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Missionary Link.

CANADA

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

INDIA

VOL. L., No. 9.]

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

[MAY, 1879.

The Canadian Missionary Link.

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DIED on the way home to Canada, in Bombay, on the 25th February, of Diphtheria, Mary ("Little Tottie") McLaurin, aged 3 years and 2 months, youngest daughter of Mr. and Mrs. John McLaurin of the Canadian Baptist Mission, India.

WORK.

"Lord, what wouldst thou have me to do?"

Lord, send me work to do for Thee,  
Let not a single day  
Be spent in waiting on myself,  
Or wasted pass away.

And teach me how to work for Thee,  
Thy Spirit Lord impart,  
That I may serve Thee less from fear,  
Than from a loving heart.

And bless the work I do for Thee,  
Or I shall toil in vain;  
Mine be the hand to drop the seed,  
Thine to send sun and rain.

Thrice happy he who works for Thee;  
Thou grantest him the grace,  
When he takes home his work, to see  
The Master face to face.

MRS. PRENTISS.

A Plea for Circles—Their Best Mode of Collecting Money.

"The Oriental nations will never become converted to Christianity, unless their women first become Christians, and the women can be converted only by the personal agency of women who go there from Christian countries. Hindu women will not listen to male missionaries." This is the testimony of Dr. Scudder, a Presbyterian missionary who laboured for twenty years of his life in India, and is important as it bears directly on the value of our work as women for our heathen sisters. We have only begun to awaken to our responsibility in this matter; but we have abundant cause for gratitude for the measure of success that has attended our efforts thus far.

We would like to see a Women's Mission Circle, or Aid Society as it is called in the Maritime Provinces, established in every church, no matter how poor it may be; if its members cannot afford to give two cents a week, then let them give one. The church will certainly not be a loser by it,—indeed it would be an easy matter to show that it would derive benefit; for we do not think it possible for the sisters of a church to meet together regularly month after month, and after joining in prayer and thanksgiving to God for His numberless mercies towards them, listen for a time to what he is accomplishing by His serv-

ants in distant lands, without themselves receiving a blessing. The very contrast between our position as Christian women, and that of those we hear about, must awaken in us feelings of gratitude towards God who has made us to differ. The mere mention of the sacrifices which others are making will encourage us to do what we can; wherever we are placed, and thus to be more faithful followers of Him whose whole life was one extended act of sacrifice. And will not all this raise the tone of our spirituality, and so increase that of the church of which we are members? We wish the smaller and weaker churches would think of these things.

In the United States Women's Missionary Societies have been in existence for nearly twenty years. The first one, called the Woman's Union Mission Society, was founded in Boston in 1860, having auxiliaries in New York and Philadelphia, which came into existence almost at the same time. They are to be found now in nearly all the evangelical denominations. Here are extracts from the annual reports of two State Secretaries of the A. B. M. Union regarding them.

Rev. G. H. Brigham says:—"The Women's Mission Circles have increased in number and efficiency, and are helping hands indeed in the work. I regard them as the noblest and best of many expedients, for supplying a deficiency in church interest and effort; while as an enlisting, educating agency, I hail every advance of the Women's Society, ever feeling that the true ideal of all should be the church *at work*, all engaged in the grand enterprise of fulfilling the great commission."

Rev. C. F. Tolman says:—"The Women's Miss. Societies are doing a great work, in keeping the cause of missions ever in mind, amid the pressing claims of home calls. The Sunday Schools are becoming more generally interested in this service; missionary reading has become more popular; even circulars and leaflets are not altogether slighted, and letters on this subject bring more hearty replies than formerly."

But it is not necessary to add any more testimony to this part of our subject.

Let us now see if we can ascertain the best mode of collecting money. This may be given in a single sentence: Be systematic and thorough. In order to do this it is absolutely necessary that a complete list of all the female members of any church be obtained. Let some person see to it that these names are arranged in the most convenient form for the collectors, the number of whom will of course depend on the size of the church; but as it is a most important thing that they should make their rounds fortnightly, or at the furthest monthly, it is well not to give too many names to each. Collectors frequently do not get half what they might because they allow too long a time to elapse between their visits, forgetting that it is much easier for some people to give small sums frequently, than large sums at long intervals. Is not this too the Divine plan? Paul commanded the Christians at Corinth to lay by them *weekly* in store, as God had prospered them. While speaking of collectors, we would like also to say, that it is a mistake to give such work into the hands of children, or very young persons. They may have to encounter

prejudice, indifference, and even opposition, and those persons only should be selected who have sufficient intelligence and experience to overcome these obstacles. It may be asked whose business it is to see that this systematic plan is not only organized but carried out; we think it is the duty of the president of each Circle to do this, so far as it lies in her power.

