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THE CANADIAN Missionary Link.

CANADA

In the interest of the Baptist Foreign Mission Societies of Canada

INDIA

VOL. II., No. 4.]

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

[Dec., 1879.

The Canadian Missionary Link.

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WOMAN'S MISSION.

Near the Cross of Jesus standing,
Mary gazed with tearful eye,
On her Lord for sinners dying—
Darkness shrouding earth and sky.
From the tomb of Jesus risen,
Sped she soon with joyous feet,
The exultant tidings bearing
Of the atoning work complete.

There began our Woman's Mission,
There, beside the Crucified;
Grandy now in latter ages,
Work for us is opening wide;
For a cry from o'er the ocean,
To our listening ears is borne;
"Christian, save us or we perish,
Bring to us the glorious dawn."

Ah! what joy will fill our bosoms,
If, among the ransomed throng,
See we there our dark-browed sisters,
Joining the immortal song,
And as swells the angel music,
Sweeter far than mortal strain,
They will sing their glad Hosannas,
To the Lamb for sinners slain.

MRS. H. B. C. GUNN.

A Few Suggestions.

Christians, as well as others, are apt to go to extremes in their modes of working, now drawing the reins so tightly as to make their steeds restive, and again flinging them upon their necks without the least regard to consequences.

I must myself confess to a decided liking for a tight rein; I am fond of definite modes of working, of letting reason and not impulse guide us in our plans; and yet there is a fear of losing power, and ease of motion by tightening up the machinery till it smokes.

ORGANIZATION

Nothing great can be accomplished without it in these days; but there are circumstances in which to insist on definite organization would be to defeat our object altogether.

For cities, towns and large villages, I think there is nothing left to be desired in the constitution of our Women's Mission Circles, but in country churches and sparsely settled districts, the monthly meeting forms the chief difficulty; some have tried meeting an hour before the regular prayer-meeting, others an hour after; but in either case the carriage and family must wait, often out in the cold and wet, or remain in the house to embarrass the workers in their meeting.

It appears to me that in such a case it would be wise to dispense with whatever interferes with efficiency.

Let there be just officers enough to form an executive for work. A President, Vice-do, Sec-treas., and Collectors. This committee could meet as often as necessary to direct their own movements. The

COLLECTORS

Would go around and get subscriptions from women alone, at the rate of two cents a week, or even two cents a year—"Gather up the fragments that remain, that nothing be lost." Let the names be entered in a book, which the collectors can carry with them; and be sure that they do not neglect or put off their regular round.

Another difficulty with which we meet in the country is the want of a means by which to scatter about

INFORMATION

For the people. Of course the LINK ought to be taken; it is the best medium of communication we have with our field.

The Pastor ought to preach at least one Foreign Mission sermon during the year, and if he does not, he should have a gentle reminder from these busy workers. Let each collector keep a mission scrap-book, into which items of interest on missions could be dropped. The Pastor or any reading brother could and would assist with items if asked. These should be carried about in their tours by the collectors and read for the information of the subscribers.

I want to suggest another matter which has been occupying my thoughts for some time. Why could not our Sabbath-schools be more fully organized as auxiliaries in this work? I do not mean at all that they should be turned into money-raising institutions, but that the work which is now being done by some, should be done by all; and what is now done to a certain extent aimlessly and disconnectedly, be done systematically. I do not mean either that the schools should confine their benefactions to Foreign Missions, but that the Sunday-schools should have some organization by which to direct and control and develop their liberality in this respect.

These are suggestions which some mind may lay hold of and work into form, for the honor of our Lord and the salvation of the heathen.

JOHN McLAURIN.

Woodstock, Nov. 15th, 1879.

Letter from a Telugu.

A TRANSLATION.

May the help of God, our Heavenly Father, be with you and us now and evermore.

To the gracious presence of our dear Mr. and Mrs. McLaurin. We, your humble Ungala Rungia Mangama, with becoming salutations on account of the kindness which you have shown to us, write to you with gratitude.

By the infinite goodness of God, and your favor, from the day you left us till the present time we are well. Besides this, since you left, we are here in Cocanada only. Our mother came to see us here. On account of God having brought her to us, and she being in this place for a few days and having learned concerning the Lord, and by God's blessing having believed in the Lord Jesus, about three

months ago she was baptized. Because the Lord has shown goodness, to this our aged relative, we offer Him thanks with great joy. Moreover, from my house-people, letters are now and then coming. The chief matters in these are as follows:—While you were here you wrote to the Church (Missionary) in Ongole, about my people, but that Church being so far from them, six of them, we hear, have been received into the Gurtur Mission (Lutheran). My brother-in-law also and his relatives, having come to Cocanada and received instruction, desire that they also should be baptized. Also about the idols which you took from here to take to your own country; we would like much to know what the Christians, having seen them, think of them.

