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# THE CANADIAN Missionary Link.

CANADA

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

INDIA

VOL. II., No. 5.]

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

[JAN., 1880.

## The Canadian Missionary Link.

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### A. NEW YEAR'S GREETING.

New mercies, new blessings, new light on the way ;  
New courage, new hope, and new strength for each day,  
New notes of thanksgiving, new cords of delight ;  
New songs in the morning, new songs in the night,  
New wine in thy chalice, new altars to raise ;  
New fruit for thy Master, new garments of praise ;  
New gifts from His treasure, new smiles from His face ;  
New streams from the Fountain of infinite grace,  
New stars for thy crown and new tokens of love ;  
New gleams of the joy that awaits thee above ;  
New light of His countenance, radiant and clear ;—  
All this be the joy of thy HAPPY NEW YEAR.

F. R. H.

### Kunekama.

Kunekama, a young caste widow in Chicacole, died on the 27th Sept., 1879. She was about 30 years of age, and had been ill six or seven months previous to her death, with cancer in the tongue. There is every reason to believe that she "sleeps in Christ." A short record of her life may not be uninteresting to those who have not seen her ; to those who knew her, her memory is precious. She was married in childhood to a little boy about her own age ; during the wedding festivities, he sickened and died ; and according to Hindu custom, the little wife was doomed thenceforth to a life of shame and sorrow. They say that the husband dies on account of the wife's sins in a former state. The younger she is when she dies, the deeper her guilt must be, to have called forth such punishment. But Kunekama's mother loved her, and shielded her all she could. One by one her father and six brothers died, and she and her mother, two widows now, were left alone. Thus they lived together for some years, seeking in every way they knew to atone for those sins which had been so severely punished, those sins of which they knew nothing, and to gather together meritorious acts to ensure their happiness in time to come.

I was guided to the house unwittingly, and when first I told them of Christ, I thought I had had many more eager listeners. But they thought about what they heard, and as it was repeated and they knew more of the Gospel message, God's free spirit made it sweet to their taste.

Kunekama was ill when I first saw her, and during the five months that I visited her, she failed rapidly. At first I went to see her but rarely, not having much hope of being able to do anything for her. Alas, for my unbelief !

She never said much but began to listen eagerly. The first hopeful expression I heard from her was,

as I entered the house one day she met me and with clasped hands and eyes raised to heaven exclaimed, "God will receive me." Before I left that day I prayed with her for the first time. A few days after, I saw her again ; she was unable to rise from her bed, but was deeply interested in the 14th chap. of John, especially in the first few verses. I prayed with her again, and I shall never forget with what fervor she repeated my prayer after me, word for word. From that time her anxiety about herself seemed at an end.

I felt very anxious that some one else should see her and talk with her before she died, so I asked a Christian lady in town to accompany me to her house. This lady, Mrs. Thompson, has lived in Chicacole many years, and has been familiar with the language from childhood. We agreed to visit Kunekama alternately every day so long as she lived. I quote a few words from her notes to me—she says, "I visited the sick woman last evening and found her very low. . . . I asked her about her inner state, and if she had any fear of her approaching dissolution. She calmly said she believed in Jesus, and was resting upon Him, and that she had no fear of death. I talked with her for about half an hour and she listened very attentively. There is cause for thankfulness that light has entered her dark mind, and He who in love and mercy has commenced the work of grace in her soul will carry it through."

Again, just before Kunekama's death she writes—"I told her I did not expect to see her again in this world, as she was very ill, but that we would meet in heaven through the merits of Christ. She said plainly that she had no doubt of her safety and that she was resting in hope. I have the assurance as well that her soul is safe."

The last time I saw Kunekama living is deeply engraven on my memory. Numbers had crowded in to see her, as she was evidently dying. At first they tried to hinder my going in, but I knew both Kunekama and her mother wanted me, and I found my way quietly through them to the sick woman's side. She looked so glad to see me that I was thankful I had persevered. They wanted her to take some nauseous medicine and she had not been willing to take it, but when I said "had you not better take it," she looked at me as though she would say "I will do anything you tell me," and immediately held out her hand for them to raise her, and swallowed it without a word.

I read her the description of heaven given in the last of Revelation. She listened as she always did, but was too weak to say much. She had no fear, she was only anxious that I should remember and pray for her at home that night. She spoke of this once or twice, and when I left her I felt afraid I should never see her again.

The next time I started to see her, I met some people on the road who told me she had passed away. I went on to the house and as I drew near I heard the wailing Kunekah-ah ! O Kunekama ! I entered and there lay the emaciated body from which the spirit had just taken its flight. They hushed a little as I drew near, and her mother raised herself and clasping her hands stretched them up towards the sky ; then falling back again she wailed over her last child gone from her home

forever. I could do nothing for them but pray, and returning home I sent some flowers to scatter over the clay tenement which had yielded up a soul to the "mansions prepared."

