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THE CANADIAN

Missionary Link.

CANADA

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

INDIA

VOL. I., No. 8.]

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

[APRIL, 1879.]

The Canadian Missionary Link.

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OUR REQUEST.—Two cents a week, or one
dollar a year, from all the women in our churches;
and, this, not by diminishing other gifts, but by
saving it from ordinary or useless expenses.

For the LINK.

"Cast thy Bread upon the Waters, for
thou shalt find it after many
days."—Ec. 11:1.

A most unlikely place this for the farmer to sow
his seed, casting it on the water; yet I have seen
it done, and have seen a good crop of rice on the
field some months afterward.

Mr. Day, the first Baptist Telugu missionary,
came to this north Telugu country, and while he
was studying Telugu, he had a school of little hea-
then boys. That was more than forty years ago.
After a while he left this part of the Telugu coun-
try, and went south a long way and started a mis-
sion in Nellore. Mr. Day was for a time in Madras,
and also a while in Bangalore. The other day as
I was walking along in Madras with Dr. Jewett, he
pointed out the house that Mr. Day lived in while
in Madras. I never heard of any good that came
out of that little school of Mr. Day's up here, all
the while it was in India the first time. But you
may imagine my surprise after I came to Cocanada,
to learn that Josiah, our head preacher and or-
dained man, was one of those little boys who at-
tended Mr. Day's school. He says he never for-
got Mr. Day's teaching, and loved him dearly. It
was more than thirty years after Mr. Day closed
his little school that Josiah became a Baptist min-
ister. Throughout the whole length of the Telugu
country, over which Mr. Day forty years ago tra-
velled, looking for a station, and working wherever
for the time being he might be, waiting for God to
guide him to a settled place, there are now Baptist
churches. The first Sabbath I spent in India this
time, I preside: at the organization of a Telugu
Baptist church. This was in Madras, and not far
from where Mr. Day lived while there; and the
missionary, Dr. Jewett, was the missionary who
came out to help Mr. Day, and took his station at
Nellore, when he went home never to come back
again. Work done for ourselves may fail,—work
done for God stands fast.

A. V. TIMPANY.

It is better to have Christ's poverty, and be rich
in faith, than to have the world's wealth and not
be rich toward God.

The Origin of the Telugu Mission.—1835.

COMMUNICATED BY T. S. SHENSTON, ESQ.

On the 29th day of April, 1835, the General
Baptist Convention of the United States met in
the city of Richmond, Va. Rev. S. H. Cone was
elected President, and Howard Malcom Secretary.
Among the many resolutions passed at this Con-
vention was the following—the mover and seconder
not given—"That brethren Kendrick, J. M. Peck,
Allen, Choules, and Maginnis, be a committee on
new fields of labor."

On Saturday morning, May 2nd, this committee
reported as follows—"Your committee have ap-
plied themselves to the delightful task assigned
them by the Convention, with a determination to
keep in view the affecting statement of the Son of
God, that the field is the world, and whilst they
have looked at so many of the fairest portions of
the globe still under the dominion of sin and
Satan, who seem to rot in the richness and extent
of their soil, they have deemed it proper to select
only such places for cultivation as hold out pecu-
liar claims for our compassionate regards, arising
from our existing relations towards them, or the
circumstances in which they are brought to our
notice at the present time. A most interesting and
important field of missionary labor, to which we
would earnestly direct the attention of the Board
of this Convention, is the city of Madras, and
that portion of the Madras Presidency which
stretches northward from the city along the Bay
of Bengal towards the city of Calcutta, for about
500 miles, embracing the country of Tellingana.

"Among some of the reasons which we would
urge why the American Baptists should occupy the
field, are the following:—1. The fact that there
is no Baptist church in the south of India, embrac-
ing the whole of the Bombay and Madras Presi-
dencies. 2. This tract of country is wholly unoc-
cupied (we mean the one already described; of
course excepting Madras itself). 3. The connec-
tion of the Madras Presidency with our missionary
stations in Burmah, the whole of the ceded prov-
inces in that empire being placed under the control
of the Madras government, which occasions con-
stant intercourse between the two countries. 4.
The fact arising out of this connection, of a great
number of European converts belonging to our
mission stations in Burmah, constantly returning to
the Madras Presidency, where they have no home,
and where constantly their influence is lost to the
Baptist cause, but which influence, if properly fos-
tered, might most probably, as in the case of other
European converts in India, be improved to very
important purposes. 5. There are Baptist con-
verts of other missionaries, now residing in that
Presidency, and especially Mr. Van Someran, in
Madras, a gentleman of piety and liberality, who
maintains a correspondence with some portions of
our body in this country. 6. The interesting char-
acter and superior intelligence of the vast native
population of the Tellingana country, and it is be-
lieved that missionaries stationed along this tract
of country, might bring their direct labor to bear
on at least 40,000,000 of people in India, some of
the stations along this coast being at the mouths

