of the board of the Upper Provinces as to a union with them in mission work among the Telugus. The reply was most favourable.

At the same time a letter was received from Mr. McLaurin, urging the need of more labourers in that field, saying, "Let the brethren of the Maritime Provinces, come over and help us."

"Thus the God of providence was turning the wheel within the wheel, strangely evolving His own designs. After much prayerful deliberation, it was decided to locate our mission among the Telugus, but continue an independent body. A telegram was flashed to the missionaries reporting the decision of the board and requesting them to repair at once to Cocanada. The reply was immediate.

The missionaries obeyed the summons, though to some of them, it seemed a bitter trial and disappointment, to give up the long cherished hope of spending their lives among the Karens, to whom, some of them, especially Mrs. Armstrong had become strongly attached by years of earnest service. The ordeal was rendered all the more trying as they were not only required to go to a new country, but to acquire a new language, and so be kept still longer from being the bearers of glad tidings to the perishing. But they went with good hearts trusting in God, and I believe have never regretted it.

The portion of country which they occupy is situated north of the field where the missionaries of the Upper Provinces are located, Bimlipatam being the head quarters of their work.

This station is occupied by Mr. and Mrs. Sanford, also at present by Mr. and Mrs. Churchill, who hope soon to remove to Bobbilly, where the people are desirous of having a Christian teacher. Mr. and Mrs. Armstrong are now settled at Chicacole. Kinely, their former station having proved too unhealthy for them. On account of Mr. Buggs' failing health he and his wife were obliged to return to their native land. Miss Armstrong, having married Mr. Currie, is now settled at Tuni.

The societies have been greatly encouraged, and their number largely increased throughout the provinces. Since they have had no missionary of their own to support, their funds have been contributed to the erection of suitable buildings in connection with the general board, and to the support of girls' schools.

This year, they have sent out Miss Carrie Hammond of New Brunswick, to assist Mrs. Sanford in her school. An efficient corps of Christian workers is now on the field, from whose faithful sowing of the seed we expect a rich harvest to be gathered.

In closing I would quote the words of our pioneer missionary, Miss Norris, "Tell my sisters to be faithful, we have not long to labour for life Master, and those things which perish with the using, we can make imperishable as offerings to the Master we love."

Letter from Dr. Jewett.

ROYANPORAM, MADRAS, Dec. 14, 1878.

AN ARRIVAL.—I last wrote you Nov. 30. On the Sabbath, Dec. 1, I gave notice that Mr. Timpany would preach the following Sabbath, and that the formation of a church would follow the sermon. Dec. 3, at 4 p. m., the steamer "Nequal" arrived in the Madras Roads. The surf was so high that the passengers could not land till Thursday a. m. Then at some risk they came ashore. First came our children, Mr. and Mrs. Nichols, and afterwards Mr. and Mrs. Timpany, child, and a Telugu girl, Amelia Keller. It was a time of excitement and joy. It would take many sheets like this to express all we felt and said. Well, you may imagine it.

Sister Belle's Corner.

For the Little Folks who read this Paper.

DEAR BOYS AND GIRLS.—Some of you have been wishing for hundreds of dollars to send to India. Perhaps you have had thoughts like these: "Oh, if I were only rich, how much good I would do with my money. The missionaries in India would have enough to buy Bibles for all the heathen boys and girls. A school should be opened in every village, where there would be plenty of room for all who wanted to come. Preachers could be sent all over the land, and those who are soul-hungry would be fed with the Bread of Life."

Then you remember that these happy thoughts are only wishes, after all. The bright new penny in your mission box seems so small, you say, "It can do so little good, and I wanted to do so much." Ah, my friends, your hearts are not the only ones that are bigger than the owner's purses! Mamma and papa will tell you that the dollar they are able to give often seems as small to them as your penny does to you. But if our money is given for Christ's sake, and because we love Him, the gift will be precious in His sight.

