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Missionary Link.

CANADA

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

INDIA

VOL. I., No. 9.]

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

[JUNE, 1879

The Canadian Missionary Link.

PUBLISHED MONTHLY AT TORONTO.

Communications to be sent to Mrs. M. Freeland, Box 8, Yorkville, Ont. Orders and remittances to be sent to Miss J. Buchan, Box 8, Yorkville, Ont. Subscription 25c. per annum, strictly in advance.

Subscribers not receiving the LINK regularly will confer a favour by first enquiring at their own Post Offices and if not there communicating the fact without delay to P. O. Box 8, Yorkville, Ont.

MR. AND MRS. McLAURIN, with their second daughter were passengers by the *Polynesian*, and reached Montreal in safety on Monday the 27th ult., where they remained for a few days. After visiting friends in Thurso, Que., they will proceed to Woodstock, Ont. We welcome them home.

A Word of Exhortation.

It will be allowed that among the frivolous unthinking mass of women in the land, the taste for personal decoration and expensive attire is an increasingly besetting folly; and perhaps a little observation will render it equally evident that in this vain show the vast majority of professing Christian women are following with avidity "the multitude to do evil." The prevalence of this passion in the world need excite no surprise; for alas! "tis all the happiness they know." Personal adornment is the absorbing business of their life; to attract admiration, the grand end of their existence. But with Christian women the case is totally different. They have renounced the world as their portion, and engaged to yield themselves up to Christ as the only Sovereign of their hearts. It is reasonable, therefore, to expect of them the evidence of this mighty change in their economised personal expenditure and their augmented contributions to the cause of Him whom they profess to follow and serve.

Dr. Judson has presented a beautiful model for imitation, in his account of a Karen woman who presented herself to him for baptism. He says, "After the usual examination, I inquired whether she could give up her ornaments for Christ? It was an unexpected blow. I explained the spirit of the gospel. I appealed to her own consciousness of vanity. I read to her the Apostle's prohibition. She looked again and again at her handsome necklace, and then, with an air of modest decision that would adorn, beyond all outward ornaments, any of our Christian sisters, she took it off, saying, 'I love Christ more than this.' The news soon spread. The Christian women made little hesitation. A few others opposed; but the work went on." Dear reader, do you admire the self-devotion of this poor Karenese, but just translated into the light of the gospel from the thickness of heathen darkness? Do you rejoice in the successful influence of her example? Then, go thou and do likewise. Act at least, in the same spirit of self sacrifice.

The one point we wish to urge at this time is this,—that the prevailing conformity to the world in expensive and unsuitable apparel, robs the treasury of the Most High, and impedes the pro-

gress of the gospel. How often are the solicitations for a trifling increase of the accustomed contribution to a missionary or other religious institution repulsed by the most decided assurance that the utmost is already subscribed, while a slight glance at the dress of the subscriber reveals the presence of many superfluities that do not add to nature's charms, and have cost the wearer much more than the sum she refuses to give towards the salvation of the world.

We plead for no affected singularity of appearance; we desire no uniformity of costume; we proscrib no particular articles of raiment; our contention is that Christian women should evince by the neatness and simplicity of their dress that their minds soar far above these trifles and baubles, and that their hearts are supremely set on Christ and His glory. The evil deplored is, we conceive, confined to no class of Christians. It alike deforms the profession of the rich and the poor, the young and the old, the mistress and the servant; and we would affectionately urge each one to examine herself on this point in the strong light in which Scripture reveals her solemn obligations to the Redeemer, and her awful responsibilities to her perishing fellow-creatures. Think, dear friends, of the degraded females of India, and while you are informed that a few dollars annually may be the means of rescuing one such from the debasing and ruinous influences of idolatry, resolve that your extravagances of dress shall hereafter be dispensed with, that you may be enabled the more largely to aid in such a God-like work. What a harvest of souls might thus be gathered in from the mere clippings of superfluous and inconsistent adornments!

Wide Scope of the Church's Duty.

What is the Church? What is her main design? The Church of Christ is essentially missionary, is the one great Missionary Institution. Her very charter, "Teach all nations," contemplates universality. The great ransom was laid down for no mere section of any country, for no one nation or tribe more than for another. Evangelistic work is not something additional or extraneous to the ordinary sphere and obligation of Christians; no speciality pertaining to a detached corps of the militant host; some share in it is imperative upon all, and upon all alike.

The word *foreign* hardly belongs to the vocabulary of Christ's kingdom. His visible Church cannot be elsewhere than in the midst of a field, the circumference of which is the utmost limit of our race. Municipal and national lines are imperceptible in the domain of Christian duty.