of the rivers Kishna and Godavery, which are the
grand entrances of the head of the immense Mah-
ratta territory. 7. There are several native con-
verts already made among the people, one of whom,
a very intelligent Brahmin, has begun to preach
the Gospel. He was converted by means of tracts
which were distributed by missionaries, who died
without seeing any fruit of their labors, and the
man had to travel upwards of 200 miles in order
to be baptized by Mr. Lacy, of Cuttack. 8. The
New Testament in Tellingana, and a grammar of
the Tellingana language, have been published by
Dr. Carey, and a part, if not the whole of the New
Testament has been prepared and published by
the missionaries De Grange and Pritchett, of the
London Missionary Society. 9. We consider that
a mission under the Madras Presidency, besides
its direct benefit in blessing so large a portion of
the human family, would give importance and in-
terest and influence to the missionary operations of
our Board in the East. Lastly, your committee
would suggest whether Madras would not be a suit-
able place, where an agent of our Board might be
placed who would render very desirable assistance
in various ways to your missionaries in Burmah."

This report was signed by Rev. J. O. Choules.

On the 20th September, Mr. and Mrs. Day and
Mr. Abbott were designated to commence this
mission, and on the 22nd of the same month took
passage in the ship *Louvre* for Calcutta, and ar-
rived in that city in the early part of February of
the year following, 1836.

Who will Lead the Way?

Repeatedly from our churches come words like
these: "We are ready to organize a mission circle
if some one will lead the way."

Now we believe that in every church there are
those who are competent to lead others, and who
can and ought to assume responsibilities. If God
has impressed by his Holy Spirit the hearts of any
of our sisters with the necessity of a work like
this, they are doubtless the ones at once to lead the
way. It is often urged, and with all sincerity, by
those competent to take the lead, that the time
which this work requires, must be taken from other
duties,—household cares and the care of children,
which renders it impossible to meet the demand.
With all due respect to these objections and the
circumstances that control peculiar cases (for we
would speak carefully), the question arises, how
far we should allow these duties, however import-
ant they may seem to be, to come between us and
God. Has there not been a tendency on the part of
many to magnify these, to the exclusion of greater
obligations? Cannot even these be controlled,
and thus bring into use greater power and effi-
ciency for our work? Is there not a lesson to be
learned from the men of Reuben and Gad, who
left their families in God's care while they led
Israel's army till Canaan was secured? We fear
that too many of the leaders whom God would
choose are still tarrying in Jerusalem, under the
mistaken impression that *there is their only place* of
Christian work. If our missionaries are called to

leave home, friends, and often children, for the Master's work in heathen lands, are not our homeworkers also called to make sacrifices? There is nothing that speaks so eloquently of the Master as sacrifice. The children cannot fail to see it and thus the spirit of missions will be felt by them to be the outgrowth of a Christian life.—*Helping Hand.*

Who Saved India for England?

In one of his pleasant and picturesque vignettes in the "Sunday at Home," delineating the great revival of the eighteenth century, Mr. Paxton Hood pays a fine tribute to the noble pioneers of the Baptist mission in India. While recalling with a sense of shame the tempest of abuse and scurrility poured upon them by eminent pens, he justly remarks, that the catholicity of spirit pervading the minds of Christ's real followers was exemplified in the generous defences of the Baptist pioneers that were written by Lord Teignmouth, William Wilberforce, and Dr. Buchanan. "We are able to see now," continued Mr. Hood, "that this mission may be said to have saved India to the British Empire. It not only created the scholars, and the bands of holy laborers, but also the sagacity of Lord Lawrence and the sword of Sir Henry Havelock. In an argument we would maintain that we are indebted more to William Carey, and his *£13. 2s. 6d.* than to the cunning of Clive and the rapacity of Warren Hastings." A fact this, let us add, which deserves to be held in remembrance.—*The Freeman.*

OUR INDIAN STATIONS.

