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Missionary Link.

CANADA

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

INDIA

VOL. I., No. 11.

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

[JULY, 1879.]

The Canadian Missionary Link.

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A HARVEST HYMN.

[Suggested by the late missionary reports.]

Lift up your eyes, ye ransomed,
And see the winning fields
Where Calvary's crimson seed-time
The golden harvest yields!

Prophetic voices blending
With shouts of Victory rise:
The sowers and the reapers
Are filled with glad surprise.

As clouds roll up the heavens,
As doves their windows seek,
So flock the dusky heathen
Your Saviour's love to speak.

By thousands they are coming,
Their kins' sins away,
Out from their chilly darkness
Into the glowing day.

Awake! behold the glory!
Give to the winds your fears;
Roll on the grand old story,
So sweet to sinners' ears.

For, lo! these tokens promise—
More wondrous scenes to come,
Till Christ shall win all nations,
And heaven sing "Harvest home!"

REV. J. R. KEENE.

At Home Again.

I wish to send through the LINK a word of greeting to all our foreign mission workers in the Dominion. I thank you heartily for your words of welcome to us on our return, and your words of cheer and comfort in our late bereavement,—may God bless you abundantly. We are glad to be among you again. We feel stronger already, and, notwithstanding hard times, have never been more confident of even our financial success than at present.

Allow me to thank you, ladies, in the name of all our missionaries, and in the name of the perishing heathen, for your noble generosity in undertaking the erection of the chapel-school-house.

I wish the readers of the LINK to notice that the Western Women's Board are doing their share in this, in addition to supporting the girls' school. And the Eastern Women's Board theirs, notwithstanding their very large appropriation for the girls' quarters has been diverted from its purpose, and not yet repaid. Do not be discouraged, ladies. You lead the van of the Foreign Mission host today.

To the ladies of the Eastern Provinces, a word. You are our mothers in this noble enterprise; we wish you all success. We hope to see your faces and grasp your hands before we retrace our steps

to the rising sun. I hope you will soon have the pleasure of welcoming home, for recreation and rest, your foundress, one of God's choicest gifts to the foreign field. May the God of all grace enfold her and her little ones in His loving care, and set them down in your midst in safety and peace.

Now, brethren and sisters, consistently with the necessary recreation for the work before me, I am at your service. I cannot promise to go to every place to which you may invite me, but if any of you wish information, write and ask. I will answer all questions to the extent of my ability. I will also go wherever there is a prospect of securing means for our work.

JOHN MCLAURIN.

English Baptist Missions.

The eighty seventh annual report of the Baptist Missionary Society, is published in the May number of the *Missionary Herald*, and contains a deeply interesting account of the work carried on in India, Ceylon, China, Africa, Brittany, Norway, Italy and the West Indies. Notwithstanding the severe commercial depression, the ordinary receipts for the year just closed amount to £36,306 12s. 2d. only £27 2s. 6d. less than those of the previous year. The report closes with these stirring words:—

On all hands the cry is for extension and it is almost impossible to exaggerate the pressing and immediate need for a large increase of missionary agency. What HAS been done should surely only be regarded as an earnest of what STILL REMAINS to be done.

Persia, Arabia, and other lands still venerate the impostor of Mecca; the vast solitudes of Central Africa are now found to be peopled with teeming inhabitants; in China, countless millions seem waiting for the Gospel; While in India, the toilers are so few that vast masses of the native population have never yet beheld the face of a Christian missionary. What should we think of half a million of people placed under the care of one pastor? What if Scotland had but three ministers instead of two thousand four hundred; what if Yorkshire had but two—if Wales had but one—if London had but five? Yet this is in excess of the pastoral missionary provision for India at the present moment. Territories equal in population to that of England and Wales are without a missionary, and the country may be crossed five hundred, six hundred, seven hundred miles without touching a missionary station! Surely these facts present to the Christian Church a loud and urgent appeal for more largely increased missionary zeal and still greater sacrifices, so that the labourers may be multiplied a thousand-fold.

The great object of the missionary enterprise—the evangelization of the world—is a work of such vast magnitude that it might well appal us, were it not for our faith in HIM who has committed to us, with loving lips, the great commission, "Go ye into all the world, and preach the Gospel to every creature"; and who, to nerve, quicken, and sustain all His faithful servants, has added the all-conquering assurance, "Lo, I am with you always, even unto the end of the world." With this commission

and this promise we may well be courageous, for the result is certain, the consummation is assured; is it not written, "HE SHALL HAVE DOMINION FROM SEA TO SEA, AND FROM THE RIVER TO THE uttermost PARTS OF THE EARTH"?