A good man once wrote some poetry about the "penny" given by children to the missionaries. I will copy part of it for you:—

"Mission box penny! What hast thou done?
A gospel sent to the clime of the sun.
It found a widow by Ganges' side
Seeking for death in its rolling tide;
It spoke to her heart of sin forgiven,
Of an endless life and a blessed heaven;
And she stooped like Sychar's trembling daughter,
To drink from the well of living water.
Mission box penny! no pearls of the sea
Are so rich as the blessings that flow from thee:
To the heart of the troubled one, comfort and calm;
To the wounded spirit, a healing balm;
Seed for the day of eternity's reaping,
Lambs gathered in for the Good Shepherd's keeping;
As the stars of the firmament, bright and many,
Are the blessings that flow from the mission box penny."

I wish all the boys and girls who read this corner could be in Brantford this week. Rev. E. P. Hammond is holding meetings for children every afternoon, and many dear little ones are giving their hearts to the Saviour who died for their sins because He loved them. A little blind boy named Charlie Hale loves Jesus and wants to work for Him. So he has left his home and friends for a short time to sing for Jesus, while Mr. Hammond tells the sweet story of His love. Yesterday little Charlie sang, "The Light of the world is Jesus." Instead of singing the chorus as you do, he sings,

"Come to the Light, it shineth for thee!
Sweetly its beams dawned upon me.
Though I am blind, yet I can see,
The Light of the world is Jesus."

The heathen in India are sitting in darkness, but He who is the "Light of the world" can shine into their dark hearts. Then all their lives will become bright with His love. I wish you could see Charley's happy face as he sings:

"I am so glad that Jesus loves me."

Then your hearts would begin to love the dear Saviour, too. You will think more about the work in India after you open the doors of your heart to let the "Light" shine in. God bless you all.

SISTER BELLE.

Brantford, Feb. 17, 1879.

Training Bible-Women at Swatow, China.

There is known to be a vast work of evangelization in these Oriental lands which can be done best by women. Miss Fielde needed women to work. She needed them at once. She could not wait for school-children to grow up and become grandmothers. She resolved to take such material as God had placed to her hand. She would take the grown-up women, the mature women, the mothers and grandmothers whose children were grown sufficiently not to need constant care, and whose husbands being willing, or they themselves being widows, there would be no obstruction in the way of their rendering service.

This was a bold thing to attempt. The common practice was against it. Most missionaries believed it was impossible to make efficient workers out of such people. The Chinese is a very hard language. Their old and middle-aged women had never been taught to read a line. They had grown up in a community, where it was considered women had not talent enough to learn to read. They laughed with the incredulity of Sarah at the bare suggestion of their ever learning anything. They had heard from their childhood that they were natural born fools, and so were all women, and they had come to accept it with unquestioning faith.

But Miss Fielde and her associates in the mission had faith in the stimulating power of the truth. She believed that though it might be an absurd thing to attempt to indoctrinate a company of heathen old women with adequate views of Western science, it would not be absurd to hope to make them acquainted with the Bible. She believed that in the latter God would help these poor creatures in a way he would not do if they attempted the other. It was believed that God would awaken and stimulate their dull old faculties, that He would give them spiritual insight into things, that He would furnish their rusty memories, and help them to retain things they heard, and catch glimpses of the great and full-orbed truth at which they were now to look.

Accordingly she went out and hunted them up. She made arrangements for a class of twenty. A colloquial translation of Bagster's "Compendium of the Four Gospels" was made specially for their use. It was the easiest and simplest Chinese that could be used; but still it was that hard, crooked, tangled Chinese character, after all, which the Chinese themselves think that children can only hope to learn. They came in and went to work under Miss Fielde's instructions and guidance. One of them was an old woman near seventy; others were over sixty; others over fifty; and none of them were young. These old women once would not have dared to ignore tradition and learn to read. But a new power possessed them. It was not curiosity. There was life in the book. It was sweet in their mouths. Great teachers this nation had had before,—Confucius and Mencius,—but nobody had ever cared for women till Christ came. It quickened the blood in their old veins to read about Him.