Chicacole.

THE CONFERENCE.—From various letters from the missionaries we gather that the recent conference at Chicacole was a season of unusual profit and interest. Mr. Timpany writing to the *Christian Helper* says:

"We had been in Cocanada less than two weeks when the time came around for us to go to our Annual Missionary Conference, if we wished to attend it. I was loathe to go because of the time I would lose in preparing to build our chapel, that we are going to try and have done by next rainy season. On the other hand we very much desired to see the brethren of the Maritime Provinces, and their fields north of us. 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 meetings of the Conference were characterized by a delightful spirit of harmony, frankness, and good will. Business of an important nature was transacted."

We make also a few extracts from a letter from Miss Hammond to Mrs. March:

"The walls of my present abode are built of mud, about eight feet high. The roof consists of leaves of the Palmyra palm. The floor is the ground, my seat is about six inches high, and I am writing in my lap. In one corner is a sort of bed on which are Mrs. Sanford and the children asleep. Mr. Sanford, Mr. Timpany and Mr. McLaurin are snoring about in different places.

"Well, the truth of it all is, we have been up to Conference. Left Bimlipatam last Saturday. Our present party increased by the Churchills and Craigs travelled all night in our bandies, which though devoid of every elegance, possess a few comforts. A bamboo tent on two wheels expresses my idea of them. One will contain one person and a valise comfortably or two with a little crossing. In the bottom we put a mattress, then sheets, pillows and quilts, climb in and lie down for the night. After a little practice one will forget the noise and jolting, and sleep, but always with one eye open, as the roads are very rough in places, and numerous streams to ford. We are drawn by bullocks which average

about five miles an hour, and that is called pretty good travelling.

"We had a nice Conference. Monday afternoon was devoted to organization and arrangement of business. Tuesday the Bible revision question was discussed most enthusiastically. Wednesday the question of F. M. Union; as before the meeting. There was very little said against such a step and a good deal for it. Yesterday the stray ends were gathered together, and the Conference dismissed to meet at Cocanada next year.

"About dark we started on our return journey. Mr. Churchill was detained by an attack of illness, brought on by over exertion the night we left Bimlipatam. His bullock gave out, and, unable to procure another, he was obliged to walk a large part of the twenty-four miles that night. The Craigs remained with them, hoping to start to-night. We hope to get in all right to-morrow morning, and get nearly settled for Sunday."

A Word from India.

DEAR SISTERS OF THE W. A. SOC:

I am so glad of a MISSIONARY LINK that reaches all your homes, and belongs in common to you all, that I cannot help telling you so. I have often felt sorry that there was no practical union among you such as your missionaries have in the East. Your sympathy and prayers have mingled only on heathen soil, while news from us to you has had no common channel of communication. We are anxious to hear about your work at home, for we depend on it for supplies; while, doubtless, the earnest workers at home are quite as anxious to know what is doing out here, for you look hither for your harvest.

Thinking of these things I hail our little paper as a "link" indeed, to bind together many scattered interests, and make us all, I trust, stronger and wiser by the union.

We require two things from our sisters at home; money to supply the temporal needs of our mission, and prayer to Him with whom is the "residue of the Spirit" that it may be given to us "without measure." Our spiritual needs the Father in Heaven only can supply, but He has said "Ask, and it shall be given you."

It is well to pray "Lord, convert the heathen;" perhaps it is better to be able to pray for those of the heathen we know something about, and to look for the answer to our supplications.

I want you to remember Chicacole. It is the youngest born of your missionary stations. Cocanada is eldest and first, then Bimlipatam, then Kimediy, then Tunj, last Chicacole, and we hope this year another, Bobile, will be added to the group.

Kimediy is about 40 miles north of Chicacole, and was occupied by us for a year and a half. Almost all that time we were struggling not only with the common difficulties of a new station, but with fever and ague, which grew at last so formidable an enemy that we were obliged to remove to Chicacole, near the sea-coast, glad to get away with our lives; yet till some one else take it up, we look upon it as part of our field.