The Burmese and Karens.

King Thebo of Burmah is getting dissatisfied with English rule on the coast provinces of his land. He is already constructing fortified works, and making other warlike preparations; and is said to have summoned the Burmese inhabitants of Rangoon to return to their own country, threatening to have their families executed in case of non-compliance. If he had but fully taken into account the resources of the English, he certainly would not have proposed to attack them. In the meantime the Christian churches of Burmah, consisting chiefly of converts from Buddhism, may be called to pass through another time of trial. Those who are acquainted with the history of the Burmese and Karen Missions, know how severe such trials may become.

At the meeting at Bassein held last year to commemorate the fiftieth anniversary of the baptism of Ko-thah-byu, who had killed thirty persons, but was the first Karen convert, and to inaugurate the "Ko-thah-byu Memorial Hall," two of the ancient sufferers from Burmese hatred were specially referred to as still alive. They suffered much from the cruelty of the Burmese for the name of Christ. They were beaten savagely with bamboos and with the elbow; their feet were put in the stocks, and they were suspended high in the air. *Thrah Nahpy*, one of them, still bears in his own body the marks of the Lord Jesus. His lower limbs have never recovered from the distortion to which they were subjected in the stocks. In deep poverty his church had contributed 701 rupees towards the Memorial Hall.

The Karens will never forget the history and successful labors of the dear man who was the first to make known the Saviour in their midst. Dr. Mason said of him:—"Ko-thah-byu was the most effectual preacher with the untaught Karens we ever had, and he was the most ignorant! He had very few thoughts, but these were grand ones—the fall of man, his need of a Saviour, the fulness of Christ, and the blessedness of heaven—and everything else he deemed rubbish. He used these thoughts like an auger in drilling a rock. It was round, round, and round, round, until the object was accomplished. The Christian Karens as they became more fully instructed, could not bear to hear him,—they required better educated teachers; but the schools have not turned out his equal, and probably never will, for an untaught assembly. The simple fact is Ko-thah-byu was raised up and peculiarly prepared by God Himself for a peculiar work. After twelve years of earnest and successful labor, he fell asleep in Jesus.

In addition to the Christian churches in Burmah, the Karen churches alone now number 394; with which are connected 93 native ordained pastors and 274 preachers unordained. There are 19,955 members connected with these churches, of whom 1,251 were baptized in the year 1878. They have

two hundred village schools, with 4,311 pupils. Karen contributions for all subjects religious and educational during the past year amounted to 72,695 Rupees, equal to about 7,270/.

A hundred millions of pages of Scriptures and tracts have been printed and scattered among these children of the forest, during the last forty-one years, and the result is, they are what we see them now. Here was plainly revealed one of the main levers which have been lifting this race of drunken devil-worshippers into the light and liberty of the sons of God. That lever, chiefly hewed out by Jonathan Wade, has been vigorously plied by the venerable Cephas Bennett, of the Mission Press at Rangoon, for forty years, and there is work in him yet. His honored wife has as it were literally plucked out her eyes by over-much proof-reading, and given them for the elevation of Burmah. All honor, we say, to the few surviving Missionary veterans who have borne the burden and heat of the day. But looking at the work as a whole, every true Christian will be prepared to say with us, What hath God wrought?—*Illus. Miss. News.*

OUR INDIAN STATIONS.

(Report of the Canadian Baptist Telugu Mission for the year 1878.)

We have received from Mr. Timpany, the report of the mission, of which the following is an abstract:—

Cocanada

Mr. McLaurin reports the year 1878 to have been one of weary waiting and trial—trial arising, in part, from the natives expecting a great deal from the mission in the way of erecting school-houses and supplying teachers in the Christian villages; when there was neither money to build with nor teachers for the schools. Early in the year much trouble was caused by Nathan Gabriel deserting his employment as teacher in the school at Cocanada, and circulating false and injurious reports concerning the mission—the management of the funds, etc. Many believed him—some opposed, and so confusion and discontent were introduced. Enquirers, of whom there were many, were in doubt as to what it all meant, and stood aloof; consequently the whole work on the field ceased for a time.

On account of illness Mr. McLaurin was unable to visit the field till October. He then went to most of the villages where there had been trouble. The people everywhere confessed their fault—repudiated Nathan Gabriel—asked forgiveness and requested to be received back to the watch-care and guidance of the mission, and it is fondly hoped the work will now progress more prosperously than before.

TOURING.—Mr. McLaurin made but two preaching tours during the year; one in Feb. and March mostly over new ground to the N. W. of Cocanada; and another in November and December to the Colair region where the trouble had been.

