

Canadian Missionary Link.

CANADA.

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

INDIA.

VOL. III., No. 11.] "The Gentiles shall come to thy light, and kings to the brightness of thy rising"—Is. lx. 2. [JULY, 1881

REPORT OF THE CANADIAN BAPTIST TELUGU MISSION FOR THE YEAR 1880.

Cocanada (1874).

REV. A. V. TIMPANY.
MRS. TIMPANY.

JOSIAH BURDER GAR,
Native Minister.
PETER *Catechist.*
DAVID and VENKATASAW-
MY *Colporteurs.*

ELLEN, Bible-woman and Teacher, at Samulcotta; JONATHAN BURDER and wife AMELIA, RAGAMMA and NARIAH, Teachers at Cocanada; BUCHIAH, Teacher at Mirmapud.

The year 1880 began for us with the Sessions of the "Canadian Baptist Missionary Conference." We were also delighted to have with us a part of the time, Rev. W. F. Bainbridge, of Providence, R. I., United States. It is hoped that more of our American ministers who go on foreign travel for a season to get a change and recruit will follow his example, and visit the Missionaries in heathen lands, rather than go to admire old cathedrals in Europe, and get into raptures over some remnants of old heathen temples and art in Italy and Greece. Ramana, the poet, in ridiculing idolatry, says: "They belabour the living and worship the stone ox." It is also too much the fashion to be enraptured of old dead heathenism, and neglect those who struggle against heathenism not yet dead.

The Cocanada Mission in January was divided: the part set off going to Mr. Craig, and will henceforth be known as the "Akidu Field."

The Cocanada Field may now in general terms be said to be the northern half of the "Lower Godavary Delta." It is a large populous region in which are very few native Christians. I believe there was some feeling in certain quarters years ago when our Canadian missionaries located in Cocanada. They were regarded as interlopers. The time has gone by when any body of Christians can claim a presumptive right in hundreds of thousands of heathen for whom little or no evangelizing work is being done. Mr. Taylor and his Episcopal Methodist helpers have justified by blessed results their right to come and work in India. By God's blessing we Canadian Baptists will justify our right to entrance into the North Telugu country, where there were millions of people who never heard the name of Jesus from one year's end to another.

TELUGU WORK AT THE STATION.—There have been very few days during the entire year that more or less people have not heard the gospel of Christ at our Telugu chapel. Every morning all the people living in the compound, students and others and all the servants, gather in the

chapel. Hymns are sung, a portion of God's Word is read, and remarks made upon it by the leader of the service, and prayer is offered. When the school closes at 11 o'clock a.m., and at 4 o'clock p.m., a hymn is sung and prayer is offered. It very often happens that people passing along the great road close at hand stop and listen. In this way a good many learn something of the Christian faith.

There has been a good deal of preaching in the streets and hamlets of the town. I think there is a growing interest on the part of many to know about Christ. There are not a few who attend meetings frequently, and others again who are reading portions of God's Word closely and apparently honestly endeavouring to get good thereby.

Mrs. Timpany has kept up her Monday afternoon "Women's Prayer Meeting," at which about 30 women and girls usually attend. Every Friday evening a general prayer meeting has been held in the chapel and very often another at Jugganaikapoor, on the other side of the river, to accommodate the members who live there. The Sabbath School having an average attendance of from 50 to 80, is held at 8 o'clock a.m., for one hour, and is followed by a service for another hour. Another service is held in the evening. These services, as a rule, are very well attended especially in the evening when many strangers often come in and sit down and listen most respectfully to all that is said.

A school with an average attendance of from 40 to 60 has been maintained, part of the pupils are "Mission boarders," cared for entirely out of Mission funds. There are 20 girls in the boarding school. These have done fairly well: they do all their own work and take a part also in keeping the compound clean. Their grain, rice in the husk, is cleaned by them. The *todu* is saved and sold by them, by this means they get something to give in the monthly collection of the church.

Six of the girls were baptized during the year, and we hope others of them were converted. There is a growing religious atmosphere pervading the life of all the girls and women, for which we are thankful. There is no matron, so the care has fallen largely on Mrs. Timpany. This station school is maintained for the direct advancement of our Mission and its work of elevating the people of the district. We will try to get two other schools in different parts of the town well started during the coming year. The non-caste classes which are numerous are entirely neglected by the "Educational Department" as far as I am aware, there not being one school to which a Mala child could go, maintained or helped in any way by Government.

WORK IN THE DISTRICT.—A good school-house with a room for the teacher to live in has been completed at Samulcotta. The house is tiled and a very good one. The ground on which it is built, about an acre, was part given to us by the Government and part by the benevo-