Let me introduce you as well as I can to the mission in Chicacole. We have a large old house, over sixty years old, they say. We bought it in a very dilapidated state, but the walls and foundations were firm and good, and a new roof, with new fittings of doors and windows, etc., make it a very roomy, comfortable house, at a very slight cost. We got it all "for a song," as some one remarked, because it looked so out of repair when it was purchased. Separated from the house by a verandah a few feet wide, is another building, which will make a nice chapel and school room when it is repaired. At present it serves for a cook room, and residence for our school-teacher and colporteur with their families, and our little orphan girls. They are all uncomfortably crowded together, but we hope to have another house for them soon. In the meanwhile the school meets in the verandah or in the house, wherever it can find a place.

Our household consists of Mr. Armstrong and myself, Katie, four years old, and baby Ernest, not yet three months. Nau-Nau, a Karen girl who came here with us from Burma, and has been very useful to the mission, is at present on a visit to her home in Rangoon.

Our helpers in town are Suthena, teacher of our girls' school, and his wife Adama. They have six children in all; one daughter is married, but lives not many miles away. She has been at her father's house for the last three or four months, and has assisted him in the school. They have also a son studying medicine at Madras. They were converted from heathenism about fourteen years ago, and were then baptized by Anthraveddy, a native Baptist minister, Suthena was then a subaltern officer in the native army. His term of service having expired, he was pensioned, and came here shortly after we did. He lives in our compound, and since June last has been engaged in mission work. He is an earnest Christian man, of few words, but steadfast purpose. His wife is never ashamed to speak of Christ, and as she has time is glad to go from house to house telling other women the good news of the kingdom. Here on our compound too is Nurumhooloo, a young man from our school in Kimediy, who heard, believed and was baptized. He is studying, and gives promise of becoming an efficient mission helper.

Paulas, our colporteur is most of the time out in the district scattering Christian literature far and wide through the country. His wife and children are away at present but their home is here. Then the teacher of a school of regiment boys in town who are supported by government, is a Baptist and forms one more among us. This is the Baptist church in Chicacole. But I have written too much I fear for one time, though I want you to hear more about us again another time.

In the meanwhile, I remain,

Yours in Christian work,

H. M. N. ARMSTRONG.

Chicacole, Jan. 26th, 1879.

Cocanada.

GIRLS' SCHOOL.—Mrs. Timpany writes on the 24th of January:—At the beginning of this month Mr. T. gave notice that we would leave the building occupied by our school at the end of the month. Our boarding girls will come up here; Mrs. Chapman will have to live in the town for a few weeks longer; by that time we hope to have a room ready for her here. The school will go on as usual on our verandah till the girls' buildings are ready, but we fear none of the heathen girls will come up here for instruction. This we regret very much, but we must have our Christian girls more directly under our own care.

AMELIA KELLER.—Mr. Timpany says:—Amelia has shown her good sense by going right back to her native life of her own accord without a word on our part. All the more honour to her. You would not know her among our Christian women from anything in her dress or manner,—she can sit, eat and sleep, as they do, and yet she knows all she learned at home; and I trust she will make it felt when we got Christian women and girls into our compound day and night for training. There will be no end of work that can be done in this town and neighbourhood as well.

Bimlipatam.

Letter from Miss Hammond.

MY DEAR YOUNG FRIENDS,—For two reasons I wish especially to address you. First, I feel unable to interest older and wiser people, who have read, studied and travelled. Second, I wish you to have an interest in foreign missions that will increase with your years, and become an inseparable part of your characters.

I glance homeward and think of many with whom it would be a pleasure to converse; but that is prohibited by the thousands of miles of sea and land which separate us.

We must now pursue our acquaintances through another medium. Dearth of leisure prevents my writing to many of you individually. But will you all remember that it will afford me very much pleasure to hear from you? Not only those whom I have met, but any who will tell me of their Sunday Schools, Mission Bands, or Aid Societies. Canadian letters are indeed warmly welcomed.

You are glad to be in your homes; I am glad and thankful to be here.

After fifteen days on the Atlantic, during which that old ocean made a lasting, though not very pleasant, impression on my mind, we reached London, where my expectations were fully realized, in one particular at least. I had heard and read of its smoky atmosphere, but seeing and breathing it were different things. It creeps everywhere and browns everything. Notwithstanding, my visit was exceedingly enjoyable, for it afforded me a glimpse of many interesting places, including the British and South Kensington Museums, National Gallery of Arts, St. Paul's Cathedral, the Tower and Abbey. This last impressed me very deeply. I have taught some who will read this, and we have talked about this grandly solemn old place, wherein, however, we must not linger, or we will never get to India.