This universality of scope needs to be kept in mind; the fact that Christ's Gospel and Kingdom are no local affair, no scheme of favouritism, but designed for all and free to all; that no realm and no policy are so uncompromising as evangelical Christianity, which is destined to supercede every other form of religion on earth.

Largest local success is conditioned upon a just apprehension of the broader claims. Nothing short of an appreciative grasp of the great end for which the Church is commissioned, will rouse an

individual, or a brotherhood, or a denomination, to appropriate efforts. Only in an atmosphere of such lofty aims will Christian character attain its noblest development. The Church that does most for others, near and afar off, will have most done for it by Him who is the Head of the Church, and whose heart yearns after all. Has there ever been a community that engaged nobly in benevolent endeavours for those outside its own limits, without itself experiencing most remunerative results in spiritual upbuilding? Is not the enterprise that springs from loyalty to Him who laid down His life for all, a proof of present benediction, and a pledge of more to come? Is it supposable that intelligent interest in remoter fields will be accompanied by neighbourhood inactivity? Does not the wider circle include the less? When, toward a century and three-quarters since, an overture asking for recruits for foreign work reached Halle, Professor Francke hesitated a long time, fearing that such a new demand might injure his Orphan House, but the result showed that the institution, so far from suffering harm, was helped, and to an extent beyond all the men and money sent abroad. When the rising missionary spirit led to a suggestion in the Nottingham Association of Baptist Ministers (1784), which secured the establishment of a monthly concert of prayer for extending Christ's Kingdom in the world, home revivals soon followed—an instance by no means solitary. Has it not been found everywhere true, that to lay out for the Lord, is to lay up for ourselves, collectively as well as personally?

It would be easy to furnish a sure recipe for Church decay. Adopt as a ruling maxim, "Charity begins at home;" make sure that it will also end at home. Keep an eye upon local conveniences and adornments; be careful to read little concerning urgent essential wants in the wide field of domestic and foreign destitution, be on the alert to hear criticisms and slurs upon missionaries and benevolent societies; with great apparent candour and appreciation of Christian equity, maintain that it is wrong to put anything into the Lord's treasury till personal debts and Church debts are discharged; and if all this should fail of arresting spiritual progress, and of making a shrivelled Church, it will be due to the very special and sovereign grace of God, "There is that withholdeth more than is meet and it tendeth to poverty."

When objection was raised on the floor of the Senate of Massachusetts (1812) to the Act of Incorporating the American Board, that it was designed to afford the means of exporting religion, whereas there was none to spare from among ourselves, a member made reply, that religion is a commodity of which the more we export the more we have remaining. The founding of the Basle Establishment for Educating Missionaries to the heathen, lead to the founding of Father Zeller's charitable and reformatory school at Beuggen in the neighbourhood; which, in turn, has become the mother of not less than forty like itself. Every prayer, every dollar, every labourer on behalf of the regions beyond is a hostage to Providence. Sometimes the being, always the well-being of a Church depends upon its continuing true to the original design of Christ's Church. Just so far as

Christianity becomes really Christian, will its history be that of aggression and triumph.

The converse of this holds good. Napoleon laid it down as a military maxim that the army which remains in its entrenchments is beaten. An unenterprising Church is spiritually a declining one. Withholding "more than is meet" never enriched a man, an association, or a nation; nor does judicious forth-putting as to men and means result otherwise than in reflex enrichment.

When in the early part of the present century there began to be a broader evangelistic interest among the Baptists of the United States, strong opposition was elicited. Good men, it was claimed, were all needed at home. One editor made the statement, "I think it my duty to crush this rising missionary spirit." Dr. Benedict replied, "If it is your duty, I think you will die without performing it." Could that gentlemen of the religious press have succeeded, he would have crushed not only the missionary spirit, but the body of Baptist believers. Those ministers and Churches who persisted in keeping aloof from the new evangelical movement fell into an unenviable sect by themselves, have since been dwindling in numbers, and in some sections have become nearly extinct; while the opposite is strikingly true of the great missionary wing of the denomination.—*Rev. Dr. Thompson, at the London Conference*

OUR INDIAN STATIONS.

Cocanada.

BUILDING THE CHAPEL SCHOOL HOUSE.

This morning, the 25th of March, I put on my sun hat at 6 o'clock, took my cane (The Telugus say "The goat bit the man who went without a stick") and went out where the chapel is located. More than one hundred work people were gathered there. The Goomastah, a kind of clerk, was calling the roll of names. There were a company of masons, they get 18 cents a day. Next after them, carpenters, who get the same. Then follow the able bodied cooly men, who do the digging and heavy work, these men get 9 cents a day. After them come big boys and women who get 4½ cents a day. Small boys and girls bring up the rear with 3 cents each a day. The women and girls bring water and wait on the masons, giving them bricks and mortar, and water to mix the mortar; this is a part of the work of the boys also.