COLPORTEAGE.—M. David still holds on his way as colporteur. His sales have been about Rs. 2 a month. Only two per cent. of the people can read, but the good seed of the kingdom is being sown and the harvest will come by and bye.

BOARDING SCHOOLS.—These have been carried on as usual. The boys' school, which was very much injured by the defection of Nathan Gabriel is under the charge of Jonathan Burder; there are six boarders and 30 day scholars. The girls' school with 15 boarders and 50 day pupils is under the efficient care of Mrs. Chapman. The Bible and the elementary branches of reading, writing, arithmetic, geography, dictation, etc. are taught in both. The girls also learn sewing, cooking, and the care of their quarters.

SERVICES.—On Sunday at 8 o'clock a.m. an English Sunday school is held in one of the rooms, Mr. Craig teaches a Bible class in another, while a Telugu S. school meets in a third. At 9 o'clock a Telugu meeting is conducted by the missionary or native preacher. On Wednesday at 4 p.m. a Telugu prayer meeting is held; and at 6 p.m. an English one; both are generally well attended.

FINANCES.—The church has paid all its own expenses and given Rs. 10 a month towards the rent of the building. The native members have given but little since the famine, but it is hoped they will soon be able to resume their contributions. The collections and subscriptions amount to Rs. 2403/3, disbursed during the year Rs. 1763/6; balance in hand 31st Dec. 1878, Rs. 641/6.

STATISTICS.—These are not given as quite accurate. Number of members Jan. 1st, 1878, 428; died 3; excluded 5; baptized 3. Number Jan. 1st, 1879, 423. Rev. A. V. Timpany took charge of the mission Jan. 1st, 1879.

SUPPLEMENTARY REPORT.

My first year in India has been devoted chiefly to the study of the Telugu language, so that I have no active work among the people to report. At the same time I have been permitted to do something for my fellow-men; our English meetings furnishing one door of usefulness, and the hospital another. I have preached in our chapel 34 times, and paid many visits to the hospital, where I have read and explained God's word to 50 or more European sailors, to whom I gave a large number of tracts.—**JOHN CRAIG.**

Bimlipatam.

Mr. R. Sanford's report states, that in reviewing the year many causes for devout thankfulness present themselves—life, health, opportunity for labour and encouraging tokens of success. Two missionaries, viz. G. Churchill and R. Sanford, with their families have resided at this station and worked together for the mission. During the latter half of the year they have been erecting mission buildings at Bobbili and at Bimlipatam. Nevertheless the regular work of the mission has been kept up. The arrival of Miss Hammond, sent out by the W. M. A. Societies was cheering to the hearts of the other missionaries. The little church meets regularly for Christian worship, the Lord's supper and contribution to the cause. Two prayer meetings a week are held. Baptized during the year two; dismissed to Cocanada church, one; present membership, eight. Owing to the sudden death of M. Gurumurti the head teacher, there being no one to fill his place, and the difficulty of obtaining a suitable house for so large a school it was deemed wise to close the boys' school until it could be reopened under more favourable circumstances in the new premises. The girls' boarding school under Mrs. Sanford's care has 9 boarders and 2 or 3 day pupils. The number of boarders might be largely increased were the means to support them provided. They are taught the scriptures, secular education and native domestic economy. It is Mrs. Sanford's aim to train them through God's blessing to be teachers of others.

VIJIANAGRAM.—Here there are one preacher, one colporteur and a small church chiefly of native Christians. Early in January, by the removal of the 41st Regiment N. I. nine members were left, who united with the mission church. All have been working harmoniously holding regular meetings and S. school. The work is under the oversight of Bro. Williams, the deacon. The native preacher labours in the town and adjacent villages. One woman is ready for baptism. The colporteur sells books and preaches the word as he has opportunity. He speaks of many who are anxious to know the truth.

JEYPORE.—Krooghé B. Mahanty has made several tours in the country during the year. For the most part the people receive the message kindly; though some of the more educated try to puzzle him with hard questions. He is able to stand his ground. On the 5th of June Mr. Sanford met Mahanty at Gudgapanagram, and after a hard day's work at preaching, etc., baptized a convert who had come from Jeypore. Others are reported in a hopeful state. Number of members on the Bimlipatam field, 34.

Chicacole.

Mr. Armstrong's report states, that on the 7th of March, a telegram was received from the Sec. of the Board authorizing the sale of the Kimedya property and the purchase of that in Chicacole. Regret is expressed that so much time had necessarily been taken up in superintending repairs to the house bought in Chicacole, that but little could be given to direct evangelistic work. The repairs are nearly completed, and the missionaries hope soon to give themselves fully to gospel work.