Most of our readers are aware that there has been lately organized in Ontario a most excellent scheme of weekly systematic beneficence, which includes three of our most important denominational objects—*viz.*: Home Missions, Foreign Missions, and Ministerial Education. Year after year the necessary expenditure of these Societies has been largely, in advance of their income, and the Treasurers' accounts have been made up with the balance always on the *wrong* side. We have great hopes that our churches will see it to be their duty and privilege to adopt this new and simple plan, and that in consequence the evil complained of may soon be remedied. But while we say this, we venture most earnestly to express the hope that none of our women will allow this new scheme to interfere, in the slightest degree, with their regular contributions to their Circles; let it always be borne in mind that the Society for which our money is collected is distinct from any of those mentioned above, its object being more especially the evangelization of the women of heathendom.

Christianity and Heathenism—a Contrast and an Appeal.

Letter from Mr. McLaurin to Mrs. H. H. Humphrey.

What about this people—the Telugus? How can we stir you up about them? How enlist your prayers and your sympathies and your gold in their behalf? Need we picture before you again and again the deep desolation of their joyless lives? Could you imagine Toronto, with all that it owes to the Bible blotted out of its municipal, social and religious life? Could you imagine your beautifully paved streets turned into seething gutters of every imaginable kind of filth—with thousands of mangy dogs and vicious looking hogs ranging about? Could you see your clean and tastefully dressed boys and girls miserably change into as many sore-eyed, dirty-nosed, scared, and scrofulated pieces of humanity? Could your palatial residences and magnificent shops dwindle down to mud huts of a dozen feet square—and your beautiful park become the latrine for your city? Could you transform your beautiful churches with their soul-stirring and ennobling worship into vile temples on whose every side are images whose obscenity would make a libertine blush, and which enclose idols as hideous to the eye as the morality they represent is loathsome to the soul? Could you as with a magician's wand turn your educated, refined, high-minded, and noble-souled ministers into the fat, greasy, lazy, deceitful and licentious Brahmans whose senseless mummeries and Satanic incantations form the only semblance of religion the place affords? Could you think of fathers, husbands, brothers and lovers, in these more than half naked, uncombed, unwashed, blaspheming, foul-mouthed

creatures, miscalled men, on yonder street? What would you think of that crowd of screaming, quarrelling, gesticulating, cursing slatterns, mothers, wives and sisters? And yet such they are; their breath is rank with tobacco; their matted hair is alive with vermin; and the stench from their filthy bodies taints the air as with a pestilence.

How do you like the picture? And yet no pen can fully describe it; no beggars description. Still these people were created in the image of God. Sin has done all this for them; sin reproducing its vile fruits for ages. But they have souls; souls tainted, scarred, and cankered with sin; it is true; still, souls *inexpressibly* precious; souls for whom the Lord of life and glory became a man—a poor man—for whom He became a servant—for whom He agonized in the garden and expired on the cross—for whom He poured out His precious blood and bore the wrath of God for sin—for whom He descended into the grave, and rose again, and for whom He now pleads before the throne. They have souls of which you can make jewels fit to shine in His own diadem, and fit to reflect His glory throughout the universe of God. They have souls to whom He has *commanded* you and me and every lover of His name to preach the Gospel—souls whose reproachful eyes may meet ours at the last day if we neglect them. Oh, what a wonderful salvation that will be, if even in Heaven the memory of our remissness and indifference can be blotted out! Need I recall to your minds the awful fact, that millions of these miserable creatures must die without a knowledge of God and be eternally lost, no matter how much you may give, no matter how zealous you may be,—that did each Christian man do all he could, each Christian woman give all she could, millions of heathen would still die before they could, even hear once the name of Jesus? And this would be the case were all fully alive. Oh how sad—how soul-sickening, how despairing must the feeling be, when we think of the real state of indifference among Christians?

