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Missionary Link.

CANADA

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

INDIA

VOL. I, No. 2.]

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

[OCTOBER, 1878

The Canadian Missionary Link.

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To Our Subscribers

Will those kind friends, who express so deep an interest in Foreign Mission work, endeavour to increase the circulation of the LINK, by making its existence known to their friends, and getting them to take it?

OUR LOVED MISSIONARIES Mr. and Mrs. Timpany, with their youngest child and Miss Keller, left Montreal on the 30th ult. on their way to India. A large number of friends were at the railway station to bid them farewell. May the power of the Holy Spirit accompany them.

THE SELF-SACRIFICE OF CHRISTIAN GIVING.

In answer to the enquiry, What is the standard of christian beneficence—what the principle of christian charity? I must reply, The principle is the spirit of God—the standard, the example of God. "Be ye followers (in the original, 'imitators') of God, as dear children."

Now, God's spirit manifests itself to us in giving, in a generous, unbounded, incessant, unrewarded giving; in Creation He gave and did all that was done and given; in Providence He gives and does all for others without receiving anything in return; and in Grace His unselfish generosity has been manifested in the gift of Jesus Christ, His only begotten and well-beloved. This last gift is the greatest conceivable self-sacrifice, infinitely greater than any corresponding human act of love and grace—a kind of self-sacrifice we can comprehend only so far as we can comprehend the divine nature and the ineffable relations of the persons of the Godhead,—and these are incomprehensible. Suffice it to say, that if we have the nature of the Father, we shall, we must manifest His spirit by self-sacrifice. Christ Jesus the Son is the Christian's example, and He gave all for others; His life of unbounded goodness and mercy He terminated by hanging on the cross the perfect personification of voluntary poverty, of unqualified self-sacrifice. The Holy Ghost is the Spirit of self-sacrifice, for He has personally withdrawn from heaven and for eighteen centuries has dwelt amid the sin and death He abhors, for the sake of others. Thus the blessed and holy Trinity has acted—thus has been manifested the divine nature. Now, it is sufficiently plain that we can be like God the Father, and Christ the Son, and the Holy Spirit—we can imitate the Blessed Trinity—only in so far as we give by denying ourselves; and I need

not remind you that Jesus Christ makes the manifestation of this disposition the most prominent feature of true discipleship:—"If any one will come after me let him deny himself, and take up his cross, and follow me." "Whosoever doth not bear his cross, and come after me, cannot be my disciple."

If it should now be enquired, what direction should christian self-denial take? The entire New Testament replies, In the direction of saving the lost; for this undoubtedly is the main aspect in which the beneficent self-denial of the Godhead is set before us there. Upon the baptized church the last commission of Jesus Christ still rests: "Go ye into all the world, and preach the gospel to every creature"; in other words, the mission of gospel grace to the perishing must ever be the main direction of Christian benevolent enterprise, and for this every christian ought to be a "living sacrifice." Now, in the light of what we see God Himself has done, what can be called self-sacrifice or self-denial on our part? Giving what we can very easily part with, and what it costs us no effort whatever to give?—giving an amount that demands no calculation, no pre arrangement and no inconvenience?—giving to be like others, or to avoid unfavorable comparison with them?—giving to gratify a mere passing sympathetic feeling of pity awakened by some touching appeal, or to get rid of an importunate collector, or to please a favorite minister?—giving to the cause of gospel missions five dollars the same week we give twenty for a piece of jewellery, or some superfluous article of furniture or of dress?—giving without knowledge, without thought, without prayer?—who dares call such giving self-denial or gracious self-sacrifice? Who would ever think of dignifying such giving as the effort of a consecrated, Christian soul, for the salvation of the perishing.

Nor can our gifts be called "sacrifice" while we deny ourselves nothing more than superfluities, and still possess untouched and undiminished, everything that can be deemed either necessary or convenient. In the entire word of God there is nothing plainer than this, that if we would give in the true spirit of Christ and Christianity, we must give until we feel it somewhat inconvenient and painful—until we be conscious that it presses and pinches a little. Unless we give until we are sensible of impoverishment, we have not yet attained to the Christian standard of beneficence: the standard set before the ancient Christians of Corinth, by the apostle Paul, in these memorable words:—"Ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes, He became poor, that ye through His poverty might be rich." Enriching others by making ourselves poor is the "beau-ideal" of Christian grace, borrowed from the beauty of Jesus Christ's self-abnegation and self-sacrifice.