The foundations of the chapel are in, and they are just now finishing the foundations of the veranda all round the chapel. The foundations of the chapel are four feet deep in the ground and three feet and a half wide at the bottom, all of burned brick and lime. The foundations of the veranda are three feet in the ground, and are two feet wide at the bottom. We have to be very careful of our foundations here in India where we have such terrific storms of rain and wind as you read about in the February number of the LINK.

The floor of the chapel will be two feet above ground. As I stood on a corner of the foundations this morning giving orders about the work, I thought it might be of interest to the readers of the LINK to know something of what was going on.

Behind me stretched the foundations of the chapel. The women were carrying earth in baskets on their heads and filling in the entire space from the original level of the ground to the height of the floor. Others (men) were pounding the earth down with heavy blocks of wood, while others were bringing water in pots on their heads and pouring it on the earth to soften it, so that it would pound down harder. When the earth is pounded down hard, a layer of bricks will be put down with lime, over this a coat of plaster such as is put upon walls at home will make the floor.

On either side of me were piles of brick. In front of me a great heap of prepared mortar, under a booth of bamboos and palm-leaves. To one side of this was a yoke of Indian buffaloes, dragging around a great stone wheel running round in a track grinding together the lime and sand for mortar. Just now I am called away from writing this letter to show some people where to stow some teak shingles I have got over from Burmah to cover the roof of the veranda. They cost me about 25 Rupees a thousand. In a day or two I will have to get up in the night and go about ten miles from here to take for the beams of the chapel roof, unless I feel safe in sending my head carpenter on the business. I expect the beams will be needed before another month, and by June the house will be done or nearly so. I am hoping the ladies will

send a lot of the money before that time, and that I will not be entirely extinguished "in debt." Some of you may see from the foregoing scale of wages that a five cent piece would more than pay for a day's work for one of the women, poor work women, who are so largely employed.

The first of June I will have to leave the station here for two or three months, and go to Bangalore to a Revision meeting on the Telugu Bible, and of course would like to leave things in some shape for Mrs. Timpany. Things are not very handy now I assure you.

I have no fear that the money for the chapel will not be raised. I am anxious, however, about funds to pay the missionaries—and hope our dear brethren in Canada will not forget us, but send to the Treasurer their offerings that the name of Christ may become great among the dark millions all about us.

A. V. TIMPANY.

Bimlipatam.

FROM MRS. CHURCHILL.

I have been very much interested in our missionary paper ever since it was started, and indeed before it was started, ever since it was proposed, and am truly glad it is a reality.

At the present time we are, I hope, just on the eve of removing to Bobbilly, to our own field of labor. Mr. Churchill has been there for nearly the last two months, putting forth every exertion, and working against almost every hindrance, except ill-health, building our temporary house, in hope that we can remove to it before the hot season, and, as it is almost completed, I am expecting him to return next week for me and the children.

It may seem strange to many, as it does to ourselves, that we should be in the east more than five years before getting to our own field; but many circumstances have conspired to keep us thus unsettled, for none of which do we feel ourselves responsible. If earnestly desiring it, and using every means we could command to bring it about would have settled us, it would have been done long ago. But this may have been the Lord's plan for us, so we will not murmur nor mourn over the past, but hope that a double measure of zeal, health and perseverance, may be given us to work our field now that we are so much behind our brethren in getting established.

And will not the dear sisters who read this, pray earnestly for us at our new station, Bobbilly? It is a field of unbroken heathenism into which we are entering, an entirely Hindu town. We look to the Lord to do great things by us, for in ourselves we are insufficient and weak.

It is a great source of joy to me, now that Miss Hammond has arrived and is getting on nicely in the language, that she is willing to take up the few things that I must drop in removing from Bimlipatam. I suppose no one likes to see things that one has started, and in which one's heart, as well as hands, have been engaged, fall through and cease altogether when one leaves them; and of none is this more true than of missionaries, on account of the necessity for continuous labor to accomplish anything among heathen people.

Our Eurasian Bible Class and Sabbath school, Hindu day school and Sabbath school, are all doing well; the charge of these Miss H. gladly consents to assume on my departure. With the assistance of two young sisters in the church and a competent, I hope, Christian Telugu teacher, she will get along very well till she is at home in the language.

Last month, I had 36 pupils in attendance at my caste girls' school; a few new ones entered about the middle of the month, after I moved my school to another part of the town. One of the new pupils is a little widow, nine or ten years old; her husband died of fever a few months ago, and her mother said, on bringing her to school, that she was beaten about by every body at home. The life of one so early widowed is indeed a hard, sad one, and death alone relieves her from her slavery.

