

**CIHM
Microfiche
Series
(Monographs)**

**ICMH
Collection de
microfiches
(monographies)**



Canadian Institute for Historical Microreproductions / Institut canadien de microreproductions historiques

© 1997

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/
Couverture de couleur

Covers damaged/
Couverture endommagée

Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée

Cover title missing/
Le titre de couverture manque

Coloured maps/
Cartes géographiques en couleur

Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)

Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur

Bound with other material/
Relié avec d'autres documents

Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Coloured pages/
Pages de couleur

Pages damaged/
Pages endommagées

Pages restored and/or laminated/
Pages restaurées et/ou pelliculées

Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées

Pages detached/
Pages détachées

Showthrough/
Transparence

Quality of print varies/
Qualité inégale de l'impression

Continuous pagination/
Pagination continue

Includes index(es)/
Comprend un (des) index

Title on header taken from:/
Le titre de l'en-tête provient:

Title page of issue/
Page de titre de la livraison

Caption of issue/
Titre de départ de la livraison

Masthead/
Générique (périodiques) de la livraison

Additional comments:/
Commentaires supplémentaires: Pagination is unnumbered.

This item is filmed at the reduction ratio checked below/
Ce document est filmé au taux de réduction indiqué ci-dessous.

10x	14x	18x	22x	26x	30x
<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
12x	16x	20x	24x	28x	32x

The copy filmed here has been reproduced thanks to the generosity of:

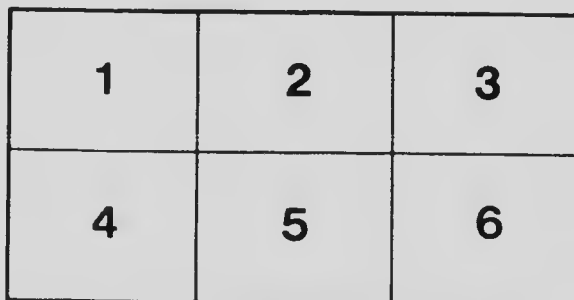
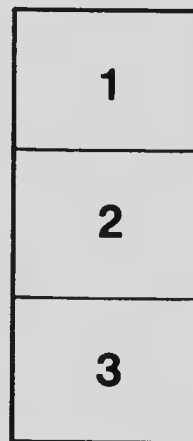
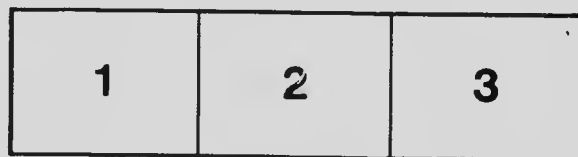
Thomas Fisher Rare Book Library,
University of Toronto Library

The images appearing here are the best quality possible considering the condition and legibility of the original copy and in keeping with the filming contract specifications.

Original copies in printed paper covers are filmed beginning with the front cover and ending on the last page with a printed or illustrated impression, or the back cover when appropriate. All other original copies are filmed beginning on the first page with a printed or illustrated impression, and ending on the last page with a printed or illustrated impression.

The last recorded frame on each microfiche shall contain the symbol \rightarrow (meaning "CONTINUED"), or the symbol ∇ (meaning "END"), whichever applies.

Maps, plates, charts, etc., may be filmed at different reduction ratios. Those too large to be entirely included in one exposure are filmed beginning in the upper left hand corner, left to right and top to bottom, as many frames as required. The following diagrams illustrate the method:



L'exemplaire filmé fut reproduit grâce à la générosité de:

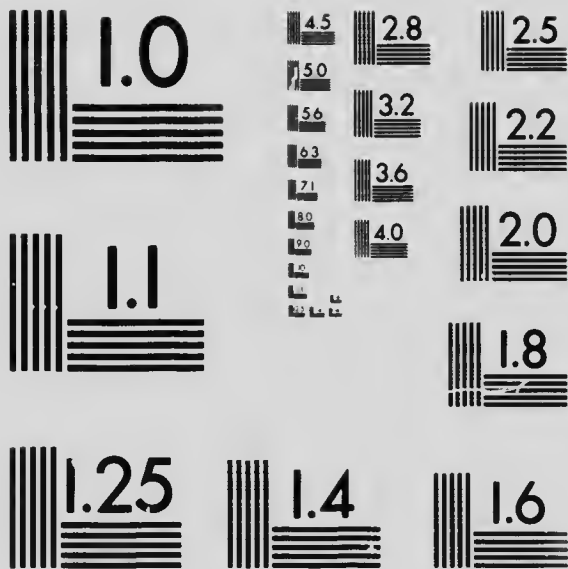
Thomas Fisher Rare Book Library,
University of Toronto Library

Les images suivantes ont été reproduites avec le plus grand soin, compte tenu de la condition et de la netteté de l'exemplaire filmé, et en conformité avec les conditions du contrat de filmage.

Les exemplaires originaux dont la couverture en papier est imprimée sont filmés en commençant par le premier plat et en terminant soit par la dernière page qui comporte une empreinte d'impression ou d'illustration, soit par le second plat, selon le cas. Tous les autres exemplaires originaux sont filmés en commençant par la première page qui comporte une empreinte d'impression ou d'illustration et en terminant par la dernière page qui comporte une telle empreinte.

Un des symboles suivants apparaîtra sur la dernière image de chaque microfiche, selon le cas: le symbole \rightarrow signifie "A SUIVRE", le symbole ∇ signifie "FIN".

Les cartes, planches, tableaux, etc., peuvent être filmés à des taux de réduction différents. Lorsque le document est trop grand pour être reproduit en un seul cliché, il est filmé à partir de l'angle supérieur gauche, de gauche à droite, et de haut en bas, en prenant le nombre d'images nécessaire. Les diagrammes suivants illustrent la méthode.

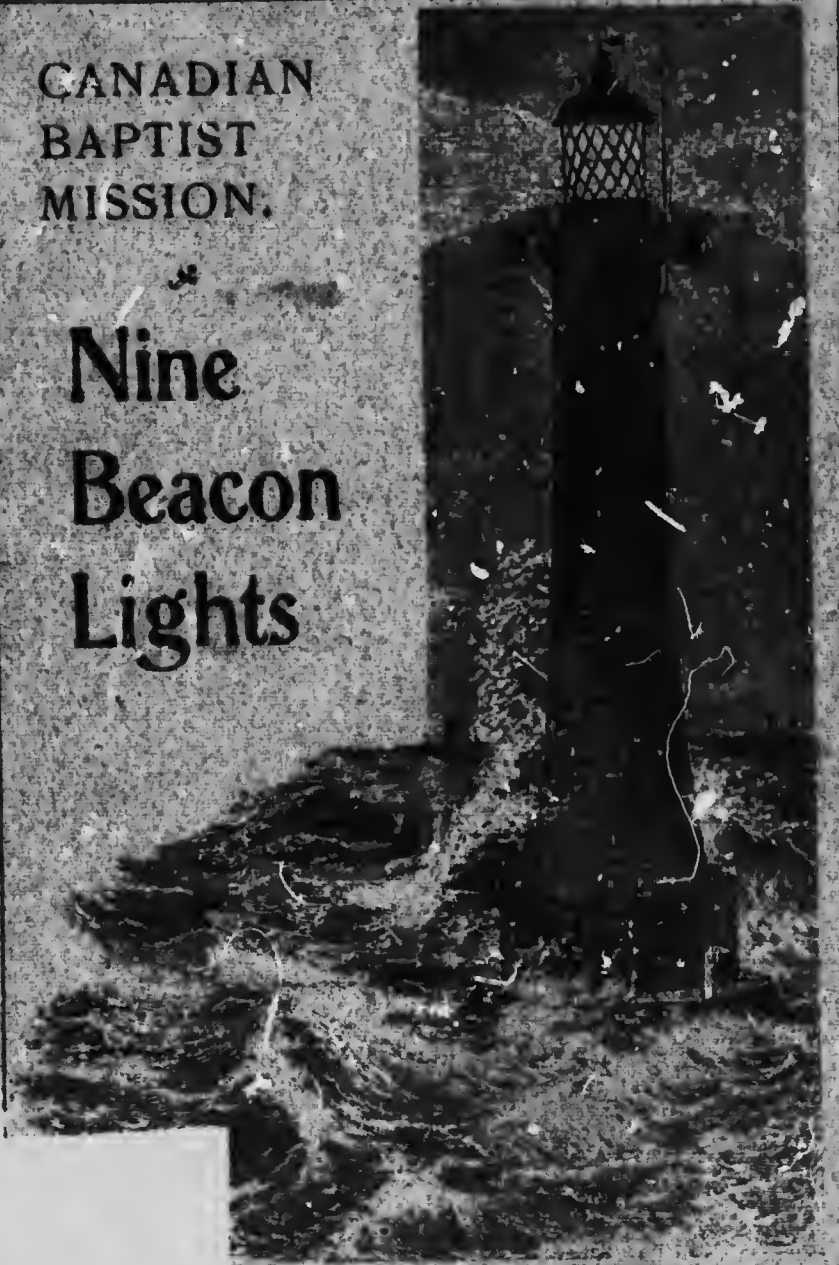


MICROCOPY RESOLUTION TEST CHART
NATIONAL BUREAU OF STANDARDS
STANDARD REFERENCE MATERIAL 1010a
(ANSI and ISO TEST CHART No. 2)

5640

CANADIAN
BAPTIST
MISSION.