In due time, the *Nepaul* brought us to the Rock of Gibraltar, in whose depths are always kept seven years' stores for the garrison. At Malta we bade adieu to the cold weather. At Port Said we had our first glimpse of Eastern life; passed slowly through the Canal, spent several hours at Suez, then sailed out into the Red Sea. Touched at Aden, then on and on over the Indian Ocean, whose waters, at times, were most beautifully clear and blue. Two days were spent at Ceylon, where nature always wears her loveliest dress.

The third following found us at Madras, and the 10th December brought me to Bimlipatam, the long-desired haven. Now what shall I tell you of it? The town has some 9,000 inhabitants; there are five English families and one French, between whom and the missionaries there is slight intercourse. There are a few Eurasians, with whom we mingle more freely. The others are heathen, as are also the people for miles on every side. Do you not think there is a need of workers?

I look at this land, smitten with poverty, ignorance, superstition and spiritual darkness, and think of those who are luxuriating in this world's goods, and of Him who has said, "The gold and silver are mine."

At present we are about a mile from the town, but hope that the close of '79 will find us all well and the new house in readiness for us.

As yet the people speak an unknown language to me; if life and health are spared, I trust it will not always be so.

While I write, the birds are singing outside, the sun is shining brightly and warmly; the doors and windows are open and a soft breeze is playing about; all of which remind me of our June weather at home. I hope to write you again by-and-by, as at the Conference the ladies decided to furnish a letter or two for every issue of the LINK, whose subscription list, I trust, bears your names. If not, will you have them put there?

I am your friend truly,

CARRIE A. HAMMOND.

January 6th, 1879.

THE WORK AT HOME.

Montreal.

The regular quarterly meeting of the Woman's Foreign Missionary Society, Convention East, was held in the parlor of the First Baptist Church, on Tuesday, March 18th. Owing to the severe illness of Mr. Claxton, the President—Mrs. Claxton—was unable to attend. Mrs. A. H. Munro, one of the Vice-Presidents, occupied the chair.

The Treasurer reported the receipt during the quarter of \$287.49, which with \$183.44 on hand from last quarter amounted to \$470.93. She had

paid to Rev. J. McLaurin \$265.00, being the balance due for the completion of the Girls' Quarters, and reported a balance on hand of \$205.93, which she was instructed to forward at once through Mr. T. D. Craig.

The Corresponding Secretary read a letter lately received from Mr. Timpany, stating that he had commenced to build the Girls' Quarters, and urging the Board to send on at once all the money they had on hand for the chapel. An interesting letter was also read from the Perth Circle, showing an increased interest in the work among the ladies there, and stating that an extra effort had been made for the chapel, which had resulted in collecting \$17.50. A letter was also read from the Secretary of the Brockville Circle, showing the number of members to be twenty-five, and expressing a hope that the interest in mission work would be increased among the ladies of the church. The report from the Barnston Circle was very encouraging, as many of the young ladies there have entered heartily into the work.

The following ladies were received as life members of the Society:—Mrs. Munro, Mrs. Porteous, Mrs. Swallow, and Miss Gibb. Three of these ladies were made life members by the First Church Sunday School, and one by the First Church Circle. This increased the number of our life members to nine.

It was also decided to hold a mass meeting in Olivet Church on the 10th of April. Two ladies were appointed to prepare papers and other arrangements were made for an entertaining and profitable evening.

A. MUIR, Cor. Sec.

March 19, 1879.

Ontario.

The Treasurer of the Central Board of the Ontario Women's Foreign Missionary Society has, during the past month, written to all those Circles from which no money has been received of late. A speedy response to her appeal is most anxiously expected.

If ever a people were called of God to work in a special part of His vineyard, the Baptists of Canada have been called to the Telugu field. Who that knows the history of our mission can doubt this? Shall we not then be found faithful?

The school-house chapel is a necessity for the successful prosecution of the work in Cocanada. \$435, the first instalment of the \$1000 we have promised for its erection, was sent to Mr. Timpany early in March. Would it not be possible for the women of the Western Convention to raise the remaining \$565 before the October meetings? Next year will bring other and new work of its own. Should we not then with unfettered hands be ready to take it up?

