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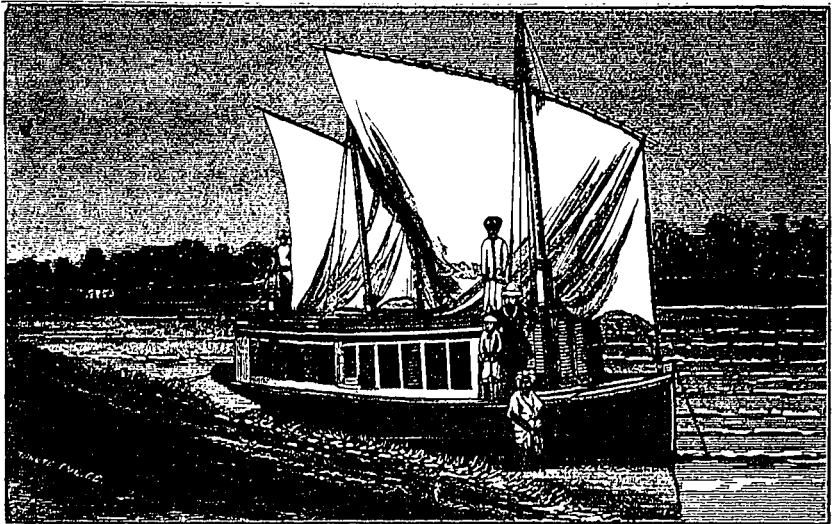
# THE Canadian Missionary Link.

CANADA.

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

INDIA.

VOL. IV., No. 10.] "*The Gentiles shall come to thy light, and kings to the brightness of thy rising.*"—*Is. lx. 2.*] JUNE, 1882.



**The Cocanada Mission Boat "Canadian."**

THIS BOAT was built the latter part of the year 1879. The original cost, not including some things from the old boat *Minnie Wilson*, was Rs. 1273 5 9. Since then, some things have been added, so that the boat as seen now in the picture has cost about Rs. 1400. I was told at Berwada by the engineer of the workshops, that they could not build such a boat for less than Rs. 2000. The keel is 40 feet long. From the prow over which you see the anchor chain drawn, to the stern, is 44 feet. The width inside, amidships, is 9 feet 4 inches.

Beginning at the prow, there is a deck 8 feet long. From this you enter the saloon cabin by two steps down. This cabin is 13 feet long, with five venetian windows in each side; there is a wide bench on each side upon which beds for four can be spread if necessary. Under the benches are open spaces to store boxes, etc., and closets and drawers to stow things away. Next, amidship, 3 feet long and the width of the boat, is the bath and dressing-room. Next to this the second cabin, 6 feet long and the width of the boat. There are benches on either side and a cross-bench next the aft cabin or cook room. These benches serve for tables to eat and benches upon which to spread beds to sleep. Recently, when we went to Akidu to the conference, four gentlemen of us slept in this cabin, while the three ladies and three children and ayah bestowed themselves in the main cabin. The cabin aft is 8 feet long and is the kitchen and ser-

vants' quarters. There is about 6 feet of deck aft, where usually all the cooking is done. On a level with the fore and aft decks, on either side, is a foot-board 18 inches wide. This foot-board is strongly built and serves as a walk from fore to aft of the boat, and also as a guard to fend off objects from the boat below and the cabin above. The top or upper deck is 30 feet long and the width of the boat. The man standing near the foremast is the captain, or serang, Solomon, who is hired by the month at Rs. 7. Aft, one of my bearers has hold of the tiller of the rudder. Both tiller and rudder are all of iron. The poles seen upon the upper deck are bamboos, some of them nearly 30 feet long. They are used to pole the boat when necessary, and that is very often. You may imagine the racket they make over one's head, five or six men sometimes rattling the poles and tramping back and forth. The masts are made so that they can be let down at a moment's notice, to pass through the locks and under bridges.

A. V. T.

### Reinforcements.

The missionaries whom we so longingly expected have at last reached Cocanada. Aside from the fact that Mrs. McLaurin is Mrs. Timpany's only sister, there would be a great deal still to make us expect their return with delight. It is much to have a weekly mail and get letters

and newspapers, and through them keep informed of what is transpiring at home. But it is more to be able to sit down face to face with those who, only a few weeks before, were in the midst of home-friends and activities, and ask questions about a thousand persons and things. Letters and newspapers do not live, breathe, laugh, cry, sing or pray. The coming of new missionaries is like pouring warm water into the bath which has been getting too cold for health or comfort. It is like a religious and social tonic. Next to going home ourselves, let us see some one from home. Then what interest gathers about the unpacking of boxes. Our pleasure is not all like that which comes from viewing the beautiful flowers, etc., of a neighbour's garden. There are things for almost all the members of the mission, ourselves included. The quilts interest me about as much as anything. I told Mrs. McLaurin she had brought a "Baptist Directory" of some places. Some cards with sprigs of flowers upon them and nice texts in Telugu, are very pretty.

