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Canadian Missionary Link.

CANADA.

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

INDIA.

VOL. III., No. 5.] "The Gentiles shall come *for thy light, and kings to the brightness of thy rising*"—*Is. lx. 2.* [JAN. 1881.

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Jesus Only.

A MOTTO FOR THE NEW YEAR.

"Only Jesus would I see;
Only like Him I would be;
Only for Him I would live;
Only to Him I would give;
All I *am*, and all I *have*,
All to *Him* who died to save."

THE LINK appears this month in a new and more convenient form, also printed on much better paper than that hitherto used. The managers have been enabled to make this much-needed improvement by the action of the Central Board of the W. B. F. M. Society of Ontario, which at the last meeting unanimously passed the following resolution:—

"That this Board would suggest to the managers of the LINK the advisability of reserving, instead of dividing among the Societies, their surplus funds, that they may be used for the improvement of the paper."

In addition to the change already made, it is intended to introduce an occasional woodcut of one or other of our Mission Stations, or some subject illustrative of missionary life and work.

"Go Ye into all the World."

Almost the last words that our adorable Redeemer addressed to His disciples when He was about to ascend to His Father were: "Go ye into all the world and preach the gospel to every creature." And I presume that it is generally admitted that this command is given to all the followers of Christ irrespectively of age or sex. If this be so, it well becomes each of us, my sisters, to inquire whether we are obeying this command. Very few of us are required to come out of the privacy of our

own homes and go forth as laborers in the foreign field, or indeed to occupy any public position as workers in the Lord's vineyard. In the vast majority of instances God requires that we should be keepers at home; that it should be our business to promote the comfort of our husbands, fathers and brothers; that we should have the care of the house, of the sick, of the aged and of children; and to many of us it may seem that we have "barely hours and barely powers" for the performance of these duties, inasmuch that we ask, *How can we obey this command?* I would answer:—

Firstly,—By praying for missions and missionaries in our closets. There is much more of real prayer, much more of the outgoing of the soul to God in the closet, ~~when no ear but that of God can hear, than in the presence of any human being.~~ When others are present, there is necessarily a regard to the manner of presenting our desires; and the moment the mind is withdrawn from the petition itself to the manner of presenting it, it ceases to be prayer. Let us then pray for the conversion of the world in secret to our Father, who seeth in secret.

Secondly,—By praying in concert with others. The individual who leads in prayer must, in order to the edification of those present, not only choose suitable petitions, but also choose suitable words in which to present those petitions which, as has been previously remarked, interfere with the outgoing of the soul to God. But it is far different with those for whom he or she is the mouth-piece. Nothing so kindles a devotional spirit, so elevates the affections, so calls forth desires towards God, as to join in the earnest pleadings of another at the Throne of Grace. Does not the heart, under such circumstances, at times become so big with desires, that it must have utterance, though in half suppressed groans?

Thirdly,—By reading missionary intelligence ourselves and disseminating such intelligence among others. It must be evident to all that interest cannot be felt relative to those nations of which nothing is known. But ignorance now is culpable. The number of cheap periodicals devoted to missions in foreign lands renders it possible for each to learn much of the condition of the heathen world; and as God has made each of us our brother's keeper, it is scarcely less our duty to endeavor to induce others to read such intelligence than to read it ourselves.

Fourthly,—By talking about missions. Some persons are much more readily impressed by what they hear said than by what they read. Especially is this the case with children. Let the mother gather her little ones around her and in her own simple language tell of the condition of the poor, the aged, and the sick in those countries where the light of the gospel has not penetrated, and contrast it with the condition of the same classes in Christian lands. Let her portray the dying man, conscious of guilt and yet ignorant of the fact that an atonement has been made—a sacrifice for sin offered, and then depict the Christian longing to depart, fully assured that to be absent from the body is to be present with the Lord.

Lastly,—By the giving of our substance. Money is required for sending missionaries abroad, and for their maintenance when there; for building suitable dwellings, printing books, etc.; and it is not only the privilege, but the imperative duty of every woman to contribute something towards meeting this demand. We do not hold the purse-strings, and it may not be possible for us to give much, but we all can give something. Let us have the moral courage to wear a threadbare sacque or an unfashionable bonnet, that we may cast the more into the treasury of the Lord. Can that woman be a follower of Christ who has money for the ornamentation of her dwelling or her own person, and none for the spread of the gospel? May it not be that such an one is heaping up treasures against the last days, the rust of which shall be as a witness and eat the flesh as if it were fire? Oh let us be so faithful over the little committed to our trust, that we may each receive the plaudit, "Well done good and faithful servant, enter thou into the joy of thy Lord."

MARY L. T. WITTER.

Canning, N.S., Dec. 10th, 1880.

OUR INDIAN STATIONS.

Cocanada.

BAPTISMS AND INQUIRERS.