SERVICES.—Telugu services have been regularly maintained in town morning and afternoon each Sabbath; also an occasional service in English. A S. School, composed of the children of the day school and a class of East Indian children, has also been sustained.

TOURING.—Two tours have been made—a very brief one to Akulathumpra, the village where the Christians live, when the Naidu of a neighbouring village was baptized and also the son of one of the Christians. The other tour was made to Bernampore, 100 miles to the north of Chicacole, where a few days were profitably spent in the company of Revs. H. Wood and J. C. Pike of the English Gen. Bap. Orissa Mission. The good seed of the kingdom was scattered

but the field is vast. This department of labour is of primary importance in mission work.

COLPORTEAGE.—It would not be easy to over-estimate the importance of this work. A colporteur was engaged in March who has since sold over Rs. 130 worth of books and tracts. Many handbills have also been gratuitously distributed. It is a great cause for regret that there is not a pure version of the word of God—the best of all books—to scatter far and wide through the country.

SCHOOLS.—In February a few girls were gathered by Nau Nau, and a nucleus formed from which an interesting school soon sprang. In May Nau Nau was induced to return to Rangoon. An elderly Christian man and his daughter have since had charge of the school which numbers 34, all caste children. In April a young man from the school at Kimedya, came, and has since been baptized. He is studying for mission work; the Wolfville S. school supports him, and a little girl named Lutchama. The famine left many children and others, entirely destitute. For a while they were helped from the famine fund, and six little orphans were taken to be educated in the Mission. Two of these ran away; four remain in the school.

STATISTICS.—Baptized during the year 3. Present membership 10. Preacher 1; colporteur 1.

Tuni.

Mr. Currie reports that the Mission at Tuni was commenced on the 26th of Jan. 1878. During the early part of the year the progress of negotiations for securing land prevented any travelling on the field, but in August a short preaching tour was made to the north of Tuni; the audiences were attentive and interested. In October preparations for building were begun, but on account of the missionary's severe illness all work was stopped. As often as possible, the gospel has been preached in Tuni and the neighbouring villages. Very many of the heathen have heard the word, and on some the truth has seemed to take effect.

Bobbili.

Mr. Churchill states, that the beginning of the year found him at work at Bimlipatam. In April a letter from the Sec. of the Board authorized him to proceed at once to Bobbili and build a house on the land obtained for a mission compound. Owing to the excessive rains no building could be undertaken till November. Work was then commenced under great difficulties, as the people were busy harvesting, and neither coolies nor bandies could be obtained; however by dint of hard pushing the work was started.

In August Mrs. Churchill opened a caste girls' school in Bimlipatam which increased to 32. They have made good progress in reading, writing, sewing, singing and Bible study. A S. school was begun at the same time. Mrs. Churchill and Miss A. De Prazer had also carried on a poor woman's meeting on Wednesday afternoons, attended by 50, 60 or 70 women. They had also visited two Zenanas, always welcomed at one, but meeting with many obstacles in seeing the females of the house at the other. Much of this may be "sowing the seed by the wayside high." With the Lord of the harvest must the result be left.

FROM MR. TIMPANY.—"A letter came from Mr. Craig, enclosing bill of exchange for £89 5s. 1d., stg., from the ladies for the school-house chapel. Thanks for it. The chapel walls are now eleven feet above the floor. The masons are plastering the girls' quarters, eight rooms of which are built. There is no time wasted. Every minute I get I am devoting to the revision of the Telugu Gospels, so as to be ready for the meeting of delegates at Bangalore in June. I shall have to be away from the station here for nearly three months, and am straining every nerve to have things in such a state that I can leave it. We are very uncomfortable at present in our confined quarters.

I have not been able to go out on the field yet. Josiah Burder is now out touring, and writes me that he has baptized fourteen persons, and that many more are asking baptism. I was asked to take five more girls from a distance into our boarding school, but declined until we get into the new quarters. I am going to try and raise up a number of Bible women for Cocanada. Amelia will go out a good deal on this work, taking some of our older girls with her. We will scatter the seed, and some of it will fall into good ground, and bring forth a rich harvest. Cocanada, April 22.

MRS. CHURCHILL writes to Mrs. March as follows:—"We reached our own bungalow at Bobbili before sunrise on April 3rd. Bobbili seems large compared with Bimili, and when I walk or ride into the town, it would seem to be as great a sight for the people as if an elephant were walking along our streets at home. Crowds of men, women and children, will gather at the doors or stop on the streets to see me pass. Oh, how I long to tell them all of Jesus."

