

We are all pretty well ; and that reminds me that a recent "Mess. and Visitor" reports me as saying, "that Miss Wright's health is perfect." Now that is, with me, a choice adjective ; so much so, that I seldom find things to which to apply it. If I used it in the case above, as I do not write for the "M. & V.," will the LINK please say, that I am sorry, and that I will be careful about that word in the future ; for it is and was a very improper one to apply to the matter in question. I am not very well acquainted with a printer's office, but the LINK knows if it does not contain a something, that is usually supposed to bear all responsibility of errors of all kinds. I will repeat, we are all pretty well, but the days are many, when the lady missionary at Chicacole struggles bravely against the weakness induced by this climate, wherein she will always, probably, be at quite a remove from "perfect health." She was strong and well, when she left Canada, but India has taken from her, what it is hardly possible for it to restore.

Yours, with best wishes,

C. H. ARCHIBALD.

March 28th. 1888.

### News from Madras.

The following extract is from a letter received last week from Mrs. Drake, of Madras, by Deacon Gilchrist of Dovercourt Road, and in reply to one conveying the kind wishes of the church to Mr. and Mrs. Drake.

"I can picture to myself a good part of how your Sunday is spent. Let me tell you how ours is spent, taking the Lord's day just past as a sample. In the morning we went to Sunday School at half-past seven, held in a palam close by. A palam is a collection of houses where the people of one caste or trade live. All over the city these palams are scattered, each occupying from half an acre to two acres of ground or more, according to the number of families embraced. This heathen Sunday School is held in the house of one of our native preachers, which stands between a palam occupied by shoemakers and one occupied by coolies. All the children in this school live in heathen homes. Most of them are bright and learn readily. They come to the same place for day-school, and are taught the Bible and to sing hymns as well as secular lessons. There were forty-five or fifty children present, and I wish some of you could have stepped into that school from Dovercourt Road. The floor is of earth covered with sand, there are no windows, but three arched door-ways without any doors. The children sit on benches and behave very well, they have on very little clothing, especially the boys. Every Sunday they recite from two to six or seven verses of the Bible, and do so correctly. I wish all the boys and girls at our school at home did as well. They sing well, many of the hymns in use being translations into Telugu of those with which we are familiar. Many of the boys have their hair shaved off, except a little tuft on the crown of the head, in which, it is supposed, that in some way their god resides. When making a vow, they go to the temple and have this tuft taken off. To proceed with our Sunday occupations, this school closed shortly before nine o'clock, and we walked back to the chapel on our compound to attend morning service. Pinsula, the teacher of this heathen Sunday School, generally brings a number of the children to church. About twenty-six came last Sunday. On the first Sunday of the month we have communion at the close of the morning service, and these little ones sit

quietly through the whole service. Mr. Drake and I are the only English people at these services. At half-past three we have Sunday School in our own chapel, of Christians and the boys in the boarding school on our compound. . . . This school closes shortly after four o'clock. The English churches all begin service at six or half-past six, and as we have no purely English Baptist church, we go to different churches. But last Sunday we went with some of the preachers, at six o'clock, to a palam, where they spoke on the street. On our way we passed a crowd of people playing drums and, seemingly, having a good time, we found that it was a wedding procession, which twice passed us. The bride and groom walked under a canopy borne by four men, boys walked in front beating drums, and women walked on each side carrying fruits, which were wedding presents. As soon as our people began singing, quite a crowd of men, women and children gathered around us and listened very respectfully, though some kept moving off, their places being supplied by new comers. As it began to grow dusky one nice-looking old woman brought us a lamp to see our books by. She has some grandchildren in the school I spoke of. We reached home a little after seven, and felt we had had a busy day and we hoped a profitable one. I am going to have a class of seven or eight women who are teachers and can speak and understand English somewhat, for the study of the Sunday School lesson. I will meet them in the chapel at seven o'clock every Saturday morning, and then at eight all the teachers meet, some of whom cannot understand English, and go over what we have already studied with the English speaking teachers. We have a women's prayer meeting every Tuesday which I generally attend, although I can only speak to them through an interpreter. Four little girls from ten to twelve years old always come. They attend the heathen school, and we pray and hope that they will become Christians, but there is nothing in their homes to help them. They will be married soon, and then cannot attend school. This is one of the great difficulties here, they marry so young and then are lost to all religious influences, unless we can follow them to their homes and teach them there."

It will be seen that Mrs. Drake as at home, so in India is actively engaged in Christian work. She reports good progress in the study of the language, has just returned from a preaching tour with her husband, is active in the work of the recently established W. C. T. U. of Madras, of which she has been appointed treasurer, enjoys good health, and assures us of a deepening interest in her work.

### Superstition.

Last evening we visited the Mala and Madiga hamlets of this place. We have Christians in the latter. We found the Malas in a state of alarm because of several fires that had taken place. The houses being very close together, and having thatched roofs, fall an easy prey to the flames. The people were thoroughly convinced that Venkamma, a goddess whose temple is at Vinukonda, is the cause of these fires. Peter and I argued with them for a long time, but they persisted in saying that no human being could set their houses on fire, while they were watching, and yet they had taken fire. After a time some of them began to admit that perhaps the evil spirit was in one of themselves. I advised them to keep a careful watch, and if they caught the evil-doer, to give him or her a lesson that would not be easily forgotten.

One family had taken the thatch off their house. 1