Nine
Beacon
Lights



ETCHES OF OUR MISSION
STATIONS IN INDIA.



2072447

Sketches of our Mission Stations in India.

COCANADA.

Cocanada is the pioneer of all our stations in India. Situated in the heart of that part of the Telugu country occupied by our Mission, it is in a peculiar sense the headquarters of the Mission. It is in Cocanada that the new missionaries always spend their first year in the study of the language, and it is there that the missionaries gather together in Conference twice a year. It is in Cocanada, too, where those who have fallen in the service of the Mission are buried, Thomas Gabriel, A. V. Timpany, G. F. Currie, Mrs. John Craig, and Geo. H. Barrow.

Cocanada is a city of about 50,000 inhabitants, situated on the Bay of Bengal not very far from the estuary of the great Godavery river. It has grown so rapidly in trade and population as to be now the most important city between Madras and Calcutta, with which two cities it is connected by rail and steamer. It is the capital of the rich and populous Godavery District, and the seat of the principal Government offices; enjoys a large export

trade in all kinds of produce and bids fair to become one of the great commercial centres of India. It is low and flat and by no means a healthy city to live in. Much, however, is being done to improve the condition of the city by the introduction of modern methods of sanitation.

The opening of the Cocanada station marks the beginning of our work as an independent Society, for, up to that time, we were merely an Auxiliary to the American Baptist Missionary Union.

There were few to welcome Mr. and Mrs. McLaurin on their arrival on that sultry day in March, 1874. On the Sunday before the English chaplain warned the people of the intended arrival of the "Anabaptist missionaries" as "wolves in sheep's clothing," come to destroy the flock, so that for nearly a year and a half they were given the cold shoulder by the European residents. Their first year in Cocanada, too, was rendered particularly trying by the fact that, owing to financial stringency at home, only two small remittances of money were sent them. Had it not been for the kindness of a noble native gentleman, Paida Ramakistiah, they would have been in sore straits indeed.

Before Mr. McLaurin's arrival in Cocanada, work had already been begun in

the city and surrounding country by Thomas Gabriel, a converted caste Hindu. Not only did Mr. McLaurin find a goodly company of believers, the fruit of Gabriel's labors, but quite a number were awaiting baptism, so that within a year he had the joy of baptizing 103 converts.

In 1876, two years after the work was started, the present splendid Mission house and compound were secured at a cost of Rs. 10,000. A few days after taking possession of the Mission house Mr. and Mrs. McLaurin were privileged to welcome Rev. G. F. Currie and wife to be their fellow helpers in the work.

Mr. McLaurin continued in charge at Cocanada till early in 1879, when he was relieved by Mr. Timpany, who had just arrived from Canada after taking furlough. Mr. Timpany carried on the work with great zeal and success until his death, in 1885, when Rev. John Craig took temporary charge, until relieved by Rev. J. E. Davis.

In 1891, the Cocanada field was subdivided, the northern portion being formed into a separate field to be known as the Peddapuram field, and the southern portion into a separate field to be known as the Ramachandrapuram field. Mr. Davis continued in charge at Cocanada after the above subdivision until 1896,

COCANADA MISSION HOUSE.



when he was succeeded by Rev. H. F. Laflamme, the present missionary in charge.

THE COCANADA FIELD.

The Cocanada field includes not only the town of Cocanada but Cocanada Taluq or Township. It has a total area of about 296 square miles, and a population of nearly 200,000 souls. Though something is being done to reach the country villages, the most of Mr. Laflamme's time is spent in the town. The missionaries are looking forward to the time when there will be two male missionaries in Cocanada, one for the town and the other for the Taluq.

NATIVE CHURCHES.

These number two, embracing a total membership of 223, while the Christian community numbers 354 souls. Christians reside in nine different villages. The missionary is assisted by four evangelists, one colporteur, and several native teachers. About a year ago the Cocanada church lost its pastor, Rev. Jonathan Burder, one of the ablest native preachers in the Telugu country. He will be remembered as the husband of Amelia Keller, the Telugu girl that accompanied the Timpanys on their return to Canada on furlough. Amelia did not long survive the death of her husband. Rev. Jona-

than Burder's place has been happily filled by Mr. A. P. Veeraswami, for years Mr. McLaurin's assistant in Bible and Translation work. The Cocanada church is self-sustaining.

The following quotation from Mr. Laflamme's last report will give an idea of the work carried on by this church: "The church Sunday School averages ninety and meets every Sunday morning at eight. In the afternoon there is a prayer-meeting for the thirty or more workers in the Sunday Schools, who immediately after go out to teach from five to eight hundred little ones under trees, on verandahs, in the open streets and wherever they can be assembled for an hour of Scripture instruction. The Sunday evening service and the Thursday evening prayer-meeting complete the regular weekly meetings of the whole congregation. Besides these there are two weekly prayer-meetings for women, a teachers' class for the Sunday School workers and two preaching services in our other two meeting places in different parts of the town.

THE NEWSPAPER.

Recognizing the power of the press in the dissemination of secular and religious knowledge, Mr. Laflamme has founded a Telugu weekly newspaper, the *Ravi*

(Sun). Speaking of this paper Mr. La-Lamme says, "The *Ravi* now issues 850 copies weekly. Of these 180 circulate in the town. The area covered by the subscription list extends from Bangalore to Berhampore north and south and from Madras to Indur in the Central Provinces east and west. Copies find their way to Puri in Bengal and Dharwar in Bombay and not a few are taken by Telugu wanderers in Mandalay, Moulmein, and Rangoon in Burma. Schools are slowly introducing the paper and securing to their pupils instruction in current events by having it read to the pupils one period in each week. Missionaries notice the difference in those preachers who take the *Ravi* and those who do not, the former being richer in illustration, more alive and altogether better equipped. To that class of men who have studied in Mission schools and to that class of literate Hindus who will not come to either street preaching or the chapel service, the *Ravi* with other attractive matter will carry a weekly message of love and salvation in the religious article."

The rapid spread of education in India is begetting an eager interest in human affairs which is very noticeable indeed. This paper, with its columns of fresh news, with wholesome articles on those

subjects which awaken thought and stimulate inquiry, together with a setting forth in plain language of the way of salvation through Christ, comes from week to week as a gracious messenger into hundreds of darkened homes. May God make it an increasingly great power for good.

BOOK STORE, READING ROOM AND CIRCULATING LIBRARY.

These constitute another special feature of the work at Cocanada. The Book Room is in the charge of Mr. Alava Raghavayya, who is an ideal man for the position. The sales of books and tracts are large, while the Reading Room, with its Telugu and English publications is much patronized. "Over seven hundred of Moody's library books," writes Mr. Laflamme, "hundreds of Sheldon's novels, and scores of Spurgeon's sermons, the last named both in Telugu and English, have gone out from the Book Store during the past year. One man in town has over two hundred of Spurgeon's sermons and books in his possession. The Postal Crusade of Canada, has placed thousands of Sunday School papers, religious weeklies, high class magazines, and good books in our hands, which have been passed on to an ever-increasing company of readers of English, who are thus helped to a pure and high literature."

INDUSTRIAL SCHOOL.

This is one of the best institutions in the Mission, and is meeting a long felt want. During 1901, the attendance was eighteen. Carpentry in all its branches is taught. The work turned out last year was double that of any other year. Orders that would keep the school busy for years to come, have had to be refused. The school is almost self-supporting.

ENGLISH CHURCH.

It may be news to many readers of the BAPTIST, that there is an English or Eurasian Baptist Church in Cocanada, besides the Episcopal and Roman Catholic Churches. Both of the latter have fine churches. The Baptists have been seriously handicapped for some years, for lack of a suitable chapel, but they have been heroically accumulating funds for this purpose, and hope in time to have a neat new house of worship. The membership of the church is twenty-nine. Last year, during Dr. Woodburne's pastorate, two were added by baptism and one by experience. The church is a power for good among the two or three thousand Eurasians in Cocanada.

THE TIMPANY MEMORIAL SCHOOL.

This school, as the name indicates, is a memorial to the late Rev. A. V. Timpany.

