

But does He mean that I should go? If not, why place the sentence there? Why hand it down through the ages in all its sublime and impressive grandeur? Yes, it is there—Go ye. Each one who reads that commission is commanded—entreated to go. Each time you read it, that thundering Go ought to startle your inmost being. Each time you read it, that plaintive Go should thrill your deepest soul. You cannot get rid of it, or shift the responsibility. But how can this be done? Do you mean to say that we should all go in person? No, not that. Listen—“How shall they preach except they be sent?” Here is the secret; some are to be sent to preach. If so, there must be some to send them. That is clear. If you cannot be among those sent, you can at least be among the senders.

But how can I send? I have neither son nor daughter willing or qualified to go—or, I have none at all. Listen again—“Bring ye all the tithes into the storehouse.” But oh, that means the prayers and alms deeds, etc., of God's people which we are to bring Him. It means nothing of the sort. It means just what it says. It means gold and silver, copper and brass. It means sheep and oxen, grain and oil, fruit and fowls, dedicated to God's service. Does the Lord need our filthy lucre for carrying on His work? No, He needs neither you nor your filthy lucre for the success of His cause; but it has pleased Him to require both you, and all your filthy lucre and everything else, to be dedicated to Him.

But why call it filthy lucre? Is it not strange that so many Christians, who are ready to turn up their noses at this filthy lucre when used in God's service, are so exceedingly fond of handling this same filthy stuff in every-day life,—are so willing to slave from year to year, for the delicious privilege of fingering a few more pieces of this filthy lucre. This word is only used a few times in the Bible altogether, and is never used of the money given to God's service. It is only used in warning men against prostituting a sacred office for unjust gains.

So do not be afraid of giving your filthy lucre for God's work. The altar sanctifies the gift. This cause ennobles the money—makes it more pleasing to the Lord than the fat of thousands of bullocks, or than countless prayers offered up out of empty hands. “The silver is mine, and the gold is mine, saith the Lord of Hosts.” He calls the cattle upon a thousand hills His also.

## OUR INDIAN STATIONS.

### Cocanada and Tuni.

Mr. Timpany writes from Cocanada on the 3rd of Jan. to the president of the Ontario Women's Society: “So the ladies are going to build the chapel and school-house! I am glad you took it to build. It is work that is connected with what you are organized to do. I commence the chapel immediately (D. V.) Have taken steps already to get lime, etc. Mr. McLaurin has a quantity of bricks on the ground. So send on your money just as fast as you can. Do not wait until you get your \$1000; send us at once the \$300 and as much more as you can. I hope to have the roof on by June. If I have, say \$400 from you, and \$200 or \$300 from the ladies east, here by the 1st of May, it will save me borrowing as heavily as I will otherwise have to do. Unless I build now, before the rains which begin in June, I must wait another year, and pay heavy rent for a place in which to do our work. But as I say, I am going to build at once and pay no more rent. . . . I tell them here that I fully expect \$600 or more, from the ladies of Ontario and Quebec; for the chapel and schoolhouse, by June. Please see that I am not disappointed. The Lord bless you in your work. I know He will. You can say of your work hitherto, “*Yehovah jireh.*”

We learn that Mr. and Mrs. McLaurin, expect to leave Cocanada in March, and may be looked for in Canada sometime during June. In a letter to Mrs. H. H. Humphrey, Mrs. McL. says: “This has been a peculiarly trying year to us in many ways. Still the girls' school has kept up well; about sixty are in regular attendance. The boarding girls have given us much satisfaction by their progress and evident love

of God's word. One has been baptized during the year. In January I will give over to Mrs. Timpany the charge of the school.”

LETTER FROM MRS. CURRIE.

Cocanada, Jan. 7th, 1879.

I am glad of the opportunity of making the acquaintance of the Christian ladies of Ontario and Quebec, and of telling you how pleased we all are with your little Missionary paper. The “LINK” supplies a want which has long been felt by us, as well as by our sisters of the churches in the Maritime Provinces, and I trust that the day is not far distant when it will be cordially welcomed in every Christian home throughout Canada. Though I have been so long silent, I have watched the progress of the movement among the ladies of your churches with great interest. Their work is a great one, requiring much wisdom as well as zeal. They have done nobly in providing for Mrs. McLaurin's school, and in assisting the building of the chapel in that place. They will be called upon for greater things than these, and with the necessity will be given the ability to perform. Even to be able to strengthen the hands and hearts of the missionaries by prayer and cheering words is a great thing, but it has already been their privilege to do more than this.

Mr. and Mrs. Timpany's arrival has quite enlivened us. They seem to have brought a good gust of home air and enthusiasm to this warm clime. The sight of faces from home is in itself cheering, but when they bring the good news of how near the interests of the Foreign Mission lie to the hearts of many in Canada, we cannot but feel encouraged, and ready to strive more earnestly to do good to the Telugus.