This month I have not quite so many, as a few have gone to visit their relatives living at the villages; though nearly all in attendance are present every day, morning and afternoon, and this says something for their love for the school in a country where the parents care nothing for the education of their daughters, and coming to school or remaining at home depends on the will of the children. I enjoyed my hours with them very much. After the singing, prayer, and Bible lesson, were over, I took the first class up to the map of Palestine, and pointed out the places of interest in the life of Christ and they seemed so eager and could tell so well the events connected with the places, that I was very much pleased. O, that their hearts might be touched by the Holy Spirit, that they might really

become the children of our Father in Heaven; but for this we must labor on, pray and wait.

My one Zenana woman will not be neglected, either, when I leave, I am glad to say. From the husband of the other one, I received a letter at the close of the year, requesting me not to come again till he wrote to me. The letter was written to the father of the young sister who usually accompanies me on these visits, and I think I must give you its contents to show how easy it is for us to lose our chance of laboring for these shut-up women, even after they have promised to receive our visits:—

"My dear Mr. ——. You know we are now inconvenienced in different ways. I am considering to go and live at my own village for change for some months, therefore I trust that you will be pleased to communicate with my thanks to Mrs. Churchill, or send a word through your daughter that she will not take the trouble to call on our family until I shall write her. We don't like to refuse in receiving ladies when they are so anxious for having friendship with the ladies of natives, but now in our present circumstances, no time of taking such as pleasure for talking with ladies."

I have never heard of their going away from Bimlipatam, and know not whether it was the woman's own desire to have my visits stopped, or the desire of the male members only of the household. I often found it difficult to see her after I went to her house, some of the men, especially one brahmin, running out and telling me, sometimes one thing and sometimes another, as an excuse why she could not see me that day; but on two occasions even after this refusal, I waited, saying, the lady of the house had told me to call, and I expected to see her, and did thus prove that the excuse he had given me was false. She always received me kindly, and with few exceptions, listened attentively to our words. I am very sorry to be thus debarred from the house, but I know she has heard the way of salvation more than once, and the Spirit can bring it to her remembrance and she can thus be saved.

This Zenana work is hard and often discouraging, but it is the only way in which a certain class of women have a chance of hearing the glad news of Christ's salvation, and the Lord helping me I hope to engage in it as I have opportunity while I remain in India.

We heard a few days since of our dear Brother and Sister McClaurin's great loss in Bombay, and our hearts are indeed sad for them.

I wish you great success in this missionary enterprise in which you have engaged, the diffusion of missionary intelligence and the awakening of dormant energies in the service of our Lord.

Bimlipatam, March 14. M. F. CHURCHILL.

Chicacole.

THE HEAT IN INDIA.

I wonder if it is not commonly thought among you that any one coming to India must feel the heat very intense at first, but after awhile, getting used to it, it becomes less intolerable. Have you ever put your feet in a hot water bath, and found it tolerable for a moment, but the longer you kept them in, the hotter it seemed to get, until you were obliged to take them out again and cool off? Count moments for years and this is about the experience of every one who comes from a temperate climate to the tropics. We usually feel it least at first; we find it uncomfortably warm often; but apart from that, many suffer little or nothing from the heat, and are apt to think for the first few years that India is not half so bad as people said it was. How tired newcomers sometimes grow of hearing the older missionaries' constantly reiterate "Beware of the sun, beware of the heat!" and how apt we all are to think "O, it won't hurt me." But after a few years, we find the heat troubles us more and more. It affects us whenever we are weak, and our energy and strength seem slowly but surely to be evaporating in spite of us. At last the heat comes in like a flood and assumes some form of disease which completely prostrates us, and the doctor says, "Constitution broken, must go home." This is the history, almost without exception, of foreigners in India. Government finds it pays to give their officials leave to go home every six years. Missionaries often stay longer, yet very few remain ten years, and scarce any longer. Those who bear the climate fairly well usually stay eight or nine years, but the "going home," as we call it, is only a question of time with all of us. We must go to a cooler climate, or go where the "everlasting mansions" are.

For seven years I suffered comparatively little from the heat, but ever since I have felt that the heat was too much for me. I have dreaded this hot season very much, and its first approach so prostrated me that it seemed imperative that I should go home at

once. The doctor said I "had not the shadow of a chance with the hot season coming on."