What then shall we do? Sit down and fold our hands in despair? God forbid! In clarion tones from the blue vault of Heaven come our marching orders, "Go into all the world. Preach the Gospel!" The battle may be long, and the church may be cold, but the work shall go on. The eternal God is with us. The promises, predictions and oaths of God's word, like beacon lights in the darkness, beckon us on. The day is dawning; the nations are moving; the day of His redeemed is come, and the kingdoms of this world are becoming the kingdoms of our God and of His Christ. May the Lord hasten it in His time.

JOHN McLAURIN.

## OUR INDIAN STATIONS.

### Cocanada.

Extracts from a letter from Mrs. Timpany.

COCANADA, February 24th, 1879.

Although we have not been in India very long, our thoughts often carry us away to the many dear friends we have left in Canada, and it strengthens us very much to know they are working and praying for us and for our work here. Mr. Timpany has been as busy as possible since our arrival getting the buildings started. He says, now that the ladies have taken hold of the chapel, he has full faith that the money will be sent for it soon. The foundations for seven of the girls' dormitories are in, and that for the chapel is almost down. This week he is going on with the girls' rooms and will finish them as soon as possible. On Friday next we give up the building down town where the school is held. Mr. McLaurin had built two of the boys' dormitories, but as only one of them is used at present, we are going to let the girls occupy the other until their own are ready. Amelia will sleep with them and Mr. Chapman will live in a small house close by.

But we have no place for school or meetings, so we will give up one of our two rooms for that purpose till the chapel is ready. This will be a great inconvenience in this hot climate, but we are anxious to do all we can to save the heavy rent, and also to have the schools more immediately under our own control. There are at present thirteen boarders in the girls' school, all of whom will come up here; but we fear not more than half of the fifty or sixty little heathen day scholars can be induced to come so far. We believe Amelia will be a great help to us, not only by teaching in the school, but in looking after the sick and in attending to many little things that require special care.

Mr. Timpany is already making good use of the instruments the Toronto ladies gave him; he has two patients who come every day to have their eyes treated. Indeed he has called into use a great deal of the knowledge of electrical treatment he received from Mr. King, and is more than ever persuaded that it is especially suited for this country. Mr. and Mrs. McLaurin with their little ones left more than a week ago for Bombay. Mr. and Mrs. Craig are busy with the language and we expect will soon be able to use it pretty well.

### Tuni.

Mr. and Mrs. Currie, whose bungalow was rendered uninhabitable by the cyclone of Dec. 6th, have returned to Tuni. Mr. Currie's health having improved sufficiently to enable him to resume work. He says: "We remained in Bimlipatam until our friends returned from the Conference. After tarrying two or three days longer, we set out for Tuni by land. Five nights' travelling in bullock bandies brought us to our destination on the 25th of January—nearly seven weeks after our departure from the station. On the same day we set about replacing our furniture in the building from which we had twice been driven by storms; and evening found us safely domiciled in our old quarters, glad and grateful to be again at our post, and able to proceed with the work of the station. Shortly after our return, work on the new building was resumed, and now we have the satisfaction of seeing the walls rising day-by-day. Unless some unexpected delay should occur, we hope it will be ready to receive us by the beginning of May."

### Bimlipatam.

At Bimlipatam, as at Cocanada, Tuni and Bobile, building operations are in progress. Mr. Sanford writes under date of Feb. 15 to Dr. Cramp: "It is not a trifling thing to put a Mission Station into proper shape, when we have to begin at the foundation in every respect, as is the case in Bimlipatam. The land has cost us 450 rupees. We have now a splendid situation for all the Mission buildings we need at this Station. I wish you could see it. Everybody seems to admire it. I hope to send you a sort of a map of the premises ere long. The place was very unsightly and forbidding when we commenced, and indeed I hesitated some time before concluding to make an attempt to purchase. Had it been easy to build upon, probably native huts would have covered the ground long since. Well, the cost of levelling is considerable, but as an offset we are getting almost all our building material at the same time. We build of rough stone. These with lime mortar make strong and durable walls. Stone is cheaper than brick, though we can get brick at about one quarter their cost in Nova Scotia. Building with stone and lime is necessarily slow work. It is not so cheap as you might suppose, when you are told the low rate of wages we pay for masons and coolies, or day laborers. It is my aim to build a substantial Mission house here, to put good masonry and good wood into it. Take from Burmah or Danmer from the hill-districts of this country, are the only suitable woods to stand as proof against the white ants and wood insects, which destroy, in the course of a few years, any of the common woods of the country. In Burmah they build all their mission houses of teak. In

some cases, however, they build of brick in Rangoon and Maulmain. The cost is nearly the same. A teak mission house, I mean an average one of such as I saw at several of the stations in Burmah, costs about 8,000 rupees.

