

OUR INDIAN STATIONS.

COCANADA.

Rev. John Craig, under date August 17th, writes to the *Canadian Baptist*.

When I arrived here at the beginning of this year, I found that while many buildings might be erected to the great furtherance of the work here, the need of a school-house-chapel was very pressing.

It is true that \$1,086 of the \$2,000 needed were subscribed during the financial year commencing Oct. 1876 and ending Oct. 1877; but the deficiency in the funds for general purposes compelled the Society to use this money for ordinary work for the time being, giving the chapel fund credit for the amount. At any rate the missionary at Cocanada could not begin the erection of the building until the required \$2,000 was in his hands. Now, brethren, I do not mean to say, do not help to build churches at home. Help with more liberality than you have ever yet shown, but do not forget that your poor, poor brethren in Cocanada, who are your brethren, because they are Christ's brethren, need a school-house-chapel more than the Baptists of any place in Ontario or Quebec ever needed a building where they might worship God. This last statement may seem strong, but the friends must remember that apart from the thousands in the surrounding villages depending on this station for their knowledge of christianity, there are over fifteen thousand people in this town, of whom not more than fifty of sixty are christians.

Extract from a letter of Mr. Craig's in the Port Hope Times.

The wife of the head man of the hospital in Cocanada, died from excessive heat on the first of this month, and was buried the next morning at six o'clock. She was one of the most intelligent and active of the native Christians here, so that her death was a great loss not only to her husband and children, but also to our church. My fellow missionary, Mr. McLaurin, and I, left the mission-house shortly before six, and when we reached the house of mourning we found quite a number of Eurasians and natives already assembled there. There was quite a sad scene before the lid was put on the coffin. The deceased's mother was there and broke out into a kind of hysterical laugh and cry; she also sang part of a hymn as she bent over her dead daughter's face. I was told that some of these exhibitions of grief were relics of heathenism. The heathen idea is that you must show your sorrow by weeping in public. After the coffin was closed, Joseph, a native preacher, conducted a funeral service in Telugu. The missionaries headed the procession, which wended its way to the cemetery under a burning sun. Six young men, friends of the deceased, carried the coffin on their shoulders. The Christians present, of whom there were a good many, both male and female, sang a funeral hymn as we walked along, making some pause between the verses. It sounded to me as beautiful and solemn as that favourite hymn: "Abide with me." When we reached the grave the coffin was placed on the ground, and Mr. McLaurin conducted a funeral service in English. Then the coffin was lowered into the grave and many present threw in handfuls of earth, while some one scattered in some flowers that had been taken from the coffin just before it was closed.

TUNI.

Rev. G. F. Currie writes to the *Christian Visitor*.—There is not much to report in reference to this station. We are pursuing our work in and around Tunj under some disadvantages, which we hope will disappear by-and-by. We usually have attentive hearing, and sometimes there appear to be encouraging indications, but thus far

we have not had the privilege of welcoming any converts to the visible fold of Christ. Within the past few days, a tour has been made in the region of Tunj, the first I have been able to make since our removal.

At Elamanshill, a large village some twenty-seven miles from Tunj, after we had spoken to a crowd of people in the Bazar, we were accompanied to our stopping place (the traveller's bungalow) by a young Brahmin, who seemed very much interested in the subject of Christianity, and conversed a long time about it. He professed to have faith in Christ, but did not seem to see the necessity for anything more than secret worship and service. His case is by no means a solitary one. There are probably scores, if not hundreds, of Brahmins scattered over the country who are in very much the same position. They are convinced of the truth of Christianity but have not the courage to confess it.

BIMPATAM.

The *Christian Visitor* publishes a long and interesting letter from Mrs. Churchill to Mrs. March, in which she says:—I have made another effort to establish a girls' school in town, and so far the Lord seems to smile upon the effort. I opened the School Aug. 1, with ten pupils, and two more have since come in * * * I give my little girls an hour of religious instruction and an hour's sewing daily, and then I hand them over to our Telugu teacher, for I think my time can be more profitably spent than in calling over a, ah, e, ea, u, oo, etc., etc., for hours daily, until they learn their alphabet.