It is a boarding and day school for Eurasian and high caste Hindu girls. Eurasian boys are allowed to attend the day school. The school occupies one of the finest sites in Cocanada, with a splendid old bungalow and large compound, and was bought and paid for chiefly by the missionaries and their friends, as a token of loving remembrance of him who was the pioneer Canadian Baptist missionary to the Telugus. During 1901 the attendance was forty, thirty-one girls and nine boys. Miss E. A. Folsom has been for years the able and consecrated Principal of this very interesting school. A year ago she returned to America on furlough, after a long stay in India. She is now on her way back to Cocanada, accompanied by Miss Edna Corning, whom the W. F. M. S. of Ontario, has appointed as her assistant. This is the only Protestant school of its kind between Calcutta and Madras, and is meeting a deeply felt want.

ZENANA WORK.

The first lady missionary sent out to begin work among the women and children of Cocanada, was Miss Frith. After her return to Canada, Miss Hatch took up the work until her removal to the Seminary at Samulcotta. Her place was

then taken by Miss Simpson, who went to India in 1888, in company with Miss Baskerville and Miss Stovel (now Mrs. McLeod). Miss Simpson is still in charge. She is aided in her work by two assistants, five Bible women, and three teachers. Her caste girls' school is a specially interesting feature of her work. Much attention is devoted to Sunday Schools, of which there are twenty-eight in various parts of the town. The work in the Zenanas among the caste women, is of absorbing interest, and, though not many women venture out to leave all and make a public profession, yet many a poor woman learns to trust in the cleansing blood of Christ. Miss Simpson is a trained nurse, and hundreds of people of both sexes, come to her for treatment.

GIRLS' BOARDING SCHOOL.

The Girls' Boarding School is in the charge of Miss A. E. Baskerville. It has had an attendance of eighty during 1901. Nearly all the girls are daughters of Christian parents. Besides a good education they are taught to sew, cook, keep house, and every other accomplishment needful to make a good, chaste, useful Christian woman. Many of these girls become wives of native preachers, teachers, and Bible women. Their influence

in the villages in which they live, is beyond all calculation.

Miss Simpson and Miss Baskerville occupy the splendid new bungalow known as the Harris House in the Davies Memorial Compound. Just back of the bungalow is the school house and dormitories of the Girls' Boarding School, the whole constituting a splendid block of buildings in an excellent location.

Then near the Mission House in the old Mission Compound is the Zenana House, once occupied by the lady missionaries before their removal to the Davies Memorial Compound, but now rented until such time as the Board can send out a second missionary for this great Cocanada field. The property held by the Board in Cocanada would total up approximately \$12,000. The field is a hard, but inviting one.

TUNI.

The second station to be opened in connection with our work in India was at Tunj, a town of some 8,000 inhabitants, situated about forty-five miles north-east of Cocanada on the line of the East Coast Railway, between Madras and Calcutta. The town is located on the banks of the Tunj river, a rather treacherous stream, which, rising far back among the Eastern Ghats, flows south-east into the Bay of Bengal, which is distant from the town about seven miles. The proximity of the sea helps to temper the extreme heat during the hot season.

The town itself, though the seat of a Zemindar or native Rajah, is not a place of great pretensions. It is built largely of mud, though on the principal streets not a few brick houses are to be seen. It has its full quota of the various castes, amongst whom for over twenty years missionaries have moved with an influence that must tell for good. While the members of the Zemindar's household, and particularly his two young nephews, are

quite friendly with the missionaries, the Brahmins and Komaties are still very exclusive. The Christians of the town, whose number is still small, are chiefly from the Madigas or leather-worker caste. They are however, a real joy and comfort to their missionary.

THE FIELD PROPER.

The Tuni field consists of the town and the surrounding country. It covers nominally a territory of 400 square miles, with an estimated population of 135,000 who live in some 250 towns and villages. As the field on its north side, however, runs up into the Eastern Ghauts, inhabited by mountain tribes, speaking their own language, the real limits of the field are scarcely definable.

The country around Tuni is not nearly so productive as that in the neighborhood of Cocanada or Akidu. While some rice is grown the principal crops are sugar cane, grain, Indian corn and other grains peculiar to India. As the largeness of the crop depends upon the favorable condition of the season, and as the rains not unfrequently fail, famine is a well-known visitor on this field. The constant sight of famine victims, with their piteous appeals for aid, is one of the most trying experiences of our missionaries. Not a

little, therefore, of the money given by our churches for famine relief two or three years ago, found its way to various parts of this field. Owing to the poverty-stricken condition of many of the people, they scarcely compare favorably with their better off and consequently better fed neighbors to the south, among the villages along the Godavery and Kistna. Poverty in India, as elsewhere, seems to have, in many cases at least, a very debasing effect upon the moral and intellectual as well as physical well-being of the people. So while there is perhaps less pride of caste and pride of wealth than in some other parts of the Teiugu field, the readiness of the people to respond to the truth is not perhaps so great. This makes the field in many respects a hard one. Nevertheless the work is not without encouragement, as is witnessed by the fact that, though the total number of native Christians is only 187, yet they come from no less than twenty-seven different villages. Thus in one out of about every ten villages on the field a light has been kindled, which we hope will shine on with even greater brilliance till Jesus comes.

THE FOUNDER OF THE STATION.

The Tuni station was opened in 1878 by Rev. G. F. Currie, M. A., and wife.

Mr. Currie sailed from Canada in Nov. 1875, for Rangoon, Burmah, where he was united in marriage to Miss Armstrong, of the American Baptist Mission, and reached Cocanada in 1876. He spent about two years in the study of Telugu, in which he became very proficient, so that he translated, in addition to minor works, "Wayland's Elements of Moral Science," into Telugu. He was a man of singular modesty and purity of life. When one thinks of him, almost instinctively the words of the author of the Epistle to the Hebrews descriptive of Jesus, come to mind; "holy, harmless, undefiled." So saintly was his character and so benign his countenance, that the native Christians sometimes called him *prabhuvu yokka dootha*, the angel of the Lord, or the man with the angel's face.

Mr. Currie entered Tuni in January 1878, yet it was not until December, and after months of parleying, that the Rajah handed out a deed of the land, a plot of ground consisting of about two and a half acres, which had been chosen as the site for a mission house. He refused to accept pay, but native-like, preferred a valuable present, which of course was given.

Soon after the land was secured, a temporary bungalow was built for the accommodation of the missionary family,

v.
e
n-
l,
t
y,
o
r
l
f
.



TUNI MISSION HOUSE.

and intended ultimately to serve as a chapel or school house. The present commodious bungalow was also built by Mr. Currie a few years later.

In March, 1879, a church of six members was organized. It was not, however, till some months later, that Mr. Currie was privileged to baptize his first converts from heathenism on the Tuni field. From the time that the first break occurred the work continued steadily to grow. During 1887 three were baptized, followed by seventeen in 1882 and eighteen in 1883.

Worn out by his heavy labors and by repeated attacks of fever, Mr. Currie returned to Canada with his wife in 1884, leaving the station to the care of Mr. McLaurin, who was then in charge of the Seminary.

In February, 1885, Mr. Timpany died suddenly of cholera, at Cocanada, while Mr. McLaurin was away for a sea trip to Rangoon, trying to shake off a severe attack of fever. Mr. Currie, realizing the crisis the work was in, hastened back to India, leaving his wife and children behind him. Taking charge of the Tuni and North Cocanada fields, he wrought with great earnestness, but within about a year after his return he died of dysentery at Cocanada. After his death the work was

taken up by Rev. J. R. Stillwell, who remained in charge until the return of the McLaurins to Cocanada, when he took charge of the Seminary, giving the field such attention as he could spare until the arrival of reinforcements from Canada.

MR. GARSIDE.

Rev. Robt. Garside took charge of the Tuni field in 1889, and continued in charge till the spring of 1894, when, owing to serious throat trouble, he was forced to leave India for Canada. During Mr. Garside's regime the field made considerable progress, quite a number of converts were baptized, a new stone chapel was erected in the Mission compound, a flourishing Girls' Boarding School, in which Mrs. Garside took much interest, was established, new workers trained in the Seminary were sent into the field, and some attempts made to reach the Hill tribes.

One of the most exciting and at the same time trying incidents in Mr. Garside's career as a missionary at Tuni, occurred when the head master of the Mission school, out of jealousy, shot providentially not fatally, Mr. Garside's principal assistant, Pastor T. Cornelius. Though in collusion with the chief of police who endeavored to protect him,

the culprit was arrested, convicted, and sentenced to the penitentiary for a period of ten years. The chief of police was likewise degraded and punished.

MR. PRIEST.

After Mr. Garside's return to Canada the oversight of the field fell to neighboring missionaries until 1897, when Rev. H. C. Priest, the present missionary, took charge.

Mr. Priest has prosecuted the work with a good deal of energy and success. He has labored on often amidst very discouraging circumstances. Twice during the time he has been in charge famine has visited the field. Bro. Priest, too, has suffered a good deal from fever, which is characteristic of the field, especially when the rains fall and the damp, malarious winds blow down from the mountains north of the station.