The mission house will be larger than one missionary family will need. Indeed, in accordance with the wish of the Board, I planned it, not for two families as a permanent dwelling place, but for a family and single lady, or two families if found needful to have two occupy it.

### Chicacole.

Mrs. Armstrong, of Chicacole, communicates to the N. S. Women's Aid Society the sad intelligence of the death of one of Bro. Armstrong's most faithful and able native helpers, Bro. Apallanarishah, a Telugu preacher who for some time was supported by Rev. C. Tupper, D.D., of Nova Scotia. He was seriously ill for only four days, and died a triumphant death, witnessing to many heathen who came to see him, that he was going with joy "to his Father's House." His death will undoubtedly be a severe loss to our Mission.

In a letter to the *Christian Helper*, Mr. Timpany thus describes the stations occupied by the missionaries of the Maritime Provinces.

BIMLIPATAM is about twenty miles north of Vizagapatam. It is the place selected by Mr. Sanford for a station. He has obtained a commanding situation back of the centre of the town; he has the foundation of a good mission house in, and will in a few months have a good house for the mission family. Miss Hammond who came over with us will have her home in this house and be joined with Mr. and Mrs. Sanford in work; Bro. Sanford will go on also with the building of a school house and I think a chapel. Building material, save wood and labor are very low, not above half as much as in Cocanada. The brethren of the Maritime Provinces certainly will get the worth of their money at Bimlipatam. It is a magnificent field and I doubt not has a future before it, and Bro. Sanford is the making of a good missionary. CHICACOLE 45 miles west of north from Bimlipatam is the station recently opened by Bro. Armstrong. He first went to Kimidy, much farther north. They found the place so unhealthy that they had to leave it. I make no doubt that they have reached the right place now. Bro. Armstrong has bought a good place on the bank of the Chicacole River. The house is on the site of one of the bastions of the old fort. In and about Chicacole there are about 25,000 people. Then it is the centre of a very large population. A man could ask for no better location to work for his Master. Here, as well as in Bimlipatam, an excellent station will be secured at a very moderate price. Bro. Churchill is building at BOBILLE a large town over fifty miles from Bimlipatam, and located in a large, populous, and rich plain at the eastern side of the Ghauts, which run up through the country. I am enthusiastic over the field that we Canadians have here. It will be a grand mission in time, if we are true to the work the Lord has committed to our hands.

## THE WORK AT HOME.

### Ontario.

WOMAN'S BAPTIST MISSIONARY SOCIETY OF THE CONVENTION WEST.

The second regular meeting of the Central Board for 1879, was held on Friday, April 18th, at two o'clock in Toronto. Six life memberships were reported, and we hope that soon the number will be much increased. The names of these life members are as follows: Mrs. Castle, Toronto; Mrs. Denovan, Toronto; Mrs. Sarah Gill, Guelph; Mrs. Couets, Guelph; Mrs. Raymond, Guelph; Mrs. Cooper, London. The report from the Treasurer was very encouraging; \$435 had been sent to India for the school-house-chapel, and after all the current expenses and the next payment due

in June to Mrs. McLaurin's school are paid; \$288.76 will remain. The Board then decided to send \$225 of this to Mr. Timpany immediately, to be devoted of course to the school-house-chapel. Mrs. Laird showed to the ladies present a gold chain which had been sent by a lady, who unable to give money wished to contribute to this work. It occasioned sincere sorrow among us all to hear that Mrs. Dryden, who has often met with us, has lost her little boy. May the Lord who gives, her the wish to work for Him, also give her the comfort of His continual presence. In view of the Convention being held this year in St. Catharines, where there is no circle; Miss Randall of Paris moved, seconded by Mrs. Rose, that the annual meeting of this Society be held in Toronto. Mrs. Evans, seconded by Mrs. Dyke, moved that all the officers be a committee to make arrangements for it and report in July. Both these motions were carried.

F. LOUISE MORSE,  
Recording Secretary.

### Sound in Faith and Sound in Practice.

It has been upon the hearts of two of our sisters to make special personal effort to assist in raising the \$1,000 required for the chapel-school-house in Cocanada. One of these dear friends has just sent to the treasurer a handsome gold chain, suitable for ladies' wear. We feel sure there must be some one in our denomination who would esteem it a privilege to purchase this chain. Our sister not having money to send has, in a truly self-sacrificing spirit, divested herself of this ornament. It has been valued by one of the city jewellers at \$24.