J. DENOVA.

I BELIEVE the interest which truly Christian people take in missionary work, is equal to their correct knowledge of it.—Dr. Anderson on Foreign Missions.

FAMINE TIMES AND EXPERIENCES.

From a letter of Rev. A. A. Newhall, Ramapatam, to Mr. and Mrs. Timpany.

The famine—the long, tedious, and terrible famine which we have been through has disorganized everything connected with both missionaries and people. While my dear wife was here we fully intended to correspond with you often, but between us time slipped along from week to week. When I was left alone (Mrs. Newhall died last October,) I returned to Ramapatam, too full of sorrow to make known anything but the merest outline of the sad event, and that only to the relatives, and to this day I have not given them any more details. Immediately on my return to the station, the work of distributing famine relief began. Bro. Williams and I had to neglect every thing else for months, letters accumulated, letters of friendship, letters of sympathy, letters on business even, which I was totally unable to answer. At first it worried me to see the pile, then I got desperate, and would attempt to answer some after the crowd went away at night. One thing I had to do, and that was to distribute the relief money put into my hands, and keep the accounts straight, or else see the people die at my very door in large numbers. For many weeks I could do nothing else except eat and sleep a little at intervals. Many, many times I have thought of you and wished I could, by some quick process, communicate to you some of the details of my every day experiences and work. Several times I have laid your last letter on my table to answer, and one thing after another would crowd in upon the morning until not a word was written to you or any one else. Many thanks for your kind words of sympathy. You know better than most people either here or at home, what a loss I have sustained, and what a loss also (to our human view) the work has sustained.

But the work has gone on despite financial embarrassments, loss of missionaries, and famine. The cause has seemed to receive no shock, except an impulse forward. God has chastened us, both missionaries and people, most severely. The people seem to feel His heavy hand to be the just retribution for their continued rejection of Him, and are turning to Christ in large numbers. I trust that the lesson of His chastisement has not been lost upon His missionary servants. I have been wonderfully sustained, to the praise and glory of His grace I record it, in the midst of my deepest grief, and the greatest physical exhaustion. When at times I would throw myself late at night upon my cot, not knowing that I should ever leave it again, I have had experience of nearness to Christ such as I never before had any conception of, and I must add also, what to an unconverted person would be incomprehensible, but to a Christian not so, that I never saw myself such a sinner before, or Christ endowed with such saving grace and power. I also felt a before unknown sense of shame and abhorrence that God should be obliged to use such severe measures to discipline. To us Mrs. Newhall's departure right at the very moment when she seemed to be most needed by me and the

work, was unaccountable. But God had his own purposes for her and me and the work. Some we can see, the rest we must trust with Him.

You will find a good many changes, but I hope none of them will grieve you, or make you feel that any of your work has been undone. On the contrary, so far as I know them, I have been working in the *direct line* of your own views and plans of mission work, I cannot now mention many details. There have been some changes in the preachers and teachers, but on the whole their number is larger than when you were here, and two or three new school houses have been erected. All the village schools were continued, with only a week or so interruption at a time, *all through the famine, and eight new schools* have been started, notwithstanding the famine. My field work was not broken up, the preachers were all kept at their posts, and *suffered* with and *comforted* their people. The famine was a great trial to the Christians, a good test, but very few fell away. I have handled Rs. 10,000, and helped 5,000 beggars and poor, 500 farmers to seed grain, and 50 persons to dig out old wells (wells used for irrigating the land) besides giving piles of cloth. Now a word or two about spiritual matters. Since November 25th over 300 have been baptized."

I hope thousands are now coming, as it is since Mr. Newhall wrote that the great ingathering at Ongole commenced, about which Mr. Clough writes, that in *six weeks* over 8,700 had been baptized, and that he expected 5,000 more before the close of the year. Ten years ago where there were not 100 Telugu Christians, there are now almost as many communicants as there were in Ontario and Quebec in Baptist churches when I went east eleven years since. And yet there are some who do not believe in Foreign Missions.