Many of the boys from the Government school in town have been to see us; of course they are hoping for help in learning English, but the Lord may use this as a means of giving them a knowledge of himself, so we have written them to come on Sunday afternoon to study the Bible, and the second Sunday we were here nine came, and last Sunday thirteen sat down to be taught, and a few others stood off and listened.

I wrote to the Ranees asking an interview, and she sent a peon for me last Wednesday. She wanted to know why I left my country to come to India, how long I was going to stay in Bobbili, what was my husband's business, how many children I had, etc. Thought it was a good thing to establish a girls' school, thought there would be no difficulty in getting pupils, and shook hands with me when I came away. The first high caste woman who has ever allowed me to come near enough to touch her clothes. I was quite surprised when she offered me her hand.

Several Brahmin women have called to see me since coming here. I have been surprised and pleased to see them, and they have promised their girls for my school when I see my way clear to start one, but we must not be too highly elated with promises."

MISS HAMMOND appears to be acquiring the Telugu language with great rapidity; she has already begun to work, and in a letter of the 14th of April, to Mrs. Selden, says:—"Last Thursday I made my first attempt at zonana work. Miss DeMazier and I went to a part of the town, known as Brahmin's street, which, I suppose is the aristocratic part, if such a thing can be attributed to Bimlipatana. People do not mingle miscellaneously; different castes live in different sections and of course the Brahmins are considered the highest. We passed by a verandah, where some women were standing, who asked us what we wanted. Miss DeMazier said, to speak to them of God. They replied that would do them no good; so I changed the subject and asked about their children, who were eying us curiously. After a little while they offered us a rude seat on the verandah, asked what books we had, and said it would not hurt them to listen. We sang and a number of both sexes gathered around; then the women asked us into an inner apartment or sort of court, where we had a nice talk with them. They said they were not allowed beyond the limits of their compound, which of course, is composed of a few square yards. They could neither read nor work, and I should think the days would be a weary length to them. We left with a promise of a welcome should we repeat our visit, which we hope to do at an early day. They have been in a state of semi-slavery so long, that they accept their situation passively, without a thought that there is a better and higher one to which they can attain. By these, I presume, we may fairly judge the condition of hundreds of women in this town; and I believe that many of them can be reached. We feared lost in a Brahmin family, we would not be received, but we spent a happy hour there and told them something of Jesus."

THE WORK AT HOME.

Three Ways.

The first volume of the LINK will close with the number for August. There are three ways in which our subscribers can help us:

1. By renewing their subscriptions promptly when the time expires.

2. By seeing, as far as possible, that there shall be no decrease in the list of subscribers in their respective Circles and Churches.

3. By showing the paper to others and securing new subscribers.

Montreal.—We learn from the Cor. Sec. of the W. B. F. M. Society of the Convention held at the quarterly Board meeting, held on Monday the 23rd of June, the names of three new life-members were enrolled, viz: Mrs. McPhail, sent by the Ottawa circle, Miss Green, by the Montreal First Church, and Mrs. Claxton, by the First and Olivet Circles together. The treasurer's quarterly report will be found in another column. Miss Muir adds: "I do not think we will do more than raise our \$500 for the chapel this year; we have received \$430 towards it, the \$200 received in the first quarter having been sent for the girls' quarters. We enjoyed the short visit of Mr. and Mrs. McLaurin very much indeed, and hope they will be here for our annual meeting."

Toronto.—A special meeting of the brethren forming the Foreign Mission Board of Ontario and Quebec was held in the Jarvis St. Church on the 16th of June. The object of this meeting was not so much to transact business as to meet Mr. McLaurin and have a long friendly talk about the affairs of the mission. The appointment of Mr. J. Craig to a new station, the revision of the Telugu Scriptures and other matters of interest, were discussed, on all of which Mr. McLaurin was able to impart much valuable information.

MR. T. DIXON CRAIG has kindly furnished us with a statement of the financial position of the For. Miss. Society of Ontario and Quebec. He says, "I do not think that we have any reason to lament over the condition of our finances. Of course we are somewhat behind; but the balance of the year up to Oct. 15th has always been by far the best for getting money. Up to the present time (June 21st) the finances are as follows:

Amount needed up to 15 Oct. about	\$9500 00
" received up to date about	4900 00

Balance required by 15th Oct.	\$4600 00
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I may add that this \$9,500 includes \$2000 for the House Chapel."