My part in the Christian work at Tuni has been far less than I could wish, owing in part to the very inconvenient way in which we have been situated, as well as to the excessive heat of the weather. . . . During the month of October we made special efforts to establish a small school for girls; I was assisted by a young woman, the wife of one of our preachers. Our efforts were fruitless of anything but promises, and in the midst of them the missionary was prostrated by fever, so the idea of a school was at once abandoned for the time. Twice in the last three months we have been driven from the house which we call home, by storms, and forced to seek shelter in the Traveller's Bungalow, while our roof could be repaired and the house sufficiently dried to be safe for us. The last cyclone occurred on Dec. 6th, when Mr. Currie was ill with fever. Mr. McLaurin had just come to see us bringing medicine for him, and we were in the midst of preparations for the journey to Cocanada, in search of medical aid, when the cyclone burst upon us. Had he not been with us I do not know what we should have done. He was like an angel of mercy to us. We were safely removed to the Traveller's Bungalow where we remained some days. After the violence of the storm had subsided, and as soon as the road had become passable, Mr. Currie took a palanquin and came to Cocanada. Mr. McL. kindly remained and superintended the storage of the furniture in one of the Rajah's rooms. We suffered loss of property of course, but our case was so much better than that of some of our neighbours, (Telugus) who lost life or friends by the falling of their frail mud huts, that it was with grateful hearts for God's wonderful mercy to us that we came to Cocanada. The change, and proper medical help has benefited Mr. Currie's health, so that now he is well enough to return to Tuni and to work, we hope. The second year ought not to be so trying as the first, at a new station, and we have hope for the future. I hope that you and your fellow-workers will remember us at the throne of grace, for we desire that our labours be not in vain.

M. A. CURRIE.

### Bimlipatam.

Miss Hammond reached her destination on the 10th of Dec. She parted from the other missionaries at Madras, and proceeded alone to Bimlipatam. During the voyage which was full of interest Mr. Timpany gave, whenever practicable, for one hour every evening, what he called “medical talks.” Miss H. writes to Mrs. March:—

Dec. 11. I am in my room at the mission house, with a heart full of thankfulness to my Heavenly Father. From how many dangers seen and unseen has He protected me? Now I pray He will make me useful. You have no idea how comforting has been the thought that through all my journeyings, loving hearts at home have been asking for me His guiding care. Nor must they now desist. They cannot know what a sustenance such an assurance is.

As soon as the steamer anchored letters were brought to me from Mrs. Churchill and Mr. Sanford, whose warm words of greeting brought the tears to my eyes. Mr. Sanford had been suffering from a slight attack of fever and could not come; but I found friends among strangers. Without consulting me, the captain telegraphed from Cocanada to Mr. Sanford that I was on board, hence the letters, and Mrs. Churchill met me on shore with a carriage.

I am to pay thirty rupees a month for my board, and for my washing and procure my own lamp and oil. This latter will be quite an item, can be only had at Madras, and is generally kept burning all night. Snakes and scorpions have access to all rooms, but I have seen nothing more formidable than a toad in mine as yet. Still it is not safe to be utterly in the dark.

Dec. 13. Yesterday afternoon we went down to the new house, or the foundation of it, that is all there is of it, yet. The site is pleasant.

My girls, that are to be, are bright faced looking little things. In a few days I am to take the care of their sewing and thus relieve Mrs. S. if possible.

The most important thing at present is to secure a teacher. I want one who cannot speak English. It will be very difficult to make a beginning with such a teacher, but, I believe, better ultimately.

I visited Mrs. Churchill's school this morning, then went to the Rajah's. Her advanced class has been in school eight years, reads in the third book and works in the compound rules.

P. S. Dec. 13.—I hope to have my first regular lesson to-day. The teacher gets ten rupees per month. He speaks not a word of English.

Mr. Churchill, who had just returned from Bobbili, where he had been making arrangements for the erection of mission premises, says of two converts whom he was expecting to baptize:—

“I trust they are cases of genuine conversion, but time will show. I became acquainted with one of them nearly a year ago. He speaks English pretty well, has a fair education and a good deal of experience. He is between twenty-two and thirty years of age. If he is what I hope, a true Christian and anxious to work, as he says, he will be a valuable help, indeed, just the man I have been looking for. He is a Brahman, belonging to one of the best families in Bimli. He will not only have to give up his employment, but family, friends and everything. His wife, a girl of thirteen or fourteen, will perhaps cleave to him, but his family will cast him off and regard him as dead. They will perform funeral ceremonies for him, and if they meet him will either pass him by unnoticed, or notice him but to curse him! He does not wish his people to know of his intentions, as they might shut him up and keep him from us, or might raise a mob and ill-treat him and us. We shall probably baptize him quietly.

The case of the other man is very similar. He came to me as my teacher in May. He knows no English, but has a fair Telugu education. He studied at the Normal School and has been teaching a native school for some time. He belongs to a respectable caste, and will be treated as the other by his family and friends. He is at present helping Mrs. C. in her caste girls' school. The baptism will probably break up that, for I expect a great commotion when it takes place. Such a thing is almost unknown here. In the seventy years that the London Mission has been at work here, there have been but two Brahmans baptized, and their baptism caused a great excitement. The ordeal through which these men have to pass is a severe test of their sincerity. People at home cannot realize what it means for a Brahman to become a Christian.

We will have abundance of work for the two men in preaching and teaching. The one who speaks English wishes to give his time to preaching, after being further instructed. The other does very well as a teacher. Mrs. C. is well pleased with his way of imparting Christian truth.

## THE WORK AT HOME.

### Ontario.

#### THE SCHOOL-HOUSE-CHAPEL.

We are authorized to state for the information of the Circles, that the Treasurer of the Central Board has on hand over \$400 for the school-house-chapel, which will be sent at once in response to Mr. Timpany's appeal. It is earnestly hoped that she may be enabled to send another large instalment for the building, on the 1st of June, when the half-yearly remittance for the girls' school and Amelia Kellar's support is due.

The LINK finds its way into many churches, where as yet, no circles have been formed. Will not the sisters