In that our Saviour has conveyed you safely over that great sea to your own country without harm, we pay to Him most grateful praises.

Whenever you may return to us again, we are watching that we may once more see your faces and visit you. We forget not your kindness to us. We hope you will send an answer to this letter. To yourselves and to all the Christians we send our grateful salutations.

RUNGIA MANGAMA.

[Rungia Mangama and his wife were leaders of an operatic troupe among the Telugus. Their subject was the great Epic Poem, the Ramayan. Rungia gave up this business which often brought him \$10 to \$15 a night, together with the images, etc., referred to in the letter, which in all cost him at least \$500, and became a Christian and a pupil in our school. All he gets now is food and clothing. Some of the images, life size, are with Bro. Claston in Montreal, the rest are with me in Woodstock. When I get time I purpose exhibiting some of them. The letter spoken of as written to the Church in Ongole was written to the Missionary.

J. McL.]

Trust and go Forward.

BY C. H. SPURGEON.

We should live as if we really had power with God, as if like Elias we could go to the top of Carmel and pray a brazen heaven away and deluge the earth with showers of blessings. Are you unable so to live? then the fault lies at your own door.

He who truly believes in Christ, and is without guile, shall have continual succors from on high: all heaven shall be opened to him. God will help him by providence, will help him by grace, will help him by actual angels, and will help him spiritually by the all-power which He has given unto Christ in heaven and in earth. How earnestly do I desire that this Church this morning may see for itself what my eyes have seen for myself; for my faith sees heaven opened to supply the needs of Christ's work, and all the might of God working to achieve His purposes. I am just entering upon another work for God. We have had enough of these enterprises, say some—why not wait? I am forced to go forward and onward; I must go, nor do I fear—for lo! I see heaven opened, and the angels of God ascending and descending, by the way of Christ Jesus, to bring us succor. We may venture. There is no venture in it—we may trust God for anything, we may trust God for everything, and just go straight on. It looks like walking the waters sometimes to trust Christ, especially about gold and silver; but we need not fear, the waters shall be a sea of glass beneath our feet if we can

but simply trust. But oh! we must purge ourselves, we must be without guile, there must be no self-seeking; there must be a simple-hearted desire for God's glory, and for nothing else; we must sink self, and Christ must reign, and then we must trust and go forward. I hope we are right in this matter, and if so, we shall see the salvation of God. Nothing can stop us. Behold, this day all things work together for good to them that love God. The stones of the field are in league with us; yea, it is not on earth alone that we find allies, but the stars in their courses fight against our foes, and all heaven is on the stir to befriend us in the service of God. See how the ladder swarms with coming and going angels! Heaven surrounds those who are doing heaven's work. God Himself is with us for our Captain; and His host, which is very great, is round about us even as horses of fire and chariots of fire were round about the prophet. All things shall be given that are needed, and as our day our strength shall be. Brace yourselves up, my brethren, for a new endeavor. Be strong in the Lord, and ye shall see greater things than these. Full of weakness, yet stand ye in His strength each one, and play the man. Say "I can do all things through Christ that strengtheneth me." Omnipotence is waiting to gird your loins. Buckle it about you, and become mighty through God. Our Head, Christ Jesus, hath all power in heaven and earth, and that power He pours into all His members. By faith I commit myself, and I trust, also, my beloved Church and friends, to further efforts for our Lord, relying upon His word, "Thou shalt see greater things than these," and fully believing that through Christ Jesus all the forces of heaven are in alliance with us, and the will of the Lord shall surely be accomplished.—*Extract from Sermon.*

OUR INDIAN STATIONS.

Cocanada.

Mr. Timpany writes under date 19th September:

Well the keel of our new "Mission Boat" is laid to-day. Until it is done we cannot get out to our Christian Villages. The people are anxious to see us and we are as anxious to see them. I faintly hoped the old boat could have been made to do another year. I threw away over Rs. 50, on it, to make it do so, but it was no use, the thing was done; so we had nothing else to do but set to work and build a new boat. I could have cried when I saw the fix we were in. But out of all we will come and God's name will be great among the Gentiles.

There are clouds of mercies ready to break upon us here as soon as we are prepared to avail ourselves of the blessing. It cannot be that our people at home will fail or grow weary of the work, or in it. There are thousands whom I have seen and talked with, who love the Saviour who redeemed them, and have hearts to feel for those people blinded by idolatry and all its nameless abominations. May our God keep us, His missionaries, from becoming careless, and hardhearted, and indifferent, by being so continually brought into contact with that which by virtue of our vows to God, and our pledges to the lovers of Jesus, who have sent us here as their representatives, we must labor to pull down. It is an awful and solemn position to occupy, that of almoners of the spiritual gifts, and prayers, and efforts of God's people. Who is sufficient for these things?