On Monday afternoons I have resumed my visits to the only house which is yet opened to us here for religious instruction. Then on Wednesday afternoons I have called in all the women who will come from the villages near, for religious instruction. I knew they would not come for nothing as they are so very poor that it takes all they can earn, working seven days in the week, to keep them in food, so I said that I would give them as much as they could earn in the afternoon, if they would come on to our verandah instead of going to work. I thought I might have a dozen, so you can imagine my surprise and pleasure when between fifty and sixty come every week. I did not feel competent to talk to so many with my broken Telugu, so I sent for my young friend, who is always ready for every good work, and I gather part of them around me and she takes the rest. The poor women are fearfully ignorant, but they pay every attention, and we are not subject to the interruptions we used to have in visiting the villages; and then we have the same ones over again every week here, which gives us encouragement to think they may receive the truths into their hearts by the Good Spirit accompanying our words.

Will you not pray for us, dear Sister, that the Lord will own and bless the little we are attempting for Him, and open up yet many more ways in which we can serve Him in this land of darkness?

When we have settled at Bobbille, or wherever the Lord leads us, I shall be very grateful for your kind offer of help in the way of building a school house, or whatever seems necessary for the successful carrying out of work there. For the present I have rented a room in town for my school, at a low rent, and in it I have resumed my Eurasian Sabbath School also.

CANADA.

FOREIGN MISSIONARY SOCIETY OF ONTARIO AND QUEBEC.

The annual platform meeting was held in Brantford on the evening of Thursday, October 17, Rev. Dr. Stewart of Hamilton, in the chair.

Rev. J. L. Campbell, Foreign Secretary, read an abstract of his very able and interesting report,

which, after adverting in a touching manner to the death of Dr. Fyfe, the late President of the Society, states that it was at Dr. Fyfe's solicitation the Secretary of the American Baptist Missionary Union first visited this Province and organized an auxiliary society in 1866; and when the Canadian Society became independent he negotiated the terms of separation. During the past year Rev. A. V. Timpany did much in Canada to awaken a missionary spirit. On the 20th September he returned to India with his wife and youngest daughter, and Miss Keller, a native Telugu. They hope to arrive about the first of December at Madras, whence they will go to Cocanada; while Rev. Mr. McLaurin will return here for rest. A number of brethren visited our churches this autumn, and the visits were of great value; while the Women's Auxiliary Societies, east and west, have rendered valuable assistance. The Society east has ten "Circles." Bro. McLaurin reported in January last 428 church members at Cocanada, and 63 boys and 76 girls at school. During the recent hot season his health has seriously given way, and he will have to return for rest. His arrival in Canada is expected by the end of May next. During the year Rev. G. F. Currie has removed to Tunj, 46 miles north of Cocanada, having a population of 1,600. Only during one year since the foundation of the Society have a greater number of baptisms by our missionaries been reported. Early last January Rev. John Craig and wife arrived at Cocanada. They have prosecuted the study of the language with untiring zeal and good success. The report closes by adverting to the magnitude and importance of the work to which Providence has directed the domination as clearly as by the pillar of cloud and fire.

The report of the retiring Treasurer—and newly elected President,—T. S. Shenston, Esq., of Brantford, showed that \$6,699 had been received during the year just ended; but that in order to free the Society from debt \$2,100 more was required. Before the meeting closed \$1,300 of this was subscribed, reducing the deficiency to \$800.

Rev. A. A. Cameron delivered an eloquent address pleading the cause of foreign missions in general. Rev. J. D. King, of Yorkville, spoke in behalf of the Women's Mission Circles, showing that these auxiliaries are helpful, and not antagonistic to the work of the main Society; that they encourage benevolence; that they do not divert funds that would otherwise flow into the ordinary channels; that they encourage economy in female expenses; and that the energy displayed thus far shows that the work will go on and develop.

Second Annual Meeting of the Women's F. M. Society of the Convention West.

This meeting was held in Brantford, on the 16th October, the President, Mrs. McMaster, in the chair. After devotional exercises, an address of welcome was given by Miss Shenston of Brantford. Then followed the President's address—after which, the reports of the Cor. Sec., the Rec. Sec., and the Treasurer, were given,—from these we make the following extracts:—Mrs. Humphrey reports:—"There are now, we believe, 31 Circles in Ontario, but we have only had written reports from 13 of these. Interesting letters received from Paris, London, Port Hope, Boston and Toronto churches, all show increasing interest. We learn that one woman in each church is an effective power in this Foreign Mission work, if she herself be inspired with the theme. We are to day in harmonious working order with the General Board, without losing our identity as an aggressive agency in Christ's cause; even now our dollars