

of the house, and after waiting another half hour I was told that they were ready and I could come out in the other room and see them; of course Mr. C. must not see them.—They were both intelligent and nice looking, though the mother looked very careworn, and my heart went out to them both immediately. The elder was dressed in a thin white material and the younger in red, and both were sparkling with gold and jewels as the light fell upon them. Their language is Hindostani, and the women understand little Telugu, so I shall only be able to talk to them through an interpreter.

I have only been able to call once since to see them, and then the man of the house was at home, so he and I had a long talk, but there was little opportunity of conversing with the women. Very few of these high caste women will talk any to me in presence of their husbands.

M. F. CHURCHILL.

Bobbili, Nov. 19th, 1879.

## THE WORK AT HOME.

### Ontario and Quebec.

TO THE WOMEN'S MISSION CIRCLES OF WESTERN ONTARIO:

We are hoping for enlarged effort in the Women's Mission Circles this year.

The support of the Girls' School at Cocanada, and Amelia Keller's salary we continue; and in addition, we hope to pay a Bible woman, and sustain Mrs. Currie's school; half payments were made for these in December,—the balance to be met in June; two hundred dollars have been forwarded for the Boat; and the Central Board are very desirous that special effort should be made to raise the remaining three hundred by the first of June.

This Boat is an active agent, conveying our Missionaries to neighboring towns, and is as helpful to the women's work as any agency can be. Do the Baptist women of Ontario know that we own a School house in Cocanada, where young women are trained for Christian service, and do they not all want a share in this Boat?

Remember what the dollars mean, and do all you can for this work which the Master so signally blesses.

H. H. HUMPHREY, Cor. Sec.

10 Pembroke-st., Jan. 22.

OUR FUNDS.—At the regular quarterly meeting of the Central Board for Western Ontario, held on the 16th of January, the Treasurer reported \$270 in the bank. Of this amount, it was decided to send \$100, as the second remittance for the "Mission Boat," leaving a balance of \$170 on hand towards the next half-yearly payment for the school work, etc., at Cocanada and Tuni.

WOODSTOCK, ONT.—Some of the ladies of the Woodstock Baptist church and congregation have sent to the Treasurer of the W. B. F. M. Society the sum of \$25, to constitute Mrs. Bates (widow of the late Rev. John Bates) a life member. This money was collected before the Circle was organized.

ABBOTT'S CORNERS, QUE.—The Corresponding Secretary of the Eastern Society reports a Circle of fourteen members, lately formed at that place.

"SISTER BELLE" requests that letters for or about her "corner" or "Mission Bands," be directed—Mrs. Jas. B. Halkett, Lorne Place, Ottawa.

### Nova Scotia.

THE QUARTERLY meeting of the Central Board of W. M. A. Societies for N. S., was held on the 9th inst. in the vestry of the Baptist church, Gottingen-st. The accounts for the past quarter showed that the sum of \$278.38 had been sent in to the treasury. The Assistant Secretary stated that she had written to several Ministers and Secretaries in different parts of the Province, relative to the further circulation of the MISSIONARY LINK.

Extracts of letters from Mrs. Sanford were given, asking that a sum of money be granted to aid her in supporting six orphan children. The Board agreed to send \$75.

Rev. W. P. Everett, on behalf of the Foreign Missionary Board, applied for a grant of \$1600, towards completing Mission premises at Bimlipatam, also \$400 for the same purpose in Chicacole. The request was granted.

It was voted and carried unanimously, subject to the concurrence of the N. B. and P. E. I. Boards, that the expenses of Mrs. Armstrong's journey home be taken from the funds at their disposal.

M. R. SELDEN, Secretary.

Halifax, Jan. 13th.

THE ANNUAL REPORT of the Central Board for N. S. shows that the receipts from the W. M. A. Societies in 1879, were larger by \$29.82 than during the previous year, although a smaller number were heard from. The report is interesting and we hope next month to make some extracts from it.

REV. W. P. EVERETT, Secretary of the Foreign Missionary Board of the Maritime Provinces, requests that special prayer be offered on behalf of the Mission at Chicacole, where there is every prospect of a great awakening.

FREEPOT, N.S.—The W. M. A. Society, originally formed about five years ago, but which had gone down was reorganized last June with a membership of only six. These have lately had an addition of other six and all enter on the year 1880 with a determination to aid the workers in India better in the future than in the past.

LETTER TO MRS. ARMSTRONG OF CHICACOLE.

MY DEAR SISTER.—At the annual meeting of the Women's Aid Society, held in the Baptist chapel of Sydney, on the 6th of January, the members who were present were much gratified by having your kind letter read to them by Mrs. Harrington. Our feelings of sympathy with you and your work were quickened by words addressed to ourselves as a Society, and although we have not a very bright record for the past year, we are commencing the New Year with hope, and can say this as a Society, that we desire dear sister, this year, to hold you closer to our hearts than ever before—to pray more earnestly and constantly that God may bless you and your work, and with you all our dear missionary sisters in their varied experiences of sickness or of health, of hope or of discouragement.

We know of no words of cheer to which to draw your attention more gladdening to the heart, than these of the Apostle: "Be careful for nothing; but in everything by prayer and supplication, with thanksgiving let your requests be made known to God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus. On behalf of our Society,  
Sydney Cape Breton, Jan. 10th. L. CRAWLEY,

### The Telugu Mission from 1866 to 1876.

From MISSIONARY SKETCHES, by S. F. Smith.

It was early in the year 1866 that Mr. Clough made his first visit to Ongole. Before his tongue was wholly loosed, he wrote and put in circulation a tract entitled "Where are you going?" showing the folly of heathenism, and how to worship God acceptably.