THE GIRLS' SCHOOL.—Mrs. Timpany writes:

Mrs. Chapman, the matron, has left us for three months, and we are not sure that it will be necessary for her to return. We will see how we get on. Last week we moved the school out of our house into the one Mrs. C. occupied. Our room has been cleaned, and Mr. Timpany once more has a study which he greatly enjoys after having been without one so long. Although we were very much crowded and had a great deal of noise while the school was here, we feel that it was a good thing to have

had the scholars under our own care, besides saving not less than Rs. 300, in rent. Now, the girls have their quarters and of course the school will be held in the chapel school-house in a few weeks. Amelia is doing very well indeed; she has charge of the girls since Mrs. Chapman left. We had hoped she might have been a Bible woman, for we need one very much, but there is no one to take her place in the school, and our girls must be instructed and looked after. Four of the boarding girls did not return when they went home for vacation, soon after the McLaurins left. We were very sorry for this, but could not help it as we had no hold on them; but now others are coming, and we have no doubt that when Mr. Timpany goes out on the field he can get any number we wish, for many are asking leave to come but he wants to select the most promising; neither will he take any without a written paper from their parents, giving them to us for three, four or five years, according to the age of the girls. We must have them here long enough to be of use as workers, when they leave. We are sadly crippled for help and our first business must be to raise u workers. A fortnight ago we took two nice girls, children of Christians, and both able to read. The wife of one of the preachers has also come to remain in the school to learn to read and understand more about Christian manners. She came at her own request, and we are very glad she is anxious to learn, for her influence in the villages will be so much better.

Bimlipatam.

Mrs. Sanford writes to the Secretary of the Central Board for Nova Scotia:—

The two day schools have been united with Titus as teacher, and are now under the care of Miss Hammond, who spends a few hours with them every morning.

We have but six boarders now. I think I told you that we expected to send one home on account of ill health. As their parents were anxious for the little sister to accompany her, and as we had no promise of future support for them, we thought it best to part with both, and so sent them as deck passengers to Rangoon where their parents went with a regiment more than a year ago.

We shall keep the remaining girls, trusting as we have from the first, that "the Lord will provide."

You ask if the Eurasians are in a lower grade of the social scale. As a rule they are treated so by Europeans generally. Some of them are intelligent. Some of them are unintelligent, while many are very poor, with less advantages than the higher class of natives have. I have found out several families of this kind since coming to town. One woman who is given to strong drink promised me last week that she would come to Sunday School. They kept their door fastened in such a way as to admit no visitors, but I have found her out twice, by a round-about way, and shall do my best to get her out of that place. She sent her two little boys on Sunday, but did not appear herself, though she came over on Saturday night and got a dress to wear. There are many beggars from among that class of people—real objects of charity. Last evening a very respectable East Indian and his wife called to see us. They complained that no missionaries were sent especially to them. They are, as a rule, ambitious for learning.

Chicacole.

Mrs. Armstrong writes under date of Sept. 3rd, to Mrs. Selden:

"Our hands are very full of hopeful work here. Every where I see signs that remind me of the coming of Spring. Do you remember those lines

"Every clod feels a stir of might,
An instinct within it that reaches and towers,
And grasping blindly above it for light,
Climbs to a soul in grass and flowers."

Only here it is dead souls that are stirring, and they are reaching up towards God! It may be that my own longing for this, helps me to think it, and yet it is not *all* fancy.

I went to a Mahomedan house not long since, the home of one of our school boys, Mahomed Osoob, about 14 years of age. I found it difficult to talk with the women as they could speak only in Hindostanee, a language I have not attempted yet.

The boy acted as interpreter, and by means of some pictures we passed a very pleasant half-hour, and

when I left they urged me to come again soon. Before leaving, however, I asked this boy to show me what Hindostanee books he had—he reads Telugu in school. To my surprise he brought me a copy of the New Testament. At my request he read some of it to us, and told me that he and an elder brother were reading it.

On our way home he told me that they had recently bought the book at Berampore, that they read it constantly, and he added, "that is the reason I can answer Bible questions in school." I could not but notice the enthusiasm with which he spoke of his Testament, and wonder that he was allowed to read it, for Mahomedans are very bitter against our Lord Jesus Christ.