A. V. TIMPANY.

OUR INDIAN STATIONS.

BIMLIPATAM.

Rev. R. Sanford writes July 10. The total membership connected with our Mission at Bimlipatam, at this date, is 40. They are distributed as follows: Bimlipatam, 8; Vizianagram, 28; Jeypore, 4.

We are endeavouring to do our part in raising funds for Christian work in our midst. I cannot write certainly concerning the brethren at Kotapady Jeypore District. But this is certain: They have furnished seats for their house of worship, and kept it in repair at considerable expense for them, considering their fewness and poverty.

The brethren at Vizianagram have raised among themselves and their friends during 1876, rupees 172, and in 1877, rupees 202. This money was expended for incidental expenses and various benevolent works in the town, and in assisting some members who were in need.

At Bimlipatam the money raised for religious purposes during the two years past is rupees 130. We believe in the importance of cultivating Christian benevolence in mission fields. There are some inquirers. A few cases are of deep interest. We expect the Lord will bring many into His Kingdom from these parts.

On the 1st inst. two young men of caste came from a village about 40 miles distant to place themselves under our care and protection, and to learn the principles of Christianity. They seemed quite sincere, talked freely, and so far as we were able to ascertain, were honest. They had only read the book of Genesis, which they had obtained of a Colporteur from Chicacole. They had not seen the whole Bible. After keeping them two days, and conversing with them respecting the things of the Kingdom, I gave them the New Testament and tract, "Come to Jesus," and sent them home to read; telling them to come again at the end of one month. This they promised to do.

To me it is a matter of regret that the work of building comes upon me now. It is a serious thing to have upon one's mind, and takes much time. But we are greatly in need of mission premises

suitable to our work, and must not delay their erection. While writing, I am sitting in my *bandy* under a temporary shed on our lot, and am overseeing the work of thirty-six coolies. The site for our Mission House is on a central, slightly and commanding position. Its size is at least one and a half acres. The probable cost of our premises will be at least rupees 9000.

COCANADA.

Letter from Mr. McLaurin to Mrs. Alloway.

COCANADA, Aug. 15, 1878.

Mrs. Claxton writes, wishing to know about the girls' quarters, whether they are being put up or not. I am very sorry indeed to say that they are not being put up. The case stands in this way:—I am treasurer of the mission. All moneys come into my hands and I am responsible for them. Bro. Currie expects his salary each month. Bro. Craig must be paid too. We must live also; we cannot get credit here as at home. I must pay bills for taxes, rent, &c., when they come due, or the good name of our society is gone. Our preachers, teachers and colporteurs must be paid in order that they may get food, or the *work must stop*.

No money comes on for general work. No money, or very little, for missionaries salaries—it is all *specified*. Most of it from the Women's Boards. Now the question with me is, what shall I do with this money? Shall I build the dormitories and girls' quarters, and *stop* missionaries' salaries and mission work; or shall I postpone the building and go on with the mission? I chose the *latter* alternative. Did I do right or wrong? I know the ladies in Montreal will be disappointed, and they have good reason to be. They have done nobly and have been but poorly requited for it. Some fear that they will get discouraged and give up; but I have an idea that the Montreal ladies will rise superior to even this almost reasonable feeling, and give their means, even if it is diverted, for a time, to other purposes than they intended. I am deeply grieved for them, but tried to do what I considered right in the matter. To put up these buildings I risked my health another year in India—risked it and ruined it. We have not been starving, as Mrs. Claxton supposes. The Lord would not allow that. We have had our bread given us, and our water has been sure. But it was a question of dormitories, or mission work only.

I would like to know whether this is satisfactory as far as I am concerned, else I shall be afraid to show my face in Montreal.

The girls' school is progressing about as usual. There are between 60 and 70 girls obtaining a good education, especially in the Word of God, which is able to make them wise unto salvation, through faith which is in Christ Jesus. The need will be always the same as long as they are under the dominion of sin, especially the ripened seed of sin, which is idolatry.

[We regret being unable this month to publish the whole of Mr. McLaurin's letter to the Montreal ladies. The rest will be given again.—ED'S.]

TUNI.