An appeal in the March number of the *Helping Hand*, the organ of the Woman's Society in connection with the American Baptist Missionary Union, closes with these words:—

"Let each one ask, How much owest thou unto thy Lord? Let each one inquire if there is nothing behind in her own dues, or if it may not be her privilege to close the year with some new sacrifice for the sake of Jesus and His cause. Let no one withhold a penny because it is so small, or a dollar because it is too large. Let the collectors who have not gone their rounds attend to this duty at once, and the circles which have not transmitted to the general treasury hasten with their offerings. If all will unite with willing hearts, this year, so distinguished by success among the heathen, may have a record not less marked in Christian lands; and gifts bearing some worthy proportion to the blessing received will show the work of the Holy Spirit at home as much as do the wonderful conversions among the heathen abroad."

LONDON.—At the last monthly meeting of the York St. W. M. Circle, Mrs. Jeffrey in her own name and that of her daughters, as a token of their esteem and regard, presented Mrs. Dr. Cooper with \$25, the fee necessary for a life membership of the W. B. F. M. Society.

PETERBORO.—A. W. F. M. Circle has recently been organized in Peterboro, of which Mrs. Gilmour is President.

English Baptist Mission to Congo.

During the summer of last year, the English Baptist Missionary Society sent out a preliminary expedition to Congo, one of the most important countries on the western coast of Africa, and of which San Salvador is the capital. The Rev. Mr. Comber and Mr. Grenfell were the persons selected for this enterprise, their instructions were to commence mission work at once at San Salvador, if the place proved desirable as a base for the interior. On their arrival they were courteously received by the king, Don Pedro, or Totola, as he is called by the people, and warmly urged by him to remain in his town. He promised his support, freedom to travel, and especially that all the children should attend school; but finding that they were likely to be interfered with by the Roman Catholics, who by means of the Portuguese had already gained considerable influence, they resolved to explore the country further. Their desire was, if possible, to reach Stanley Pool, the first navigable point on the upper Congo, or Livingstone river, where ultimately they hope to place a small steamer, so that by means of this magnificent waterway they can penetrate a distance of more than 1200 miles into the interior, bearing the glad tidings of salvation, the light of life, right into the heart of this dark and hitherto strangely neglected continent. On this first attempt they did not succeed in reaching the river, not getting further than Tungwa, the capital of the Makouta, country a distance of about 80 miles from San Salvador. Here they were well received by the king or Toba. They describe this place as "a decidedly pretty town of some two hundred houses, with ornamental shade trees, and streets and squares well kept, and apparently frequently swept." They describe the children as unusually bright and interesting, and on attempting to teach them found that they were very quick and intelligent. On expressing a desire to remain there and found a mission, permission to do so was politely but firmly refused. Drought, famine, pestilence, were feared as the consequence of a white man's residence in the country. Mr. Comber returned to England to report in person the result of this expedition, strongly recommending San Salvador as a base for inland operations, as that place is the most central, the most important and influential in the whole region round about. At a quarterly meeting of the Committee held in London on the 15th of last January, the following resolution was unanimously adopted:

"That, after a most careful review of all the circumstances of the Congo Mission enterprise, it appears to be the clear duty of the Baptist Missionary Society to actively prosecute this most interesting and promising undertaking, and to forthwith permanently establish this new mission, having always in view reaching the interior of the vast continent of Africa, by the waterway of the mighty Congo River."

"That with this object in view, arrangements be made for the departure for Africa of Mr. Comber, with at least two suitable colleagues, early in April next, with instructions to make San Salvador the base of operations, and to occupy Makouta, if possible, by a native evangelist from the Cameroons Mission, leaving no effort untried to reach, as speedily as possible, the upper Congo River, near Stanley Pool, where, clear from all falls, cataracts, and rapids, the river is uninterruptedly navigable as far almost as Nyangwe—a distance of more than 1,200 miles."

At the same meeting a colleague for Mr. Comber was accepted—Mr. Crudington, of Rawdon College, who for several years past has been prosecuting special studies with a view to mission work in Central Africa.

Offers of service for the Congo Mission from other earnest young brethren are now also before the Committee, and there is good reason for confidently believing that Mr. Comber will find himself associated with at least two like-minded colleagues by the date fixed for his departure for Africa; and the means are being supplied as well.

Sister Belle's Corner.

For the Little Folks who read this Paper.

DEAR BOYS AND GIRLS.—The past month has been one of great blessing in Brantford. So many children have taken Jesus to be their Saviour, and are telling others about His great love.