RESULTS.

There is but one organized church on the field, with a membership of one hundred and eighty-three. The day schools number seven, with an attendance of sixty, taught by seven teachers, while there are sixteen boys in the Boarding School. Assisting the missionary in the evangelization of his great field, are eight preachers, one colporteur and five Bible women

The Sunday Schools number twelve, with two hundred and fifty scholars. Two among the native preachers who deserve special mention are Pastor T. Cornelius and Mr. Ja Pal Das. They are men of fine ability and real consecration.

WOMEN'S WORK FOR WOMEN.

The first single lady missionary to undertake work on the Tuni field was Miss Martha Rogers, who went to India in the fall of 1889. After acquiring the language she settled in Tuni in 1891. Besides giving a good deal of time to the Christian women on the field, she toured extensively with her Bible women, and in this way many hundreds of women who would otherwise not have heard the Gospel, were privileged to learn of a divine Saviour. She continued to labor on till she was compelled by ill health to relinquish her work in 1896, and return to Canada.

After the departure of Miss Rogers, Miss Ellen Priest took up the work. In spite of repeated attacks of fever, Miss Priest has spent over six years in Tuni, where her name is a household word both among the Christians and the heathen. Aided by her Bible-women she has carried the message of love to scores of villages, where all is so dark and desolate, while to the Christian women she has been indeed as a "Mother in Israel."

AKIDU.

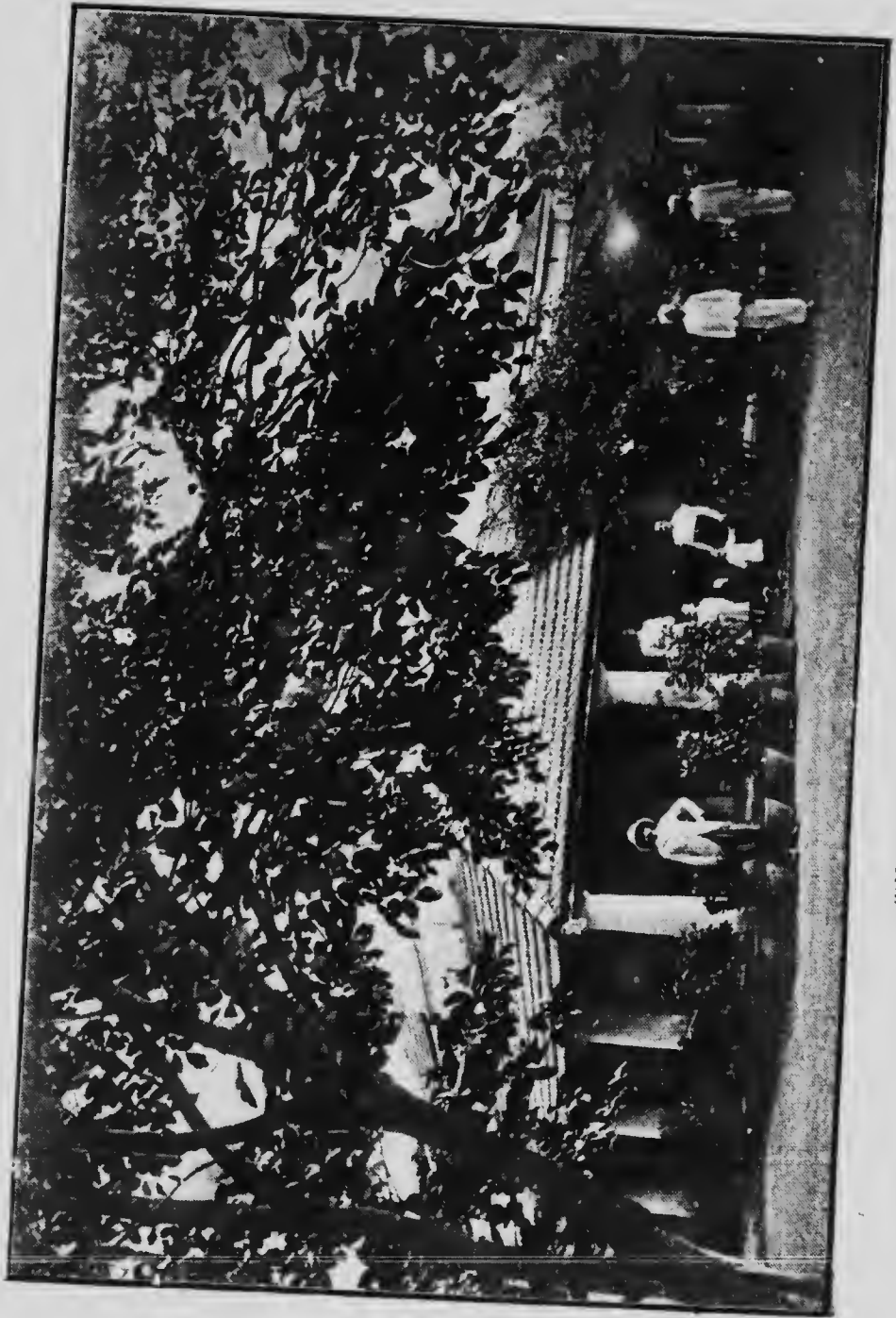
The third field to be occupied by our board among the Telugus was Akidu (pronounced A-*kee*-doo.) It takes its name from the town in which the Mission station is located. The total area of the field is about 600 square miles, and has a population of about 300,000. It is only fair to state that the whole of this territory and population cannot be claimed as belonging to the Akidu field proper, because both the Lutheran and Church Missionary Societies are at work in the region, and their work and ours overlap in some places, though care is taken to avoid as far as possible all clashing of interests. Even apart, however, from the work done by these two Societies, there is still an immense field left for our Missionaries to cultivate.

THE COUNTRY.

The territory occupied by the Akidu field is one of the richest in Southern India. It lies around the shores of Colair lake, one of the few fresh-water bodies in India. The country is very flat and so peculiarly well adapted for rice-growing. Its black, cotton soil is rich and fertile, and pro-

duces immense crops of all kinds of Indian grains. A perfect network of canals, dug by the Indian Government at great expense, intersects the whole field. These canals are designed specially for irrigation purposes, though during the canal season they teem with native boats engaged in the transportation of passengers and native produce to and from the large commercial centres near the sea coast. The East Coast Railway running between Madras and Calcutta passes through the field, though the nearest station to the Mission house is about fifteen miles away.

The country abounds in towns and villages, with a population that is increasing very fast. Though, of course, there is much poverty, especially among the out-caste population, yet, on the whole, the people may be said to be unusually well off. Even among the out-castes there are are many people that are real well off, a somewhat unusual occurrence in India. All the ordinary castes are to be found on the field, though in point of numbers and wealth, the Razus and Cummas predominate. They are proud and wealthy, and have given the Missionary no little trouble by persecuting and oppressing the Christians, who, drawn chiefly from the out-castes are frequently their farm servants. One Razu has been converted and bap-



THE AKIDU MISSION HOUSE

tized, but so far none of the Cummas have come out, though they are growingly friendly and attentive to the truth. Some day a great harvest, after years of sowing, will be reaped among these splendid people.

THE STATION.

The Mission house stands on the canal bank, about three quarters of a mile from Akidu. The latter is a typical Hindu town with a population of some 3,000 people, which the Indian Government has erected into a union, or minor municipality, with the Missionary as Mayor, the Panchayat or Council being composed of leading citizens nominated by the Collector or chief Government officer of the district. In this way the beginnings of self-government in India are being introduced.

The Mission Compound consists of several acres of land, and contains, beside the Mission Home, a chapel, servants' and preachers' houses, the dormitories for the Girls' Boys' Boarding Schools and a small hospital. So far as location is concerned, Akidu is one of the most out-of-the-way places imaginable. It is not often that the missionaries see a white face. So far as the work of the field is concerned, however, the place is central and convenient, and that, after all, is the main consideration. In point of the number and wealth of the Christians the Akidu

field leads all the others in connection with our work in India.

HOW THE WORK BEGAN.

It will be remembered that the forerunner of Dr. McLaurin at Cocanada was Thomas Gabriel. Gabriel gained his first converts among his relatives in the region of Gunnanapudi, on what is now the Akidu field. Among the first to be baptized were several members of the Karre family—Samuel the Munsiff (headman) of the village of Komalamudi, and his brothers Andrew and Peter—the latter the well-known pastor of the Gunnanapudi church and the missionary's right-hand man. Indeed Rev. Karre Peter is to-day, perhaps, the most prominent man among all our converts in India—a man of deep spirituality, of fine personality and a wonderful preacher of the simple Gospel. Possessed of considerable means, he has for years labored without salary, besides giving liberally for every good cause.