Last evening Josiah baptized six in the baptistry adjoining the chapel, between it and the road. A good many of the passing people stopped to hear the remarks of the preacher and to witness the administration of the rite.

Four of the six people were *school girls*. You sisters, who support the school, will make a note of this, and also be glad when I tell you that others of them say that they have believed and wish to be baptized. The second young woman that the grave and venerable preacher led down into the water was his only daughter, Julia, who came to her father's house one year and three months since. She lost her mother when a little thing and had sadly missed her care. A great and blessed change has taken place in her since she came to us. She had been living in Orissa—the home of her father before he came to Mr. McLaurin, after the death of Thomas Gabriel.

Another of the young women was the third daughter of a native minister of the Nursapur Mission. The two older sisters are also members of our church. Two of the candidates were men, a little past middle life. Their examination before the church was most satisfactory. They came from Samulcotta, where Ellen the Bible woman and teacher lives and works. We have a nice plot of ground there in the centre of the town and a good tiled house, with two rooms, one large for worship and school, the other about half its size for Ellen and her family to live in. The house is just being completed. The Telugu church gave the other day Rs. 50 out of its funds to help finish the house. Others at Samulcotta are ready for baptism, among them we count the head man of the Mala village, which has about 600 families, and also his wife who has for months discarded all idolatry and is trying to win others of the women to Christ; she will succeed, I doubt not, in so doing. The 21st of last month (October) I went out in the boat "Canadian" for a short trip. It had to be short, for Mr. and Mrs. Craig were waiting for the boat to go to their home in Akidu. During the short time I was away, nine were baptized. Many years ago, Mr. Bowden, one of the first missionaries who came to this part of the Telugu country, baptized a young woman here in Cocanada. She had been married when a little girl, but had no remembrance of her husband, as before she was grown, he went to Burma and never returned again to India. After her baptism, for a time she walked as became a Christian, but finally fell and became the concubine of a Sudra man, with whom she has been living the past ten years. This man is a teacher, and well versed in Hinduism. He was a most determined opponent of Christianity. This man was among the applicants for baptism. He stated that for three years he had been believing in Christ, and had been teaching Christian books in his school. He had done it to some purpose, for one of his pupils, a fine young man, and his father were baptized. I first married the Sudra man to the woman who had been as his wife for ten years, and then baptized him. The joy of the poor woman was something to see. She said that at the time of her baptism she believed in Jesus, and had never given up her hope though she had sinned and been so far away from the Saviour. The Lord had heard her prayer and lifted her up. I have no doubt that such is the fact.

Since then I have often thought of this woman's case. Old Mr. Bowden who baptized her, may have felt that her case was a failure. He died and did not see her brought back to the fold. But God's ways, which are not like man's ways, even here took care that the toils of his servants were not in vain.

We are terribly disappointed sometimes in our young men and young women, after we have spent upon them much time—precious time—and much of the consecrated gifts of you children of God at home. But the longer I live the more I see what a mighty thing is the word of God, and how hard a thing it is to pluck it up so that it shall not come to fruitage. The prodigal comes to his senses and returns to the father's house.

A. V. TIMPANY.

Cocanada, Np. 8th, 1880.

A Sunday at Tuni.

DEAR READERS OF THE "LINK,"—I want to give you a picture of a Sunday at Tuni, that station in the jungle of which you know so little. Not because *crowds* of people are attending and worshipping with us, for they are not; neither because the work is so inviting; but

just to give you a glimpse of our usual Sabbath work, in order that your interest may be awakened and grow, and that the workers may have the benefit of your prayers.

Sunday morning dawns as brightly and beautifully at Tuni as at any Indian station, or indeed as at "home" in our loved America. And the native Christians and children all seem to appreciate the beautiful holiday well. But the heathens—so many we see on the Sabbath—find this but a day for buying and selling and getting gain; for the weekly fair is held here on the Sabbath, and from Saturday night until the small hours of Monday morning we hear the bandies and oxen with their drivers passing close by our compound, with oftentimes not a little noise.

Let me show you the school-room where we worship. It is our third room and has a veranda running parallel with the street, which is about six rods distant. It is generally pretty well filled, but this morning we expect a larger than usual number from the village, for the missionary and his wife in a walk through a portion of the village last evening, had promises from a number of the artisan class that they would come to worship, or to listen, this a.m. Nine o'clock arrives, and with it all the Christians and our ordinary congregation of heathen only. The others have evidently forgotten their promise, which perhaps they never intended to fulfil. Jeremiah gives us a good sermon on *faith*. A few foot passengers are attracted by the singing, come near the door and then away again. At length I see a company of women with such heavy baskets on their heads, filled with grain which they are carrying to market. One has her basket assisted to the ground by a companion, and then helps the others until nearly twenty women have deposited their heavy burdens, and leaving them beneath a tree in the charge of one of their number, come slowly towards the house. Having wiped the streaming perspiration from their poor tired faces and arms they appear upon the veranda. A little time for rest would be good for them. But giving no heed to invitations to enter and be seated, they stand there and gaze in a dazed kind of fashion at the scene before them. Having satisfied their curiosity, these wild children of the jungle turn, and departing as deliberately as they came, resume their burdens and then march, apparently quite indifferent to the message they *might* have heard. How eagerly we watch their coming, and with what pain we see them depart, not "caring for these things," not even knowing any thing of what they are losing—and ask ourselves, "Are none of the Lord's people among these?" Presently the service closes, and then a busy time commences with the Sunday School classes, of which there are four only to-day. The first class is composed of Christian women; Jeremiah has one of heathen men. Another class consists of outcast children, and a fourth of heathen women and girls is taught in the sitting room. The three women are absent to-day, and only the girls, really the most hopeful pupils, remain. They seem more than usually impressed to-day, as they are urged to escape from the broad into the narrow way that leads to happiness and heaven.