A mission-house was made ready, bought with funds provided for the purpose by a former schoolmate of Mr. Jewett, living west of the Mississippi, who has made many generous offerings to the mission. On the first day of January, 1867, the church of Ongole was formed, with eight members. In seven years the eight had become 3,300—perhaps the largest Baptist church in the world. The work now strode forward with marvellous vigor. The whole region seemed moved with the mighty power of God. A divine influence overshadowed the towns and villages and deserts. At the close of the week of prayer in 1867, the missionaries pitched their tents three days' journey west of Ongole, in a tamarind grove, in the vicinity of villages where the native helpers had reported that the blessing of God was descending in a remarkable manner on the people. The next day the natives began to appear in considerable numbers before the tent, both men and women, having with them provisions for four or five days, and change of apparel to put on when they were baptized. For, they said, they had come to learn more about Jesus; but they believed already, and wanted to be baptized. Those five days spent in preaching, prayer, reading the Scriptures and inquiry, the missionaries will never forget. At the close of the fifth day, twenty-eight were baptized by Mr. Clough. It was like a new Pentecost. "Their faith is simple," said a missionary, "but O, how strong." The baptized lived in villages from twenty-five to fifty-five miles distant from Ongole. Their ages were from fifteen to seventy, but the larger part were young men and women from twenty to thirty. The missionaries began to cry for help for this new, this widespread field; for Ramapatam, for Alloor, for all the stations. Mr. Jewett wrote, "If we move forward, and you send us the men, earnest men, the time is near when thousands of the Telugus will be given to Christ."

The next year Rev. A. V. Timpany and wife left this country to join the mission, and aid in gathering these bountiful harvests. It was felt, that, notwithstanding early discouragements, this region was fast becoming one of the most inviting and important fields cultivated by the Union. Ten native preachers and colporteurs

were among the laborers; and four out-stations were the centres of a wide space of country on which God had poured out His Spirit. As in revivals at home, feeble means were the source of wonderful effects. The tent of a colporteur, seen at a distance of three miles, became a sign which led a heathen man to Christ. In March, 1868, ten more were baptized in Nellore—this tent disciple being one of the number; in November, ten more; and in December, eight more. Every department of missionary labor was carried forward with vigor, and the seed yielded affluent harvests. New out-stations were opened, and the people from villages near and remote came and begged for teachers. This year twenty-three were baptized in connection with Nellore, and sixty-eight in connection with Ongole. A chapel was erected at the latter station, built of stone laid in lime, at a cost of \$1,170, the whole except \$125 being collected in the country. Mr. Clough wrote that within a year the people in more than 800 villages, within a circuit of forty miles around Ongole, had heard the gospel, had had the Scriptures offered them, and been entreated to repent, believe, and be saved.

The following years were years of similar encouragement. The Word of God had free course. The converts were multiplied. Knowledge ran to and fro, from village to village. In a thousand villages Christ was preached, and converts, more and more, were added to the Lord.

At the beginning of 1870 Mr. and Mrs. McLaurin were added to the staff of laborers. Land and buildings had been bought at Ramapatam, and Mr. Timpany was designated to occupy them in the work of the mission. A new out-station, Alloor, was added, and a native preacher stationed there. The baptized converts in Alloor numbered thirty-eight, twenty-five of whom had put on Christ within the year. In the monthly covenant meetings of the church at Nellore, each member, instead of relating the exercises of his own mind, was expected to tell what he had attempted to do for the conversion of souls. In connection with Ongole, the report of 1870 states that in one month 324 were baptized, and hundreds more asked for the ordinance. The whole number of members baptized this year at all the stations was 628. Whole number of members, 835.

In November, 1870, Rev. Edwin Bullard, son of a former missionary in Burmah, joined the mission. One of the most pressing wants was more native preachers; and yet Mr. Park had under his charge fifteen, Mr. Clough seventeen, and Mr. Timpany seven or eight. In March, 1870, a church was organized at Ramapatam, composed of thirty-five members; and seventy were added to it by baptism during the year. In 1872 Mr. Clough was compelled by the failure of his health to make a journey home. But before coming he sent an interesting account of a priest, who had heard of the religion of Jesus in his distant mountain home, 135 miles west of Ongole, nearly half way across the peninsula of Hindostan, and, believing, came across the mountains and deserts, full of tigers to learn more of Christ, and to be baptized. Mr. Clough said, "I see that God intends our mission to jump over the Eastern Ghauts." About the same time the first association of churches was formed, seven native preachers ordained, and a building for a theological seminary was completed. Total number of baptisms in the year 915. When Mr. Clough left India, the brethren charged him to bring back on his return, if possible, four additional labourers to reap the whitening harvest, and also to secure the donation of \$50,000 as an endowment for the theological seminary. Both these objects he attained. The first six years of his mission life had been one protracted Pentecost. During his absence, in a single year, Mr. McLaurin baptized over 700 converts. The theological seminary, for training native pastors, was opened under Mr. Timpany, in April, 1872, in Ramapatam, with eighteen students. Buildings were afterwards erected to accommodate one hundred. October 24th a church was organized at Alloor, numbering 44 members. In two months it had grown to 54, with a native pastor, a native evangelist, two schools, and three students for the ministry. Three head men from one village, and four from another were baptized, and it seemed as if their villages would soon follow. The happy death of a Christian boy became precious seed, and sprang into a bountiful harvest.

In 1873, Mr. McLaurin founded a new station at Cocanada, under the patronage of the Canadian Baptists, to which he was transferred from the Union. Mr. Clough returned to Ongole, January, 1874.

The year opened, to use the language of one of the missionaries, "with a burst of blessing in the North which nearly surprised us, used as we are to great things from the Lord." During a tour of less than a month, 277 were baptized. Similar accounts came from every part of the field. The King in Zion had girded His sword upon His thigh, and rode forth in