Through the conversion of the Karre family, who were prominent in the district, many of the people in Gunnanapudi and the surrounding country were led to take an interest in this new and strange religion of the worship of one God, with the result that quite a number were led to Christ and baptized, and a

2

number of workers raised up. These were men of very little education, (some of them could not even read), but they were on fire with the love of Christ, and through their simple testimony and abundant labors, many were turned from dumb idols to serve the living God. Many of the first converts baptized by Bro. McLaurin during the first few years of his sojourn at Cocanada were from villages in the vicinity of Gunnanapudi.

The work, too, had its discouragements, for on the death of Thomas Gabriel, his brother Nathan, who had been in the Mission employ as a teacher, but who had been dismissed by Bro. McLaurin, gave a great deal of trouble and annoyance by maligning the missionary, and for a time at least, causing disaffection among the native Christians. He attempted to induce them to throw off their allegiance to Bro. McLaurin and accept him as their missionary, charging Bro. McLaurin with fraud and appropriating to his own use monies sent for the native Christians, and promising to write to the Society and secure abundance of money for all their needs. Many in their ignorance and simplicity believed him, some opposed him, and so confusion and discontent were introduced. Finally, however, sickened by his haughty bearing and unjust dealings,

the Christians repudiated Nathan Gabriel, confessed their fault and sought forgiveness. Out of it all good came, for the people learned a lesson they never forgot, and since then have been more loyal than ever.

A NEW STATION.

It soon became evident to the missionaries that one of their number must be sent down to take charge of the work in this region, and that a new station must be opened, it being impossible to look after the work properly from Cocanada a distance, as the crow flies, of about seventy-five miles, but one hundred by boat. It fell to the lot of John Craig to take charge of this great and fruitful field, already containing over three hundred Christians. Accompanied by Mr. Timppany Mr. Craig made a visit to the field in December 1879, and Akidu, a large village four miles east of Lake Colair, was selected as a site for a mission station. A house on the opposite side of the village was secured as a temporary residence for the missionary and an application made to the Rajah of the district for a building site. After many months of delay and parleying, a deed of the land was at last secured and preparations were made to build.

The first year of Mr. Craig's regime was

was very fruitful in conversions, no less than 150 persons having put on Christ in baptism.

DEATH OF MRS. CRAIG.

In November, 1880, Mr. Craig removed his family to Akidu. Mrs. Craig, with whom the climate of India had never dealt kindly, was not destined long to enjoy her new home, for, after six weeks illness, she died suddenly of apoplexy at 5 p.m., April 2, 1881, leaving behind her a little baby girl, Mary Craig, to whom Mrs. Timpany became a mother until she was taken home to Canada. In spite of his great sorrow and loneliness Mr. Craig continued at his post, and by October a splendid new mission house was completed at a cost of Rs. 7,000 the money for the house being the gift of the Craig family in Canada.

ORDINATION.

One event of more than usual interest during the year was the ordination of Pastor Karre Peter. He has ever since proved himself worthy of the trust thus imposed in him.

NEW CHAPEL AND MISSION BOAT.

During the year 1882 a commodious new chapel, 50x27 feet, was erected in the compound at Akidu, the Rev. John McLaurin preaching the dedicatory ser-

mon. A fine new mission boat, too, was built at Cocanada, under Mr. Timpany's supervision for the use of the Akidu missionary. The boat, which ever since has been of splendid service in reaching the villages on the field, was named the "T. S. Shenstone," in honor of him who for so many years faithfully and generously served the Board as President and Treasurer.

Dormitories for a new Girls' Boarding School were also erected at a cost of Rs. 1,325, as a memorial of the late Mrs. Craig, and a start made with an attendance of ten boarders.

RETURN TO CANADA.

In March, 1884, Mr. Craig, after over six busy years of labor in India, during which he had welcomed into the native churches over 800 converts, returned to Canada on furlough, handing over charge of the field to Rev. A. V. Timpany, already in charge of the Cocanada Station. Mr. Timpany gave the field what time he could spare until his death on the 19th of February, 1885. In August of the same year Mr. Craig returned to India, accompanied by Mrs. Craig, and Rev. J. R. Stillwell and wife. Owing to a lack of missionaries to man the field (both Mr. Timpany and Mr. Currie being dead, and Mr. McLaurin having had to leave for

Canada owing to breakdown in health) Mr. Craig had to remain at headquarters at Cocanada until relieved of that station by Rev. J. E. Davis in June, 1888, when he again returned to Akidu. It is needless to say that owing to the absence of a resident missionary for over four years, the field had suffered much for lack of supervision. Troubles had arisen on various parts of the field, some of the Christians had relapsed into Paganism, others had grown cold and indifferent, the cholera had visited the villages, and had carried off a large number of Christians, times of great scarcity and partial famine had passed over the land, with the result that the faith and faithfulness of the flocks in the villages were sorely tried. Yet, in spite of a considerable number of exclusions and lapses, much progress was made and several hundred converts were baptized.

With the return of their missionary to dwell among them the Christians took heart and the work took a fresh start. The Mission House, the Girls' Dormitories and the chapel were put into a state of repair, and the Boarding School, long closed, was re-opened with an attendance of fifteen girls. Two men were ordained to the Gospel ministry, several new chapels built, and churches organized

at Ganapavaram, Peyyeru. Moturu, and Shankarapal.

MISS STOVEL.

The event of the year, 1889, was the arrival of Miss Stovel at Akidu to begin work among the women and children. Going out to India in the fall of 1888, she she had spent the first year at Cocanada in the study of Telugu, in which she has attained to remarkable fluency. From the very beginning Miss Stovel made her power felt, and her name soon became a household word in every village.

The work on the field during the year was particularly encouraging, no less than 237 converts being added by baptism, and the total membership of the native church reaching 1739.

THE AKIDU FIELD SUBDIVIDED.

In 1891 the Akidu field was subdivided, the western section embracing chiefly the territory lying along the north bank of the Kistna river, being set apart as a separate field, with its own missionary, to be known henceforth as the Vuyyuru field. This subdivision of the heavy burden Mr. Craig was carrying afforded him much relief and satisfaction, and left him more time for the cultivation of the field lying nearer his own door.

MR. CRAIG VISITS CANADA.

Early in 1892 Mr. Craig was laid low with an attack of typhoid fever, on recovering from which, with the consent of the Board, he took a short trip to Canada at his own expense, leaving India in May and returning in December. Mrs. Craig and Miss Stovel, assisted by Rev. Karre Peter, had charge of the station during his absence in Canada. During the year 1893 the number of converts baptized was 108, during 1894, 145, and during 1895, 178. The churches continued to make progress on all lines, spiritual, educational and financial, while the work among the women, whether Christian or heathen, grew in interest and intensity from year to year.

MR. CHUTE TAKES CHARGE.

In 1896, after being over sixteen years in the service of the Board, Mr. Craig returned with his family to Canada, handing over his big field with all its burdens and responsibilities to Rev. J. E. Chute and Mrs. Chute, M. D. Fortunately Bro. Chute had the privilege of spending several months with Bro. Craig before the latter left the station, and thus got a good initiation into the work in all its phases.

His first year's experience was, in many ways, a rather trying one. A

heavy deficit at home had compelled the Board to make a deep cut in the estimates for native work in India, with the result that fourteen workers had to be dismissed. Severe floods, too, caused great damage to the crops of the Christians, with the result that their gifts in way of self-support fell off greatly. Nevertheless the work was not without encouraging features, for 172 converts were added by baptism.

The following year the outlook brightened considerably. The thirteen native preachers seemed to lay hold of the work with new vigor, the monthly meetings for prayer and Bible study were full of spiritual power, and the bond between the new missionary and his workers was firmly knit together.

A NEW HOSPITAL.

During 1898 a new hospital, costing 2000 Rs., and named the "Star of Hope," was built for the accommodation of the hundreds of patients that came to Dr. Chute every year for treatment. It consists of two good sized rooms for in-patients, and a dispensary.

MISS STOVEL'S MARRIAGE.

In Dec.. 1897, Miss Stovel, after ten busy and fruitful years among the women and children on the Akidu field, removed

to Anakapalle, having become the wife of Rev. A. A. McLeod. Her removal left a sad blank, for it is permitted to few lady missionaries to touch so many lives and win the love and confidence of so many people as Miss Stovel. However, in Sept., 1900, God sent a successor in the person of Miss Morrow, and under her faithful labors the work laid down by Miss Stovel is taking on fresh life.

PRESENT STATE OF THE FIELD.