The fear that I must go soon spread among the native Christians. I wrote you a few months ago of our church in Chicacole; half of the members, however, of whom you have not yet heard, live in a village some miles away, and Bhagavon Bhara, our native preacher, is their pastor. He was in town when it seemed certain that I must leave the country. He came in one evening and asked if he might see me. He told me he was to leave for his village in the early morning, and had come to say "Good-bye;" and then he added, "we (i. e., the Christians in town,) are going to have a meeting before I go to pray for you, and when I go to my village, we will meet to pray every day." He said it as one might say, "I want some wheat, and I am going to sow the seed and tend it every day." He did not say what he expected, but he evidently thought he would get what he wanted if he did his work properly.

When he left I thought to myself, "So I am not going home after all!" for I have reason to know something of these people's prayers. Once I was taken suddenly ill with dengue fever, a sort of rheumatic fever, an epidemic at that time in India. I was in Bassein, Burmah, at the time, and the only missionary in the station who could speak Karen. All day on Saturday and Sunday I suffered severely, and was unable to rise from my bed without assistance. Sunday evening I felt so much better I thought I would sit up awhile, and then that I would try to walk a little. I slept well that night, and the next morning went and opened the school as usual. Then I learned that, that Sunday evening the Karens had given to special prayer for my recovery, and I began to grow better while they were praying. It seemed the more remarkable because the fever and pains usually continued and increased until a rash broke out, which marked the climax of the disease. This rash broke out in me two or three days after the fever and pain had left me. So when I heard Bhagavon Bhara speak in this business-like way about praying for me, I was pretty sure what the result would be. And I have given up going home for another year. The weather grew cooler for awhile, my strength came back a little, and though I know my time is short, yet I hope to do a little more work in India before I take my vacation.

Chicacole, April 11th.

H. M. ARMSTRONG.

Tuni.

Mr. Currie sends the *Canadian Baptist* a long account of a Hindu festival at Oopamaga, about thirteen miles from Tuni. He says:—

"Rising early, I started with Timothy (a native preacher) for the scene of the festival. We soon came to a large tank, on the banks of which the people were swarming in thousands, and some were bathing in its waters. Taking shelter under a tree by the side of the pathway we secured the attention of the people by singing a hymn, and when a large crowd had gathered near, we spoke to them about the Way of life. The people listened well, many of them readily admitting the vanity and folly of idol-worship. The story of the Cross, as is usual in our preaching to heathen audiences, was heard with interest and wonder, some declaring their faith in the Saviour. But we have learned to attach little importance to expressions of faith which involve no sacrifice. Many tell us they believe what we say: but we rarely hear from them again. In all such efforts we have simply to leave our message with the people, knowing not how deep an impression, if any, has been made, but trusting that the Lord in His own time and way will cause the good seed thus sown to bring forth fruit unto salvation."

THE WORK AT HOME.

Ontario and Quebec.

SPECIAL APPEAL.

The officers of the W. B. F. M. Society, of the Convention East, have issued the following circular: "It has come home to us, who have the responsibility of this Mission on our shoulders, as Ladies and Officers in our work as Baptists, that this year of 1879 needs to be a year of work, a year of sacrifice for the Lord Jesus in our special field. We have undertaken important responsibilities, namely, the building of the Girls' Quarters in Cocanada, costing \$1,500; the full amount of this has been contributed and paid. We then undertook one-half of the cost of the Church School-House (\$2,000), the Ladies of the Western Convention undertaking the other half. We have thus undertaken to pay \$1,000 in two years; but we learn from India that it is of the utmost importance

that the Church School-House should be at once proceeded with, and Mr. Timpany writes, relying upon the Ladies of the East and the West, that he has commenced the work, and expects it to be finished by October. He relies upon us to stand by him and send the money. We have, in addition to the \$1,500 for the Girls' Quarters, sent \$205.93, and to complete our share of the undertaking, have \$800 to raise before October, 1879. Can we do this? YES, WE ARE SURE, IF ALL OUR SISTERS WILL DO WHAT THEY CAN. We invite each Sister in each Church within the bounds of the Convention East to go to work heartily; form Circles, and if Circles cannot be formed, then send your contributions, small or large, to the Treasurer, that we may complete this noble work, and rejoice the hearts of our Brethren and Sisters in far off India. While they have given THEMSELVES, we only give a little of what the Lord has given us.

CHAPEL SCHOOL HOUSE FUND.

The treasurer of the W. B. F. M. Society has been enabled to remit to India \$660 of the \$1000 which the women of the Western Convention are trying to raise, with as little delay as possible, for the building.

While the members of the Central Board feel greatly encouraged by this hearty response to their appeals, they would affectionately remind the Baptist women of Western Ontario, that \$340 are still wanted; and would ask, can not the whole of this sum be raised before the 1st of October?