But the most profoundly delightful thought of all is, that we are going now to have a school for the training of Telugu teachers and preachers. A school in which our future workers will be brought directly, every day, under the influence and teaching of a missionary.

Cocanada,

A. V. TIMPANY.

March 23rd, 1882.

## REPORT OF THE CANADIAN BAPTIST TELUGU MISSION FOR THE YEAR 1881.

Cocanada (1874).

Rev. A. V. Timpany, Mrs. Timpany; two preachers; two catechists; one Bible woman; seven teachers; two colporteurs.

As compared with last year, this mission I think has doubled its strength. The work of this station is divided into two parts, Telugu and English.

*Telugu Work.*—Regular services have been maintained during the year in the chapel in the Mission compound. Every Sabbath, at 8 o'clock a.m., Sabbath school has been held, attended by all in the compound and some few from without. The attendance has been from 50 to 80, exclusive of teachers. The Sabbath school is followed from 9 o'clock till 10 o'clock, with a regular preaching service. An evening service is also held. Both these services have been well attended, the chapel often being well filled. The weekly prayer meeting of the women on Monday afternoon, and the Friday evening prayer meeting have been kept up with a good degree of success. A Sabbath school and prayer meeting for the Telugu members in Jugganaikapoor have been maintained. Josiah Burder, for many months before his death, did a great deal of preaching in Cocanada and the near lying villages. He would take along with him some of the school girls to sing, and usually had a good congregation and hearing. The girls would often get a chance to talk with some of their own sex, who, seeing them, would gather round to hear the preaching.

*Travelling.*—Some twelve trips, extending over a few days to three weeks, were made during the year in all directions on Mission work of various kinds. The beginning of the hot season, the school girls were taken on the Mission boat, and all the villages on either side of the Samulcotta Canal were visited. The caste women in great numbers received the girls in a most friendly way.

In some places the women would get the girls into their houses and keep them for hours singing and telling about Jesus. Here and there offers were made to cook food for them. Good results have already followed that trip. Two schools at least are already the indirect fruit of it, and some have found Christ as their Saviour. Other trips made with some of the Mission helpers have been followed by like cheering results. It is often now a pleasure to meet a company of village people and preach to them—as a rule, they are friendly and ready to hear. Faith in idols has to a large extent given place to doubt or positive unbelief in them. It is true, the old order of things is kept up, but who now heartily believes in it?

*Colportage.*—Two Colporteurs have been employed. One has had the northern and the other the southern portion of the field. They have worked systematically over the areas assigned to them, and so have visited a large number of villages twice during the year. The sales, though still small, have been double those of last year. Several reasons for this may be given: The men have had a better supply of Christian literature; the people are getting to be more friendly than they were formerly; more people are able to read; the work has been more systematic. Till I knew the district I used to be surprised at the light sales of the colporteurs. I wonder no longer. In view of the small proportion of the people who are able to read, I think the sales near Rs. 4-0-0 per month—very fair.

*Schools.*—The station school has been kept up pretty much the same as last year. About 30 girls and women, and 26 boys and men have attended. It is the policy of the Mission to have the boys and men educated primarily in their villages and go thence to the school, which (D.V.) will be opened duly in Samulcotta. The "Girls' Boarding School" is not large, only some 20 being in attendance at the close of the year. The number in attendance will increase as the Mission grows. All the girls but two are from the Cocanada field. The girls of the Akidu field, from which for a time a good many girls came, find Cocanada too far away, and are awaiting a school at their own station. The school is in a very satisfactory condition, as most of the girls, all of the women, and all of the men and boys love the Saviour. There are schools in Jugganaikapoor, Samulcotta, Yattapallam, Mirmapaud, Yalukatadu, Muramunda, and Nulur. We hope to start schools in a number of other places the coming year. Special mention should be made of the Mala village, north-east of Cocanada. A nice site for a school house has been granted and a house is being built. Generous help has been given by several gentlemen of Cocanada. Every help in securing school sites in the villages is given by the Government officials. Trees to help in building the school houses have been granted where asked for. This is in bright contrast to some other districts, where a Hercules would tire before a school site could be obtained. The scholarly Collector is deeply interested in the advancement of his district in every way, and it has its effect in a steady improvement socially, morally, and intellectually.

We expect in a few years to have a large number of schools. The Government schools are increasing in numbers and efficiency. One most pleasing and hopeful sign for future good is the increase in interest in female education. The Rajah of Pittapore has been and is a true friend of such work in the district.

*Preachers.*—Josiah Burder, after many years of work for Christ in Cocanada and other places, has been called to his reward. The call came unexpectedly and in the

midst of work. In a few hours he was gone to be with Jesus whom he loved so well. He was the only ordained native minister on the field, and his loss is much felt. The other two men have been doing good work, Jonathan in the station and Peter in the district. We look forward to the commencement of the school in Samulcotta with deep thankfulness. There we expect to have men trained by a missionary to preach and teach the Word of God.

I should not omit to mention that we have baptized during the year five caste people. One of these was a young widow of good family. She had considerable education, secured years ago when a little girl.

Quite as many caste people who have asked for baptism have been refused.