Another boy, Rangswaney, a bright eyed thoughtful fellow, I find goes home and repeats to his father and mother every morning's Bible lesson. They like to hear it too, for they have the Bible in their house and have been reading it for twenty years.

The other day I had been talking to the school of Cornelius and the answer to his prayers, I asked how many of them would promise to pray that God would make known to them the things they knew not. Six thoughtful boys held up their hands in the presence of their heathen classmates, some of whom were inclined at once to ridicule them for it.

Are not these signs of promise? And yet you do not know perhaps so well as I what thorns are everywhere ready to spring up and choke the Word that it become unfruitful.

I do believe the many prayers from home bring many showers of grace here, and ye "shall reap, if ye faint not." Reap exceedingly abundantly above what you have asked, I trust.

Tuni.

Letter from Mr. Currie.

A few days ago (Sept. 24) I left home to itinerate a short time in a part of the field south-west of Tuni. My pony took me in a few hours to Annavarum, where I put up at the Travellers' Bungalow. We arrived too late to attempt any work among the people in the morning. But after waiting till the heat of the day was past, Timothy and I went to the village (Annavarum) and stopping at a place where a number of people were standing, we soon had an attentive audience. In a short time however, a drunken creature, apparently urged on by the Adversary, began to interrupt, and growing more troublesome and uncontrollable, left us no chance of accomplishing anything. We therefore withdrew, and going elsewhere, found another, though smaller audience, to whom we had an opportunity of telling what we had to say without interruption. Later in the evening we visited the *malu pilli* (a part of the village occupied by people of the lowest castes), and there we had a good time talking and singing to a large number of listeners, who seemed much interested in what they heard. Some of them expressed a desire to become Christians. But how deep their desire may be cannot be determined at present. Time will show. It was satisfactory to know that they remembered with apparent pleasure some visits which I had made them a year and a-half and two years ago; and that they now seemed desirous to learn more about the right way.

Next morning, after early tea, accompanied by Timothy, I started with the pony and rode to Taaragunta, a village two miles and a-half from Annavarum. We went through some of the streets to what seemed to be the principal place of concourse. The people, attracted probably by the unusual appearance of a European among them, had gathered, and were ready to hear us by the time we came to a halt. I began by making some inquiries about the number of people in the village, their religion, etc., but was not long in introducing the real business which had taken me there. They listened attentively and respectfully to all I had to say, and afterward to Timothy. I was struck with the unusual amount of intelligence, for a heathen audience, which many of them seemed to possess, and the readiness with which they appeared to grasp the truth; and we came away feeling somewhat encouraged. About 4 p.m., the same day, we started out again to find another village—Cottapilli—which we were told was two miles distant, toward the south. The road to the place was in a very bad condition, owing to late rains, but after travelling for an hour

jumping the pony across ditches, and wading him through quagmires, we succeeded in reaching our destination. As in the morning at Taaragunta, the attention of the people was immediately attracted, and following us to the market-place, they stood around in a large crowd by the time I had dismounted. After singing a hymn, Timothy spoke to them, and was listened to with interest. Some Brahmins were gathered in a group a short distance from the listening crowd, and their mutterings of displeasure could be heard where we were, occasionally loud enough to cause disturbance, but they offered no direct opposition. I had been invited to a seat on the verandah of a merchant's house, which I accepted while Timothy was speaking. While I was sitting there, an old man near me, when he heard the name of the Saviour, began repeating it to himself in a low voice, "Yaasu Chrestu, Yaasu Chrestu." I was surprised to hear him, as I knew that very few of the natives can pronounce the name when they first make the attempt. I asked him if he had ever heard that name before. "Yes." "Where?" "In Tuni." Another proof that those who hear the Gospel from us in Tuni on every fair-day, and on other occasions, do not always forget it when they reach their homes in distant villages. When Timothy had finished speaking, I read and explained the parable of the Prodigal Son, the spiritual meaning of which they seemed to comprehend without much difficulty, and some of them appeared to feel its personal application. When we had concluded, and were coming away, the old man before mentioned and others followed us a short distance, talking and asking questions about what they had just heard, as if deeply interested in the subject. After returning to the bungalow, later in the evening we went to the *mala pilli*, and sought to deepen the impression made the evening before. Next day we visited two other new villages—one in the morning, the other in the afternoon, at each of which we had an encouraging hearing; and in the evening we again repaired to the *mala pilli*, to sing and converse with the people there. During the night we returned to Tuni.