After school is dismissed, we discover some women and children peering into the private portion of the house, and here we have some of those who promised to come to the meeting. They have only mistaken the time by two hours. Oh, for a good loud bell to call the people here to worship! But these must not go away empty, so, repairing to the school-room, I try to give them some instruction. They listen very well for a short time, then one suddenly exclaims, "But where is your God? Please show us your God; this is where you worship Him, you

say." The reply is, "Can you show me your mind or your spirit?" "Spirit! I do not understand." Then, after having this explained, she turns to her companions, saying, "Oh, I see now! She means that she cannot show us her God, because He is a Spirit." Their attention can rarely be held very long at first, and soon one complains of hunger and wants to go home. Then she asks for a "butta," thinking that since she has come she ought to have a dress. But she gets none, for we have hundreds of such applications, and she is not needy. A little more curious looking about, and questioning, and they have gone.

Breakfast is scarcely over before voices are again heard outside, and this time it is a party of strange men from a hamlet near Tuni. The missionary talks with them as usual, and then brings them in to see the "kinnera" (organ), of which they have heard such wonders. Unlike many of the Telugus, these seem spell-bound for a time, and then such exclamations as "a beautiful," "hear that now," etc., escape them; while one man stoops and examines the centre table to see whether it stands on any thing. Another proudly shows his superior knowledge by announcing to his fellows that those rows of things are "pustakalu" (books). The pictures and clock have their share of attention, but the one thought with which they are impressed seems to be that "Yasu-Christu" is the cause of all this wonder of sound and sight.

At three o'clock we gather for a prayer meeting, but before the close another crowd of passing men are attracted. This opportunity must not be missed, so without allowing them a chance to weary, the ordinary routine is suspended and a special address is given them, in which the way of salvation through a crucified Saviour is clearly set forth. But they do not tire. So interested are they that most of them sit, while the band of fellowship is given to two candidates who were baptized last Sabbath; and after meeting remain, desiring to hear the "kinnera."

Dinner over, the missionary and native brethren go to the bazaar as usual, to preach until dark. This is the hour when the Christian women and girls gather to sing the English 'airs' with their Telugu translations. Too weary for that this evening. The day has not brought us joy in seeing multitudes seeking for Jesus, but it has given opportunity for work. Many have heard the "old, old story" for the first time, the bread has been "cast upon the waters"—and evening finds us ready to sing with all the heart,—

"One more day's work for Jesus—

O yes, a weary day;"—but

"Lord, if we may,

We'll serve Thee *more* another day!"

M. A. CURRIE.

Tuni, Oct. 29. 1880.

At Home in Akidu.

INDIA is a fine country for the practice of patience. Fast trains may run between large cities, but thousands of villages are left to plod along at ox-cart rate, two miles an hour. Consequently you at home are apt to get ahead of us. As I once said before, if we happen to mention that there is a prospect of opening a new station, you are apt to establish us there at once. You just say "prestô," or some other magical word, and lo! land is secured, a house is built, a missionary is there, in fact the station is opened. On the other hand we are bound down to the slow methods of India life. As you are aware, we wrestle for months over a few acres of land. A week's business

at home requires a month here. Hence we who ought to have been settled at Akidu long ago are only on our way there now. We have been over this route a number of times before, but I believe we are really moving now. Most of our furniture left Cocanada a week ago to-day. We have left a few things in Cocanada because our quarters will be rather narrow until our new house is built, and that will be at least a year's work.

Bro. Timpany is going to write to the *Baptist*, I believe about a farewell meeting our English Baptist Church gave, to bid Mrs. Craig and myself Godspeed. It took place last Saturday evening. After tea and cake an address was presented, accompanied by a purse of 150 rupees for our work in Akidu. A biscuit-box of plated ware was presented to us on Tuesday. It failed to arrive in time for the meeting on Saturday. Apart from the personal pleasure connected with this affair, we were all delighted to see such enterprise on the part of our English church members. Some people doubt the expediency of spending time over English work, when our real work is for the Telugus. But we all think that the comparatively little work put forth has produced great results by the blessing of God. There is no doubt that our English Baptist church is on its legs now. It can almost stand alone. Bro. Timpany hopes to get out of its members an equivalent in work among the heathen for all the time he spends over it. The gift of 150 rupees for our work in Akidu, shews not only their appreciation of our work on their behalf in Cocanada, but also a degree of missionary zeal which should gladden our hearts.