As compared with the situation this time last year, a greatly improved state of affairs; and if every Baptist man, woman and child in Ontario and Quebec, will only give as God has prospered them, we confidently believe the October meetings will find the Foreign Missionary Society free from debt and with a balance on hand.

Let us seek to accomplish this. Without giving less to any other object, and without looking to the moneyed men of the denomination, let each one ask himself, or herself, as in God's sight, "How much owest thou unto my Lord?" We know the answer would provide all the money required, though the times are hard.

A Circle in every Church.

The *Helping Hand* says: "Sisters, be up and doing, for the Master calleth. The night is coming, when no one can work. Our opportunities are brief, and rapidly passing away. There should be a foreign mission circle in every church, for the benefit of the church itself, as well as for the conversion of the heathen. If you would call down a blessing from heaven, work for others, work for Christ. A passive Christianity is dead. Christ demands an aggressive activity in his followers, not a sitting down and folding of the hands. When he was on earth, he kept his disciples moving, preaching the gospel, converting sinners, building up his kingdom. This is as much ours to do as it was theirs. Every woman, in every church, should inquire into this matter in the spirit of 'Lord, what wilt thou have me to do?'"

Woman's Missionary Meeting.

The Woman's Baptist Foreign Missionary Society of the East—comprising the New England and Central States and the district of Columbia—held its eighth annual meeting in the city of Providence, R.I., on the 23rd and 24th of last April.

The presence of several lady missionaries recently returned from the foreign field, imparted to the proceedings a deep and tender interest which otherwise they would not have had; for in their brief, but eloquent addresses, they brought vividly before the minds of those present their work and its great needs.

Among these missionaries we mention Mrs. and Miss Haswell, from Maulmain, Burmah; Mrs. Partridge and Mrs. Knowlton, from China; Miss Gager from Burmah, and Mrs. Arthur, from Japan.

Mrs. Haswell said that it was nearly 44 years since she went to Burmah, and that her interest in missions had never waned; she had been called to pass through many and severe trials, but that if she were young and strong would willingly bear them all again, for the sake of the cause she loved.

Buddhist worship was spoken of, as it existed in China twenty years ago,—now, among that idolatrous race, there are more than 14,000 worshippers of the true God.

The reports of the Home and Foreign work, and the Treasurer's report were presented. From these reports it is apparent that the field embraced by this Society and the work accomplished by it, increase every year in magnitude and importance. We give a very brief summary:—There are now 840 Circles and 211 Mission Bands, being an increase over last year of 44 Circles and 56 Bands. The report adds that "the work among children is perhaps, just now, the most hopeful and encouraging feature of our Society at home."

Thirty-three missionaries have been supported on the Foreign field during the year, nine of these being the wives of missionaries. This arrangement was made to relieve the Missionary Society, and enable them to send reinforcements to some places where the need was most urgent, and which but for this assistance could not have been done.

The Treasurer reports the total receipts to be \$41,472.77, with the Contingent Fund and the balance from last year, amounts to \$45,773.58; to this must also be added \$788.35, the proceeds of the *Helping Hand*, after paying all expenses. This large sum seems to have been laid out with wisdom and economy, the whole expenditure for the year falling short by nearly \$100 of the total receipts mentioned in the first item.

Turning to the Foreign department, we find that this Society supports no fewer than eight distinct missions, viz.,—the Burmese, Karen, Eurasian, Shan, Assamese, Telugu, Japanese and Chinese; the different stations at each varying in number from one or two to eight. The report concludes thus:—"During the past year there have been supported 33 missionaries, and 39 Bible women; aid has been given to 38 schools, in which are reported 1,788 scholars, and there have been 93 baptisms. This is a gain over last year of eight missionaries, fifteen Bible women and thirty-three baptisms. We believe that very many of the women in our land have done what they could; we trust these will continue their gifts, while they join us in the prayer that many others may be led to unite in sustaining this cause. Especially would we appeal to those whom the Lord has made stewards of wealth, that they do not limit their gifts to two or ten cents a week, but that they give for the Christian elevation of heathen women—as the Lord has prospered them."

We commend the last two sentences as being equally applicable to our own societies.

THERE IS A BAPTIST CHURCH with a congregation of a hundred at the "City of Samaria," where once was Jacob's well.

CYPRUS.—It is reported that the old Kirk, and also the Free Church of Scotland, have opened missions on the island of Cyprus.

Sister Belle's Corner.

(For the Little Folks who read this paper.)

DEAR BOYS AND GIRLS.—This has been such a warm day. Even the sunbeams which were so welcome last month, made us stay in the house this noon. The birds are singing their sweet songs in the cherry trees as if the heat does not trouble them.

