

# THE CANADIAN Missionary Link.

CANADA

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

INDIA

VOL. II., No. 7.]

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

[MARCH, 18

## The Canadian Missionary Link.

PUBLISHED MONTHLY AT TORONTO.

Communications to be sent to Mrs. M. Freeland, Box 8, Yorkville, Ont. Orders and remittances to be sent to Miss J. Buchan, Box 8, Yorkville, Ont.

Subscription 25c. per annum, strictly in advance.

Subscribers not receiving the LINK regularly will confer a favour by first enquiring at their own Post Offices and if not there communicating the fact without delay to P. O. Box 8 Yorkville, Ont.

### Our Annual Conference.

A most interesting session of the Canadian Missionary Conference has recently been held at Cocanada. Our brethren and sisters from Bimlipatam and Chicacole arrived here on the 2nd instant; and on the afternoon of the same day the Conference assembled and organized for work by electing officers for the ensuing year. Much regret was felt by all that Brother and Sister Churchill, of Bobbili, were prevented from meeting with us on account of illness. Profitable remarks were made by the retiring President, Rev. A. V. Timpany, by the newly elected officers, and by Dr. Bainbridge, of Providence, R. I., who, by a happy coincidence, arrived at Cocanada, in his tour round the world, by the same steamer which brought our friends from the North. The visit of Dr. Bainbridge was greatly enjoyed, and to us who as so seldom favored with visits of this kind, his addresses and sermon were most refreshing and stimulating.

During the four or five days that we remained together, verbal reports were rendered by all the missionaries present of the work done during the year in their respective fields, and several important questions relating to our work were carefully considered. The reports from the different stations were, on the whole, very encouraging, and indicated a hopeful outlook. Our brethren of this station especially, were able to give a most cheering account of progress recently made on their field, and of the prospect of a very much larger ingathering during the present year. The fact that one hundred and nineteen converts had been baptized during the year on the Cocanada field was one in which we could all rejoice; though most of us are still passing through "the day of small things," and must pursue our work in faith and patience, waiting till the Great Father shall be pleased to give the increase. In the discussion of the various subjects which were brought before the Conference, the most kindly feeling prevailed; and though entire unanimity of opinion on all points was not to be expected, yet something closely approaching thereto was attained.

It will not be necessary here to give a report in detail of the business done on the successive days of the Conference, as probably something of the kind will appear in our weekly denominational papers; and as many readers of the "LINK" will in due time receive a copy of our published

minutes. But reference may be made to the action taken on the question of the Revision of the Telugu Scriptures,—a question in which all supporters of our mission at home, will, or ought to, feel a deep interest. After hearing the report on revision work, rendered by Bro. Timpany, our representative on the Union Revision Committee of the Madras Auxiliary Bible Society, and after learning that our American Baptist brethren in the Southern Telugu Country had decided to bring out during the present year a tentative version of the Telugu Testament, to meet the present wants of their converts, we passed a resolution expressing our desire and intention of co-operating with them in this work to the extent of our ability. An appeal will be made to the churches at home for aid; and our brethren and sisters in Canada as well as in the United States will have the privilege of assisting in the production of a Telugu version of the Scriptures, which their missionaries will be able to conscientiously distribute among the people. This is a very important undertaking, and one which, if successfully carried out, cannot but be of immense service to us in the prosecution of our labor in this country.

G. F. CURRIE.

Cocanada, Jan. 10, '80.

### Our Life in India.

AN ADDRESS BY MRS. J. McLAURIN, AT THE THIRD ANNUAL MEETING OF THE WOMEN'S BAPTIST FOREIGN MISSIONARY SOCIETY OF ONTARIO.

(Published by special request.)

In trying to arrange a few thoughts to bring before you to-day, in no way did it seem to me would I be as likely to find something at once fresh and practical for your attention as by reviewing briefly, and in as impersonal a manner as possible, my own life in India as a missionary's wife; for my experience has been in no way peculiar. I shall try to follow that line of thought which shall enable me to give you a little information about the work, and our way of doing it, in as simple and direct a manner as possible.