We left Cocanada on Tuesday evening and reached Rajahmundry on Wednesday at 4 p.m. There we stayed twenty-four hours on business and visiting the Lutheran missionaries there. Thursday night was dark and wet, so we halted about two on Friday morning. Then we started again at six. The day was very wild, so we made little progress, and finally stopped at 2 p.m. at Gonapavaram, eleven miles from Akidu. The wind was very strong and the rain heavy, but the roof of the boat proved quite waterproof, so we were comfortable. To-day the weather is more propitious.

LATER—Now we are really at home in Akidu with our furniture in the house, and some of it arranged. The roof is leaking in a good many places, but Peter tells me that thatch roofs always leak when they are new and become better afterwards, so I am comforted.

JOHN CRAIG.

Akidu, 6 Nov. 1880.

Bobbili,

Extracts of a letter, from Rev. G. Churchill to Rev. Dr. Cramp.

Our life is for the most part very monotonous here—one day very much like another, especially while employed as I am at present, in building—work that keeps me at home. I go out on Sunday evenings to the town and villages around to some extent. I went out to one a few Sundays since, inhabited by people called Gadalas. They are probably remnants of the aborigines who were driven from the plains by the Telugus. They speak Telugu but have a language of their own; and in dress and features are quite different from the Telugu people. There are two or three villages near Bobbili, and the people are in town nearly every day. At the base of the mountains, and upon them, there are said to be a good many of them. I asked the people of this village what religion they had. They replied, none—said they had

no god. I asked what they worshipped; one man said when they got up in the morning they took a cock and made 'poojah' (worship) to it, and that was their religion. I tried to give them some idea of God and of our religion, but they could understand but little of what I said. They seemed to have no idea of the meaning of many common words relating to religious things. They declared they did not worship idols. Whether this is true I have not yet the means of knowing. They seem to stand towards the Telugus in much the same relation as the Karens towards the Burmese. If they were numerous enough to warrant it, a mission to them would be interesting and hopeful. In the little dealing I have had with them I like them better than the Telugus—they seem less crafty and deceitful. There are other tribes on the hills several miles away, but they do not come into town, and I have seen only one of them, who has a hut near the hills, a mile or more away. They claim to be "Hill gentlemen," and resent any other address. There are several tribes on the mountains just to the west of us, extending towards Jeypore and the interior. They differ more or less in language. I hope sometime in the future, our mission will be the means of reaching them, but how it can be, is at present a problem, for the whole of their country is feverish—almost deadly to Europeans, and even to the people of the plains. Occasionally a company of men from Jeypore, pass here. They are quite different in appearance from the Telugus. Though Telugu is not their language, they seem able to speak it, at least those I have spoken to.

How dense the darkness must be among those people to the west of us! While Kruthi Basso Mahanti lived, we felt there was one point of light there, but the Lord removed even that faint light. His ways are dark and mysterious to us often, but we cannot doubt they are best and wisest. When will He call these people from their darkness into light?

Of the work here in Bobbili I cannot say much. So far as I have been among the people they listen for the most part respectfully to what I can say, though they have objections to urge to Christian doctrines, and cavil more or less. Owing to their caste and other prejudices, we can see but little of their private life and habits. I could not go into one of their houses—scarcely near to some without defiling them. Mrs. C. has rather more freedom than I, and can see a little more of the private life of the people. But the little we see astonishes us that they can be so foolish. To give an example: some weeks since I was at a village three miles away, sawing some very large trees for timber for my house. My sawyers took their food with them and hung it up to the bow of the tree. Passing under it, I happened to touch with my hat one of their pots—containing their rice, and they considered it so defiled that they would not eat a mouthful, but threw pot and rice away, and went without eating all day. And these were young men, too. This is only a specimen. In many respects they put to shame Christians, in their regard for their religious observances.

Chicacole.

Extract of a letter to Mr. Everett.

I am well and busy, but have less heavy care than I have had during the greater part of the time I have been here. There were many discouraging and exceedingly worrying difficulties to meet the first three months of my stay in this place. At times when I have felt perfectly

powerless God has helped me in a very marked manner, and at present the aspect of affairs renders me very grateful for His goodness. I hope the friends at home will hold the Chicacole station in special prayerful remembrance. They cannot see and understand the trials which are constantly arising, but their prayers will secure the guiding care of One who knows and understands my needs and who is abundantly able to supply them. I have recently sent to Madras for books; many of them are for the schools, others for sale on the field.