The other sister alluded to has, by curtailing her wardrobe, made a personal sacrifice of three dollars, which, doubtless, will be accepted as an offering of sweet-smelling savour unto the Lord.

"And they came, both men and women, as many as were willing hearted, and brought bracelets, and ear-rings, and rings, and tablets, all jewels of gold." Ex. 35: 22. E. L.

### Port Hope.

WHAT CAN BE DONE.

Since last summer the interest in Foreign Missions has gradually increased in Port Hope; and those who take a deep interest in the work are much encouraged.

The circulation of the LINK among us is doing good, as it lets us know how our missionaries are getting on in India.

When the request came last fall for a special effort to be made to raise money for building the chapel-school-house at Cocanada, we resolved to do what we could towards it. After due consideration, we thought the best way would be to have four parlour socials, and an entertainment in the church,—a collection to be taken up at each. The amount raised was \$102.50; which was more than any of us anticipated. It was our Heavenly Father who put it in the hearts of the people to give so liberally.

I sincerely hope the money will soon all be raised for the school-house. Should not we do all we can to encourage those who have left their home and friends to toil in distant lands? Is it not a great work they are doing—leading the lost ones into the fold of Christ?

JEANNIE A. JACKSON, Sec.

Port Hope, April 21st.

### Guelph.

CARD OF THANKS.

At the March meeting of our circle, I was informed by the Secretary, to my surprise, that I was constituted by them a *Life Member* of our Women's Foreign Mission Society. I desire to make honorable mention of Mrs. Raymond, as it was principally through her instrumentality that it was accomplished. To all who have been concerned in this kind act I feel grateful. It is a kindness not only to me personally, but to our beloved missionaries who sacrifice every life comfort, yea, blessings far,

far dearer to them than life, for the love they have for Jesus and the perishing heathen. It seems hard that they, after sacrificing so much, should be subjected to unnecessary toil or privation while so many of God's people at home are able, though not willing, to "give as the Lord has prospered them." It is also pleasing to the Saviour who has so honored His people as to make them co-workers with Himself in the great work of recovering this lost world.

Mrs. J. COUTTS.

### Presbyterian Missions.

The third annual meeting of the Women's Foreign Missionary Society in connection with the Presbyterian Church in Canada, was held in this city on Tuesday the 8th of April, and was of a deeply interesting character.

The ladies of the Society met at 10.30 a.m. and again at 2.30 p.m. for the transaction of their annual business. The chair was occupied by the President Mrs. McLaren.\* After singing and reading the Scriptures Mrs. Dr. Burns offered the opening prayer. An eloquent address of welcome to the delegates from auxiliary societies and representatives of the Baptist F. Society, who had been kindly invited to be present, was delivered by Mrs. Harvie. The reports of the Recording, Home and Foreign Secretaries, and of the Treasurer, were most encouraging, and showed that marked progress had been made, both in the interest awakened, and in the amount of work accomplished during the past year. Ten new auxiliaries were reported, making the total number forty-two. \$3,353 had been raised, of which \$579 was contributed by the Mission Bands composed of the young people of the congregations. Four lady missionaries in India are supported by the Society:—Miss Fairweather and Miss McGregor, both from Ontario, stationed with Mr. and Mrs. Douglas at Indore; Miss Rodgers from Ottawa, and Miss Forrester from Halifax, lately married to Mr. Campbell at Mhow.

Interesting and practical papers on various subjects were read by members of the Society. Mrs. King read a paper written by Mrs. Blair, of London, on "The Zenana Missions of India." Mrs. Bellhouse, of Hamilton, read a paper on "Woman's Work." A sketch of female evangelization in India was given by Mrs. D. J. Macdonnell, of this city.

Miss A. Maria Harmon, of Ottawa, read a paper on "The Ancient Religions of India, Brahmanism and Buddhism." The paper, which is lengthy, concludes as follows:—"Recent statistics prove that Buddhism is the most widely prevailing religion of the world, and numbers among its adherents the people of Ceylon, the Eastern Peninsula of India, Thibet, and Siberia; the Mongols of Central Asia, and two-thirds of the population of China, numbering in all 400,000,000—more than one-third of the human race; and that, of the 240,000,000 of people in India, 185,000,000 are nominal adherents of Brahmanism, and 3,000,000 are Buddhists. Let the knowledge that these hundreds of millions of human beings have no future prospect, except that after death they will either be reabsorbed into the spirit of Brahma, or according to the doctrine of Buddha, be reduced to nothing, move us to intense activity in the work of giving them the truth, which is able to raise them from the depression and despondency of believers in Pantheism and Nihilism to the sublime consciousness that each human soul has a Personal God, a Personal Saviour, and his own individual future existence."