The *Canadian Baptist* of the 26 Sept., publishes a long and interesting letter from Mr. Currie, in which, after giving an account of Tunj, and the surrounding country, with its inhabitants, and describing the difficulties inseparable from opening a new station, he says: "Our present dwelling-place is a small ungalang, connected with an indigo factory. The house, which we occupy rent-free, is rather inconvenient; but we are making it answer as a temporary abode, until a house for the mission can be erected. We hope to commence building soon."

In a recently published book, called "A Voyage in the *Sunbeam*," the writer, speaking of Japan, mentions that many Buddhist temples had been closed, and that speculators were buying up their fine bronze bells, and sending them to England to be coined into pennies and half-pennies.

CANADA.

ONTARIO.

The twenty-seventh annual meeting of the B. M. Convention, belonging to the Province of Ontario, will this year be held in Brantford, during the week beginning on the 14th Oct.

The Women's Missionary Society, within the limits of the Convention, will hold its second annual meeting in the same place, on the afternoon of Wednesday, the 16th inst.

On the evening of the following day, Oct. 17th, the annual Platform Missionary Meeting will take place, when it is expected that the Women's Society will be ably represented by Rev. J. D. King, of Yorkville, Ont.

May the Spirit of the Master, in an especial manner, guide and control the councils and deliberations of this Convention, so that whatever is done may redound to the honour and glory of God.

MONTREAL.

The second annual meeting of the Women's Baptist Missionary Society, (within the limits of the Convention east), was held in the parlour of St. Catherine St. Church, Montreal, on Friday, September 27th, at 3 p.m.

The President, Mrs. T. J. Claxton, occupied the chair. The meeting was opened with the usual devotional exercises, after which the Recording Secretary was called upon to read minutes of last annual meeting; these were adopted, when the Recording Secretary proceeded with giving a report of work carried on by the Ladies' Executive Board during the past year, showing the number of Board meetings held, 6—4 quarterly, 2 special; number of ladies composing the Board, including officers 18; number of ladies who have attended 15; largest attendance 12; smallest attendance 6; average attendance 8½. There were also two public meetings, one a Ladies' public meeting held in St. Catherine St. Church, December 6th, 1877, and a public meeting held in First Baptist Church, March 7th, 1878.

The Corresponding Secretary, Mrs. M. W. Alloway, reported work carried on with earnestness and zeal by the various circles with which she has so indefatigably corresponded, reading several letters proving that the love of work for the heathen is on the increase. This is very encouraging to those who two years ago started the work in great fear and trembling, looking to Him who alone could bless such feeble efforts; and He has blessed indeed.

Mrs. Alloway, also read a deeply interesting letter from Mr. McLaurin, which will be published in the *Baptist* and the *Missionary Link*.

Last, though not least in importance, came the report of the Treasurer, Miss Green, which read as follows: First Baptist Church, Montreal, and Young Reapers, \$128.87; Olivet Church circle \$110.21; St. Catherine St. Church circle \$98.18; Kingston \$65; Perth \$42; Dalesville \$24; Brockville \$17; Sawyerville \$15; Breadalbane \$13.30; Inverness \$6; Ottawa \$15; Miss Geldard, for heathen women \$10; Mr. Stewart, Osgood \$1; proceeds of Conversazione in Montreal \$51.90; interest 48cts. Total \$598.44.

DISBURSEMENTS.—To Rev. J. McLaurin, \$50; cash in bank \$97.44. Total \$598.44.

After giving a short address, the President called on the Nominating Committee, who nominated the following as officers for the ensuing year: President, Mrs. T. J. Claxton; Vice-Presidents, Mrs. Gordon, Mrs. Munro, Mrs. Campbell; Corresponding Secretary, Mrs. M. W. Alloway; Recording Secretary, Mrs. N. S. Porteous; Treasurer, Miss Green; Executive Committee, Mesdames G. B. Muir, Ayer, Whitam, H. Wadsworth, Bentley, Leeming, Herring, Smith, Kennedy, McLaren, Labdon, R. Turnbull, Misses Hill, Munro, and Muir; Auditors, Mrs. Davis, Miss Muir.

These were duly elected, the Executive Board by open vote and the other officers by ballot.