*Statistics.*—Number of members last year, 67; baptized during the year, 53; joined by letter and experience, 13; dismissed by letter, 6; excluded, 7; died, 5; present number of communicants, 117.

*English Work.*—When in Cocanada, I usually preached Sabbath evening for the English Baptist Church, and attended the Wednesday evening prayer meeting. A Sabbath school is held every Sabbath morning under the superintendence of Deacon Ronchett. The Lord's Supper has been regularly observed and well attended by the resident members of the Church. In April, the Church was fortunate enough to secure the old telegraph office in Jugganaikapoor. The place cost with repairs upwards of Rs. 2,700. Of this sum, Rs. 1,000 have been paid. The remaining Rs. 1,700 will be paid as funds are available. The little Church has done and is doing nobly. The premises purchased furnish room for meeting hall, Telugu school, reading room, peon's room, and ample room for an English school, which will be started as soon as arrangements can be made to do so. During the year a dear young sister, Miss Waring, died, happy in the Lord. We hoped she would have become a Zenana worker, but God had ordered otherwise. One young sister is fitting for Zenana work and teaching. Three persons have been added to the Church by baptism. It now numbers 16 resident members and 7 non-resident.

A. V. TIMPANY.

### Bimlipatam (1875).

Rev. R. Sanford, Mrs. Sanford; M. Anthony, *School Teacher*; F. Mitchell, Suttevadhī Putnaik, *Colporteurs*; V. Venkatasawmy, N. Leslie, C. Chittiah, M. Appayah, *Preachers*.

We began the year 1881 by observing the work of prayer. This was followed by a happy meeting of our missionary brethren in conference. By meeting with us, and reporting the Lord's work at their respective stations, they added much to our encouragement.

Without doubt, valuable good arises from these meetings. They not only afford an opportunity to confer together respecting the best methods of prosecuting mission work, but the mutual cheer, zeal and encouragement resulting therefrom, make an important item in the general account. Clearly it is the duty of each missionary to contribute his part towards enhancing the value of these annual gatherings.

While endeavoring to note a few prominent features of our history for twelve months past, so as to embody them in a brief report, there is much to remind us that the Lord has fulfilled his word, "Lo! I am with you alway." Many things have been poorly done—and indeed we are not at all satisfied with our own work—but the thought quickly comes, the result to be accomplished

is in the counsels of Him who has "all power in heaven and on earth." It is ours to strive with singleness of purpose to be faithful over that which he has committed to our trust.

*Station Work.*—We have been able to pursue a more systematic course than in previous years. During the first five months our attention was occupied chiefly with outside work, such as touring and colportage, at considerable distance from the Mission compound. At June 1st, near the breaking of the monsoon, we formed our native helpers into a class, and attempted something in the way of theological study. Mr. Timpany's Compendium was our text-book; also we took up the Epistle to the Romans as a second branch of enquiry. This work occupied two hours each day in class during four days of the week. It was done in connection with the morning and afternoon sessions of the day school. Friday and Saturday have been devoted to preaching in the town and outlying villages. On Sunday mornings all are expected to be present at the Sabbath school with the prescribed lesson duly learned. There are 36 in quite regular attendance. The preaching services have been in part an enforcement of some prominent thought contained in the Sabbath school lesson. At 5 p.m. it has been our custom to have street preaching at the clock tower near the bazaar. A weekly prayer meeting is also held on the compound.

The work done in class, as above mentioned, has been gratifying in many respects. Though we have passed over only 67 pages of the "Compendium" and to chapters of the Epistle, yet the animated discussions and enquiries daily arising therefrom have been instrumental in arousing all to the importance of more thoroughly investigating the doctrines set forth in holy Scripture. The daily interchange of thought between the missionary and his helpers has likewise tended to bind them together in Christian affection. With mutual knowledge, confidence is increased. It may be added this form of work was undertaken only as a temporary measure to meet the present need.

An account of places visited on Friday and Saturday is handed in on Monday and entered in a book kept for the purpose—a sort of mission log book, from which to gather data. From it I find that within a radius of eight or ten miles, some fifty villages have been visited repeatedly during the year. A few persons are reported as enquiring earnestly, some two or three having made considerable progress.

Owing to impaired health Mrs. Sanford has not been able to accomplish as much as she ardently desired; but in so far as strength would permit she has aided efficiently. She has conducted a fortnightly woman's prayer meeting in English with the young women of the neighborhood. Also the three boarding girls and two boys together with the native Christian families have been a daily care. There is satisfaction in the thought that labor spent upon them has not been in vain. The three girls, and one boy, are now hopeful members of the church. Four of these, with two boys, sons of our native preachers, were baptized only a few weeks since. It was cheering to hear their voices mingling with those of older brethren during the week of prayer.

The Mission School contains forty-three pupils, of whom one-third are girls. M. Anthony has charge of the school. The other teacher is a Brahmin, whose place we hope to have filled with a Christian as soon as one is prepared to do the work.