Then tidings came over the ocean from far off India telling us that many of the heathen boys and girls with their fathers and mothers are leaving their idols for the "Living God." Did you ever read what the Bible says about the gods that the heathen pray to? In one of the psalms you will find these words: "Their idols are silver and gold, the work of men's hands. They have mouths but they speak not; eyes have they, but they see not; they have ears, but they hear not; noses have they, but they smell not; they have hands, but they handle not; feet have they, but they walk not; neither speak they through their throat. They that make them are like unto them, so is every one that trusteth in them."

Are you not sorry for the children who have never heard about the one true God? When Mr. Timpany was here last summer he told us that if the children did not pray to these idols the parents would beat them. Just as soon as the babies can walk and talk, they are brought before these idols. With some little gift in their hands, they make their *salaam* or bow, while they repeat a prayer to this image that cannot see, or hear, or speak. Others are taught to worship snakes, and are very angry when the missionary kills a poisonous serpent. One morning a missionary was riding along in India. He passed an ant hill; at the bottom of this hill was a snake-hole, with flowers scattered all around it. These had been brought as gifts to the snake, called a "cobra." The bite of these snakes is full of poison, and because the people are so afraid of them, they worship them as gods. After the missionary had ridden by this place, he met two men and stopped to talk with them. They told him they had just seen a large cobra going into a hole near the mission house. "Why did you not kill it?" asked the missionary. "Kill him!" they said, "kill him! Why, he is our god."

But they showed the missionary where the snake had gone, and watched him while he filled the hole with water, and then killed the snake when he came out. The men were frightened at first, but when the danger was over, they came and looked at the dead snake, saying that no one could live more than three hours after being bitten by one of them. A day or two afterwards a Brahmin (one of the heathen) heard about it. He was very much excited, and said, "You have done a great crime, you have killed my God!" The missionary replied that it was to save the lives of his family. This was the heathen's answer: "A cobra never hurts anybody. If he bites some one who dies soon after, it is only because his time to die had come." So you see, dear boys and girls, how full of error are the dark minds of these heathen. What a change it must be when they learn of a living God who loves them and wants everybody to be happy. If you had been born in India, and never had heard of Jesus, you would be like them. Let us pray every day that the Lord will send more missionaries to tell them of Jesus.

SISTER BELLE.

Brantford, March 17th, 1879.

The First Zulu-Land Martyr.

Far away in sunny South Africa lie the fertile lands of Cape Colony. Sailing along its shores, the next country reached is Kaffirland; then comes fair Natal, rich in its cotton and sugar, its flocks and herds; and beyond Natal is Zulu-Land, where Joseph lived till his martyrdom, little more than a year ago.

Zulu-Land is peopled with vast hordes of natives called Zulus, who are manly in form, brave and active in war, but who know not the gospel of Christ. Missionaries having gone to tell them the glad news, some of the Zulus have turned to the Lord, and of these Joseph was one.

Joseph, with his wife and two little children, resided at Inyezane, near the mission station of the Rev. F. Frohling, who writes that it was Joseph's "sole desire to be a Christian, and to enter the kingdom of God." But trial and danger lay in his path. In the New Testament we read of the silversmiths, makers of idols, being against the gospel because the apostles said these be, "no gods which were made with hands." So in Zulu-Land, the Izanuzi, or witch-doctors, find they will be trusted no more if Christianity should spread, and they hate Christian Zulus, and do what they can to hurt them.

On Joseph they poured out their fiercest hatred. Some cows belonging to Usidwangb, a chief living near Inyezane, took lung-sickness and died. The Zulus ate their flesh; some sickened, and one Zulu died. Six of these witch-doctors then said to Cetywayo, the king, that Joseph was a sorcerer,—that he had bought poison from a missionary, the good Bishop Schreyder, and had mixed it with the meat of the cattle that died! So the awful order was given that Joseph must die, and his wife, his children, and his cattle must become the king's.