We may rejoice over her ; but one matter demands our prayers. There is little doubt that the mother will follow her daughter's faith. Pray that she be not hindered ; that God may give her strength and an open door to come out before the world and confess Him, and follow Christ in her life, as her daughter did in her death. Remember Kunekama's mother when you pray.

H. M. N. ARMSTRONG.

Chicacole, Nov. 5th, 1879.

### Working in Faith.

In charitable efforts, when the funds needed to meet necessary expenses are very low, we frequently hear the expression, "we must work in faith now." Is it not oftentimes an error to use this expression under such circumstances ?

Where a man like George Muller gives himself and all that he has, to some especial service at the call of his Lord, and, laboring faithfully therein, trusts definitely and reverently that the Lord will "supply his needs," surely such a one may say, "we must work in faith ;" and such a life of faith is a beautiful and helpful example to the Christian world.

But is it "faith" when a body of persons unite for charitable purposes, and knowing that they have but a certain amount of income for their work, use that income very freely, with the hope that those who are willing to aid goodly efforts, seeing that they need funds, will make up the deficiencies of their treasury ?

In all charitable work a spirit of great expenditure seems to be increasing. Truly the time in which we live calls for increasing effort to benefit the needy, but is it right, is it honest, is it honorable for institutions or associations to contract debts which they have not the means at command to pay ? And as individuals laboring in such "good works" will we not do well to remember the familiar query, "Are friends careful to live within the bounds of their circumstances ?" and encourage such a feeling among our co-laborers ; and in increasing our work let us first increase the bounds of our circumstances.—A. B. in *Friend's Review*.

### Then and Now.

"Fifty one years ago Japan was sealed from the gospel ; Dr. Morrison was allowed to enter China but as the servant of the East India Company, and there was no missionary besides ; Judson and his wife were prisoners in Burmah, where there were just eighteen Christian natives. In India, even Heber was compelled to decline baptizing a native convert, lest he might "excite the jealousy of those whom it was desirable to conciliate."

From India to Syria there was not a missionary of the cross ; Turkey was without a missionary, and the Sultan had issued an anathema against all Christian books ; two or three missionaries were along the west coast of Africa, two or three more

in the south; Madagascar had scarcely been entered; the Church Missionary Society was rejoicing over its first convert in New Zealand; and only the first-fruits were being slowly gathered in the South Seas. Outside Guiana and the West Indies, there were not six thousand Christians in the whole heathen world.

Now in China there are thirty Christian churches at work, and the number of Christians is increasing sixfold every ten years.

Japan welcomes every Christian teacher, and proclaims the Christian sabbath as the weekly festival.

For every convert there was in Burmah, there are now a thousand; there are three hundred and fifty churches, and nine-tenths of the work is done by native missionaries.

There are twenty-five hundred missionary stations in India, and nearly two thousand of them manned by native laborers, while the Christians are increasing by more than a hundred thousand in ten years.

There are self-supporting Christian congregations in Persia and on the Black Sea.

There are five thousand communicants gathered into the mission churches of Syria.

Gambia, Sierra Leone, and Liberia have powerful Christian communities, aggressive upon the neighbouring heathen with the aggression of the gospel.

There are forty thousand communicants in the churches of South Africa, and forty-five thousand children in the schools.

Moffatt waited years for a single conversion; and he left behind him populations that cultivate the habits of civilized life, and read the Bible in their own tongue.

There are seventy thousand Christians gathered in the churches of Madagascar; Polynesia is almost entirely Christian.—*Methodist Recorder*.

## OUR INDIAN STATIONS.

### Cocanada.

EXTRACTS OF A LETTER FROM MR. TIMPANY, COMMENTATED BY MISS NUIS, OF MONTREAL.

COCANADA, Oct. 25, 1879.

Need I say that what you Christian sisters, East and West, have done has been the salvation of our Mission? What a condition we would be in to-day were it not for the work we have been enabled to do with the funds sent by the Circles. The Chapel and School-house that we are now using, though not quite finished, the part of the Girls' Quarters completed and in use, and the Girls' School, all are eloquent of what has resulted from your efforts. While I write there is not a rupee of mission money in the treasury here, and I will not be able to make the necessary payments of the salaries of the missionaries, nor for their work. But I am nevertheless glad that the money has been laid out on the buildings and that we have them. We cannot use your money, for it is already devoted to the object for which you gave it. Of course we are anxious to know the results of the Foreign Mission effort during September and the first part of October. The results mean a good deal to us.