The school is supported in part, by yearly donations

from the Woman's Aid Society; the monthly donation of our Christian friends Dr and Mrs. Parker, now in England; and occasional help from other friends. Last year we received a Results Grant of sixty-two rupees. Dr. and Mrs. Parker also support the boy Peter, under our care. We purpose keeping the school subservient to the interests of the mission, rather than an institution merely to teach heathen children a knowledge of letters.

**Touring.**—We have travelled quite extensively during the year, aggregating some 740 miles. Five tours have been made, but of these only three were intended as strictly preaching tours.

The first was undertaken in February. At Mr. Churchill's suggestion the larger part of the work was done on the Bobbili field between that town and Chicacole. From a record made at the time, it appears the native brethren with myself on this tour of seventeen days visited fifty-two towns and villages.

In March the four native helpers went out for a tour of one week along the shore towards Chicacole. They went as far as Conda, twelve miles distance, thence made a circle around toward the west. They visited twenty-eight villages, and returned with good reports of the reception given them by the people.

On the 19th of April I started for Chicacole to attend to repairing the wall by the river. It was during the few days while there that two members of Miss Hammond's school were baptized.

August 25th. Started with Bro. Churchill, to settle business in reference to the Chicacole property. Took our native helpers with the hope of making, at the same time an extensive tour on the field, by the way of Aukulathampara and Kimediy. Our plan failed. Having gone alone, however, as far as Aukulathampara, through a drenching rain, flooded country, and bad roads, I was obliged to return without having accomplished the object of my visit.

November 7th. Started again for a tour on the Chicacole field in conjunction with Bro. Churchill. This time we were successful. We found that at Komanevilly, as reported by Bagavan Bayrah, the work of the Lord was evident. Three men who amidst much opposition had come out and cast in their lot with the Christians, after due examination in the presence of a large company of heathen, were received by the brethren for baptism. The ordinance took place on Sabbath morning in the river that runs close by the village. There we were very much encouraged by what we saw and heard. Nearly the whole day was spent in preaching to the crowds assembled there. All the Christians sat down to celebrate the Lord's Supper in the evening. After having visited Kimediy and Ruganathpoom, and left our testimony for the truth among the people we returned to Chicacole. Here also the Sabbath was a good day. Two girls were baptized and welcomed into the company of believers.

**Colportage.**—We have two engaged in this work. Francis Mitchell, at Bimlipatam has done very well in the sale of books. He has acquired quite a tact for this work.

Suthivadhī Putnaik is far away beyond the Ghauts in the wild tracts of Jeypore. The people are mostly Ooriya; but there are many Telugus, and many others from the Central Provinces who come for purposes of trade. He sells books and preaches as he goes. From his letters I think he is doing fairly.

**Statistics.**—Church members, January, 1881, 31; baptized during the year, 6; present membership, 37.

R SANFORD.

Bimlipatam, January, 1882.

## Chicacole (1878).

Miss C. A. Hammond; Bagavan Bayrah, *Ordained Preacher*; Suthenah, *Preacher*; Paulus and Tumian, *Colporteurs*; Nathan Patro, *School Teacher*; Herriamah and Papamah, *Bible women*.

The time has arrived when duty demands a review of the year that has been added to the records of the past. It has been laborious, heavy with peculiar responsibilities and sometimes sombre hued. These things have enabled us to prove more abundantly the strength of God's sustaining grace.

About the middle of January the small-pox made its appearance on our compound. Unknown to us one of the teachers had had it in his compound for some time. As soon as it came to my knowledge he was dismissed for a season, but too late to prevent infection.

Though we had only one or two severe cases it was a trying experience and we were not able to fairly begin work for some weeks. There were many deaths in the town and villages, and processions with offerings to propitiate the idols were frequent. In sparing all lives we feel that *our God* was especially gracious to us.

Two events deserve especial notice. In point of time, first, Suthenah returned in December and asked for the work he had forsaken in May last. The manner of his coming was pleasant; than that it is not necessary to state further here.

On the 28th of December we experienced the long anticipated pleasure of welcoming Mr. and Mrs. Hutchinson to Chicacole. We praise the Lord for this goodness.

**Religious Work.** Every Lord's Day morning at 7.30 a.m. we have had our S. S. composed of all our own people old and young about 30 in number, the heathen children in connection with the day school, and usually few heathen men. An insufficient staff of teachers has been one of our difficulties. Two East Indian ladies here rendered valuable assistance. Some time since removal from town obliged one to discontinue her work; the other still meets with us, and we believe God has been with us in the Sunday School.

Our preaching staff has if possible been *more* insufficient, yet we have always had a service after the school.

In the afternoon we have either had a prayer meeting, or all who were able have gone outside to talk. For some months I have had a small class of Brahmin boys, who came and asked to be taught about "the Life and Work of Jesus Christ." We have had our woman's meeting on Wednesday, a general prayer meeting on Thursday and some of them have been excellent because of the presence of the Lord. In the early and latter part of the year Bagavan Bayrah did some preaching in the district, but confined himself largely to the vicinity of his own village Aukalatumpara. For some months his letters have been encouraging.

