

THE Canadian Missionary Link.

CANADA.

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

INDIA.

VOL. VI., No. 7.] "The Gentiles shall come to thy light, and kings to the brightness of thy rising."—Is. lx. 2. [MAR., 1884.

Sowing.

Sow ye beside all waters,
Where the dew of heaven may fall ;
Ye shall reap if ye be not weary,
For the Spirit breathes o'er all.
Sow, though the thorns may wound thee,
One wore the thorns for thee ;
And though the cold world scorn thee,
Patient and hopeful be.
Sow ye beside all waters.
With a blessing and a prayer
Name Him whose hand upholds us,
And sow thou everywhere. — *Anna Shipton.*

Telugu Mission of the Baptist Churches of Ontario and Quebec.

THIS Mission is located at the mouth of the Godavery River, in the most central and densely populated district of the Telugu country. The first converts were baptized by the late Thomas Gabriel, a native Christian, about 1871. He resigned a lucrative position in Government service that he might preach Christ unhindered.

Canadian Baptists took charge of the field in 1874. At that time there were about 75 Christians, but, for want of funds, no Schools nor competent Preachers nor Teachers to do the work. In less than ten years the little one has become a thousand. There are three stations: Cocanada, which was occupied first; Tuni, 40 miles north; and Akidu, 75 miles south-west of Cocanada. There are 13 preachers, 25 school teachers, 4 Bible women, and 4 colporteurs; an efficient English speaking church in Cocanada, and over 1,200 members in the Mission Churches. Good progress is being made in self support and in educating the children in village and Sabbath-schools.

There is also a Theological Seminary in Samulcotta, in which about 50 students are being trained to greater efficiency as Preachers and other mission helpers. Our field includes over 2,000,000 people.

The work is growing. Our gain last year was about 270. The Christians are growing in grace, and in the knowledge of the truth. The Lord has richly blessed the Mission, and is blessing it now. This is a good time to invest money in it. The interest is high and the security ample. Success means expansion, and expansion means more money, more prayer and more faith. Myriads are waiting to hear; God is writing to bless, and Heaven is waiting to rejoice.

REAL repentance consists in the heart being broken for sin, and broken from sin too.—*Neivins.*

Little Utchima, (Rhoda).

BY MRS. H. M. N. ARMSTRONG.

(Written for the Heart and Hand Mission Band, of Providence, R. I.)

* * * * * Look on a large map of India about half way from Calcutta to Madras, on the eastern coast of Hindustan, and you will find the towns of Chicacole and Calingapatam. These towns, only a few miles apart are situated in the northern district of the Telugu country. North of these, inland about forty miles, is the town of Kimeddy, in the vicinity of which Utchima was born. This was probably about the year 1872. Her mother died while she was an infant, leaving her to the care of her grandmother. Her father was hard and cruel, one whom the heathen around him looked upon as a bad man. He probably gave little thought or care to his lonely child, till the famine of 1877 began to draw down over the people.

During the latter part of 1876 there was great scarcity of food and much suffering among the poorer classes. It was in October of that year that Utchima's father conceived the plan of robbing his own parents to secure a sufficiency for himself. So he made a parcel of all the jewelry and valuables that his father and mother owned, and took them stealthily away at night, and his little daughter with them. In the East money is comparatively little used. They never preserve their wealth in coin, but convert it into jewelry— which they guard closely—or keep upon their persons as the most secure way of preserving it. They have no banks in which to deposit money, and large fortunes, consisting almost wholly of jewelry are common among Eastern people. The only way of disposing of their means is by converting it into real estate, that is, buying land or houses with it. So he took all the means of support his parents had laid by, and left them destitute. He took his little girl, not because he loved her, but because she was worth money, and he hoped to sell her, and so add to his ill-gotten gains. She had gone hungry many days, and her father taking her from door to door had failed to find a purchaser, when he brought her to our Mission house in Kimeddy, and offered her for sale.

Poor little thing she looked up at me so wistfully; naked, gaunt with famine, how could I send her away with this unnatural father, sure to neglect and abuse her. I talked with him, but he would listen to nothing, he wanted money for her. I told him I could not buy the child, it was wicked to buy and sell human beings, but I would take her and care for her, and educate her if he would give her to me. This he would not do, and he took her away. A day or two after he brought her back, saying that he would give her to me for a rupee (about 40 cents) for she cried and no one wanted her.