After the election of officers, our re-elected President, Mrs. T. J. Claxton, called upon Miss Muir to give the result of conference held by her

and Miss Green, with the Rev. J. L. Campbell and the late Dr. Fyfe, with reference to certain alterations in the constitution of this society. Miss Muir stated that after carefully considering the present Constitution, the following alterations were suggested by the committee.

First.—That the name of the society be "Women's Baptist Missionary Society," within the limits of the Convention East.

Second.—That this addition be made to Article 1, "provided always that the object has been approved of by the general Board."

Third.—That Article 2 and 3 be omitted, and the following one substituted: "This society shall select, under the approval of the general Board, from the estimates of the missionaries for each year, such objects as the society may deem itself able to support."

Fourth.—That in Article 5, after the words Executive Board, the clause be inserted "consisting of not less than 13 or more than 21."

Fifth.—That Article 6 be altered to read thus: This society shall meet annually in Montreal, (unless otherwise directed by the Board), the time of meeting to be designated by the Board—to hear the annual reports, &c.

Sixth.—That in Article 8, after the words "This Board shall meet quarterly," this clause be inserted "and oftener if need be, at the call of the President."

Seventh.—That in Article 10, after the words "pay out all funds," this clause be inserted, "by order of the Board, and report the same to the Treasurer of the general Board."

Eighth.—That Article 11 be omitted.

Ninth.—That in Article 12 the word "binding" shall be substituted for "legal."

That in the Constitution for Circles in Article 2, after "Society," "within the limits of Convention East" be inserted.

In Article 5, the word "Circle" be substituted for "Society" the word "General" be omitted, and clause after "Society" be omitted.

These amendments were severally adopted.

The President invited the Rev. A. V. Timpany to address the meeting, which he did, especially urging the claims of *The Missionary Link*.

The meeting was then closed with singing and prayer.

In the evening of the same day there was a Public Missionary Meeting in St. Catherine St. Church, which was well attended. A. A. Ayer, Esq., occupied the chair. The Rev. T. Lefleur opened the meeting with reading the scriptures and prayer, and then addresses were given by the Rev. J. L. Campbell, Rev. A. H. Munro, Rev. J. Gordon, and the Rev. A. V. Timpany. Mr. and Mrs. Timpany and Miss Amelia Keller, (a native Telugu) favoured the meeting by singing in Telugu.

A collection was taken up which amounted to \$39.

MRS. W. S. PORTEOUS,
Rec. Secretary.

HALIFAX, N.S.

During the past month we have heard from the wives of our Missionaries in India. They had all been suffering in various ways from the excessive heat, but at the time of writing they hoped the worst was over. Mrs. Sanford, of Bimlipatam, says: "The last English mail brought us eleven hundred rupees from the W. M. A. Societies, for the purpose of building a school house for my girls. I am very thankful indeed for this, for, though the school is not large, we have really felt the want of a suitable place for their use. We are still using a room in our house for the school, and have a small native house near, for them to eat and sleep in. We humbly trust they are day by day advancing in useful knowledge, and so do not feel discouraged in caring for their wants. One of the orphans has asked for baptism, but as she is young, and has so much to learn, it seems best for her to wait awhile."

Mrs. Armstrong, who resides at Chicacole, writes: "You will be glad to hear that Mr. Armstrong

baptized two people last Sabbath, in the village where there was such a tumult last year; one of them was the man who made the boldest stand there, but was prevented from coming to us by the violence of his heathen friends. They have found it is no use to oppose him, and he was baptized quietly in his own village after all. The other was the son of one of our christians."

I have nothing in the Home Department of work of any interest to give this month. It is expected that before the October *Missionary Link* is received, our own missionary, Miss Hammond, may have returned home in India. Great interest is felt by the members of our societies for her safe voyage and well-being in a land of heathen and strangers, and doubtless many prayers will continually be offered up on her behalf.

M. R. SELDEN,
Sec'y, Cen. Board, N.S.

From the *Christian Messenger*.

TO THE W. M. A. SOCIETIES OF PRINCE EDWARD ISLAND.