The Naidu of Komanevilly, who shortly after his baptism by Mr. Armstrong went back into caste, has once more taken a decided stand for Christ.

The truth has been working in his heart and now he appears anxious to work for the Master he for a time rejected.

Revs. Sanford and Churchill made a short tour on this field in November baptized three men and encouraged some of our other helpers. On their return two of our boarding girls were baptized at the station. There were also two other baptisms in the early part of the year.

The young men have done a fair amount of visiting in the adjacent village and have also spent a few days on the field doing what they were able. During the last six

months two Bible women have been employed, and we have reason to believe that God is using them in the advancement of His cause. They have visited principally the lower castes in the town and have gone three and four miles to the villages. From various parts of the field come tokens of encouragement, which render us anxious to prosecute as aggressively as possible this branch of work. We believe God is waiting to be gracious.

*Colportage.*—Paulus is still employed in this work and in July another man, Tumiah, was engaged. The interest has steadily increased and the sales of the last three months have been most encouraging. In that period 344 Scripture portions have been sold, twenty of these in one village six miles from the station, besides these a large number of small books and tracts. In December 1,099 of these were bought, 650 of which were pie books. During the year over 6,000 books valued at about Rs. 100 have been sold on the field. We consider this one of the vital forces of our work.

*School Work.*—Comparatively and numerically speaking the school work at the station has been conducted on a small scale. We have had one teacher, a Christian man of fair ability, who besides his appointed duties has frequently made himself generally useful. We have made a daily average attendance of about 20, these are principally our own children, *i.e.*, those belonging on the compound. Five heathen children have attended with commendable regularity. A large number of others have attended for a few days and left, because they did not like our Christianity. Sunday always opens with singing, Scripture reading and prayer, and all on the compound are expected to attend this morning service. Pupils who are able to read daily recite one Bible verse, in this way about 16 have learned six chapters of Matthew's Gospel, I have taught two daily Bible lessons; one class numbering 10, the other eight the greater part of the time. With the former we have studied as faithfully as possible the "Acts of the Apostles and a few chapters of John's Gospel." With the latter other portions. Herriamah has also taught a class of small children. Fair secular work has been done, though our aim is rather to prepare our pupils for future usefulness in the mission than to pass Government examinations.

I have had either one hour or one-and-a-half hours' English work throughout the year, and one hour of sewing daily. At present our boarding department comprises 23, two of whom are elderly people. Next year we hope the church will be partially able to support them, though we are already caring for an older woman. The other boarders are mainly supported by Aid Societies and Mission Bands. There is a marked contrast between these and ordinary heathen children.

The teacher and school at Tickaly are still in existence, though the towns-people have made many efforts to abolish the Christian and his work. In compliance with the Ranees' orders her peons either destroyed or took possession of everything on the compound and forcibly drove the man from his home. He has probably lost between Rs 100 and 200, and is now living and teaching in a rude shed; 14 of his pupils recently passed the first standard in the Government examination. We feel that he is suffering more than one of our people should endure if it is in the power of the Mission to assist him. Yet such trials borne for Christ's sake will ultimately produce fruit to the honour and glory of His Name. Even now there are evidences of good, and we are endeavouring to strengthen and encourage him.

*Statistics.*—Number reported last year, 28; baptized during the year, 7; received by experience, 3; present membership, 28

CARRIE A. HAMMOND.

### Tuni (1881).

Rev. G. F. Currie, Mrs. Currie; K. Charles, *Teacher*; B. Abel, *Pracher*; S. Francis, *Preacher*; Hannah, *Bible-woman at Durmasagaram*.

Another year having completed its course, it becomes our duty to render some account of work performed, and its results. Our experience has not been all on the sunny side; yet the manifold mercies received, and the special tokens for good with which we have been favoured, call for grateful acknowledgement. It is gratifying to be able to report that more progress has been made than in any previous year: The work has taken a fresh start, and the outlook has brightened very considerably within a few months. A year ago there were no villages on the field apart from Tuni where our Christian people were living. Now, there are members of our church in four different villages more or less distant from the station. Thus to some extent the good seed has found for itself receptive soil in different parts of the field; and the fruit already gathered, though not very much in itself, we accept as a pledge of what may be expected hereafter.

*Work at the Station.*—The regular services sustained at the mission house consist of preaching at 9 a.m., Sunday school at 10 a.m., prayer-meeting at 3 p.m., each Sabbath; prayer-meeting each Wednesday evening; and a weekly prayer-meeting for native women, conducted by Mrs. Currie. In the absence of the missionaries, these meetings have been sustained by our native brethren and sisters. The general attendance at these services has been fairly good, though not so large as might be desired. Our Christian community living within convenient distance is still very small; and it is difficult to induce our non-Christian neighbours to attend with any regularity.

The practice has been continued of preaching at the weekly fair in Tuni. At these fairs hundreds of strangers are present from all parts of the surrounding district. When not ourselves absent from the station, an opportunity is thus afforded of making known the Gospel to many who might not otherwise hear it for a long time, if at all. Though this part of the work is not attended with much outward encouragement, we endeavour to carry it on, believing that the "bread" now "cast upon the waters" will somewhere, by some one, "be seen after many days."