But if we were in far off India to-day we would pity the missionaries who suffer so much in the hot season. Shall I copy part of a letter from India for you?

Miss Wheeler, a lady who went to Central India to teach the heathen about Jesus, wrote this letter last January. She says, "The fierce sun pours his glare of light and heat into our tent. It makes us long for some great rock for a hiding-place. Our Indian noon is so hot that if only one ray of sunshine rests upon our heads for half a minute, we suffer all the rest of the day from sharp pains in the shoulders, neck and head. This pain must be felt to be described. I never step outside the tent from sunrise to sunset without a big umbrella covered with cloth, and a 'solar hat,' made of a sort of pith covered with cloth, and about one inch in thickness. These hats are worn by most of the white people here, as they could not bear the sun without them."

So you see, boys and girls, that a hot day in India is more to be dreaded than one in Canada. Miss Wheeler says that one verse in the Bible seems so sweet now as she goes to her work. It is this promise, "The sun shall not smite thee by day." God keeps His servants safely in that far-off land, just as He keeps us at home. This is the reason that men and women from cooler countries are able to stay in India year after year preaching of Jesus, our Saviour. God raises up friends for them who help them in their work and try to make it easier for them. They have their schools and meetings early in the morning and after sunset as often as they can, so as to keep themselves well and able to work.

Even the shade trees in the "compounds" or mission yards are not safe shelters from the heat. Great long snakes, full of poison, lie curled up in the branches of these trees, ready to bite any one who may sit down to rest in the shade. The hot weather is very hard for little white children to bear. That is one reason why the missionaries have to kiss their boys and girls good-bye, and send them over the ocean to Canada. How the papas and mamas must miss their little children when the great wide ocean rolls between them. What do the missionaries stay in India for and suffer all these things? Here is a text that tells why, and that helps us to give our money to send them Bibles: "The love of Christ constraineth us." Will you all learn this text, and then try to do all that Jesus wants you to do? He loved us, and gave Himself for us. Should we not love him with our whole hearts?

SISTER BELLE.

Cainsville, May 13th, 1879.

Hindu Women and Children in Sickness.

Hindu women, whether rich or poor, are treated with utter neglect in sickness. In many parts prejudices and custom banish medical aid altogether, and infectious, and all other diseases, are left to take their course. Two thousand children, not very long ago, were left to perish of small-pox, in one city; and with the women it was worse. A female medical mission in every populous centre, is one of the most crying needs of India; an agency which shall find its way into those dark, dirty, miserable dwellings, where fever, ophthalmia, and other ills, breed unchecked. The death-rate among women and children is enormous, and constant sickness is one of the greatest hindrances to the Zenana missionary. When a beloved wife or darling child is sick unto death, a medical lady is wel-

comed as an angel of mercy, and received with open arms. "This morning," writes one such, "a Brahmin suddenly appeared at my door and with quivering lips exclaimed, 'You are a mother. I have brought my wife, the mother of my six children, for you to save her.'" And by God's help, she was saved, and the lady was permitted to kneel with that heathen family around her, and give thanks to the Christian's God, for His redeeming mercy. "I entered," writes another, "the enclosure of a laborer's dwelling, and squatted beside his wife, who had been ill for a month. Barbarous treatment had done its work. I could only place my hand soothingly on her forehead, commend her to the care of the Great Physician, and leave her to die. I then visited a rich lady, who was lying on a rotten bedstead, without even a mat beneath her, or a clean covering above her. She could count her jewels and splendid dresses by hundreds, but on this bare cot, in an empty room, she lay dying, for we soon saw that all hope of life was gone, and she expired the next day."

More than one conversion has resulted from aid rendered to women perishing for want of a little care, and it is evident that medical skill and Christian sympathy are invaluable in alleviating the ills of Hindu women, bodily as well as spiritually, and that it should be largely used. One of the most recent converts, a Mussulman's widow, is a case in point; her heart was touched by prayer offered for her in sickness, and she is now baptized, and preparing to become a teacher to her sister widows.

MRS. WEITBRECHT.

The King of Burmah.

Letter from Rev. A. T. Ross, of the A. B. M. Union.

I have now been in Mandalay nearly eight weeks. When I arrived and for two or three weeks later, the prevailing feeling among Europeans who had the best opportunity for knowing was that of hopeful expectation with regard to the future prospects of the present king and government.