At one o'clock the members, delegates, and friends of the Society, together with the members of the Toronto Presbytery, held a pleasant gathering, and partook of luncheon, which had been provided in the lower room.

In the evening a public meeting was held in the church, at which there was a very large attendance. The chair was occupied by Rev. Prof. McLaren, and with him on the platform were Rev. J. H.

Ballagh, missionary to Japan from the Dutch Reformed church of the United States, Rev. George Cochrane, missionary of the Canada Methodist Church to Japan, Rev. S. Lyle, of Hamilton, Rev. Dr. Castle, and resident Presbyterian ministers.

Rev. Mr. Lyle in a most able manner answered some of the objections to Women's Societies, and the returned missionaries gave eloquent and graphic descriptions of the work in Japan.

### Converts in Burmah becoming Foreign Missionaries.

Perhaps there is no place in the world where the gospel in its true character has taken a deeper hold of the people than in the mission to the Karens in Burmah sustained by the American Baptists. Not only have the people received the gospel themselves but they have received with it so much of a missionary spirit that they are equally anxious to carry the gospel to the regions beyond, and themselves be the means of saving others. A letter from "Su-Thay," (Rev. C. H. Carpenter), in the N. Y. *Examiner* dated Nov. 8th, 1878, shows a new departure there which will doubtless be productive of large and important results in the course of a very few years in bringing other people to a knowledge of Christ.

After noticing some of the prominent features of the geography of Northern Asia and the efforts made to extend missionary labors northward from Burmah, Mr. C. says:—

"It was my privilege, day before yesterday, to assist at the ordination of an evangelist who is shortly to start with his family and one or two unordained assistants for Kakhyen country. The writer has assisted at the ordination of a score or two of Karen ministers, but he can truly say that in no instance has the service been performed with greater satisfaction to the ordaining Council than in this. *Mankh* is a rare man. After passing through the school in Bassein and the Theological Seminary in Rangoon, he showed himself to be a workman that needeth not to be ashamed in a pastorate of four years. He was then called to teach the Bible in the Bassein Normal School. Besides excellent teaching, he has done a great deal of outside work which none but a man of patient persistence and ability could have done. His Christian experience is deep; his views of doctrine are of the clearest. He loves the word of God and the souls of men. He will carry with him the love and confidence and prayers of all his Bassein brethren.

This company will make eight missionaries that the Bassein Karen Home Mission Society has fitted out, forwarded and supported in the Kakhyen field for a longer or shorter time during the last two years. Three of his company have returned prematurely, but perhaps the proportion of Karen preachers who hold on and do effective work will not fall far below that of the highly educated and highly paid American missionaries.

Remember, please, that to the Karens of Bassein this is truly a *foreign* mission enterprise. No Karen went to Baman for trade or travel. To get there, they must cross their own land, British Burmah, and the entire breadth of their old enemies' land, Upper Burmah, and enter the mountains on the very confines of China, a thousand miles or so from their home and friends. I do not overestimate the value of the native brother's service when I say that nine-tenths of the work of evangelizing a heathen people can be better done by native Christians than by men from the west; still, I affirm confidently that without the foreigner's tent, nothing permanent will be effected by the native, as he and the field in which he labors are at present constituted.

"My conviction now, as it was forty years ago, is that missions, in the large and comprehensive sense of the world's evangelization, are, by appointment and decree of the glorious triune Jehovah, the chief end of the Christian Church."—*Rev. Alexander Duff, D. D.*

## Sister Belle's Corner.

For the Little Folks who read this Paper.