It has not been the lot of Bro. Chute to baptize as many converts as his predecessor, though in this respect even he has had no reason for discouragement. He has been directing his attention for some years especially to the development of the spiritual life of the native Christians, feeling that the future well-being of the work depends upon improvement in this direction. Special services for the deepening of the spiritual life of the converts, in which he has been assisted by others of our missionaries, have been held from time to time. Great care is being exercised in the reception of new members, and discipline in the native churches is being carefully enforced. Much attention has been paid to the development of self-support, and in this respect the progress made has been most

gratifying. Two of the native churches, Akidu and Gunnanapudi, are entirely self-supporting, the former in addition to meeting all the congregational expenses, supporting a pastor, an evangelist and a teacher. Several other churches raise more than their pastor's salary. Indeed the total gifts of the Christians on this field more than equal the amount paid in salary to the native preachers, and though entire self-support is still a good way off, the progress being made in that direction is most gratifying. It is only fair to remark, however, that in point of wealth the Christians on the Akidu fields are far in advance of those on the other fields in the Mission. The same might be said with regard to their general intelligence and education, a considerable percentage of the Christians being able to read and write. Bro. Chute, who has given much attention to this department of Christian work, speaks hopefully of a growing desire on the part of the people for education for its own sake. A large number of the schools on the field that were formerly mission schools have been taken over by the Government Local Fund Board, which supports the Christian teacher, pays him a good salary, and by making him responsible to Government inspection, insures

an excellent school, leaving the Christians free to use their gifts for direct Christian work. Out of the seventy-four villages in which Christians live there are thirty-six in which there are chapels owned by the people themselves. Recently chapel building has become quite a rage.

Mention must be made before closing of Mrs. Chute's medical work, especially in connection with her hospital. "All castes," writes Dr. Chute, "have been represented in the list of patients, and several Brahmin and Razu women have been in-patients, beside the large number of caste women that come for daily treatment. We believe the medical work is being used of God to overcome caste—the greatest social barrier to Christianity. We have many calls to visit people in their homes, but the pressure of hospital work and other duties prevent us from going except in special cases."

As to remuneration, Dr. Chute's plan is to treat the very poor gratis, those able to pay are charged the price of the medicine, while the rich are charged something for service. In this way the hospital is made entirely self-sustaining.

STATISTICS.

Churches, 10 ; members, 1762 ; ordained pastors, 3 ; unordained preachers, 11 ; Bible women, 2 ; teachers, 19 ; Sunday schools, 27 ; scholars 900 : day schools, 19 ; attendance 300.

SAMULCOTTA.

The men who laid the foundations of our mission in India were wise master-builders. One thing they very early became a unit upon—that the hope of the evangelization of India lies in a well trained and and Spirit-filled native ministry. Almost as soon, therefore, as the Mission was well established, and converts in any numbers began to be baptized, the necessity of a “school of the prophets” began to be canvassed, and, though the staff was small, and every man seemed indispensable for field work, yet as early as January, 1850, we find the missionaries of the two Canadian Baptist Missions, assembled in their fourth annual Conference, passing by a unanimous vote the following resolution: “Whereas, we believe that the Telugus must be brought to Christ chiefly through the instrumentality of native workers, and also cared for after their conversion by native pastors; and, whereas, the training of native helpers by the various missionaries does not meet the needs of our work: Therefore, resolved,

that we deem it advisable that some brother be appointed to this special work as soon as possible."

In calling the attention of the Foreign Mission Board to this resolution, Mr. Timpany further wrote, "Our success or failure as a Mission in its largest sense, I am satisfied, is bound up with this question (*i.e.* the training of a native ministry) and our solution of it. We will never do much in raising self-sustaining churches here until we have men who for years have been under the care of a missionary, daily drinking in his Christian culture, and becoming imbued with his spirit, to the destruction of their old manners, customs, and modes of thought, that in every direction antagonize with those that are Christian." It was the earnest wish of the missionaries of the Board of Ontario and Quebec, and of the Board of the Maritime Baptist Convention, that a Union Theological Seminary might be established, each Board sharing equally the cost of the buildings, maintenance, etc., the Principal to be nominated by the Conference of both Missions, and the government of the institution to be in the hands of a committee consisting of two members of each Mission, with the principal as chairman. This desire for a Union Theological Seminary was but an expression of that beauti-

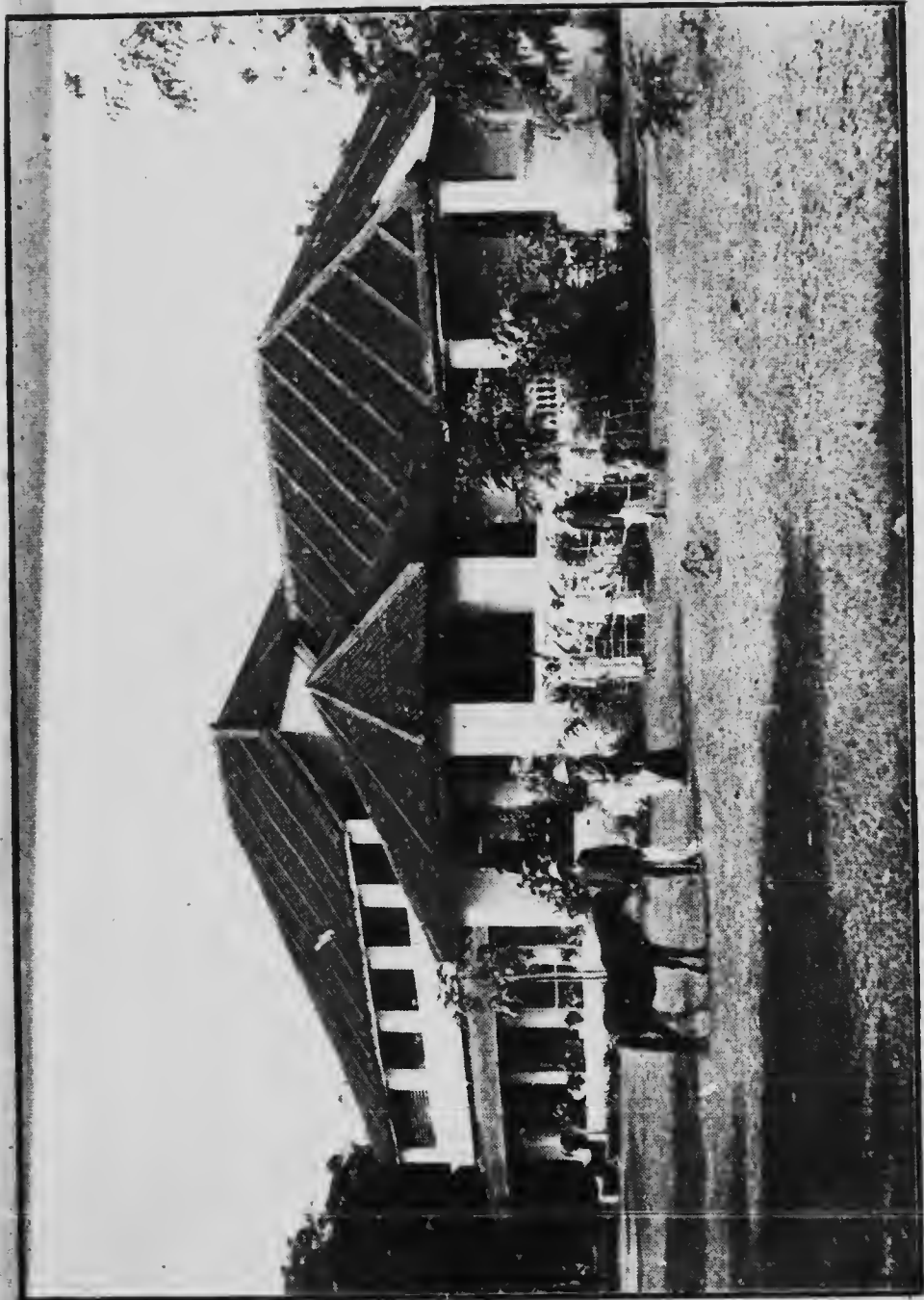
ful spirit of brotherly love and harmony that has ever characterized the relation of the two Canadian Missions in India. Their ideal, in this respect, however, was not to be realized. The Board of the Maritime Baptist Convention did not see its way clear to enter upon the scheme, and so it fell to the lot of the Board of Ontario and Quebec to establish the Seminary. It is needless to say that the missionaries of the Maritime Board make free and welcome use of the Seminary for the training of their native workers, though not, of course, without paying for the same.

Under date of July, 26th, 1881, Mr. Timpany wrote to inform our Board that the Rajah of Pittapore, had given as a gift premises suitable for the proposed Seminary, "so long as they be used for the Mission and educational purposes." It was estimated that this gift would save the Society at least \$3,000. The Board approved of the action of Mr. Timpany in securing the property at Samulcotta, thanked him for his services, endorsed the opening of a Theological Seminary there, and appointed Rev. John McLaurin, then in Canada on furlough, as its first Principal.