The work here is growing in interest, about 30 have been baptised already this year, and more are asking for the ordinance. While I write Mrs. Timpany has our school girls and Christian women teaching them to sew and to mend their clothes. It is Saturday, so there is no school. A good many girls are asking to be taken into our Boarding School. There will be 30 of them, perhaps, before another three months. I am thankful that we have decent rooms for them now. Amelia is living in one of the rooms and is Matron, under Mrs. Timpany, of the girls. A sister of Thomas Gabriel (a widow) is living in another. She is teaching and working as a Bible woman.

We find our new School-House-Chapel roomy and pleasant after our cramped quarters in one of the rooms in our dwelling. I have a class in Theology every evening I can spare from other duties. It is composed of both sexes, and is intended to fit them for Christian work. Our Sabbath School numbers from 60 to 80 scholars in attendance. At morning preaching the number is somewhat larger. Lately, nearly every Sabbath there are some heathen who

attend and listen with attention to the declaration of God's truth. Not a few are enquiring after the truth.

Unless I much mistake the signs of the times a few years will witness a great movement among great masses of the people. Indeed it may be that it has even now begun. Only an hour ago I had the names of 60 head men of a village of some 3,000 people handed me by two of my people who have been spending a few days with them. They profess a desire to know the LIVING GOD, and say they will build a house for school and meetings. It may be that the Lord is commencing to make a break in Satan's kingdom that will be felt. I earnestly beg that you will impress it upon your Circles, when you meet together, that they fail not in prayer for us. Their gifts are here in remembrance before God, and what wait we for but their prayers and the blessing that will be given in answer thereto from on high?

Josiah is out touring, he writes me that he has baptised 14 since he went out.

### Chicacole.

ACCOUNT OF A TOUR BY REV. W. F. ARMISTEAD.

Ever since I have been in a position to form an intelligent opinion of the different methods of missionary labor, I have regarded carrying the Gospel from village to village as one of the most important of them. It has been a source of great regret to us that the work of building, necessary as it is, has prevented any very extended operations in that department. Now that our buildings are about completed, we hope to be able to spend considerable time on the field.

It was with pleasant anticipations that I began some few weeks since to make preparations for the first of a series of tours, each of a couple of weeks' duration. It was my purpose to spend the first week in the two villages where our Christians live, and in the villages immediately about them, and then to go on further to see two enquirers, of whom a Christian overseer, D. P. W., had written to me; and then to return home by another route so as to see another Christian by the way. That plan, however, could not be carried out in its entirety.

My preparations for the journey may be summed up in two words—*bandies* and *saman*, the former meaning covered carts or short trucks, and the latter *impedimenta*. Bandies have been so often described I need say nothing more of them than that they are very serviceable vehicles, their strong frames being quite in keeping with the native roads, and the bamboo mat covering forming a protection, to some extent at least, from sun and rain, and the dampness of the night.

Owing to press of work in the fields, a copious down-pour having prepared the ground for the transplantation of the young rice plants, it was very difficult to procure bandies. A whole week was spent in the search before we succeeded in finding any who were willing to go with us for a fortnight. When at last the bandies were at the door, the next business was to get our traps on them. They were somewhat more numerous and cumbersome than what are required at home by a gentleman setting out on a two weeks' journey. Two small tents, one for myself and the other for the native helpers and the servant, were stowed away first as being the bulkiest articles; then a folding cot; a mattress; two chairs, the extra one being for the accommodation of any Englishman or native of importance who might visit me in my tent; a box containing dishes, knives, forks and spoons, and such food as rice, curry-stuff, bread, salt, pepper, onions, tea, sugar; another box containing the cooking chatties and other cooking utensils; a lantern; a metal wash hand-basin; a couple of fowls; a tin trunk containing my clothes and a few books. This is but a partial enumeration I am sure, as I am drawing upon my memory, but it is sufficient to give the curious some idea of what a missionary's travelling outfit must be. The tin trunk is placed at the head of my bandy; the travelling cot, one of my own invention which works very well, is laid down on the bottom; and the mattress, which is protected from the dust of travel by a movable case, spread upon it; on this is placed a pillow and a quilt; my large sun hat is settled in a safe place; my boots, slippers, cane and umbrella are fastened to the bamboo framework of the bandy top; my revolver placed in a position whence it can be readily taken in case of an encounter with a tiger or anything of the sort, and I am ready for the road. The other things are stowed away as they best can be—some inside the bandies, some tied on beneath, some lashed on to the top of the bamboo covering.

We started between 9 and 10 p.m., expecting to arrive at a seasonable hour in the morning at the D. P. W. bungalow at Soorabujalee, some 13 miles from town. But the sad havoc the flood, which accompanied

the cyclone of December last, had made of the roads seriously interfered with our progress. When I awoke in the morning the sun was up, and we were yet 5 or 6 miles from the halting place. To avoid the sun as much as possible, I walked on ahead, getting in an hour and a half before the bandies; they did not arrive till about 10 o'clock. When they did come in there was a fire to make, water to get, and two long hours to wait till breakfast.