The ignorance of most of the people in the lower castes is very great, and their minds are so dull of apprehension that the truth dawns upon them very slowly. They need oft-repeated instruction in order to an intelligent understanding of even the simplest doctrines of Christianity. If slow progress is made at first in gathering in converts, those who understand the nature of our work will not be very much surprised. I have been encouraged by various circumstances connected with the recent tour, and feel assured that the fruit will appear in time, though perhaps it may be somewhat delayed. I desire that the work on the Tuni field may be remembered in the prayers of all the readers of the LINK. If so, we may expect a great blessing upon our efforts to rescue the perishing in this region.

G. F. CURRIE.

Tuni, Sept. 29, 1879.

THE WORK AT HOME.

THE CANADIAN MISSIONARY LINK.

It is with feelings of deep gratitude to God, that the managers of the LINK have been enabled to divide among the Women's Missionary Societies of Canada, the sum of \$60,—profits of the first year—retaining a sufficient amount to carry on the paper, as at present conducted, to the close of the second volume. The \$60 has been divided, in proportion to the number of subscribers from each society, as follows:—Western Convention of Ontario, including Manitoba, \$38.86; Eastern Convention of Ontario and Quebec, \$8.33; Nova Scotia, \$9.07; New Brunswick, \$3.27; Prince Edward Island, .47 cents.

Although the renewal subscriptions have come in remarkably well, to enable this division to be made so soon, a good many of our friends are still in arrears. Will these remember that it must depend upon the subscribers whether or not there will be any surplus to divide next year? Will they please renew at once? A twenty-five cent piece can be enclosed in a letter for the same postage and is greatly preferable to stamps, of which the business manager has more than an abundance. Our friends in the East will also please

note that there is a discount in Ontario on Nova Scotia, New Brunswick, and United States bank bills, and, if convenient, remit in *Dominion* money.

Ontario and Quebec.

ESTIMATES FOR FOREIGN MISSION WORK.

Cocanada Station.—Salary Rev. A. V. Timpany, \$1,200; girls' school, \$450; Amelia, \$50; native preachers, \$220; boys' school, \$170; village teachers, \$50; taxes, \$50; travelling, \$100; school books, Bibles and tracts, \$50; colporteur, \$40; Bible women, \$50; compound repairs, \$150; new boat, \$250—total, \$2,830.

Tuni Station.—Salary Rev. G. F. Currie, \$1,200; building, compound wall, etc., \$200; preachers, \$150; schools, \$150; school books, tracts, etc., \$20; travelling, \$50; taxes, \$10; contingencies, \$50—total, \$1,830.

Akeed Station.—Salary Rev. J. Craig, \$1,000; land, \$150; building, \$800; preachers, \$100; colporteur, \$40; books, tracts, etc., \$50; travelling, \$100; schools \$50; contingencies, \$50—total, \$2,340.

Rev. J. McLaurin's salary, \$1,200. Deficit from last year, \$800.

Total estimates for the year passed by the Board:	
Cocanada	\$2,830
Tuni	1,830
Akeed	2,340
Rev. J. McLaurin's Salary	1,200
Deficit	800
	\$9,000

WORK FOR THE CIRCLES OF WESTERN ONTARIO.

At a special meeting of the Central Board of the Women's Baptist Foreign Missionary Society of Western Ontario, held on the 21st of Nov., it was decided to become responsible for the following items, selected from the estimates passed by the General Board:—For Cocanada: the girls' school, \$450; Amelia Keller's salary, \$50; Bible women, \$50. For Tuni—schools, \$175. Altogether, \$700. The remittances to be made, as heretofore, half-yearly, on the 1st of December and the 1st of June.

The mission boat *Minnie Wilson*, purchased and presented to the Mission by the Olivet Sunday-school, Montreal, was wrecked in the last cyclone and so seriously damaged as to be beyond repair. Mr. Timpany is having a new one built, and hoped when he forwarded the estimates that it would not cost more than \$250, but later advices state that at least \$400 will be required.

The Central Board resolved to pay for this new boat, and \$100 was voted to be sent for it on the 1st of December, with the \$350 for the school work, etc. The remaining \$300 is to follow as soon as it can be collected.

The boat is a necessity—as is much needed for work for the women as for the men—no travelling can be done on the field until it is completed, and Mr. Timpany is pushing forward the work with his customary energy and vigor.

The members of the Board feel that they can appeal with confidence to the Circles to sustain their action in assuming the expense, and believe that the women of Western Ontario will esteem it as great a privilege to pay for the mission boat, as it was to assist in building the chapel-school-house.

TORONTO, ONT.—Two new circles are reported in Toronto. The ladies of the Queen-st. Baptist church have entered on the work with great zeal, and have already collected \$5. It was with peculiar pleasure that this circle was welcomed as an auxiliary of the Women's Bap. For. Miss. Society, at the last Board meeting.