MY DEAR SISTERS.—We are always glad to hear of your prosperity in all things and that you are giving of your money in some degree as God prospers you. But the success of our missions is in the prayers of its friends. In our endeavors to secure funds we are apt to forget this. Our monthly meetings should be "a Concert of prayer for the heathen." And each sister should be prepared to add her quota to render the meeting a success. If we truly love Jesus as our Saviour, we shall seek daily and hourly communion with Him; and thus we shall imbibe His spirit, who for our sakes became poor. Feeling safe and complete in Him, we shall long to tell others the story, and shall be continually devising ways and means to carry out our Saviour's last command, rejoicing in the fulfilment of His promise, "Lo, I am with you always." You have doubtless seen a notice of our paper, *The Missionary Link*. We hope, very soon, to send copies to each society. Let us make it our aim to place one in every Baptist family on the Island. We may aid in the good work at home, and thus indirectly abroad, by introducing our Religious Periodicals. Every Baptist family in our Provinces should have either the *Christian Messenger* or *Visitor*. If our eyes are open and our heart's energies enlisted in the cause of Christ, we shall see and find work all about us.

We do not appreciate our possibilities in this work of soul-saving. We have scarcely begun to do what we should, did we truly believe that souls perish whilst we loiter amid the enjoyment of refined Christian homes. Pray that God may, awaken us now to feel as we never before felt, the shortness of time, the worth of the soul and our individual responsibility; and that even before our Convention meets, some sisters among us may offer themselves for Foreign service. Pray for your Central Board.

In behalf of which, I am, yours in the service of Christ,

ALICE S. CHIPMAN.

[Although addressed especially to the women of P. E. Island, Mrs. Chipman's letter contains thoughts which may well be pondered by all.—Ed's.]

THIS is no time for Christians to be idle. The Lord is calling us all to activity in the many additional means which are in operation for the spread of the gospel. The call is loud and distinct, and it comes from Him "whose voice once shook the earth." Let us see that we obey it; for if we refuse Him that speaketh, how shall we stand before Him at His appearing and His kingdom? "Awake thou that sleepest and arise from the dead and Christ shall give thee light." "Wherefore, beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."—*Christian Helper*.

THE WONDERFUL WORK AT ONGOLE.

Some extracts from Mr. Clough's letter in the *Missionary Magazine* for October.

ONGOLE, Aug. 5th, 1878.

I wrote you last under date of July 7. I then stated that the Lord was doing wonderful things for the Telooogs, and that I and my native assistants had baptized 5,429 converts since June 16th. About the time I wrote to you I asked Brother Williams, who was spending his vacation at Ootacamund, to come down and help me. He hastened away from the mountain retreat, and July 12th reached Ongole. . . . While I went north along the Hyderabad road into the Kristna district to superintend the examination of candidates for baptism, and the administration of the ordinance, Brother Williams went west to the western part of the Nellore district, near the Ghauts, to give local aid to my native preachers belonging in that locality. Thus we were enabled to do double work, and satisfactory to all. I cannot write in detail, God was with us, and glorified himself. A multitude were baptized—3,262 in all. These make with those already reported, 8,691 baptized from June 16 to July 31 inclusive. *To God be all the praise now and through all eternity!*

Our old Normal School resuscitated, is now full of men of all ages up to 40 years or more, who are learning to read, that they may go to their villages, and teach their neighbours and children to read "God's letters to men." I need to meet the demand made upon me—*two hundred teachers to-day*. . . . The Baptists of America must come to our aid with men and money. For great as the work already done is, the end is not yet. Unless I err greatly, if my life and health and my native preachers are spared, before Jan. 1st, 1879, 5,000 more will be baptized by us, and then, God willing, the work will go on and on, until the little flame kindled here becomes a mighty fire, sweeping every thing before it.

MR. WILLIAMS ALSO WRITES:

RAMPATAM, JULY 30th.

In answer to the earnest pleadings of Brother Clough for help, I went to Ongole a few days before the seminary opened. . . . Brother Clough and his helpers were literally crowded upon by the people who were pressing into the kingdom of God. I saw what few missionaries have seen.

More than a thousand people from one of the Ongole Pallams came into the compound, and gave up their idols. They showed how they worshipped them in former times with music and dancing around the idols; and then said that henceforth they would worship the living God, who had helped them in time of trouble. They declared that they believed in Christ, the only Saviour of the world. Brother Clough accepted their idols as trophies of the cross, and with earnest words exhorted them to continue steadfast in the faith. Our hearts were made to rejoice when we thought of that day when every idol shall fall, and the kingdom of the world shall be given to Christ.