Besides the Sunday School already mentioned as held in the Mission house, another has been maintained in connection with our day school in the village (Tuni). The latter occupying the hour previous to our preaching service, is efficiently conducted by K. Charles, and has been well attended. Both schools, we believe, are doing thoroughly good work, as far as they go; but we cannot hope for any approach to the best results in this department while there remains so much necessity for itinerating at a distance from the station.

Our day school was removed from the Mission house to the village early in the year, and has had a much larger attendance than before. It has been conducted by K. Charles and an Assistant Teacher, and has made fair progress. Three of the pupils—two girls and a boy—board on the mission premises. The others all live at their own homes in the village. The school is opened each morning by reading and explanation of the Scriptures and prayer. The effort is made, so far as possible,

to exert a Christian influence upon the children in attendance, and it is hoped the fruits will appear by-and-by.

As in previous years, building operations have occupied our attention a portion of the time. Three small houses, about one hundred and fifty yards of compound wall, and a baptistry have been built, besides several other necessary improvements and repairs made. The most of this work was done during the hot season, when it was impossible to travel with safety on the field, so that little time was thereby lost from our more legitimate labor. This work of building is an unpleasant necessity. We have no relish for it, and would gladly avoid it, if possible. But in a station where suitable buildings do not previously exist, there is no alternative.

*Touring.*—This part of our work has during the year assumed a somewhat more interesting character than formerly. In going forth now on our itinerating journeys, we have not simply to preach the Gospel to the heathen, but may also visit some of our native brethren in their own villages. It has been a recent and pleasant experience to be met while touring by members of our church with friendly recognition and greetings of welcome. It is but a comparatively short time since that has been possible; and it means, from our standpoint at least, no small advance on the condition of things a year ago. Ten tours have been made during the year to various sections of the field, occupying in the aggregate forty-nine days. This is but a fraction of the time we would likely employ in such work, did circumstances permit. But, in addition to the ordinary cares of the station, unexpected hindrances sometimes keep us at home when we would otherwise be on the field. Abel and Francis—our native preachers—have also made frequent journeys alone, and from their own accounts, have generally been well received. I believe they have done much faithful work, and that a blessing is resting on their efforts. In all our journeys we have seldom met with opposition, and have almost invariably had a favorable hearing.

*Bible-work.*—During most of the year a Bible-woman has been employed, under the direction of Mrs. Currie. Part of her time has been occupied at Tunj, and near villages; and the remainder in her own village (Dumasagaram) and neighbourhood, some twenty-four miles distant. Her special work consists of reading and explaining the Bible to native women. Sickness in her family has hindered her somewhat; but when not thus prevented, we believe she has been doing faithful service. In this branch of the work in and about Tunj, valuable assistance has been rendered occasionally by the wives of Charles and Abel, and a widowed daughter of Francis. This form of effort is attended with difficulties, especially in a place where the anti-Christian spirit is as strong as in Tunj, and time must be allowed before much fruit should be expected.

*Statistics.*—Number of members reported last year, 10; received by baptism during the year, 6; received by experience during the year, 3; received by letter during the year, 1; restored, 1; excluded, 2; died, 1; membership at close of year, 18; average attendance at day school during the year, 24.

C. F. CURRIE.

Tunj, January, 1882.

### Bobbili (1879).

Rev. G. Churchill; Mrs. Churchill; G. Nursiah, *Preacher*; Kotiah, *Teacher and Coporteur*; Siamma, *Bible woman*.

The saying, true, though trite, that Providence has wisely withheld from men, knowledge of the future, is as applicable to missionaries as to others.

Could we foresee the trials and shortcomings before us, we should most likely enter upon our year's work, if not altogether discouraged at least with much less of energy and hope than we require. While the work at Bobbili has come far short of what was hoped at the beginning of the year, still something has been gained.

The new mission house was far enough advanced for occupation on the last day of May, though much work remained to be done and that of such a nature, as, in the absence of skilled workmen, required my constant attention for the greater part of the three succeeding months.

In August a trip was taken to Himlipatam and thence in company with Brother Sanford, to Chicacole to attend to business connected with the mission property at the latter place. On the way I was taken ill, and was detained at Chicacole for a week, instead of making a short tour in the neighbourhood as I had hoped.

As soon as health permitted, I returned to Bobbili. Three days after my return, our dear boy, Willie, was removed from our home at Bobbili to our home above. He was ill only a few days with intermittent fever. Of the great sorrow that thus suddenly fell upon our home, I need not write. He sleeps in the corner of the garden, the first from the Bobbili mission to join the redeemed in Heaven.

A few days after his death, our ayah, who had been with us three years, died at Chittavalsah, and as we trust, joined the great multitude of those redeemed from every tribe, tongue and nation. She was baptized in June at this place, (Bobbili), upon a profession of faith in Christ, which we have good evidence to believe was a true and saving one. The last few months of her life were months of great suffering, but from what we could learn, her trust in Christ remained unshaken. When I last visited her, she was suffering intensely, and was earnestly hoping the message from the Lord would come quickly.