Looking back, our life in India divides itself into three distinct parts: the year and a-half of preparation time in Ramapatam, with brother Timpany and my sister; the two golden years in the harvest field in Ongole; and the five years of rudimentary work in Cocanada. When a missionary reaches his destination on foreign shores, there is but one task before him—but one thing he can do—that is, study the language of the people. Till that is learned he is as one deaf and dumb. We secured a teacher the day after we arrived in Ramapatam; a pretty well educated Brahmin, who taught us Telugu seven hours a day for \$7.50 a month. Poor man! he was trying to save money to pay off debts contracted for his marriage festivities fifteen or twenty years before. And we studied Telugu—six or seven hours a day did not seem too much time to devote to it. We were fresh and strong with the vigor we had brought from home; we longed to be able to speak to the people, and there were no temptations to idleness; social duties or pleasures had no name with us. We were thirty miles

(by ox-cart) from the nearest white neighbor. To pause—to take a holiday for rest was to be home-sick. It was a bare, dry period for heart and soul. We could do nothing for those around us; we were deprived of those religious privileges which we had formerly enjoyed and which we never seemed rightly to have valued till now; we were getting accustomed to the presence of idolaters about us; and without their language it was impossible to get into close sympathy with the Christians; we felt that we had much need to ask the Lord to keep our hearts pitiful and warm towards them all. But our tongues became gradually unloosed. In five or six months we began to speak a little and understand more. In eight months your missionary took a class in the Sunday School, and we could now enjoy understandingly the Sunday services. When a year and a-half had passed we removed to Ongole, leaving the Timpanys happy among the people they had learned to love as their own. In taking charge at Ongole our feet were set in a large place; we entered a vast and fruitful garden of the Lord. Sowing, watering, gathering in the fruit for Christ, all went on together. The labourers, besides the missionary, were a band of native helpers, nearly twenty in all good men and true, who spent their whole time travelling, preaching as they went. Each couple, for they worked in pairs, had their own district to canvass each month. For the first Sunday in each month they gathered into the Station, i.e., Ongole, bringing their sheaves with them—candidates for baptism. Scores of Christians, men and women, would accompany them from villages twenty, forty, even fifty miles away; walking all this distance with a clean body cloth for Sunday, and what rice they needed for the journey in a bundle on their backs, in order to be present at the monthly meetings and the Lord's Supper. At this time the preachers gave in their reports of work done during the month, and of the condition of things on their respective fields. After that, two or three days were spent with the missionary in Bible study, and then they were sent away on the wings of prayer for another month's work for Jesus.

Would you have a nearer view of our preachers? There was G. India, the eloquent, an enthusiastic preacher, through whom many were brought to know by faith the true God. Old Paria, the evangelist—well worthy of the name, Blessed of God; he was mighty in the pulling down of idolatrous strongholds. Dear old Pedia, full of faith and love, ever to be seen with his well worn New Testament in his hand or under his arm; his consistent Christian walk won for him the esteem of all who knew him. Gurivia, of sturdy principle and strong common sense; he was a powerful preacher and allowed no man—not even the haughty Brahmin—to despise him. There were others as worthy of mention and of like diversity of character and disposition, but all cannot be named. All, however, shall be remembered as brethren and fellow-workers in the Lord, and in "That Day" we expect to greet them among the throng of redeemed Telugus in heaven.

In some cases the preachers' wives accompanied them and sought out the women. Sometimes the wife was in the Normal School in the Station, fitting herself for more efficient work.

You may wish to hear more particularly about the women and what was being done for them. Well, we never seemed to make a specialty of women in Ongole. There was no separate teacher or school for girls. Men and women, boys and girls, to the number of nearly one hundred, were taught together in the Normal School, and worked as happily and as profitably together as they could have done otherwise. Raga-vah, at that time one of the best scholars we had, was in charge of the school and was efficiently assisted by his young wife. Rungia, who is now in Madras assisting Dr. Jewett in revision work, taught an advanced class in the Scriptures, and one in the critical reading