Montreal.—A mass meeting of the W. F. M. Society was held in the Olivet Church on Thursday, April 10th, and was one of peculiar interest. Extracts were read from letters received from Mr. McLaurin on his journey home, and two deeply interesting papers on mission work by Mrs. Alloway and Mrs. Smith, "Day-break in the Southern Seas," and "A bird's eye glimpse of the Missionary World." Any of the circles wishing to have the use of these papers for their meetings, can procure them by application to the Corresponding Secretary, 1395 St. Catherine Street, Montreal.

Ottawa.—The ladies of the Ottawa Circle having resolved to raise a sum sufficient to constitute a life member of the W. F. M. Society, in aid of the school-house-chapel, Cocanada, held two very interesting and successful platform meetings. One in Ottawa and the other in Hull. The result was most gratifying. At a subsequent meeting of the Circle the President, Mrs. A. A. Cameron, in a few touching remarks suggested Mrs. D. McPhail, the widow of the late respected pastor, as the one who above all others was most deserving of the honor. Whereupon it was unanimously resolved that Mrs. D. McPhail be presented with a life membership in the W. B. F. M. Society of Ontario and Quebec.

M. MOSHER, Sec.

Paris, Ont.—The Children at Work.—In March, we started a Juvenile Missionary Band. We hold our meetings once a month. Those who are too young to attend send their money and are called silent members. Two ladies from the Mission Circle conduct the meetings, while the boys and girls read and recite pieces relative to mission work. We have raised \$2.50 during the first quarter, which is to be used to help Mr. McLaurin in building his school at Cocanada. Will you please insert this in your paper, and perhaps some of the little folks who see the LINK, may read it and start a Band too.

BELLA MOYLE, Sec.

Hull, Quebec.—We learn that a Woman's For. Miss. Circle has been organized in Hull during the past month.

A Bequest.—T. Dixon Craig, Esq., has received from the executor of the late Miss Christina McCallum, of Montreal, the sum of \$200; a legacy from that lady to the Foreign Missionary Society.

Cheltenham, Ont.—A F. M. Circle has recently been organized in connection with the church at Cheltenham, under the pastoral care of Rev. J. L. Campbell.

THERE are sixty-seven British societies for foreign missionary work.

New Brunswick.

The Central Board of the W. M. A. Society makes, through the columns of the *Christian Visitor*, a special appeal to the societies throughout the province to be faithful and prompt in sending their remittances. They say, "this year there will be great need of all trying to do what they can, and a little effort on the part of even one member in each society, will do much in keeping it alive, and stimulating others in the good work." The names of 74 societies stand upon our books, from only 39 of which contributions were received last year." Lists of both the contributing and non-contributing societies are published.

Systematic Beneficence Among the Telugus.

Mr. A. Louridge, of the American Bap. Miss. Union, says:—I am glad to say that the native helpers and Christian servants who came with us have all agreed to make a weekly contribution for the work of the mission, some one-tenth, some less, making an average of about Rs. 2-4 each per annum. This is encouraging; and at that rate one hundred Christians could pay a preacher Rs. 8 a month, and a teacher the same; which is, to a man of the ability of most native preachers, when compared with the income of day-laborers, as good as eight hundred dollars in America; that is, provided the preacher lives as his people live, and that is what all Baptist preachers are proud to say they do in America. We trust the giving will be increased, and know their graces will grow with the effort. They have agreed to give up the use of tobacco and betel-nut, and give the money wasted for these things to the Lord. It is but in very rare cases that a native man or woman can be found who does not use tobacco in some form, smoking, chewing, or snuffing, and not seldom in two, or all three ways.

Rev. Mr. Howlands of the American Madura mission told me in November last that his people,—the same Pariah and Chukler classes as ours—pledged him last year one pice each for every working day; that is, half an anna a week, or Rs. 1-8 per annum; and, notwithstanding the famine, have paid it, giving more last year than ever; and they had but very little famine-relief money. This was cash-contribution; and one native pastor has put up a large, good chapel, costing nearly Rs. 1,000, without a dollar from America.

The Work at Ongole.

Extracts from a letter from Mr. Boggs to the A. M. B. Union dated March, 18th.

"It was very gratifying to hear the preachers report, with scarcely an exception, that the Christians in their fields of labor were working uprightly; that they gave joy and not grief to those who have the oversight of them. This is all the more to be wondered at and rejoiced over when we consider the circumstances of the case,—that the most of these people have but recently emerged from the dense darkness and moral corruption the gross ignorance and superstition, of heathenism, and that they are surrounded by those who are still in the same condition.

