

the very oldest reaching back to within 12 years of the date of Carey's landing at Calcutta, one hundred years ago numbers a present membership of only 500. But to the ripe scholarship of several of their missionaries we owe the present perfected translation of the entire Bible, most of the selections in the Telugu Hymnal and a fair proportion of the polemical and proclamatory literature with which the Christian warfare is now being waged. Their mistake has been in attempting to evangelize by a high school and other schools, instead of a direct and widespread declaration of the truth to the common people. Of the 40,000 Telugu Baptists 36,858 are members of the American Union, 2,316 of the Canada Central, 150 of the Maritime Canadians and 700 of the Godaviri Delta Mission. As compared with the total the American Baptist Mission overshadows all others. One of the Lutheran Societies with a membership of 6,020 stands next and the Canada Central Mission with 2,316 comes third. Though one of the last societies on the field the Baptists of Canada have no reason for discouragement if they remember that they occupy third place in comparison with 13 other societies. Such a fact should give us more confidence than ever in the simple methods followed in the proclamation of the Gospel and the setting up of the Kingdom of Christ amongst these people.

Just one other comparison and I am done. From 1847-50 the English threw a dam across the Godaviri River at a cost of \$765,000. Since then they have invested including that amount the sum of \$6,518,125 in extending the irrigating system of the Godaviri. The profit on that investment each year amounts to \$442,915 or 7.68 per cent. on the capital. That is considered to be one of the best investments the Imperial Government has in India. From 1837-91 the American Baptists have spent about \$1,000,000 in establishing 20 mission stations in the Telugu country. The income last year from those 20 stations amounted to 10,000 saved souls. When the Creator spoke of the value of the soul he said "If a man gain the whole world and lose his own soul what profit has he?" None. The soul is precious. And yet 10,000 priceless souls represents the profit in one year on an invested capital of \$1,000,000. To complete the comparison can any amongst the readers calculate what percentage that represents on the invested capital.

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P. S.—The Mission Statistics quoted above are for 1890.

COCANADA, Sep. 26, 1892.

DEAR LINK—We have had rather an exciting time here lately. Last March I wrote concerning the baptism of a Sudra man, by the name of Goorimurti. He had been employed as a teacher in the Girl's School, under Mr. Timpany, and for years had been a Christian, but, on account of family ties, had been kept from publicly confessing Christ. When, finally he did come out, he had to leave his wife and five children with his relatives. His eldest daughter, Siamma, since the days of Miss Frith, has been a staunch believer in Christ as her personal Saviour, but on account of sickness and other troubles among her relatives, she did not follow her father as soon as was expected. However, we did not give up, hoping and praying, and we were daily watching for her to come. In the meantime, Goorimurti, with some of the other Christians, had spent the hot season with me studying the Bible and equipping himself for work. About the middle of July he started

a school, about one-and-a-half miles from the Mission Compound, and not far from his family and relatives. From that date onward, he has been in communication with his daughter, and she has been even allowed to cook his food and send it to him. Occasionally she sent little notes along with the Coolie woman who took the food to him and he returned answers by the same messenger. Thus their plans matured, and on Wednesday, the 14th of September, at four o'clock in the morning, while it was yet dark, Siamma stole quietly away from her Zenana home and came to her father. He, fearing that a number of the relatives would join together and take her away by force, immediately sent her to the Mission house and awaited developments. She was soon safely lodged in the Mission bungalow, where she remained throughout the day. Some ten or twelve of the relatives in the caste came to her father and demanded the girl, but he refused to give her up and told them she was safe and happy. After some angry words they went away, and Goorimurti came to the Mission House and remained with his daughter all day. She requested that her baptism be postponed till Sunday, and we granted her request. In the evening Goorimurti went back to his own lodgings assuring me that there would be no further trouble. We were holding some special meeting in the English chapel, and I went to conduct the service. When I returned Siamma was gone.

About 7:30 p.m., her mother and little brother came to our door and began crying, and threatening to drown themselves if she did not come back with them. For a short time she resisted them, but she had never been so far from home before. In fact she had scarcely ever seen anything of the outside world. She had wandered and played about within the high walls of her Zenana home, and, excepting on feast days or some rare occasions, had never seen the busy street or jostled in the motley throng. Now she had spent a whole day away from mother and home. What wonder if feelings of loneliness crept over her! How she would like to peep into her Zenana home and see the brothers and sister she had left behind! Hark! there is mother and little brother crying for her. No, she will not go with them, but still she must see them and comfort them a little. With this thought she went to the door and stepped outside. In a moment they took hold of her and led her away. A little daughter had been born in our house and Mrs. Davis was still in bed, so there was no one to be firm with Siamma or to send her mother away where she could not hear her. So Siamma, who came with such good resolutions in the morning, was soon back in the Zenana again. It will not be difficult for the initiated to understand my feelings of indignation and disappointment.

What if they hurry her away where she cannot be found? What if they marry her to a heathen, and she, a bright and shining light, be compelled to spend the remainder of her life with a worshipper of idols? While such thoughts as these were running through my mind, I took my lantern and went out, not in search of Siamma, but to get a breath of cool air and relieve my pent up feelings. I soon met Goorimurti and two others, Christians. They had heard that Siamma's mother and relatives were after her, and had come to help retain her. Imagine her father's disappointment when I told him she had gone. Suffice it to say that none of us slept very well that night. The next day her father went to his relatives, and threatened them with the law if they did not give her up. They were all kindness to him and told him it would be according to his wish, but just to