The youthful king, it was said, had agreed that the ministers who had so kindly made him king should rule the country. The ministers really seemed to believe among themselves that if they gave the young man all he wanted of fine silks and satins and gold and rubies and diamonds, women, *pways*, and cock-fights, he would not meddle with the affairs of state. For two or three weeks there was a bright surface, but underneath a deep, anxious fear. I had large gatherings all over the city, who listened well; many seemed interested, wanted to hear and learn more, glad to take books and read them. But many were afraid, but would rarely express the ground of their fears.

On the morning of the 18th of January, we were startled by the fact that this playful kitten or lamb of a king had suddenly been transformed to a full-grown tiger, and had really got a sniff of blood, and the Burman instinct jumped to the conclusion that it would not be long before he would lap blood to his fill.

Two of the four Chief Ministers were thrown into prison, heavily ironed, and eleven other high officials treated in like manner. The king had called to his aid a lot of desperate, ignorant fellows who had nothing to lose; many of them cannot even read or write, and have no thought or care of the consequences of their acts. The king's mother is a hard, hard looking woman. When I first looked into her face, I felt as one feels at sea when a fearful tempest suddenly breaks upon the ship. She has a hard name; but the reputation of the present young queen and her mother for cruelty and ferocity is even worse than that of the king's own mother. The king has two sisters, who are also his half-sisters, for wives; one is tender, timid, and gentle, spoken of as a lovely creature. She goes for nothing. The other is the very opposite, "a fiend on fire." She rules or ruins. (So at this moment the government is in the hands of the king, his evil wife, his evil mother,

and more evil mother-in-law, and matters are going on as badly, if not a little worse, than might be expected.

For two or three weeks I have been warned in a friendly way not to go about preaching, to keep in my house. My landlord begged me to move out of the mat house into his brick house, saying, "It is not safe; people can look right in and rush right in," etc.

Our terrible suspense of weeks is now dissipated by a horrible atrocity. All the princes and many others, it is said not less than sixty in all, have been murdered in a most brutal manner. What is to follow God only knows.

There is a very great change from the former king's government. The old king's kindness to white teachers is condemned as folly and wickedness that must never be repeated. My old friend, the Kin Woon Mingzee, is now afraid to show any favor to foreigners. The ruling spirit of the palace, as now reported and generally believed, is hatred of all white foreigners. Of course none of these people have or ever had any favor towards our religion. The old king had a pride in being broad and tolerant. While that lasted, the Ministers found it easy, at least convenient, to appear polite and even kind.

I shall henceforth think of the palace, not as heretofore, as the gilded home of polite and gilded savages, but as a royal slaughter house, where innocent men, women, and children are the victims,—from four years old to sixty or seventy,—and whose ruling inmates, though still in human form, are really fiends of the most dark and fiendish type.—Will any one doubt that Upper Burmah needs the gospel?

WOMEN'S MISSIONARY SOCIETIES:—One of the points recommended in the annual report of the Congregational Missionary Society, and read by Rev. Dr. Wilkes of Montreal, at the meeting of the Union, recently held in Kingston, Ontario, was the establishing auxiliary societies, such as Ladies' Missionary Societies, in connection with the individual churches.

WOMEN'S BAPT. FOR. MISS. SOCIETY, CONVENTION EAST.

TREASURER'S QUARTERLY REPORT.

RECEIVED.

Ottawa, including Life Membership of Mrs. D. McPhail.....	\$ 41 00
Sawyerille.....	12 55
Olivet.....	17 30
Daleville.....	16 00
Perth, including part of special collection.....	10 00
1st Church, including Life Membership of N. E. Green.....	42 62
Welcome Meeting to Rev. J. McLaurin, collection.....	35 60
Subscriptions paid.....	16 00
Articles sold.....	34 00
	\$225 07
Amount in bank last quarter.....	\$205 95
	\$431 02

PAID.

T. D. Craig, Esq.....	\$300 00
For drafts.....	75
Amount in bank.....	130 27
	\$431 02

June 23rd, 1879. NANNIE E. GREEN, Treasurer.

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

Receipts from May 28th to June 4th, 1879.

Toronto, College St. Circle, \$11.75; Jarvis St., \$13.75; Paris, \$12; Children's Auxiliary, \$2.55; Cheltenham, \$1.20; Yorkville, \$13; Embro, \$2.50; Beachville \$0.60; Mrs. H. Calvin, per Mrs. H. J. Rose, \$20; total, \$66.35.

Special for Chapel school house.

Denfield Circle, \$27; Toronto, Jarvis St., \$2; total, \$29; total receipts \$115.35.

EMILY LATRE, Treasurer, 225 Carlton Street.