The Parliament-st. sisters, having worked nobly and successfully to free their church from debt, are now in a position to assist in more general work and have, within the last month, organized a F. M. circle.

DUNDAS, ONT.—The Pastor of the church at Dundas says: "The ladies met last week and formed a circle. The officers are: Miss C. S. Palmer, President; Mrs. Hartley Rushton, Vice-President; Miss Annie Wrigley, Secretary; Mrs. Chas. Patterson, Treasurer. They are entering into the work heartily, and I have no doubt but that the circle will prove a success. I am very glad they have formed it; I look for more general work from them as a consequence; more joy in the fellowship and service of Christ, and more heart-pity for perishing souls."

YORKVILLE, ONT.—On Monday evening, Nov. 24th, a large number of children with a few of their teachers, met in the Yorkville Baptist Sunday-school room, and formed themselves into the "Willing Workers' Mission, Band." At their request, one of the junior tea-

chers was made President. It is through "Sister Belle's" letter in last month's LINK that this band has been formed, and we hope before long to hear of many more children's bands. J. G. B.

HULL, QUE.—At the annual meeting of the Women's Bap. For. Miss. Society of the Convention East, the name of Miss Hamilton was added to the list of life members by the Hull circle.

Nova Scotia.

NOTICE.

The Secretaries of the W. M. A. Societies in Nova Scotia, will oblige by sending in their Annual Reports as soon as possible, or before the close of the present year, to the Sec. of the Central Board,

M. R. SELDEN.

Halifax, Nov. 17th, 1879.

Five Dollars.

DEAR LINK.—We were only five dollars. Until lately our lives have been uneventful and comparatively aimless; but now a life of usefulness has opened up before us. Hoping the way this has been brought about may encourage you, and stimulate your readers, to increase the number of dollars used in this way, we submit to you the following:

Last February, you suggested to the Circles the idea of united effort in raising money for "Life Members." Miss C—, in whose possession we were read the suggestion and said to Miss E—, that if the Circle here would make an effort she would give us (five dollars) in aid.

The effort was made, but when she offered us she was told the required sum had been raised without us.

We were disappointed, but Miss C— said the missionaries would get us sometime, and that was a comfort.

Since then another effort has been made, when we were again offered, with the same result. Then Miss C— said when Mr. McLaurin came here she would give us to herself,—but she had not the opportunity.

She appeared as much disappointed as ourselves. Then she said if a third effort was made for a Life Member, she would give us toward that, and as she had kept us so long she would add one dollar for interest.

It is worth while to be disappointed two or three times when the result is seventy-five dollars into the F. M. Treasury instead of twenty-five.

And now dear Link "good bye," we hope soon to leave Canada for Cocanada, and be placed in the chapel-school-house, where many of the Telugus will be converted, educated and taught to live for and worship God; our lives will not then be aimless and uneventful.

Wishing you still greater success in your department of this work we hasten to our own.

SIX DOLLARS.

New Testament learnt by a Chinese Boy.

There is a wonderful Chinese boy in connection with one of the Mission schools at Peking. The Rev. Daniel M'Coy, the Missionary, after affirming that most of the scholars have made commendable progress during the year, says:—"One boy at our late examination repeated the entire *New Testament without missing a single word or making one mistake*. He is well up in the Chinese classics too. He is now committing to memory Dr. Martin's "Evidences of Christianity," a task which he will soon complete. He united with the church last year, and we have been greatly pleased with his example. He is a diligent student of the Bible, and we have great hopes of his future usefulness, as we have of several others in each of our schools.

Sad Tidings from the Congo Mission.

All our readers will learn with feelings of the deepest sorrow of the death of Mrs. Comber, of the English Baptist Mission, which took place at San Salvador, in the Kingdom of Congo, on the morning of Sunday, August the 24th, after an illness of only nine days, from brain fever. Thus, after a married life of only some four or five months, Mr. Comber, is left alone, sore stricken by this most heavy bereavement. Yet not alone, for we are sure that in this time of his dreary desolation he will have the presence and support of the dear Master, who has said—"Lo! I am with you always."

Sister Belle's Corner.

(For the Little Folks who read this Paper.)

DEAR BOYS AND GIRLS:—Once a good man left his home and friends to be a missionary in India.