DEAR BOYS AND GIRLS,—Shall we visit India to-day in our thoughts? The LINK often tells us about schools for girls in that distant land. Some of the bright-eyed little folks who go to school in Canada would like to see the teacher with her girls all around her. It is found best to take the scholars as boarders—to feed and clothe them if the parents are willing. The girls learn more than they could if they were day scholars, and are kept out of heathen customs. At first the teacher had no school-house, and the girls had to come for a few hours only. Mrs. Timpany told me about the school at Ramapatam. The girls were dressed alike, wearing white "quakes" (a kind of dress) and pink jackets. Most of them sat on mats on the floor, in place of chairs or benches. One little girl was named Susan. I will tell you part of her story to-day. Her name used to be Zana-dama, meaning "wild," and if you had seen her as she was then, you would not have wondered at the name. She had ragged clothes wrapped around her, and carried a large stick in her hand, for she used to take care of cattle on the hills. Her hair was tangled and matted as if it had never been combed. No one would have thought she was a nice child. One day Mrs. Timpany was talking to a group of girls in the village in which Susan lived. She told them about the girls' school at Ramapatam. This ragged, dirty little girl asked if she might not come. There was no room for her, just then, but after some months she came. During this time she had heard the native preachers tell about Jesus, and had learned to love Him as her Saviour. When the missionary came again to that village, she, with five other girls, came to be baptized. He had a little prayer-meeting with them in his tent, and each of the girls prayed. Then he saw that they were trusting only in Jesus, and that their sins had been forgiven for His sake. Soon after they came to the school. Those whose names were bad had them changed to English names. Susan is a very good girl now, and loves to pray. If she lives to be a woman, she will do much good as a teacher or Bible-woman.

In these schools the girls learn to read, write and cipher; also other book-learning. Then they are taught to cut out, mend and make their own clothes, and to be clean and neat. When they go back to their homes, other girls and women can learn these things from them. So many dark homes will be made full of light, and many precious souls will be found in Heaven by-and-bye, through God's blessing on this work in India.

All it costs to keep one of these little girls for five years in such a school is about one hundred and twenty-five dollars. Remember that your coppers help in this work. They buy books, and send teachers to these heathen girls. Perhaps you will study harder in your own schools for this little visit to India.

Good-bye, boys and girls.

SISTER BELLE.

Brantford, April 19, 1879.

## Ongole, India.

Rev. W. B. Boggs, of Nova Scotia, who was sent out by the A. B. M. Union in answer to Bro. Clough's appeal for help, has reached Ongole, and writes a long and interesting letter to the *Christian Messenger*, in which he says:—

One of the hills in the vicinity of the town is known among the missionaries as "Prayer meeting Hill," because on its summit, overlooking the town and the surrounding country, Dr. and Mrs. Jewett, and some native Christians from Nellore, knelt nearly thirty years ago, and prayed for the conversion of the heathen around them.

Ongole has a population of about 8,000, chiefly Hindus and Mohammedans, for though we read about many thousands of Christians in the Ongole mission, we must not suppose that most of them are in the town of Ongole. There are only about two hundred professed disciples of Christ in this

town.—The mission field which is worked from this station as headquarters, is about one hundred miles from East to West, and seventy-five from North to South, and the 12,000 Christians in the Ongole Mission are scattered throughout that region of country. There are Christians in about four hundred villages—very few in some, and larger numbers in others. But there are still probably upwards of a thousand towns and villages within the above mentioned bounds, where there are no followers of Jesus at all.

Bro. Clough settled here about thirteen years ago. At that time there were scarcely any Christians in the place, and the Telugu mission was known as the "Lone Star Mission." Since then large numbers have been brought to Christ from time to time. Last year the ingathering was astonishingly great. In the year 1878 no less than 9,606 persons were baptized upon a credible profession of their faith in Jesus as the only Saviour of sinners. 2,222 were baptized in one day, last July, at the town of Velumpelly, ten miles north of Ongole, and it may be interesting to some of your readers to know how long it required to perform the ordinance. Bro. Clough tells me that it occupied about 9 hours. There were six administrators, but only two at a time. They relieved each other when necessary.

The ingathering still goes on though the numbers are not as great as a few months ago. Four hundred were baptized in December. Last Sunday evening I had the privilege of baptizing fourteen disciples. About thirty persons presented themselves as applicants for the ordinance. After an examination, which lasted nearly all the afternoon, fourteen were received, and the others were advised to wait for a time until they could give clearer evidence that they understood the leading truths of the gospel and trusted in Christ as their Saviour.

There are multitudes all around who are ready to embrace the Christian religion, but care has to be exercised in receiving them as most of them have been, up to this time, so utterly ignorant of the nature of Christianity.