Sunday was a glorious day. The morning was fine; and the large meeting-house was filled, every foot of space, while a large number stood outside at the doors and windows. Besides these, many heard the word in other parts of Ongole at the same time from Rungiah, Ezra, and others. I had the privilege of preaching to the great congregation. They heard the word with great interest. In the afternoon we saw about three hundred buried with Christ in baptism.

You will remember that I wrote in my last letter of the signs of the times. Great as this ingathering is, it is not beyond my anticipations. When we think how many earnest men are at work on the field, who go day-after day telling the simple story of the cross, and pleading with their fellow-men to turn unto God, and remember what God has promised, who could look for less?

["Ezra," spoken of by Mr. Williams is the father of our dear young friend Amelia Keller, and was supported for many years by the Bond Street S. n. day School, Toronto.—Ed's.]

SISTER BELLE'S CORNER.

(For the Little Folks who read this Paper.)

DEAR BOYS AND GIRLS—Perhaps you have been looking on your map for India, and thinking about our talk last month. It is very sad to think that the heathen children know so little about God, and some of them have never heard His name. Did you ever thank God that you were not born in a heathen land? You have a Bible all your own. At home papa and mamma tell you about Jesus, and often pray that you may be his little ones. You have clothes to wear, food to eat, and kind friends to care for you. Then we have our Sabbath, the Lord's Day to keep holy for Him, and to learn more about Jesus. Last month I told you that the heathen children had no Sunday School; worse still they have no Sabbath. Stores are open and people are working or playing, just as if God had never hallowed one day in the week for Himself. But our missionaries, the good men and women who have left our Christian land for heathen India, are working hard to teach these people about the true God. Some of them listen and learn to love Jesus. They pray to Him that their sins may be forgiven; and are so happy that they go home to tell all their friends and neighbours about it. So others come to hear the strange, sweet story of Jesus dying for their sins. How He arose from the dead, and now is living to help them to do right. They tell of the beautiful home Jesus is getting ready in heaven for all who love Him. Oh, these glad tidings bring joy to many a dark home and heathen heart! But messages come to the missionary from miles around the country, saying "Come and tell us about Jesus." "Send somebody to read the Bible to us. Let our boys and girls come to your school and learn about the God who so loved the world that He gave His Son to die to save us." But there is not room in our school for all who want to come. The missionary gives his whole life to the work, but even then he cannot get time to go everywhere. He has not money enough to build a school in all the villages where they want one, or to send people out as Bible readers wherever they are wanted. So he thinks, "In Canada, where I came from, there are so many churches, and so many people who know about God, I will just write a letter to them, and tell them how much we need money; I will tell all the Sunday Schools in Canada about the thousands of heathen boys and girls who never heard of Jesus. Then I will ask them to send me some more money, so we can teach all these people about God." How the missionary watches for the answer to this letter! How the poor heathen children watch for the money to buy Bibles, and to make room for them in the schools where they can learn about God. We have so many blessings in Canada, and Jesus once said to His people on earth, "Freely ye have received, freely give." One way we can show God how we want to thank Him that we were born in a Christian land, is to give all we can to send the Bible to those who have never had our blessing. Now we know how much India needs the missionaries, and how they cannot work without money, we will feel more interest in giving to the collections for this work.

But before I say good-bye, I want to ask each of you a few questions? Have you taken Jesus to be your Saviour? Are your sins forgiven, and are you living for Christ? Is Jesus preparing a home in the happy land for you? If the heathen who are just hearing about Jesus for the first time, believe on Him, and love Him, what excuse can you give for hearing of the Saviour so often, and not asking Him to save you? First, give your heart to Him, and then He will help you to give your money to the missionaries, so that heathen, India may be taken for Christ. That God may bless you all, and save you now while you are young, is the prayer of

SISTER BELLE.

Brantford, Sept. 29th, 1878.

POETRY.

Have you not a word for Jesus?
Not a word to say for Him?
He is listening through the chorus
Of the burning seraphim!