In March, 1882, Mr. McLaurin, returned to India, and began preparations

mony
on of
ndia.
was
the
see
me,
l of
the
the
ake
ary
ers,
for

Mr.
at
a
ed
he
It
ve
ed
in
a,
e
e,
n
-
s



MISSION HOUSE, SAMULCOTTA.

for the opening of the Seminary. The old building given by the Rajah of Pittapora was put into thorough repair at considerable expense, and early in October the long wished for school was opened with an attendance of seventeen males and two females. This number was increased during the second year to over fifty. Besides Mrs. McLaurin, who took a number of classes, Mr. McLaurin was assisted by India Philip, from Ongole, and a Hindu teacher. The following rules were laid down with reference to students desiring to enter: 1. Students must be members of the church, at least fourteen years of age, and possessed with a desire to be useful. 2. No jewelry shall be worn by boys or men; women are allowed to use nose-jewels and toe-rings. 3. All students, whether male or female, shall conform to the national custom in matter of dress. 4. No drinking or smoking allowed. 5. Students shall perform manual labor under the direction of the Principal for one hour each day.

It is needless to remark that the opening of the Seminary was a rather formidable undertaking. Most of the students, though Christians, were drafted from the out-caste population, and so exceedingly crude in everything that pertained to education and character. Some of them

had yet to be taught the very elements of learning, and the stupidity and indolence begotten of generations of idolatry and semi-serfdom were exceedingly difficult to overcome.

Nevertheless, in spite of many discouragements the school continued to make substantial progress, and the pupils began to respond hopefully to the influence of the master minds that were moulding them.

In 1885 died the man to whose earnest and enthusiastic advocacy the Seminary owed its existence more perhaps than to any other single man, Rev. A. V. Timpany. As the first Principal of the Ramapatam Seminary, the Theological School of the American Baptist Mission, he had learned the importance and value of such schools in the evangelization of India. During this year, owing to severe fever, and the interruptions consequent upon the death of Mr. Timpany and the settlement of his affairs, the whole care of the school fell for several months upon Mrs. McLaurin, and was discharged in a manner that left nothing to be desired either in moral tone or discipline.

Mr. McLaurin continued in charge until March 31st, 1887, when he returned to Canada on furlough. Owing to a lack

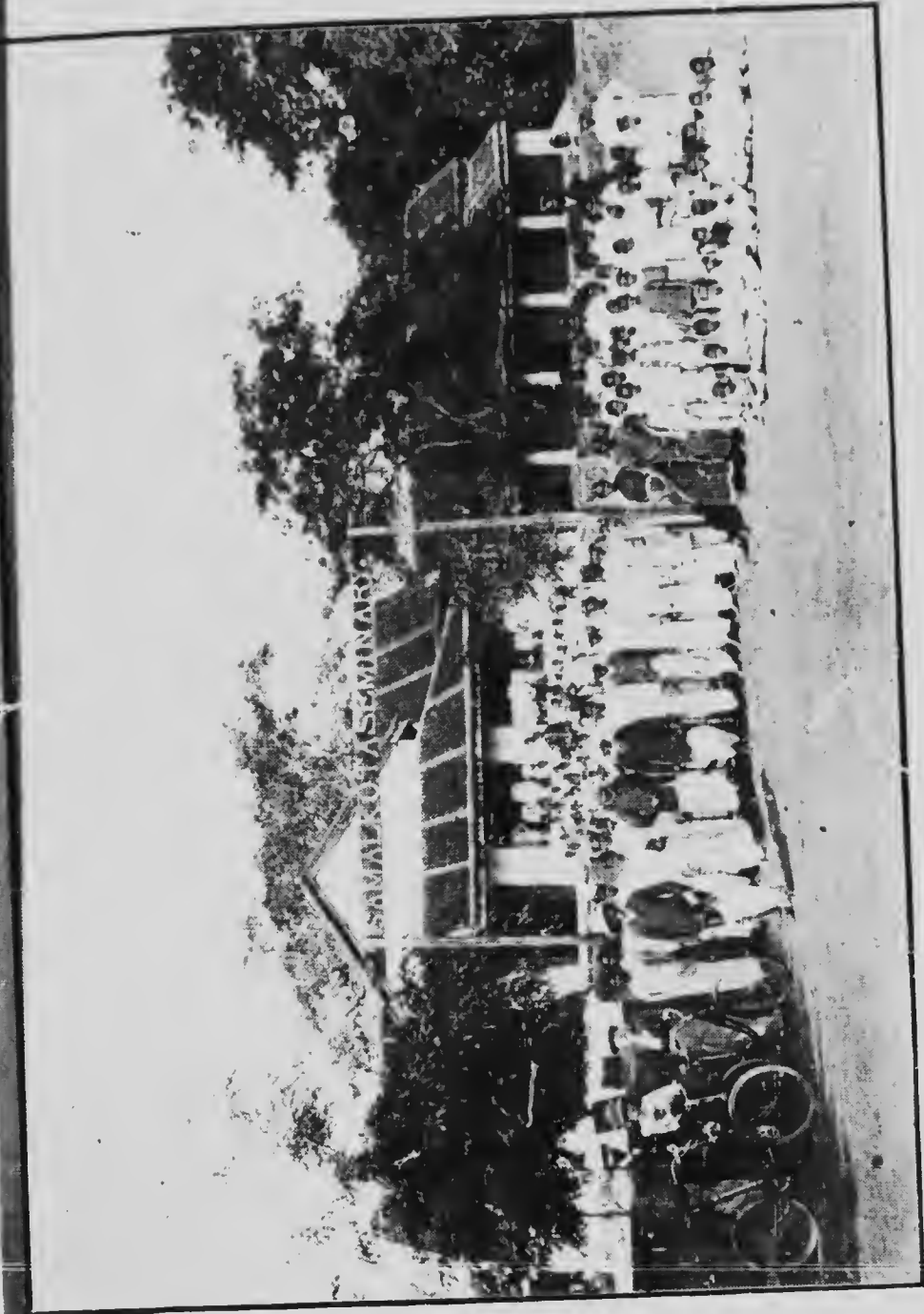
6

of workers the school remained closed till July 16th, 1888, when it was reopened with an attendance of sixty students with

REV. J. R. STILLWELL, B.A.

as principal. Mr. Stillwell's regime lasted until 1898, with the exception of the year and a half Rev. J. E. Davis had charge while Mr. and Mrs. Stillwell were in Canada on furlough.

Mr. Stillwell, who had the great advantage of being intimately associated with Mr. McLaurin for a year before the Seminary closed, reorganized the work on pretty much the same lines as those followed by his predecessor, but added from time to time such features as the exigencies of the school required. Under his strong, wise, and aggressive leadership the school attained to a high degree of efficiency, and produced results of the most excellent quality. A splendid new Seminary building, teacher's houses and dormitories for the single and married students were constructed, a new compound wall raised and other substantial improvements made. The literary and theological departments were separated, but made to harmonize and dovetail into each other in such a way as to add greatly to the efficiency of the school, the curriculum broadened, new and better teachers in both departments were added to the



SAMULCOTTA SEMINARY.

staff, an industrial department, afterwards removed to Cocanada, added, and the whole horizon of the school widened. An event of more than usual importance in the history of the Seminary was the appointment of Miss Hatch to a position on the teaching staff. She entered upon her work as Bible teacher early in 1889, and continued four years until her return to Canada on furlough. She brought to the school several years experience as a successful teacher in Woodstock College, intense devotion to her work, large knowledge of the Scriptures, deep sympathy with the life of the student and a passion for evangelism; hence the impression that she made upon teachers and students alike was strong, helpful, and abiding.

The influence and helpfulness of Mrs. Stillwell in the school was second only to that of her husband. She was "mother" to all the boys, and gave herself without stint to their welfare, her services being constantly in demand owing to the persistent prevalence of sickness among the students, for Samulcotta is not a healthy place, especially to natives from the outlying districts. The affection with which the old students still speak of her is an evidence of the large place she filled in their hearts and lives.

REV. JOHN CRAIG, B.A.

The present Principal of the Seminary is Rev. John Craig, B. A. With him are associated, besides Mrs. Craig, who does considerable teaching in addition to other manifold duties, four male teachers, one female teacher, and one medical compounder who looks after the health of the students, and whose presence is a great boon to the school. Mr. Craig's right hand helper is Mr. N. Abraham, a man of splendid character, fine ability, and of more than ordinary attainment. He is a sample of the kind of men the Seminary will be turning out a couple of generations hence. Another man who, though he has recently left the Seminary to enter the pastorate, has had very much to do with moulding the life of the institution, and forming the character of the students, is Rev. M. Jagganaikulu. Mr. Jagganaikulu was connected with the Seminary for fourteen years. Several of the other teachers, such as Israel and Barnabas, though younger, are men of fine promise. The Seminary, as at present constituted, is divided into literary, theological and normal departments, the latter department being a comparatively new feature of the school, and designed to meet the urgent need of our Mission for trained teachers for the village schools. The

total attendance at the school in all departments, is about one hundred, of whom some eighty or ninety are boarders. All students in the literary department pay fees, but the theological department is free. Owing to a raise in the standard of admission the number of students in the theological department is, at present, comparatively small. This will doubtless be remedied as the years go by. Meanwhile the quality of the graduates must be greatly improved.