I will tell you about one journey he took in the Telugu country. Near the town of Peberri, a number of people came out to meet him. He told them he had some wonderful books in his saddle-bags, and would go into their town and tell them good news. So standing on a platform near the gate of the town, he preached about Jesus and Heaven. Then he took out his Bibles and sold or gave them all away. Still the people wanted more, and said "Give me a book about God. Give me a book about God. Take all the money you want, but do give me a book." The good man told them he had no more with him, but had sent a cart load on before, and if they would overtake this cart he would give them more. So five men were sent off to bring back more Bibles. After the missionary had answered questions, and told the people more about Jesus, he rode away after the cart. But he heard a horse coming behind him, and saw the rajah or king all dressed in gold cloth and jewels, with a turban full of jewels on his head. He asked, "Are you the man that has been in my town this morning with new books, and telling strange things? Are your stories true? Is there a Saviour who can save us from our sins? Where can I find him? Tell me all about it?"

So as they rode along together, the king learned about Jesus, and the way to heaven. When they came up to the cart the king said, "Now give me a copy of every book you have about this news; I will pay all you ask." One box after another was opened. He took up a large book asking, "What is this?" "That is the true Veda or Holy Book, in the Telugu language." "Give me that book." Then taking up another he said, "What is this one?" "The New Testament, in Hindustani." "Give me that one; too." And so the king went on until he had bought the Bible in five or six different languages. The missionary said, "But you do not need all those books. The big Telugu book tells the same things word for word. These are just in different languages. You had better take one, only." "No," he said, "If you were here all the time to answer my questions, one might do; but when I read one book, I may not quite understand. Then I will read another and compare them; then another, and another, until I have read them all. The words may be written a little differently, and I can understand better by having them all. I do not care how much money they cost, but let me take each one." So he paid for the books and said good bye. Then the men who had been sent from the town came, and for two hours longer asked questions about this good news. Then they took their books and went back. The missionary rode off, and after five months reached his mission-home. He was taken sick with a disease, caught in the jungles, and for three years heard no more about the people of Peberri. But he often prayed for them, and God answered his prayers. One day a traveller visited him. He had stayed all night at Peberri, on his journey. The king sent a message to him like this: "Stranger, you have come a long way. Have you ever met people called Christians?" When he answered "Yes, I am a Christian myself," the king was very glad, and asked "Do you know a white man who came this way three years ago, with books, telling of a Redeemer called Yesu Kristu?" (The Telugu for Jesus Christ). When the stranger said yes, and that he would pass the mission-house in another month or two, the king sent messages like these: "Tell that good man we do not worship idols now. The books he gave us are read aloud in my palace every day. We kneel and pray to Yesu Kristu, and He has forgiven our sins. Tell the good man we hope to meet him in Heaven by-and-by, and will tell him how we were saved, by the books he brought us."

So, boys and girls, the money the Christians send over the ocean to buy Bibles, and to send

men to preach about Jesus, is doing a great work. Our money, if given for Jesus' sake, will help in this work of saving souls. God will bless our gifts if we love Jesus Christ as our Saviour.

SISTER BELLE.

Satan's Yoke.

The *Presbyterian Record* for August contains the following deeply interesting letter from Mr. Douglas of Indore to Prof. McLaren of Toronto:—

Gungaghir was born a paramhaus a brahman of the fourth, or highest order in the village of Bhilwara, near Hardwar, North West Province. At the age of fourteen he was married to a youth of his own caste whom he tenderly loved. In early manhood he held under government the office of darogah. After the birth of his only son his wife died. This to his ardent temperament was a severe blow, that gave direction to his whole subsequent career. He at once abandoned the world and became a wandering devotee or *fagir*. In this calling his great energy of mind and body found ample scope. He determined to reach the highest position in this order of religious teachers—a position which his birth entitled him to hold. The process of acquiring the title of "Swami" or highest, in the order of Sanyasi *fagir* we have learned from his own lips on different occasions, and it is certainly strange to our ways of thinking. (1.) For the first four months he ate no *Salt*. (2.) *Swinging* in the *smoke*. This lasted for five months. Last year we personally witnessed the process in the native City of Poona. A fire of manure from the sacred bull is kindled. The devotee is hung up by the feet so that in a swinging motion his head each time passing through the smoke brushes the flame. The time spent in this position is determined by the time occupied in the consumption of the fuel. (3.) Then followed his concealment in the earth for six months. A hole is dug in the earth, and all is enclosed but a small opening to admit the air. Here in a living grave he spent his time in reflection, not seeing the sun or the face of human-kind. At the dead hour of midnight he came out like a frog from the earth to receive the food which was religiously placed for his use. (4.) The next is communion with the river god (*gunga*). Each night from twelve to four in the morning he stood to the waist in the river Ganges. This was continued also for six months, and served the double purpose of washing away his sins and imitating Brahm in his wakefulness. (5.) *Sitting* in the presence of the dead. This also was practised on the banks of Ganges during the night season, and for the period of one year. After various other acts of self-mortification, such as painting the body with the ashes of the dead, remaining silent, &c., he received the title of *Swami*. This word means the Highest, or the deity, and after this he was worshipped as God. On the day of his baptism at our mission room a brahman of rank took him by the feet in our presence, and said, "Thou art god, and beside thee there is no God." This was resented and its utter absurdity shown. After receiving the above title he wandered perpetually; never remaining more than three days in one place. His habit was not to enter the villages, but to take his position under some tree near by, and kindle a fire of whatever he could gather. He asked for nothing, but demanded everything to satisfy nature. He carried neither purse nor scrip. No one dared to deny, as all believed him to be god, and that his word would send them to Gehannum, or perdition. He literally abandoned the world, money, friends, yea all earthly attachments; his favorite adage being that "Water to be pure must flow."