It was well nigh 12 o'clock when the boy brought it in. "Boy," you will understand, is what the table servant is called, though he were as old as Methuselah. Knowing that we had a hard road ahead of us, and profiting by the experience of the past night I resolved to set out again soon after three o'clock. . . . After darkness set in it was wretched going: once my bandy, which was leading, sunk in the thick heavy mud, almost to the axle and brought us to a dead halt. After toiling, foaming, fussing, pounding the oxen, and calling upon several of their gods, the bandymen gave up in despair. One of them said, "No matter how many gods we call on, the bandy will not budge, we had better call the gentleman (who was in his bandy, and was supposed to be asleep) and tell him we'll have to stay here till morning." Not liking the turn affairs were taking, I got down from my bandy and told them that all their gods were powerless to help, that the eye of the God of Heaven was now upon us and we must do our best to get the bandy out. I got all hands to work—a rousing, encouraging shout to the oxen, a vigorous lift, push, surge, splu-u-sh, and we are on *terra firma*. Very soon we were all moving on our way again. Then was the time for a little good-natured banter with the bandy-men after the style of Elijah's with the priests of Baal; "Cry aloud for he is a god; either he is talking, or he is pursuing, or he is on a journey, or peradventure he sleepeth and must be awaked." We reached the large village of Heramundalum about midnight and halted till morning.

At the first streak of dawn we were moving again, now across country to Akulathampra, where we arrived about 10 o'clock. Two of the few Christians living here being away from home I considered it best to change my plan and postpone my long visit to this place till another time. I remained, however, till the next afternoon. Shortly after my arrival a great many of the villagers, including all the principal men, came to say "Salaam." How different this treatment from that of two years ago when they surrounded me with sticks, shouting like so many fiends from the nether regions. The zemindar, or rajah as he is called by courtesy, was particularly attentive. He has long been an honest enquirer after the truth, and I have no doubt we owe it largely to him under God that the fanaticism of the mob on the occasion I refer to, did not go to greater lengths. He remained with me long into the evening; and next morning I visited Jim at his house, where I had a long conversation with him, and with the crowd who speedily assembled in the court. Like a great many others in this country he has lost all faith in Hinduism, has given up worshipping idols and is trusting in the Lord Jesus; but that master-piece of Satan—caste—keeps him back from a public avowal of his faith. Will you not offer fervent prayer to God for him that he may be enabled to come out decidedly to the side of Christ? Such a movement on his part would have great influence in all that region.

At Kimedey we halted a day. I was kindly entertained by Mr. Taylor, tutor to the minor rajahs, and Mr. Sullivan, Assistant Superintendent of Police.

Our next halt was at Oopalada, a village about seven miles beyond Kimedey. Here we were joined by Bagon Bayrah, according to instructions I had sent to him from Akulathampra. We spent two days (Sunday and Monday) here preaching in the village, and examining and instructing the two enquirers, of whom the overseer in the Department of Public Works, a Christian belonging to the Church Mission, Tinnevely, had written me. They were not ready for baptism, but we are not without hope they may yet come.

Tuesday morning found us at a village 9 or 10 miles on our way home by another route, where live two persons who are enquiring after Christ Jesus. We were much disappointed in not seeing them, as they were absent from home. We spent the day in preaching to the villagers.

Next morning we were at the town of Tekkaly, 15 miles further homeward, ready for work. Most of the forenoon was spent with a Christian belonging to the Orissa Baptist Mission, who lives here. He needed instruction on several points; and no wonder, living as he does in the midst of unbroken heathenism, and but seldom seeing a passing Christian. He expressed great delight at our visit. The afternoon was spent in preaching near the bazaar, or market place. Great crowds listened to the words spoken by Bagavan Bayrah, Paulus the colporteur, and myself. We dis-

tributed also a large number of tracts. I was deeply interested in what I saw and heard there and elsewhere on this tour. There will be, I trust, some day, perhaps sooner than our little faith dare hope, a glorious ingathering on this field. The large amount of literature our Mission and the Bible Society are scattering over it is evidently taking effect. This is a branch of our work we want to push yet more vigorously; its importance is not easily over-estimated. When the people read of Christ in the quiet of their own homes they are more likely to calmly consider His claims than when they only hear Him preached in the market places to multitudes, among whom are always some ready to interrupt the message by pressing all sorts of captious and frivolous questions. It prepares them to hear the preacher when he comes round. We generally follow up, too, a preaching service in the street with a distribution of tracts and a sale of books, thus endeavoring to continue and increase the impression made. Our main reliance, however, must be upon the oral proclamation of the word, even as it was ordained, for the great majority of the people are unable to read. I wish we had a score of preachers to place in the field. If we had the men, I believe the money would be forthcoming. But, alas! we have, as yet, only two in the work. Two young men are in course of training, of whom we hope much. We trust also to secure soon a very efficient man, who is about to retire from the 41st Native Regiment.