I am hoping to have some copies of the New Testament Scriptures very soon for the schools and the field also: There seems to be an impression at home that Mr. Timpany is getting out a separate edition or translation. Dr. Jewett is the head of this affair and he regards Mr. T., who is associated with him in the work, as a valuable assistant. We are daily expecting the gospel of Matthew, and when the whole is ready for use, I feel assured that our people will be glad to meet the financial demands of each station for a supply of the Scriptures. At the most it will not probably be a very heavy amount, for the masses of the people in the different fields are unable to read. Still, we hope to find much good soil, where the seeds of truth may fall, take root, spring up and bear fruit.

The northeast monsoon burst upon us on Tuesday last, with heavy winds and torrents of rain. It has kept falling with very little cessation up to this (Saturday) morning. In a month I hope we shall have settled weather, when I am expecting to make one or two short tours on the field. I am now so occupied by the schools and other work, that I cannot get out into the town as I wish.

If I can leave the school for a few days and go out among the people it will benefit me in many respects. The assistants, who will go with me, can talk to the people, and I will have an opportunity of rubbing more freely against the common Telugu, as spoken by the lower classes.

I cannot expect to be much help to the preachers, yet I have not confidence enough in them, (the two who are here), to send them out any distance alone. Hoping that God will bless and prosper the work at home, believe me very sincerely,

C. A. HAMMOND.

THE WORK AT HOME.

Ontario and Quebec.

IALOGUE FOR MISSION BANDS.

We are glad to be able to inform all those who have the management of Mission Bands, or who are interested in their prosperity that a Dialogue has recently been written and published by Miss Muir, of Montreal, for their special use. It is about the Telugu people and their country, and gives much useful information in a simple and attractive form. Miss Muir kindly authorizes us to say that Mission Bands may have copies free by writing to her address, 1395 St. Catherine Street, Montreal.

MONTREAL.—The names of five new life members have been enrolled in the Eastern Society. They are, Mrs. Thos. Leeming, Mrs. Wingham, Mrs. Chapman and Mrs. Dick from the First Church Circle; and Miss Muir, from the Olivet Circle.

CORNWALL, ONT.—A lady in sending an order for

some copies of the LINK says: We have succeeded in forming a Circle here, the only Baptist meeting of any sort in town.

KINGSTON, ONT.—The Ladies' Missionary Society of the Kingston Baptist Church was organized in December, 1879. The object of this Society is to collect money for the support of missionaries at home and abroad. The Society has just closed its first year's work, which has been very successful. The annual report shows that \$72.80 has been collected during the year. This amount has been collected from monthly contributions and subscriptions averaging ten cents each month, thus making it easy for all to do something. The method is certainly far better than the old-fashioned plan of the annual missionary meeting, at which a comparatively small sum is secured, after the most urgent appeals have been made by the speakers.

PARIS, ONT.—The fourth annual meeting of the W. M. Circle, was held in the church, on Friday evening, the 17th Dec., and proved to be one of marked interest. After a social tea, enjoyed by the members and their friends, the pastor, Rev. J. Grant, took the chair, when excellent addresses were listened to by an attentive audience, from the Rev. W. H. Allworth, (Con.), W. H. Porter, M.A., who unexpectedly and to the great delight of the Circle—he having been present at all the former annual gatherings—happened to be over from Rochester with his excellent wife, on a visit to their friends in Brantford, and Prof. McLaurin, who stole an hour or two from his active duties in Woodstock, for the purpose of being once more present. The secretary read the annual report, which was of a cheering nature, showing that \$106.36 had been raised during the year, and a total of \$323.71 for the four years. The President, Mrs. J. Arnold, also made an earnest appeal to the sisters, to put forth greater efforts in the future, assuring them that much more could be accomplished for the welfare of their own sex who are in heathen bondage. The proceedings were enlivened by music from the choir and the White Bros., whose sweet strains were highly appreciated. A liberal collection was taken up, and it was the generally expressed opinion that a very pleasant and profitable evening had been spent.

A. V. S. D.

WOODSTOCK, Ont.—Our Circle held its first annual meeting on the 4th December, when the following officers were elected:—President, Mrs. Ashley; Vice-President, Mrs. Landon; Secretary, Mrs. Martin; Treasurer, Mrs. Carryer; Miss McKay, Miss Ayres, and Miss Pavey, Solicitors. On the evening of the 8th the Circle held a public meeting, the president presiding. The exercises consisted of readings and music by the ladies, also an address from Mr. McLaurin. Our Band of "Willing Workers" was also represented by its secretary reading a report of the work. We feel encouraged to go on in this great and noble work. We have fifty names on our roll, and I would just say that we have never yet had a meeting without having one or more names added to our list.

M. A. CARRYER.

Nova Scotia.