The want of native helpers, so much felt hitherto, has been partially supplied during the year. Through the kind disinterested efforts of Bro. Timpany, a young man, who was formerly one of his students at Ramapatam, and afterwards connected with the mission at Kurnool, was induced to join our mission at Bobbili. He arrived here August 1, accompanied by his wife and wife's brother. Since his arrival he has been almost daily engaged in preaching in the town and the surrounding villages, where, with the exception of the Brahmins he has had a very good hearing. His wife has been engaged in helping Mrs. C. in her school work, and in visiting among the women in town.

The young man her brother, has spent part of the time in the school and part in going out to sell books and talk to the people. On the last Sabbath in October he applied for admission to the church, which was organized that day, was accepted and baptized.

The first of November another trip had to be made to Chicacole on business relating to the property there. In company with Bro. Sanford, a short tour was made among the villages to the north of Chicacole, during which three were baptized at a place named Akulatampara.

Near the end of December, a tour of nine days was made among the villages to the east of Bobbili, of which twenty-one were visited. With some exceptions, the people listened respectfully, and a few gave earnest attention, but what the result will be, is known only to the

Master. It is our work to sow the seed He places in our hand. It is His to prepare the soil and to give the harvest.

With two or three exceptions, the people in the villages visited, had never heard of Christ. Even within the limits of the short tour made, there are many villages we did not visit, and to visit all within a radius of twenty miles of Bobbili, even once, will require much time and travel. To look at the matter from the stand-point of worldly wisdom, it would seem as if little or nothing could be gained by merely paying a short visit to a village and preaching for an hour or two to those who come out to listen. But we must scatter the seed, not knowing where the Master has prepared the good soil, or where or how the seed may find a lodgement.

The girls' school in town, has been carried on during the year by Mrs. Churchill, with a fair amount of success. There is much indifference and superstition to contend against, in trying to educate girls in a place like Bobbili, so far away from many civilising influences, but during the year a daily average of 23½ was reached, notwithstanding fever and small-pox, which at different times were very severe in town. The two Sabbath Schools have also been kept up during the year, the average attendance at the girls' being 23½, and at the boys' 10½. Mrs. Churchill also continued her zenana work in two houses, as formerly, till August, when one of the women died suddenly, thus leaving but one house, in which regular work has been carried on.

But since the Bible-woman came, many other houses have been frequently visited, and many women have been taught the way of salvation. A female prayer meeting was started the first week in December, and so far has been well attended by women from the town.

A regular service on Sabbath morning, has been held, at which the attendance has varied greatly, sometimes quite a congregation being present and sometimes but very few. While many have heard the Gospel during the year, I do not know of any who have accepted it, or who are thinking earnestly of their condition.

But we wait and hope for the day to come when the Holy Spirit shall open the blind eyes and lead the people to look to Christ for salvation.

*Statistics.*—Baptized during the year, 2; died, 1; present number in the church, 4.

G. CHURCHILL.

### Akidu (1880).

Rev. John Craig; 1 ordained preacher; 4 unordained preachers; 1 colporteur; 14 school teachers.

The early part of the past year was a time of darkness to me, my wife being ill at Cocanada for about six weeks in February and March. As the canals were to be closed soon it was thought best for us to return to Akidu at the end of March, especially as Mrs. Craig seemed considerably better. A few days after our arrival at Akidu she was smitten down by apoplexy and died on Saturday the 2nd April, at 5 p.m.

Mr. and Mrs. Bowden, of Narsapur, came to my help, and were with me when Mrs. Craig died. Afterwards they very kindly took charge of my little baby for a few months until Mr. and Mrs. Timpany, of Cocanada, gave her a permanent home in their family.

*Building.*—During the year a substantial mission house has been built at this station, and much of my time has been occupied in looking after the work. The building was commenced early in February, and practically finished about the first of October, although a little work

remained undone at that date. Other buildings will have to be erected in the near future, but the building of the mission house has taken a load off my shoulders. It has cost about seven thousand rupees. (Rs. 7,000).

*Station Work.*—I was absent from Akidu most of January, February and March. There are few Christians in the village and we have not begun a school yet, but hope to open one soon. The Gospel has been preached to all classes in the village; and many who came from neighbouring villages and visited me to ask for medicine or to see the house, heard the message of salvation. We have had service every Sunday morning and prayer-meeting on Thursday evening. We have had also some excellent monthly meetings when the Christians came in from the surrounding villages to attend the Lord's Supper. One Mala woman from Akidu has been added to the Church.

*Touring.*—On the 25th October I left Akidu for Gannanapudy, about 20 miles to the south-west, where we have many Christians. On Sunday, October 30th, we had a good meeting there. During the following week I visited a number of villages, among them being one called Peyyaru, where 55 were baptized, all but two being residents of the village. In many villages the message was listened to with apparent deep interest. In addition to the 55 already mentioned, 46 were baptized at various times and places. I had the pleasure of hearing many of them tell about their conversion, and I was much affected by the spirit of earnestness which they manifested. I visited ten villages where we have Christians and six where as yet none have believed. I intended to spend about three weeks on the south-west side of my field and then visit the north-east side after a few days in Akidu, but some troubles which arose detained me in the region first visited, so that I was not able to see the other part of my field.