Leaving Tekkally in the evening, we reached Nuranapet, 14 miles from home, next morning. You will have observed that most of our travelling is done by night, an arrangement which, if it is not the most conducive to uninterrupted sleep, leaves the days free for work. After preaching and distributing many tracts in this town, we left as the sun set and arrived at home next day to find all well.

W. F. ARMSTRONG.

Chicadeo, Oct. 8, 1879.

### Bimlipatam and Bobbili.

The *Christian Visitor* says: From recent Missionary correspondence we learn that Miss Hammond has had a slight attack of fever. Mrs. Churchill has been very ill for a month, and news at latest date was that she was no better. Miss Hammond expects to visit her, and render her assistance. Mrs. Sanford was poorly. But with this depression through sickness, there is light in the fact that two Eurasian girls have recently been converted and several others are under conviction.

## THE WORK AT HOME.

### Ontario and Quebec.

#### MONTREAL.

At the Board meeting of the Women's Baptist M. S. Society, held in Montreal on Tuesday, Dec. 9th, it was decided to assume besides the \$500.00 pledged for the School-house-Chapel, the books and tracts in these stations: Cocanada, Tuni, and Akeed, amounting to \$120; and also the school at Akeed, \$50. The subject of what was to be done with the balance of the \$1500 sent by our Society to build Girls' Quarters at Cocanada, and of which only \$500 has been put into the building just erected, was brought up, and after much discussion the following resolution was adopted:

"Whereas, those in charge of the Canadian Baptist For. Miss. Society have decided that the building called the Girls' Quarters which was to be erected in the Mission Compound, Cocanada, at an expense of \$1500 (which sum was sent by the W. B. Miss. Society Convention East), is too large for the present needs of the Mission, and have built quarters for the girls costing only \$500, and as the remaining \$1000 will not be needed for some years for the purpose for which it was sent, and there are other pressing needs in the mission, Therefore resolved, that this sum be appropriated to the purchase of land and erection of the building needed at the new mission station at Akeed."

If no opposition is offered to this motion by the different circles and friends who contributed to the Girls' Quarters, the Treasurer is authorized to request Mr. Craig, the Treasurer of the General Board, to appropriate the \$1000 which the Board will place to our credit to the aforesaid building.

The attention of the circles composing our Society is drawn to the Treasurer's report for the past quarter, and we would urge them to make a great effort to get in their collections before the next Board meeting in March, as we would like to make our last payment for the School-house-Chapel then. The building is almost completed, and we should make an effort to forward

as soon as possible the amount—we have promised for it. As our receipts this quarter are so small, let us try and make up for it during the next.

A. MUIR, Cor.-Sec.

#### TREASURER'S REPORT.

Receipts from Oct. 2nd to Dec. 11th, 1879:—Coll. at annual meeting, \$3.75; First Bap. ch. circle, \$16.30; Miss Priscilla Chandler and eight others, Barford, \$9; Olivet ch. circle, \$7.30; Perth circle, \$5; Thurso circle, \$15.60; from MISSIONARY LINK per Miss Buchan, \$8.33. Total, \$65.28.

NANNIE E. GREEN, Treas.

PARIS, ONT.—A member of the circle writes: "We held our third annual meeting in Nov. The addresses were excellent, especially that by Mr. McLaurin, whose stirring recital of hard times in India ought at once to silence the cry of 'hard times' among us who have so many mercies, both temporal and spiritual. And how great the contrast—they, sunk in the depths of sin and degradation; we, lifted up into the light of the Gospel.

The attendance was good, and the collection amounted to \$15.40. We are engaged with a "Missionary quilt," part of which was exhibited in Toronto last Oct. We have at present 250 subscribers who, on the payment of ten or thirty cents, have had their names written with indelible ink on the white blocks. Mrs. Dadson was elected Secretary.

WOODSTOCK, ONT.—A circle has been formed in connection with the church at Woodstock, which is confidently expected to become one of the most successful, influential and active in the province. The officers are: Mrs. Ashley, President; Mrs. Landon, Vice-do.; Miss Sinclair, Sec.; Mrs. Carryer, Treas.; Miss Sawtell and Miss McKay, Solicitors.

A CORRECTION.—In the article "Work for the Circles of Western Ontario," in last month's issue, the appropriation for the schools at Tuni should have been \$150, instead of \$175.