Darkness had been theirs all the years of their lives; but now at eventide it was light. They never had had the least mental discipline, but Chinese character has grit in it, and they kept at it. They prayed for help, and they wiped their spectacles, and divine grace came in to the help of human grit, and they succeeded. A few of the very feeblest made only moderate headway. But they got enough to carry them a forty days' journey to the mount of God. These were kindly dismissed to their homes as being a little too old for the work. Some others were found unsuitable material, and were also kindly sent away. But others came in to take their places, and the original number is full to-day. They are really a choice company of women. The end continually sought in the training is to make them good readers of chosen portions of the Word of God, and good and well-equipped talkers on the things that accompany salvation. They are not public speakers like the men. They work in the family circle, from house to house, and from group to group of grown-up women. They labour directly for the conversion of women. Through the mother they expect to reach the children. They do that one thing, and they do nothing but that one thing. They are expected to know nothing but Christ and him crucified. They are taught to go directly to the hearts and consciences of their listeners with their message. If they are heard, they continue at length, or go and come again. If they are not heard about Christ the conversation is to end. They are to leave and seek another household.

There is no doubt about the success of this method. It has given more satisfaction than any other, and in the past there has been ample experience in other methods all around us. It has given more satisfaction than was hoped for when it was first begun. The majority of these women have been tried already. Two and two they have gone out among the villages. They have been blessed. They have come in bringing their sheaves. Last year's increase is due to them as much as to the men. They have co-operated nobly.—W. A. in "The Watchman."

The Year Book.

The Baptist Year Book for Ontario, Quebec and Manitoba has been kindly sent to us. It is a volume no one who is at all interested in the work of our denomination can afford to be without. And this year the report of the Foreign Mission work as performed by the three societies is remarkably exhaustive. The price is twenty cents, and orders may be sent to Dr. Buchan, 47 Gould Street, Toronto.

EDUCATION.—The American Baptist Missionary Union supports two colleges, one in Burmah and one in India; for the higher culture of Christian young men; and two theological seminaries for training a native ministry; besides a mission-school for each mission, to fit the native helpers for their work.—Miss. Mag.

INDIA.—Rev. Mr. Marshall, of Balasore, India, writes: "The Bible, which in the early history of our mission was considered so unholy a book as to defile the man who would touch it, is to-day sought after as no other book is sought. It has already become the book among the Hindus of our stations."

"TAKE THIS," said a mountain woman who, a few years before, had never heard the name of Jesus, or seen a book of any kind, or a Christian of any race or color, as from her scanty wardrobe she gave her best dress to the missionary: "Take this, and give it to the disciples in America. We love them because they have sent us the light. Ask them to pray for us, and send us teachers."

THE NEEDEY IDOL.—One of the Malagasy priests applied to King Radama for a new cloth to cover his god Ramahavaly, "the god of Revenge." The king replied, "Why, really, if Ramahavaly be a god, he can help himself; if he be not a god, what good can he do either me or my people?"

To the Desolate Missionary!

FAR AWAY IN THE WILDS OF HEATHENDOM.

"The countenance
Of earthly relatives may be withdrawn,
As was the voice of the twin delegates
On Tabor's Mount; but like the "Three," thou hast,
Thy best friend left. Dissolved though human ties,
Jesus along with thee the mount descends,
Vouchsafing fellowship that knows no change,
And love that cannot die—consoling words:
'Lo I am with you to the end of time.'"

CEYLON.—Protestant missionaries went to Ceylon about sixty-five years ago. There are now about thirty European and American missionaries in the Island, ninety native ministers, and about thirty thousand native Christians.

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

Receipts from Feb. 1st, to Feb. 26th, 1879.

Brantford Circle, \$31; Jarvis St. Toronto, \$21.29; Guelph, \$13; Alexander St. Toronto, \$7.65; College St. Toronto, \$6.50; Westover, \$3.—Total, \$82.44.

Special contributions for building the School-House-Chapel, Coanada.

Guelph Circle, life member's fees for Mrs. G. Raymond, Mrs. S. Gill and Mrs. Coutis, \$75; Alexander St. Circle, Toronto, to make Mrs. Denovan a life member, \$25; Adelaide St. Circle, London, \$5; Timpany's Grove, Mrs. B. J. Timpany, \$5.—Total for building, \$110.

EMILY LAIRD, Treasurer, 232 Carlton St.

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" John Craig,

" G. F. Currie, Tuni.

" A. V. Timpany, Coanada.