He is listening! does He hear you,
Speaking of the things of earth,
Only of His passing pleasure,
Selfish sorrow, empty mirth?

He has spoken words of blessing,
Pardon, peace, and love to you;
Gracious hope and gracious comfort,
Strong and tender, sweet and true.

Does He hear you telling others,
Something of His love untold?
Overflowings of thanksgivings,
For His mercies manifold.

—Selected.

CONVERSION OF AN OLD CHINAMAN.

"Just before leaving Poo-ting-fu," says Dr. Porter, "I had an interesting inquirer, who, I hope, will soon be baptized. He is an old man of fifty-seven years, a doctor by profession, and a very intelligent man. His story is full of interest. He says that ten years or more ago, he had a severe stroke of paralysis. In his fear and distress he made a vow, that if he recovered he would go about preaching the "true doctrine," not knowing what that was or where he could find it. He got well, but forgot his vow. About a month before he came to me he began to feel a twitching in his arms, reminding him of his old attack and of his old vow. His conscience twitched and twinged too. He thought his time of judgment had come. *People at home need not ask if the heathen here have a conscience; this case is only one among a multitude.* He came very soon after to our chapel, and listened eagerly. He seemed to drink in all that was said, and he read our books with evident pleasure. I have no doubt he is a sincere believer now. He entered into a sort of covenant with our little Church the Sunday before I came away, and sought me to baptize him as soon as I thought it right to do so, that he might think of himself as really a disciple. He said to me the last day I saw him: 'To think that I should have lived to be fifty-seven years old, and never have known of God's love and truth. Surely this is nothing but the grace of God that lets me know of Jesus and salvation now.'—*Illustrated Miss. News.*

A cargo of banished heathen gods and war clubs, from one of the South Sea islands, has been announced for sale in the city of London.

A Burman had listened silently to "the old, old story of Jesus and his love," from Dr. Kincaid, when he asked: "Have white men known about this Jesus eighteen hundred years, and not sent any one to tell us of him till now? They don't believe it; or they would not have left us in ignorance all this time."

THE REV. DR. MOFFATT has been engaged for sixty years in Missionary work. He has had a hard time of it, but has served a good Master, and has had much of his presence and blessing. African missionaries have but a small allowance. They have sometimes to cut logs into planks, to quarry, thatch, and use the anvil as well as the pen. But he has lived to see four of the South African languages reduced to writing—the Bechuana, Zulu, Caffre, and Basuto—and the Scriptures translated into them; and there are now 50,000 church members among those African races.

CHIMAJI, THE BIBLE READER IN AHMEDNUGGUR, during the famine, was offered much higher pay than he was receiving from the Mahratra Mission, by one of the government engineers, who wished him to take a contract on the railroad then being built. Chimaji held up his Testament and replied, "I have taken one contract, and that is to preach this Gospel as long as I live; and I can take no other." It is a great pleasure to see how his people (Hindus) welcome him wherever he goes, and what confidence they seem to have in him. I hope he may be spared many years, to fulfil his "contract," and gather the harvest for which he is looking.

THE SPIRIT OF MISSIONS.—What has been in my heart for a long time past, is the expression of a deep conviction that whatever other elements go to make up a good, noble, Christian character, none of them can be complete unless the Missionary spirit is superadded, that indefinable, intangible, heavenly something that fills the heart with sympathy with the Lord, Jesus Himself, and with His designs in this world. No man is a complete Christian until he is instinct through and through with this sentiment, until he is baptized with it from heaven; and that will make him perfect and complete, and wanting nothing.—*Rev. Dr. Pope, President of the Wesleyan Missionary Society.*

POSTAGE TO INDIA.—From the *Christian Helper* for September we learn that the admission of Canada into the General Postal Union has effected considerable change in our rates of postage to certain parts of the world. Letters are now charged only 10 cts. per ½ oz. instead of 16 cts. as formerly, and will go via *Brimidi*. Postal Cards may be also sent for 4 cts. prepaid. Newspapers 4 cts. each if under 4 oz. in weight. The Postal Cards must be those bearing the 2 ct. embossed stamp, and an ordinary 2 cent stamp must be affixed also. The one cent Cards will not be forwarded, being only intended for Canada and the United States.

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