### Nova Scotia.

Mrs. Selden, the Corresponding Secretary of the Central Board for Nova Scotia, furnishes some extracts from the annual reports of the Secretaries of the W. M. A. Societies:

PINE GROVE.—"Part of the present year was fraught with much discouragement. Our numbers were small, and the monthly meetings for a time discontinued, but we are glad to be able to say that a somewhat brighter day has dawned: and at the commencement of the last quarter our meetings were resumed, although the attendance is small."

NEWPORT.—"We are so scattered that we cannot meet as often as we would like, yet we feel encouraged, as our number increases, and our meetings are interesting. We all feel deeply for the welfare of our dear sisters who have gone to the foreign field, and trust their labours will be blest and their hearts encouraged in seeing many of the heathen brought to a knowledge of Jesus, and to testify for Him."

WOLFVILLE.—"We are very fortunate in having very enthusiastic and persevering collectors in our Society, to which more than to anything else I attribute the gradual but steady increase in our yearly contributions. In these 'hard times,' about which we hear so much, it is something to hold our own, if nothing more. I hope that Mrs. Armstrong still expects to return to her native land to rest and recuperate, and think her presence would do much to stir up a greater interest in the Societies she began among us."

PARRSBORO'.—"It is with a feeling of sadness I report our little Society, for, instead of increase, we are growing less; several of our members have moved away, and so few seem to be interested in the work of the Lord either at home or abroad. We have held a meeting almost every month, and some earnest prayers from loving hearts have gone up to Him who has said 'If two of you,' etc., and we wait for the answer."

#### AMHERST, N.S., WOMEN'S MISS. AID SOCIETY.

The LINK as a monthly messenger brings us words of cheer. It encourages us at home to bear in this way from those who have gone so far to labor. We were particularly interested in the letter from Mrs. Armstrong in the Nov. number; and feel thankful for the interest she still manifests in the Women's Miss. Aid Societies, which she, in such strong faith, founded some years since. We, in Amherst, can look back some nine years when she (then Miss Norris) was with

us; and well remember the motto, "In due season we shall reap, if we faint not," she spoke of as giving her such encouragement, and recommended to us.

Our society at its formation numbered but twenty-three, and though a few have since died, and some have removed, yet others have joined our ranks, so that now we have over sixty members. Our meetings have been regularly kept up once a month, with but very few exceptions during these nine years.

It is a source of much pleasure to us to have Mrs. George, recently returned with her husband from Burma to her native town, present at our meetings; and we are being much benefited by having returned missionaries of their stamp living with us. We were favored with a visit from Mrs. Boggs in April, 1878, and were deeply interested when she addressed a large meeting of the sisters on the manners and customs of those among whom she had formerly labored. Again in September of the same year we were made glad by having Miss Hammond at one of our meetings, and thus becoming personally acquainted with her on the eve of her departure for India. We are much interested in her occasional writings in the LINK.

While we are enjoying all the blessings that home—sweet home—can afford, we feel assured that we express the sentiment of each member of our W. M. A. Society, when we say that we deeply sympathize with our dear sisters who have willingly and voluntarily, in the strength which God can alone impart, sacrificed so much that the way of salvation may be made plain and clear to the perishing; and it is our earnest prayer that a merciful God may bestow upon them that great boon health, and crown their work with abundant success.

A. B.

Amherst, Nov 25th, 1879.

### Circle Meetings.

From a little pamphlet, published in Montreal, containing the constitution, etc., of the W. B. F. M. Society of the Convention East, we select the following useful hints regarding circle meetings:

We hear from all the Circles already formed the same expressions of regret that so few attend the regular Monthly Meetings. While this is to be regretted, it need not be any reason for discouragement, as the large majority, who are interested enough to join and willingly pay their fee, cannot be induced to come to the ordinary meetings. It has been found a good plan in some places to have a Social Missionary Meeting occasionally in the place of the regular meeting at a private house and invite gentlemen as well as ladies. The ladies can retire into another room to transact their business, after which one of the gentlemen present can read some selected article on Mission Work in some part of the world. Music and conversation can fill up the evening and before closing a collection should be taken up. This will do more towards bringing the work of the Circle before the Church and increasing the general interest in it than a number of ladies' meetings where from five to ten attend. Such meetings might be held several times during the year.

In places where there are more than one Circle, a mass meeting can be held, when clergymen or other gentlemen can be asked to give Missionary addresses which with papers by some of the ladies, and music, will not only make a very enjoyable evening but prove the means of drawing the different workers in this work together.