The work of this mission is especially among the great masses who belong to the lower castes, and are poor and ignorant. The gospel is preached to all classes who will hear, and genuine converts are welcomed from all grades of society; but the great work of the mission is to carry the glad tidings to the vast multitudes of helpless, hopeless, neglected ones. The Brahmins, who compose the highest caste, are the Pharisees of India; and just as it was in the Saviour's day, they reject the truth, while many of the common people hear it gladly. And O what a blessing the religion of Christ is to these poor, degraded, despised people! It is the dawn of hope and happiness to them, and often the beginning of better days as far as this life is concerned. One of its first results is to awaken a desire for knowledge, and they begin at once urgently to request the establishment of schools among them.

There are at present a great many village schools in operation in different parts of the field. Here in town a large mission school is maintained, having five native teachers and nearly 150 boarding pupils, young men and women, gathered in from the Christian villages of the surrounding country. The object is to instruct those especially who expect to become preachers and school teachers. The most promising ones every year are sent to the Seminary at Ramapatam, where more advanced Biblical instruction is given.

There are thirty-eight native preachers employed on this field, but when we think of the immense number of villages, we may ask, "what are they among so many?"

MISSIONS IN CHINA.—According to Dr. Legge's Professor of the Chinese Language and Literature at Oxford, there are 13 English and 11 American societies now laboring in China; there are 400 missionaries (including wives), 91 central stations, 511 out-stations, 372 churches, with 13,035 members.

IN A LETTER TO THE "CHRISTIAN MESSENGER," from Rev. Wm. George, dated Jan. 23rd, he states that he expected to leave Burmah for his native Province, Nova Scotia, in a few weeks, and will probably arrive here in June next.

Bro. George has been doing successful mission work in Burmah for more than eight years past, having during that period baptized over 80 Burmans, and formed several churches, opened several chapels, and superintended a considerable day-school work.

The health of Mr. George's family has been much shattered, and the American Union, under whose auspices he labors, has kindly granted him a much needed vacation.

THE MECCA OF THE BURMESE.—"The great thing in Rangoon," says a young missionary who has just reached Burmah, "the Mecca of Burmese, is the Shway Dagong, or the Golden Pagoda, said to be the oldest, largest, and costliest in the empire, if not in the world. It is said that the Burmese spend more money in a year on this one place than the Baptists of America give to evangelize the world."

CHRISTIANS IN SAMOA.—Missionary enterprises ought not to be considered unproductive, so long as we have such testimony as this: "Thirty-six years ago the island of Samoa had a population of 34,000, all of whom were barbarians. The population now numbers 80,000, the majority of whom are Christians. In the theological seminary are sixty students, and twenty missionaries are sent out every year to the neighboring islands."—*United Presbyterian*.

A CURIOSITY COLLECTOR in Boothbay has a Chinese god marked "Heathen idol," and a gold dollar marked "Christian idol."

It is better, like the apostles, to be poor, yet making many rich, than to be rich, yet starving precious souls by not giving them meat in due season.

LETTERS FROM MEDIA.—Just as we are ready for the press, a very interesting letter from Mrs. Churchill has come to hand, which, with one from Rev. J. Craig, must be held over till next month. —[Ed.]

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

Receipts from March 25th, to April 23rd, 1879.

Port Hope Circle, \$24; Alexander St., \$18 35; Stratford, \$9; Timpany's Grove, \$6.25; Jarvis St., \$4.35; Theodora, \$3; Coll. at Quarterly Union Meeting Toronto, \$2.12.—Total \$67.57.

Special for Chapel at Cocanada.

Port Pope, \$102.50; Jarvis St., \$15.50; Simeon, from a friend of the Mission, \$5; Timpany's Grove, from Mrs. Mason, \$2.—Total, \$125. Total receipts \$192.57.

EMILY LAIRD, Treasurer, 232 Carleton St.

A CORRECTION.—The sum of \$5, from the London Adelaide St. Circle, was intended as an extra help for the Chapel School House, and should have been among the Special Contributions acknowledged last month. E. I.

## CANADIAN MISSIONARIES IN INDIA.

MARITIME PROVINCES.

Rev. Rufus Sanford, A. M., Bimlipatam.  
" George Churchill,  
" W. F. Armstrong, Chicnicole.  
Miss Carrie A. Hammond, Bimlipatam.

ONTARIO AND QUEBEC.

Rev. John McLaurin, Cocanada.  
" John Craig,  
" G. F. Currie, Tunt.  
" A. V. Timpany, Cocanada.

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