*Preachers.*—Some changes have taken place in this department of the work. Karré Peter, of Gannanapudy, who has labored faithfully for many years, was ordained in January last. Since then he has administered the ordinances of baptism and the Lord's Supper on the south-west half of the field. The other men engaged in this work have toiled on as usual during the past year. A new man was engaged in August. His name is Benjamin. He is stationed at Akidu. A colporteur was engaged at the beginning of the year. He has not sold very many books, but he does not sell school books as a rule. He sells portions of God's Word and tracts. Besides this he engages in preaching as opportunity offers. We have sold at the station and through the colporteur 185 portions and 262 tracts.

*Village Schools.*—At the commencement of the year we had only eight village schools. In June three young women and two young men came to work, and have taught in five villages since then. Another young man, who had some education, has been teaching for some time, so that we have fourteen schools now. The average attendance for the first half of the year was about 800—that is 60 boys and 20 girls. The attendance reported for November was over 200. Of these 140 were boys and 60 were girls.

*General Progress.*—During the past year the Christians have contributed more liberally than ever before. At Gannanapudy they have raised Rs. 80 to pay off a debt on their chapel. At Commalanudy they have erected a house at a cost of Rs. 150, of which about Rs. 50 was given by the Mission. The sum mentioned does not include expenses incurred in leveling the site before build-



ing on it. The Gunnanapudy Church, consisting of the Christians in some seven or eight villages, contributed about Rs 20 for general expenses. Collection boxes have been sent to many of the villages near Akidu, and much larger contributions have been obtained in this way. The boxes are opened once a month, when the Christians meet at Akidu for the Lord's Supper. During the year the sum of Rs. 24-12-11 has been collected in this way. Most of this money is expended in helping needy members.

A grant of land has been obtained in Asaram, a village 12 miles south-west of Akidu. I have already mentioned that we have 14 schools now. Of these 7 are new, one of the 8 reported a year ago having ceased to exist. On the whole we have great cause for gratitude as we think of what God has done for us.

*Statistics.*—Especially is this the case when we look at the increase of membership in our churches. One hundred and sixty-eight (168) have been baptized during the year. I think we may reasonably expect a much larger ingathering during 1882.

Number reported last year, 470; baptized during the year, 168; restored, received by letter, etc., 17; excluded, 11; died, 4; number of members, 31st December, 1881, 640.

JOHN CRAIG.

Akidu, January, 1882.

*General Statistics, 31st December, 1881*

STATIONS	Baptized	Received by letter, etc.	Restored	Excluded	Dismissed by letter.	Died	Present number
Cocanada	50	13		7	6	4	140
Birilipatam	6						37
Chicacole	7	3					38
Tuni	6	4	1			1	18
Bobbili	2	3				1	4
Akidu	168	7	10	11		4	640
Total	245	30	11	20	6	10	877

**Editor's Notes.**

A NUMBER OF LETTERS, etc., have been crowded out of this month's paper by the Annual Report of the Mission. As the principal object of the LINK is to furnish information to those interested in the work, we make no apology for re-printing it entire, but trust our friends will bear with us. Their communications will appear in due course.

IT HAS BEEN decided that the Annual Meeting of the Women's Baptist Foreign Missionary Society of Western Ontario and Manitoba, be held early in October, in Brantford. A cordial invitation from the Circles in the First and East Ward Churches having been accepted by the Committee on arrangements.

WE LIVE IN THE YEAR 1882.—Eighteen hundred and eighty-two years since what? Since God sent His only begotten Son into the world to save sinners! And yet there are a thousand millions of sinners this day, who never heard of Christ, the heathen who know not even his name! "So long ago? and my people never heard of it till now?" said a heathen inquirer. What a pathetic but terrible reproach lies in that question.

**WOMEN'S BAPTIST FOREIGN MISSIONARY SOCIETY OF ONTARIO.**

*Received from April 28th, to May 26th, 1882.*

St. Thomas, \$19.85; Timpany's, 10.00; Alexander Street, \$18.10; College Street, \$5.00; Smith, \$12.00; Whitby, 6th Con., \$7.00; Cheltenham, \$3.00; Jarvis Street, \$12.60; Jarvis Street, (Special for Miss Frith), \$1.40; Sarnia, \$25.00; Peterboro', \$14.20; London, Talbot Street, \$35.00; Port Rowan, \$5.00; Mrs. David Manners, Briddon, \$2.00; Miss M. J. Maybee, Victoria, \$1.00; Miss Lizzie May Shaver, Westover, \$1.00; Mrs. Her. Port Burwell, Mission Quill, \$7.60. Total receipts, \$172.73. \$12.00 of the amount received from Cheltenham was given by the Infant Class.

JESSIE M. LLOYD, *Treasurer.*

222 Wellesley Street, Toronto.

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