WOLFVILLE W. M. A. SOCIETY—SECRETARY'S REPORT FOR 1880.—It will be remembered by some of our number that the year now closing completes the tenth of our existence as a Society; and the review of this period

is not without interest to those who have been members from the beginning. We recall the pleasure with which we aided Miss Armstrong (now Mrs. Currie) in preparing her outfit—the sad parting with our first President, Mrs. A. Crawley, on her return to India in 1874, and other occasions that specially enlisted our sympathies. It is encouraging to be able to state though our growth has been slow, a steady advance can be noted. Let us hope that the future may show a still brighter record.

During the past year our meetings have been sustained without interruption, and with usually a good attendance. A special meeting was held in September, when we had the pleasure of welcoming our beloved founder, Mrs. Armstrong, and the large number who then assembled at very short notice, gave evidence of the interest aroused by her presence among us. We have received letters from Mrs. Churchill, Mrs. Sanford and Miss Hammond, giving information with regard to the work in which they are engaged, and Mrs. Churchill's persevering efforts among the women of her district have elicited much sympathy.

Last year we reported forty members, and it was suggested that possibly the names of fifty might be obtained before our next annual meeting. It will be a satisfaction to us all to know that our list for 1880 contains fifty-four.

Twenty-seven copies of the MISSIONARY LINK were taken this year, and the number will probably be enlarged for the coming one.

The collectors have endeavored to perform their work, and have been much gratified by the interest expressed in the objects of the Society, and the prompt liberality with which their solicitations have been met.

There still remain a large number who, we hope, may be induced to unite with us. The encouragements of the past year lead us to believe they will do so, thus bringing nearer the time, when in numbers, contributions, interest and zeal, the Wolfville Society shall be second to none.

M. A. CRAMP, Sec., W. M. A. Society.

TREASURER'S REPORT.—We are glad to report that each year, since the formation of your Society, there has been a small increase in the amount of money forwarded by us to the Central Board.

For 1880, our Society contributed \$58, \$16 more than in any previous year.—M. C. BARSS, Treas., W. M. A. Society, Wolfville.

MARGAREE, N.S.—A Women's Missionary Aid Society was formed by the sisters of the Margaree Baptist Church, in October last, which now numbers eighteen members.

Africa.

ATTEMPT TO MURDER TWO CONGO MISSIONARIES.—Two of our brethren on the Congo River have been in great peril. The Rev. T. J. Comber and the Rev. O. S. Hartland, having heard that they might visit Stanley Pool, via Makuta, attempted the journey. Their reception at the latter place was alarming. The king on seeing them called out, "Fetch the guns and kill the white men." The natives lost no time in getting fully armed, and surrounded the missionaries with threatening gestures. Their faithful follower Cam was with them. It was then evident that their wisest course was to retreat as rapidly as possible. But they had not gone far when they were followed by a whooping and yelling tribe of savages. Mr. Comber was shot by a slug in the middle

of the back. Mr. Hartland and Cam were severely bruised by stones. After a while all three reached Sanda, where they met with friends. Mr. Crudgington's surgical skill was of great value. He found an ugly torn wound from which he extracted a piece of ironstone the size of a Barcelona nut, this had struck the spine and then deflected, taking a lateral direction. The conduct of the Makuta men is said to be owing to prejudice, in consequence of cruelties perpetrated on some of their tribe by the Portuguese many years ago, but not forgotten. At the time the mail left the general health of Mr. Comber was considered good, and the wound rapidly healing. Mr. Hartland and Cam had both quite recovered. We desire to express our gratitude to God for preserving these valuable lives, and trust that ere long these brethren will have their revenge in finding an opportunity of carrying to the savage Makuta tribe the unsearchable riches of Christ.—*Freeman.*

Progress of the Gospel in Japan.

"It is only twenty years since the first missionaries landed in Japan, and eight years have really measured the whole period of their actual work. The first church was erected in Yokohama in 1872, and already there are one hundred and sixty missionaries, male and female, more than one hundred native preachers, more than fifty organized churches, nearly three thousand members in the churches, a Christian community of probably eight thousand, numerous schools, dispensaries, and colleges, translations of the Scriptures, the publication of thousands of religious works, and the circulation of a Christian newspaper in all parts of the empire; besides the immense and co-ordinate influences in the political and social life of the people, the mighty awakening of the national mind, the spirit of inquiry and enterprise, the removal of restrictions upon the freedom of missionary work, the emancipation of the servile class, the universal diffusion of common schools, the elaborate provision for higher education by the endowment of colleges, schools of technology and art, normal schools, and universities, the opening of railways, telegraphic communication, and a postal service, the adoption of a decimal currency, the inauguration of great public works, and, above all, the admission of the Bible to their higher schools, the adoption of the Christian calendar, and the official recognition of the Christian Sabbath as the statute holiday of the empire."—*Miss. Herald.*

France.