Soon was the sad sentence carried out. In the early dawn of Sabbath, 4th March, 1877, Joseph, with his wife, bent his knee in prayer, thanking God for his loving care during the night, and asking his help in the hour of need—soon, alas! to come. He was still on his knees, when a wild, raging band of Zulus came to his house and drew him forth, beating him cruelly as they dragged him along, and tying him to a tree near the house of the missionary. There for upwards of two hours he had to stand in the scorching sun, the flies clustering in black swarms on his bleeding wounds, and when he attempted to speak, blows were showered on him without mercy. About eight o'clock, in spite of every effort of the missionary to obtain his freedom, the crowd, panting for his blood, took Joseph from the tree, and hurried him away, shooting at him when he struggled to get free. When about a mile off, they tied him to a tree once more. Joseph now begged them very earnestly to allow him a few moments for prayer, but they turned a deaf ear to his entreaties. Then without delay they fired six shots into his body, beat in his skull with knobkerrie clubs, and, taking up his corpse, all battered and bleeding, they threw it disdainfully into the river as food for the crocodiles. Thus so sadly and so fearfully ended Joseph's short life on earth, and thus he won a martyr's crown.

James Renwick, the last Scottish martyr of the "killing time," said in his dying prayer, "Lord, I die in the faith that thou wilt make the blood of thy witnesses the seed of thy church." So, though now a dark storm-cloud, black and gloomy, hangs over the Church in Zulu-Land—though her saints have been begun to be struck down, and the missionaries have had to flee,—let us live in the faith that a brighter day shall soon dawn there, and a glorious Church grow up from this precious seed, the blood of Joseph, the first martyr for Christ in Zulu Land.—*Christiana Visitor*.

A New Britain Martyr.

One of the Wesleyan missionaries eaten by cannibals last April, was a Fiji Islander, named Livi Naboroo. The Rev. John Robem, of Fiji, says of him:—He was an efficient native agent, and might have risen to a good position at home, but he could not stay, as he believed himself called to go as a missionary to a strange island. He was one of six who offered for the new mission, but the district could not spare him, because it was thought unwise to send all the best men. When he learned this, he wrote: "Now that I have heard that I am not to go, I have no rest in my spirit, and my soul weeps when I think of the dark and miserable condition of the people of New Britain; my soul longs intensely, therefore let me go, that I may tell those who are perishing in darkness of the great Light of the world, the Lord Jesus Christ, the Saviour of all. I know what the gospel has done for Fiji; and it can do the same for New Britain." When this was read at the teacher's meeting, it was decided to let him go.

Trust.

"Make a little fence of trust
Around-to-day;
Fill the space with loving work
And therein stay.
Look not thru' the sheltering bars
Upon to-morrow,
God will help thee bear what comes
Of joy or sorrow."

A Worthy Example.

An old supporter of the English Baptist Missionary Society, who for many years past has annually contributed £20, under an anonymous initial, writes, under date of last February: "I have sent to the Treasurer of our auxiliary £40 for our beloved mission. I have had a year of most happy trial in business, and have lost more than half of the capital I began the year with. Yet, while cutting down all my personal expenses to the lowest point, I have felt it would not be right to withhold what I have been accustomed to put on one side for the Lord's work abroad. *His cause must not suffer*; and by giving up all my personal luxuries, I have been enabled to add £20 to my usual annual gift of the same sum.

"It has been, I can truly say, a great joy to me to do this, and I would from experience recommend all who have been tried as I have been in business, by losses and anxieties, to adopt the same plan. How little we know of giving up to the actual point of self-denial, and yet what joy it brings when we do."—*Miss Herald*.

A CORRECTION.

The amount of three dollars acknowledged last month in the *Link* from Westover, was not from a Circle,—no Circle being formed there yet; but was the contribution of Mrs. B. Shaver, who has denied herself for the purpose of aiding in what she esteems a blessed work. Our sister has set us a good example. If every Baptist woman will make a like sacrifice to help the cause the balance of the one thousand dollars will assuredly be forthcoming by the end of this year.

EMILY LAIRD, Treasurer.

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

Receipts from Feb. 25th to March 25th, 1879.

Paris Circle, \$17; Jarvis St., Toronto, \$16.55; Strathroy \$13; Yorkville, \$12.50; Brooklin, Whitby 6th con., \$10; Ingersoll, \$8.35; London, Adelaide St., \$5; London, York St., \$5; Salford Ladies' Aid Society, \$6; Total \$93.48.

Special contributions for building the School House—Chapel.

London, York St. Circle, per Mrs. Jeffrey, to make Mrs. Cooper a life member \$25; Toronto, Jarvis St. Circle, six friends of the Mission tonnage Mrs. Castle a life member, \$25; London, Adelaide St. S. School, \$5; Total \$55.

EMILY LAIRD, Treasurer, 232 Carlton St.

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