The preachers also reported an aggregate of over fifteen hundred persons throughout this field who have declared their faith in Christ, and their desire to be baptized as His disciples. There was not one of the preachers, I think, who had failed to gather some sheaves since the last meeting. Thus the powerful work of grace, so remarkably displayed last year, still goes on.

On Sunday March 16th, we went to the baptistry in Brother Clough's garden, and there, beneath a spreading tamarind tree, as the shades of evening were gathering around, in the presence of a large company of disciples, baptized forty-three persons just received."

The various woman's foreign missionary societies of America collected during the year 1878 nearly a half-million of dollars, or, more exactly, \$438,403.83.

The Debt of the American Bap. Miss. Union last year, which was nearly \$27,000, has been reduced somewhat, but not wiped out, as many, on the first day of March, devoutly and confidently hoped it would be. It has to carry into this year a debt of \$22,000.—*Miss. Mag.*

A Chapter on Natural History.

TELUGU COWS.

I suppose a little information from India about other things than the people will not come amiss to the friends at home, and therefore I send the LINK a few words about the cows we depend on for milk.

The finest cows on this coast are those of Nellore; they are very large and beautiful, being pure white as a rule, about the style of the Hindu cows sometimes exhibited in menageries. Most of the cows in this district, however, resemble those at home in color and size, though many seem much smaller than the average home cow. All Hindu cows have on the shoulder a kind of hump, while beneath the neck loose skin hangs down in large folds.

Dependent as we are on cows for our second best drink, and thankful that they provide us with it to any extent, yet we cannot help wishing they were more like home cows in regard to the quantity of milk they yield. As a rule the quality is good, most of the cows we have had on the compound giving very rich milk, when well fed. But what would Canadians think of a cow that gave a quart in the morning and rather less in the evening? True, cows are cheap here, that is, they are cheap to buy, but they are not cheap to keep. Twelve dollars is considered a big price, while eight or nine would be about the average. However, if we want milk, it is not a mere question as to whether we will keep cows or buy from those who do. We can buy milk in Cocanada, it is true, but I fear we would buy even more water with it than is ever mixed in it at home. The best cows here give about four and a half quarts a day, when well fed.

One of the most peculiar and annoying customs here in the matter of cows is that of keeping the calf with its mother all the time she is in milk. "If the cow does not have her calf beside her, she will not yield her milk," so the natives say. Consequently, the process of milking is as follows. The cow is tied to a post, and the calf is brought and allowed to suck a little; then it is pulled away and tied near its mother's head, so that she can see it. After the cow has been milked, the calf is allowed to take what is left.

But suppose your calf dies, what then? Why, then comes the tug of war. Ten to one your cow will dry up in a short time, because that is the proper thing for the cow to do. If you were in the habit of milking her yourself it is not likely she would dry up; but if the one who milks her thinks she ought to dry up, dry up she will.

In July last, we bought a cow with a very young calf, and I think she yielded about two quarts a day. But the rains were almost incessant, and in September the calf sickened and died. Then, to induce the cow to continue her yield of milk, the calf was stuffed, or rather the calf was skinned and the skin was stuffed. It was perfectly ridiculous to see how that cow would go on when she saw the boy bringing the stuffed calf to her at milking-time. However, the stuffed calf trick got played out on that cow in about a month and a half, and so she went dry. We purchased another cow about the middle of November, and in less than a month the cyclone of December 6th and 7th killed her calf. Of course the skinning and stuffing process had to be gone through again; but, as the weather was wet, the skin was not properly dressed and much of the hair fell off, and yet, if you were here to-day, you would see that most ragged-looking stuffed calf set before its mother at milking-time. You see this cow has more confidence in stuffed calves than the other one had, and therefore she is still giving milk even three months after the calf died, or else the servant who milks the cow has taken pity on our baby, and decided to let the cow give milk even though the proper time for her to dry up has gone by. Native servants must do things just as their fathers did them a hundred years ago, or else they will not do them at all. The cow business is just one example out of many that might be produced.

JOHN CRAIG.

New Missions in Central Africa.

At the London Conference Rev. Dr. Mullens said: "Three years ago a new and deep interest was suddenly aroused in Christian minds in the spiritual condition of Central Africa. The discovery of Livingston at Ujiji; his subsequent death; and the publication of his journals with their many touching entries, brought home to Christian men the painful darkness of its teeming tribes, and their need of that gospel which had never been fully preached to them. The way, too, seemed to be open; and three schemes were rapidly framed and carried out for the occupation of this virgin soil.