AN EVANGELICAL movement appears to have commenced in France, which those capable of forming an opinion, assert to be unparalleled. Quiet, but deep and strong, there is flowing a stream of tendency from Rome to Jesus Christ. It is aided by the disgust of a free people to the strong efforts made a few years since by a party, under the leadership of M. Buffet, to restore the old regime, to place Henri V. on the throne and bring France beneath the sway of Ultramontanism. The Act for the dissolution of unauthorized congregations means really the delivery of more than one-third of the childhood and youth of the land from the so-called education of a corrupt and tyrannous priesthood. Christian men will do well to watch religious movements in France just now, and, let me add, there is an importance in the work of Dr. Mitchell in Paris it is difficult to overrate.—*London Freeman.*

The Canadian Baptist Telugu Mission.

EXTRACTED FROM THE REPORT OF THE MISSIONARY CONFERENCE OF SOUTH INDIA AND CEYLON.

The work of this Society is now carried on in places from the Kistna river up to Orissa, and in the Jeypore country. Five stations have already been opened, and a sixth is in contemplation. Of course the work is in its infancy. The time of the several missionaries has been taken up, and is yet, in study of the language, building, and laying the foundations of work generally. The next few years will witness, we doubt not, the ingathering of large numbers of converts, both among the Têlugus and in the Jeypore country. We are anxious to reach the hill-men, who inhabit the ghats west of a part of our mission field. The territory is so feverish and unhealthy to Europeans and people from the plains, that it will be very difficult to establish Christian work among them. If we can by short evangelistic tours among them, win some to Christ, and get them into our schools and train them, we shall be able to reach the hill tribes in this way.

We are essentially, and hope to remain, a preaching mission. Schools have been, and will be established. But their chief object will be to educate converts and their children, not only as mission workers, but also to fit them for their duties both as Christians and loyal citizens. To do this will tax our resources to the utmost, for converts will be gathered fully as fast as our ability to train them increases. Of course large numbers of the lower classes, for whom practically there is very little provision, aside from mission schools, will avail themselves of the privilege we freely extend to them, and earnestly invite them to take advantage of, to get a vernacular education for their children. The great danger of India in the near future is an educated infidel high class, and an uneducated low class. Government has already had to muzzle the press of the former. But we may rest assured it will not lessen the corroding poison. A deeper remedy is needed. Some missions are trying to meet the want by Christian colleges. We hope to meet the other want and bring up from brutish degradation large numbers of India's *bone and sinew*—the great working classes. There is hope for the future. It will require much and persistent care and effort to raise up self-sustaining churches. But the material out of which such churches can be made is being gathered in already. This remark applies especially to the oldest station, Cocanada, which has over four hundred communicants.

Another cheering aspect of the attitude of the people is the readiness manifested to have the girls educated. This part of mission work is being vigorously commenced and will be pressed.

As India must be converted mainly by her own people's efforts, we hope at no distant day to have a Theological Seminary for the thorough training of the native Christian workers in God's Word and cognate subjects.

English Baptist Missions.

THE REPORT of the Society for the past year is very full, and represents the missions generally, as in a very satisfactory condition. It is very interesting to note that in the column of amounts raised at the various mission stations, India heads the list with \$28,125. The total is \$35,000, which does not include the contributions of the churches in Jamaica, now independent of the Society. This amount, which is included in the receipts of the

year, makes one-seventh of the income of the Society, and indicates progress toward self-support. The Society has 35,805 members and 5,141 scholars in day schools. The baptisms of the year were 2,181, and the net increase of members 2,224. In Jamaica, where the oldest station dates from 1816, there are no less than 123 churches, with about 23,000 members. The table for India shows that there are 35 missionaries, 136 Evangelists, 110 stations and outstations, 90 chapels, and 3,796 members, of whom 626 are Europeans. During the past year 182 persons were baptized, 56 restored, and 14 received by letter. We are glad to see this paragraph in the "Report" in reference to the very important matter of the organization of native churches in India.

Smyrna.

An interesting and very successful effort exists in the large seaport town of Smyrna, where Miss Maria West has a growing work both among the native women and children, and among the sailors of the port. Her "Evangelical-Armenian School," taught by a graduate of the Mission Training School at Marsovan, has fifty nice bright boys and girls, many of whom belong to excellent Armenian families. A Scotch lady teaches them English and singing, and the parents of the children cordially welcome visits at their own homes. A "Rest and Coffee Room" has been opened on the quay, and proves a centre of Christian influence among the British railway people, and the immense variety of nationalities visiting the port. Two earnest voluntary workers, Miss Grimston and Mrs. Jaffray, devote themselves almost entirely to this branch of the work, and tract distribution in many languages, and on a large scale, is carried on in connexion with it.

THE POPE has issued an encyclical letter exhorting the patriarchs, archbishops, and bishops of the Catholic world to stimulate their flocks to pray, work, and contribute in aid of the apostolic foreign missions, represented by the work of the societies for the propagation of the faith and schools in the East.