While every effort should be made to keep up the regular Monthly Meeting of the Circle, in some places where the families are widely scattered this is impossible; in such cases the Circle can meet for a few minutes before the weekly Church Meeting to hear any letters which may have been received, hear from the solicitors and talk over the interests of the Circle. Some plan ought to be devised in each place so that every woman of the Church and congregation shall be asked to contribute something to the society, if they do not feel able to join it. If some few in each of the Churches will prayerfully take up this matter we will soon be sending over thousands instead of hundreds of dollars towards the preaching of the Gospel in Telugu.

LARGELY Thou givest, gracious Lord!  
Largely Thy gifts should be restored.  
Freely Thou givest, and Thy Word  
Is "Freely give."

He only who forgets to hoard  
Has learned to live.

—Kable.

THE SCRIPTURES have already been translated into no less than two hundred and fifty tongues. One of the latest has been made by the Rev. John Riss into the language of the Corea, a country to which the new native church at Japan has resolved to send a missionary.

## Sister Belle's Corner.

For the Little Folks who Read this Paper.

DEAR BOYS AND GIRLS.—The last copy of our LINK told us of a Mission Band organized in Yorkville, near Toronto, named—"The Willing Workers."

This made me very glad, and these Mission Bands all over our land seem to me like a strong army. But unlike other armies, their mission is one of peace instead of war. They are little soldiers under Jesus Christ, the Captain of our salvation. And their mission is helping to spread the glad tidings of great joy so that the whole world may hear of a Saviour's love. God bless these Mission Bands, and give them much success in their work for Him!

In my missionary scrap book, there is a little poem about such willing workers. Perhaps one of you would like to learn it to recite it at your meeting next month, so I will copy it for you:

We are a little gleaner band,  
We cannot bind the sheaves;  
But we can follow those who reap,  
And gather what each leaves.  
We are not strong; but Jesus loves  
The weakest of His fold,  
And in our feeble efforts, prove  
His tenderness untold.

We are not rich; but we can give  
As we are passing on,  
A cup of water in His name  
To some poor faltering one.  
We are not wise; but Christ, our Lord,  
Revealed to babes His will,  
And we are sure from His dear word  
That he loves children still.

We know that with our gathered grain  
Briars and leaves we bring,  
Yet, since we tried, He smiles the same  
And takes our offering.  
Dear children still hosannas sing,  
As Christ doth conquering come,  
Casting your treasure as He brings  
The heathen nations home.

During the past year I have talked with you about India and her heathen. But that is not the only country where the people have not heard about God. In the great, rich China, where our tea comes from, there are thousands of men and women with their little children, who, like the people of India, worship idols instead of the one true God.

Some of these Chinese are very fond of money, and will do almost anything if they are paid for it. When the good missionaries have taught one of them about Jesus, and he has learned to love Him, the rest think that he has been hired to join the church.

Not very long ago, one of these new converts met an old man who still worshipped idols. They had a talk about it something like this:

"How much did those strangers give you to take their religion? Twenty dollars?"

"More than that," said the Christian.

"A hundred dollars?"

"More than that."

"A thousand dollars?"

"More than that."

"How much then?"

"More than the value of the weight of a mountain in gold and silver."

"What can it be?" cried the heathen man.

"This precious book," said the Christian, holding up his Bible, "which told me of a God, of Christ dying for my sins, of everlasting life in heaven for me!"

And if this Bible was so precious to one who had never seen it a month before, how much more we should love it! Our mothers have told us of its truths before we could read. In it we find the good news that the poor man in China found. May we each study its pages for ourselves and get these blessings.

SISTER BELLE

Ottawa, Dec. 14th, 1979.

## Mission Fruits in the Fiji Islands.

The testimony of the Hon. Sir Arthur Gordon, Governor of Fiji, to the nature and value, of the results achieved by Christian missions in the islands of the Pacific is full of interest. It was given by Sir Arthur at the May Anniversary meeting of the Wesleyan Missionary Society in Exeter Hall, and is, as he remarked, "the evidence of a man who is not a member of the Wesleyan body, and who, in the course of a varied life, has had opportunities of observation which, if he has not wholly thrown them away, must enable him, more or less, to form some judgment upon what is put before him." He summarised what he had to say by stating that in his opinion it was impossible to use exaggerated language, or to speak in two strong terms, of the wonderful results, both social and religious, which have attended the Wesleyan Missions in the Pacific. He substantiated his assertion by giving many profoundly impressive facts and thrilling details. Speaking of the general results in the islands of Fiji he said:

"You all know what, within the memory of living men, the condition of those islands was—perpetual tribal wars, cannibalism, infanticide, murder of widows, every kind of evil and wickedness perpetrated universally. Those were the characteristics of the people of the Fiji Islands. What is their condition now? Their condition now is as different from what it was then as can possibly be conceived. Out of a population of something like 120,000, more than 102,000 are regular attendants at Wesleyan churches, and the remaining 18,000 are not heathens, but for the most part members of other Christian churches. Those who have not made open profession of Christianity are but a few old men here and there, who are not to be considered or thought of when speaking of the Fijians as a people. Not to mention smaller and inferior places of worship, about 800 churches have been built. Of course, there are some persons who will say that this conversion to Christianity is often but external and unreal. These statements I am prepared emphatically to deny. No doubt in some cases, where you come to a population of these numbers, the profession of Christianity will be but slight and external. No doubt also, in many cases, their ideas of theology may be different from our own; but still I am quite sure that the lives and hearts of thousands among them are really swayed and guided by Christian principles, and that Christian doctrine does exercise a real and true influence over their lives and actions. Out of 62 ordained ministers now employed in those islands, over 50 are natives, and nearly all the lesser teachers, such for instance as school teachers, number over 3,000, and these are natives also."

The speaker paid a high tribute to the eloquence and devotion of many of the native preachers, whom he had always heard when he had the opportunity, and quoted some touching instances of the spirit and tenor of their discourses. Religion had greatly elevated the daily life of the people. Sir Arthur Gordon stated that he believed there was not a house in Fiji in which there was not morning and evening prayer. He had been in hundreds of Fijian houses, but he had never yet been in one in which he had not heard family worship carried on. Turning to the secular results of missions among the Fijians, Sir Arthur gave an equally explicit, and, in its way, equally pleasing testimony. Elementary education is spreading and improving, and there are 1,500 common day schools. There are also higher schools, and one central college, in which a really good education is given."—*Sunday Magazine*.

## The End Not Yet.

Rev. Mr. Downie, one of the missionaries of the A. B. M. Union among the Telugus, prepared and published an historical sketch of the Baptist mission among that people, for the information of the Missionary Conference held last June at Bangalore, Southern India. Mr. Downie says, "If we know any thing of the signs of the times, we recognize

in this and all similar movements but the foreshadowing of the time when God will fulfil the promise to his Son that he will give the heathen to him for his inheritance. We believe in God, and have faith in the means he has appointed for the conversion of the world. God's people, as never before, are making use of his chosen and appointed instrumentalities and agencies. God's word is preached, the leaves of truth that are for the healing of the nations are being scattered broadcast over the land. The heathen acknowledge by word and act that their effete systems are losing their hold on the people. Hinduism and Buddhism are tottering, as is clearly seen in recent attempts to bolster them up. God rules in heaven, Christ reigns in the hearts of his people. To him all power has been committed in heaven and earth. He has commissioned his Church to conquer the world for himself. If we go forth in his name, and earnestly seek to honor and obey him, we shall speedily see greater things than these."

"Throwing One's-self from a Precipice"—  
A Hindu Rite.

There are some sand-hills in the Satpura range dedicated to Mahadeva—supposed as Mahakala, to preside over destruction—from a rock on which many youths have precipitated themselves, because their mothers being childless, have dedicated their first-born sons to the god.

According to Col. Sleeman, when a woman is without children, she makes votive offerings to all the gods who can, she thinks, assist her; and promises of still greater offerings in case they should grant what she wants. Smaller promises being found of no avail, she at last promises her first-born, if a male, to the god of destruction, Mahadeva (Siva). If she gets a son, she conceals from him her son till he has attained the age of puberty; she then communicates it to him, and enjoins him to fulfil it. He believes it to be his paramount duty to obey his mother's call; and from that moment considers himself devoted to the god. Without breathing to any living soul a syllable of what she has told him, he puts on the habit of a pilgrim or religious mendicant, visits all the celebrated temples to this god, in different parts of India; and at the annual fair on the Mahadeva hills, throws himself from a perpendicular height of four or five hundred feet, and is dashed to pieces on the rocks below. If the youth does not feel himself quite prepared for the sacrifice on the first visit, he spends another year in pilgrimages, and returns to fulfil his mother's vow at the next fair. Some have, I believe, been known to postpone the sacrifice to a third fair; but the interval is always spent in painful pilgrimages to the celebrated temples of the god.—*Modern India, by Monier Williams, D. C. L.*

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

Receipts from Nov. 27th to Dec. 24th.

Toronto, Jarvis St. Circle, \$11 75; Alexander St. Circle, \$11.40; Cheltenham, Circle, \$3.50; Rev. J. McLaurin, profit on Indian goods sold, \$50; Mrs. T. Crotty, for mission boat, 50 cents.—Total, \$77.15.

EMILY LAIRD, Treasurer,

232 Carlton Street.

## CANADIAN MISSIONARIES IN INDIA.

## MARITIME PROVINCES.

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

## ONTARIO AND QUEBEC.

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