Our Presbyterian brethren in Scotland were first in the field; and owing to the hearty union of the three Churches, they equipped and sent forth a strong expedition, with medical mission, artisans' and steamer complete, to found a mission at Livingstonia, and commence the evangelisation of all the tribes around the lake Nyassa. The publication of Mr. Stanley's striking letter respecting Mtesa and his kingdom of Uganda, called forth the energies of the Church Missionary Society, and secured a second well-prepared expedition which should commence a mission on the shores of Lake Nyanza. A third scheme was at the same time proposed to the London Missionary Society, and was speedily provided with men and means for occupying as its mission field the shores and tribes round lake Tanganyika. Gladly and gratefully was the new opportunity embraced. And there is a singular completeness in the way in which these three important missions unite together and supplement each other, by jointly occupying the three great lakes of Central Africa which, with brief intervals of land, run along the country for a thousand miles, and give a marvellous access to a multitude of people among its ignorant and scattered tribes."

Another attempt is being made to reach the interior from the west coast. The Baptist Missionary Society has chosen the CONGO as their route towards the interior, and at the recent May meetings in England Mr. Comber and three associates were designated to the work, and left immediately afterwards for their fields of labour.

The Zulu Kaffirs.

The terrible war in Zululand, now filling the public mind, is of special though sad interest to the friends of Missions. The fearful desolation to the Kralls and Mission Stations of the Zulu Kaffirs, which has recently occurred, through this conflict between the Zulus and the English, is deplorable in the extreme. It prevails over a district of some hundreds of miles. In the border lands of the Transvaal and Natal "white men, women, and children have been slaughtered, notices to quit have been served through armed bands, on long-resident and peaceful white-settlers, outside the recognized limits of Zululand, and the notices were enforced by significant acts of murder and robbery of the neighbouring natives." Sir Bartle Frere says the simple fact is "that no one can really sleep in peace and security, within a day's run of the Zulu border, save by sufferance of the Zulu chief." Judging Cetewayo, the Zulu King, by his own acts and words, Sir Bartle Frere pronounces it to be the "avowed purpose" of his centralized military organization, "to prosecute conquest and aggression of the most barbarous kind." He had at his command a large and highly disciplined army, all ready and eager for war. Their numbers were variously estimated at from 35,000 to 60,000. Against about one-third of this terrible force, at a place called Isandula, some ten miles from Rorke's Drift on the Tugela River, a portion of the 24th English regiment and 600 natives were joined in battle, the result of which was the complete annihilation of the British force; the killing or wounding of about 5000 of the Zulus; and seizure of a valuable convoy of supplies. Such is the result of organized antagonism with the man who has said, "I do kill, but do not consider yet I have done anything in the way of killing! Why do the white people start at nothing, I have not yet begun. I

have yet to kill. It is the custom of our nation, and I shall not depart from it.—My people will not listen unless they are killed."

Now when it is considered, that beyond Cape Colony and Natal, there are between two and three hundred European Missionaries, besides native assistants at work, the peril to their stations when near to the battle-fields will evidently be very great. Already large numbers of the quiet settlements, scattered over the Mission fields of Southern Africa, have been broken up, the natives have been driven from their abodes and are suffering great privations. Dr. Moffat has recently received a beautiful letter from a native who has fled to the wilds. "We have nothing," he writes, "we are scattered, we have fled from the war, and now we are naked. Do have pity and send us a book or two, but more especially the Bible."

Mr. Witt, a Swedish Missionary of Oscarsburg near to Rorke's Drift, was an eye-witness to the terrible slaughter, particulars of which have been given in the daily papers. The Drift was an opening into the Zulu country. Ten minutes' walk from it, at the very border of the Zulus' country, were two large buildings, of which the Missionary Station consisted. One of them was a large out-house eighty feet by twenty, and the other was the Missionaries' dwelling house, sixty feet by eighteen. At the request of the General commanding the forces, these buildings were left at his disposal. The church was turned into a commissariat store, and the dwelling-house into an hospital. The Missionary had to send away his wife and three children to Maritzburg, but he himself stayed and acted as interpreter between the doctor in charge, and the black people. Ultimately, thick masses of the Zulus took possession of the station, set fire to the Hospital, and the Missionary was obliged to fly on horse-back, a five days' journey to Maritzburg, chased by the Zulus.—*Ill. Miss. News.*

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

Receipts from April 24th to May 27th, 1870.
Whitby Circle, \$4.25; Bramford, \$10; Aylmer, \$7; Guelph, \$13; London, York St., \$37; Toronto, Jarvis St., \$13.35; Alexander St., \$14.40; London, Adelaide St., \$18; Cheltenham, \$3; Peterboro, \$14.75; total \$134.75.

Special for Chapel school house.

Calton, per Mrs. Cohoon, \$2; London, York St., \$1; Toronto, Jarvis St., \$2.50; total \$5.50. Total receipts \$140.25.

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