ONE HUNDRED JEWISH FAMILIES in Roumania have petitioned the "Israelite Alliance" to purchase land for them in Palestine, where they may found an agricultural colony. They offer to contribute 400 francs each, and pay the balance in annual instalments.

A MISSION TO THE CHINESE in California is now being worked with some energy and hope. Rev. J. C. Nevin is the missionary; his Mission-house is at Los Angeles. His Mission-buildings include a school-room, in which a number of the Chinese are gathered and instructed.

A NEW WAY OF MAKING CHRISTIANS, according to Gordon Pasha, is adopted by King John of Abyssinia, who it seems is looked upon as "a Christian." The King is a great proselytizer. His method is simple and efficacious. "Will you become a Christian?" he says. "No!" is the answer. "Very well! Guards, throw him on his side, and pour melted wax into his ears!" The man is, as a general rule, instantly persuaded.

This King John is getting the upper hand in Abyssinia. He has lately defeated, and made prisoners almost to a man, the troops of Ras Alola, the rebellious Abyssinian chief.

Sister Belle's Corner.

(For the little folks who read this paper.)

DEAR BOYS AND GIRLS,—Did you ever hear of a donkey that helped to raise money for the heathen? A preacher in England held a children's missionary meeting one day. He talked to the boys and girls about the heathen who live in India and China. While he told of their wretched condition without the true God, a dear little boy in the front seat listened very eagerly. He had learned to love Jesus as his Saviour, and it made his heart sad to hear about the heathen children who had never heard of Christ's great love. When the preacher asked how many children would try and earn some money to buy Bibles for the heathen, all the little folks held up their hands. Little Johnny wanted to help in this good work, but his mamma was very poor. He was puzzled to find a way to earn the money he wanted to give. At last he thought of a plan. The people of England used bits of marble or free-stone to polish their hearths, and scour the floors. The marble-cutters made these stones while carving their work. Johnny had a favorite playmate called Neddy, a little donkey. So he thought Neddy might help him earn money. He harnessed him up, and put a great many of these door-stones in his cart. Then he drove about the streets calling out "Who wants to buy some door-stones?" Very soon his load was all sold, and another, and another. Then he counted his money and found he had earned fifteen dollars. He went to the preacher's house, and asked him to send that money to the heathen. The preacher asked his name, so he could tell who gave the money. When Johnny understood what he meant, he said, "Please put it down to Neddy and me, for I could not have carried the stones without Neddy."

So you see the donkey's name was put down with his little master's as a worker.

Here is a short poem you might learn to recite at the Mission Band:

Sweetly over Judah's valleys
Sounded far a voice of old,
Like a strain of angel-music
Floating down from gates of gold,—
"Let them come, the little children,
Hinder not their eager feet,
For of such my Heavenly kingdom;
That is service glad and sweet."

So we see there's room for children,
And there's work for them to do,
All our hearts and hands enlisting,
May we to that work be true!
In the great and glorious army
Battling with the hosts of sin,
We can march with banners flying,
We can help the victory win.

For a cry of deepest sorrow
Comes across the oceans blue,
"Ye who know salvation's story
Haste to let us hear it too!
Send, oh, send the blessed gospel
O'er the darkness of our night,
Till our gloomy shadows vanish
In its full and glorious light."

For these poor, blighted millions
We can work, and give, and pray,
And our gifts and prayers united
Help to speed that happy day—
When, no more their idols worshipped,
Jesus only shall be king,
Tens of thousands voices ringing
Shall His praise victorious sing!

Oh, 'tis sweet to work for Jesus
As our youthful days go by,
Sweet to send the cheering tidings
Of the Home beyond the sky;
And, when earthly days are over,
On its glory-lighted shore
May we join with them in singing
Of Christ's love for evermore.

May all my friends have a "Happy New Year" while working for, and trusting in Christ Jesus!

SISTER BELLE.

480 Lewis Street, Ottawa.

WOMEN'S BAPTIST FOR. MISS. SOCIETY OF ONTARIO.

Receipts from November 25th, to December 24th, 1880.

Jarvis St. Circle, \$18 50; Yorkville, \$11 48; Cheltenham, \$5; Alexander St., \$8 05; Woodstock, \$15 50; Woodstock "Willing Workers," \$3 50.—Total, \$62 03.
JESSIE M. LLOYD, Treas.

222 Wellesley St., Toronto.

WOMAN'S BAPTIST FOR. MISS. SOCIETY OF EASTERN CONVENTION.

Received for the quarter ending Dec. 6th, 1880.

Collection annual meeting, \$4 15; Grove Hill, Sawyerville, \$2 50; Kemptville, \$5 25; Thurso, \$10; Brockville, \$7; Hull, \$8; Olivet Church, Montreal, \$13 76; First Bap. S. S. for Life Members, \$50.—Total, \$100 66.

NANNIE E. GREEN, Treas.

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