During last year he received a copy of the New Testament from a native catechist at Shausee. He reads and quotes Arabic, Fajabi, Urdu, and Hindi; but Urdu is his language. Before this he had heard missionaries preach but "his heart paid no attention." He took to reading the *Book* and he read almost night and day for eight months, till he became fully convinced of the truth of Christ's claims, and the efficacy of prayer. From the time he came to us from the jungle we had no doubt of his having been taught of the Spirit. He asked to read and study with me, saying that if his faith was like mine, then he wished to be baptized, because he was a Christian at heart. At first he was nervous, restless, and much excited in appearance, but evidently a person of unusual ability. A condensation of power either for good or for evil. We made no attempts to control him, but simply treated him kindly and gave him as much Bible instruction as possible. Night after night we spent in the study of the living word that quickeneth. His faith in it was and is still beautifully simple. The book settles all questions. He accompanied me daily in the village work. His addresses were often eloquent, and

abounded with parable, and illustration. His testimony for Christ was most decided in the presence of lawyer and judge, the King and his subjects. On approaching a village at early dawn he said, "Sahib, if all this be true in the word then we ought to go to these people *weeping*. They should come out, and ask us why we weep, and then we should tell them of our sins, and God's salvation." Frequently he remarked with much feeling, "I have been a great sinner, I took away the glory of God; allowing the people all these years to worship me as God. No one could commit a greater sin than that." We baptized him with two others on the second of February last. He is now happy and full of work for God. He thus expressed his own realization of the change, "I came among you as a beast from the jungle, but now I am a man, and happy." "I will never leave the Sahib that led me into the way of truth." The *Editor* of the "*Indian Antiquary*," after hearing his address to a company of Brahmans who from Oojein had come to visit us, remarked, "that man, with the divine blessing may do more for his fellow-countrymen than any ten European Missionaries. He speaks with a power and from an eminence among Hindu people that they can never reach."

Our Duty.

FOR THE LINK.

Hark! the sound for help is coming
Far across the dark blue seas;
And our brother's voices calling,
Come, and aid the gospel feast.
Hath our Father who's in heaven
Fed us with the children's bread?
Shall we see our neighbours starving,
And not give to them our aid?

Shall our hearts grow cold and harden'd
When we get a full supply?
Shall no voice of pity waken
In our souls a humane cry?
When the Master of the harvest
Comes to gather in His grain,
Shall His labourer's be found idle,
Not a talent then to bring?

Rouse, ye winds of might, in mercy
Let the Master's voice be heard:
Go! to all the world declaiming
The commandments of the Lord:
Haste, O haste! the word proclaiming,
To the dying sons of men—
That they ready make to meet Him,
When He comes to earth again.

Look, behold! He comes from glory
And the heavens backward fold.
While the earth's arrayed before Him,
He eternally unfolds.
They whose work shall stand the testing,
And who laboured not in vain,
Shall the King of Kings receive them,
Gathered in as living grain.

Strathroy, Ont.

LYDIA.

Among the Telugus the Baptist Missionaries confidently anticipate another and still greater accession of converts.—*Miss News*.

Of the 120,000 inhabitants of the Fiji Islands, where cannibalism and heathen cruelty and wickedness prevailed, over 102,000 are regular attendants at Wesleyan chapels, and many of the remainder are members of other Christian churches.

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

Receipts from Oct. 26th to Nov. 27th.

Mrs. Arkell, Teeswater, \$2; Mrs. F. Haines, Cheltenham, \$2; Jarvis-st. circle, \$15.92; Peterboro' circle, \$16; Paris circle, \$17; Paris Children's Auxiliary, \$3.25; managers of MISSIONARY LINK, per Miss Buchan, \$38.86. Total: \$95.03.

EMILY LAIRD, Treasurer,
232 Carlton Street.

CANADIAN MISSIONARIES IN INDIA.

MARITIME PROVINCES.

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

ONTARIO AND QUEBEC.

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