Great emphasis is laid in the school on practical training for the ministry. The Seminary is a beehive of religious activity. On Sundays, and frequently on week evenings just after school hours, groups of students go out to preach in the streets of Samulcotta, and its surrounding palems. The students are organized into a church which elects its own officers and attends to its own finances, and every effort is made to make it a model for the students in their after life as pastors and preachers to copy from. Occasionally, too, special evangelistic services are held, with a view to the conversion of the unsaved among the students, and the deepening of the spiritual life of those who are already God's children. Frequently for these services the aid of a neighboring missionary is called in. One of the first things that

will strike a visitor to Samulcotta is the intensity of the spiritual life there. There is something about the very air of the place that suggests the overshadowing presence of God. It is in this kind of an atmosphere that the rising native ministry of India is being trained and moulded.

YELLAMANCHILI.

The town of Yellamanchili, which, as the place where the Mission House is located gives the name to the field, lies about twenty-five miles north-east of Tuni, has a population of about 7,000, and is an important station on the East Coast Railway.

About fifteen miles further north is Anakapalle, until recently one of our Mission stations. As the result, however, of a conference between our missionaries and those of the London Missionary Society, whose headquarters for the district are at Vizagapatam, thirty-six miles north-east of Yellamanchili, it was decided to close the Anakapalle station and divide the territory between the two Missions. A definite boundary was fixed over which the agents of either Society are pledged not to pass, thus avoiding all friction or misunderstanding in future. As a result of this arrangement, which has the hearty endorsement of the Boards of both Societies, that part of the Anakapalle field falling to the Canadian

Baptist Mission was added to the Yellamanchili field, and Mr. and Mrs. McLeod, our missionaries at Anakapalle, removed to Narsapatam, of which field they were already in charge.

Hence the area of the Yellamanchili field has been very greatly enlarged, embracing now a territory of about 500 square miles, with a population of nearly 220,000. It is needless to remark that before this great field is fully evangelized, it must be again sub-divided and new centres of work opened up.

THE COUNTRY AND PEOPLE.

A good deal of the field is mountainous, several ranges of the Eastern Ghats intersecting it from east to west. As a consequence of this and the fewness of roads, traveling is somewhat difficult and tedious, sometimes long distances having to be covered before the great centres of population are reached. The soil is not very fertile except in the valleys between the hills and in the low lands along the sea shore, yet the population is dense, and, when you remember that there has been but half a crop, or scarcely that, since 1897, you can realize the intense poverty and suffering that everywhere abound. Whole villages—some with a population as high as 2,000—are now owned by merchants, into whose hands

they have come through loaning money to the people during the famine and other times of scarcity. Wages are remarkably low, averaging four cents a day for a man and two cents for a woman. As a consequence, the people for the most part live on very plain fare, and live in mud huts thatched with straw or grass. Whole villages might be passed without a single tile-roofed house. The principal crops are millet, corn, sorlu, sweet potatoes, tobacco and sugar cane. The population is made up of Hindus and Mohammedans, the latter being, of course, far less numerous than the former. The Hindus are mostly caste people, there being a very much smaller percentage of outcastes on this field than on those farther south. Indeed, this is the case with the country, the farther north you go, and helps to account for the comparative fewness of the converts in the Mission of the Maritime Provinces as compared with our own Mission, their work being largely among caste people. It is only fair, however, to say that caste pride and prejudice is not nearly so strong as it is farther south. Indeed, the comparatively well fed Malas and Madigas of the Akidu and Vuyyuru fields affect to despise the ignorant, coarse-looking, poverty-stricken Sudras from Yellamanchili and Chicacole, who come down to settle among them.

OPENING OF THE STATION.

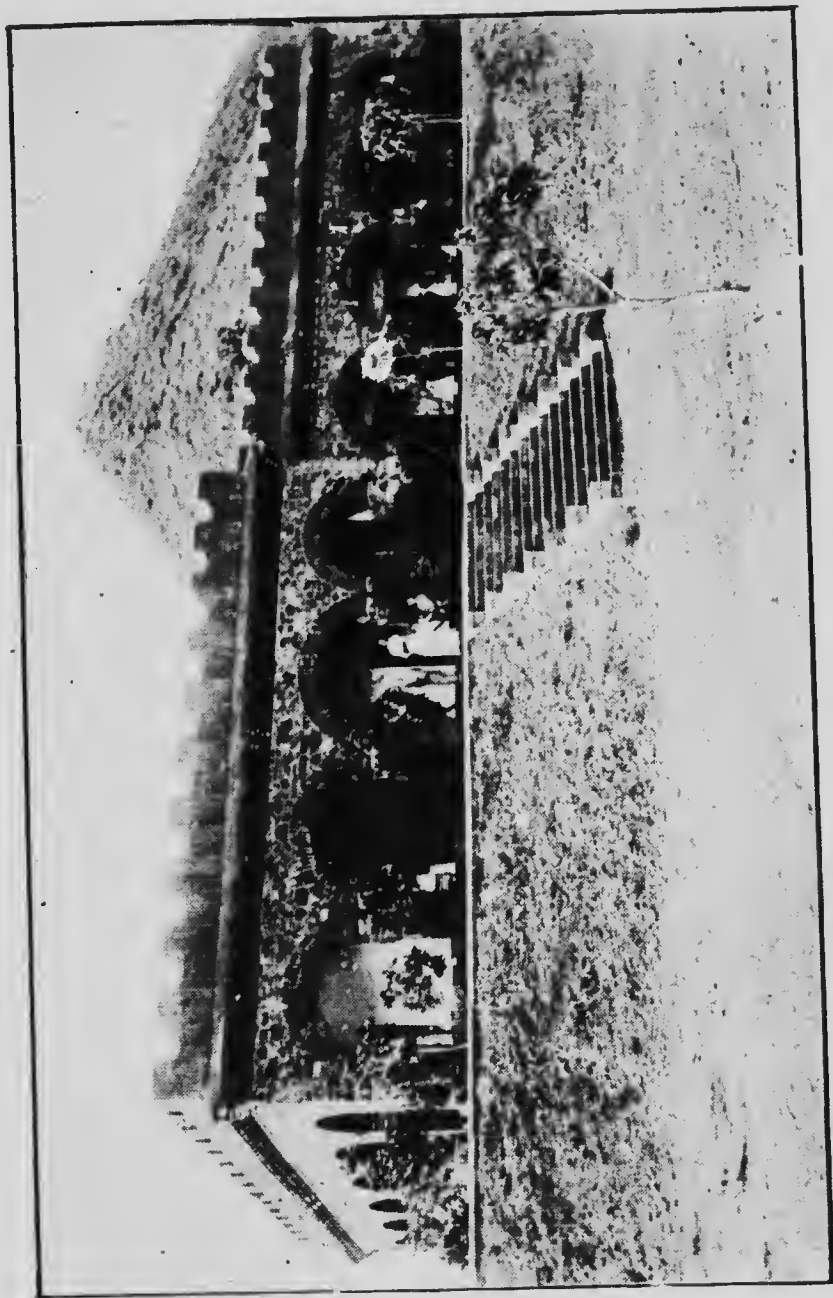
To Rev. H. F. Laflamme belongs the honor of locating and opening the Yellamanchili station. After acquiring the language, accompanied by Rev. Jonathan Burder, of Cocanada, and Jacob, of Samulcotta, he visited Yellamanchili, and made an extended tour over the field. Speaking of this tour Brother Laflamme writes, "We arrived on Nov. 12th, just two years after my landing with the Davises at Cocanada. The evening of our arrival we climbed the hill that overlooked the town, and as we gazed out on the rich valley beneath, packed with a population of 500 to the square mile, and imagined the still denser population beyond the hill range to the north, we fell down before God and poured out a fervent prayer for these people. We descended to commence our tour over the country upon which we had looked with the assurance that every place that the sole of our foot should tread upon would be given to us for Christ. The spirit in which the people received us seemed to assure that hope. A village headman said, "Years ago we hated your message and your messenger, but within the last three years that is all changed. We welcome you as gods." Time and again did we have to say to them, Say not so; we also are men of like

passions with yourselves, and bring you good tidings that ye should turn from these vain things unto the living God. That illustrates how degraded their conceptions of the Deity are ; and still, if any amongst your missionaries were not purer, better and truer than any of this land's so-called gods, they should be recalled at once.

BUILDING.

On return from this long tour, lasting over six weeks, Mr. Laflamme was taken very ill of dysentery, but careful nursing brought him around, and with the assistance of two native preachers, Jacob and Sarayya, the former appointed and sustained by the Telugu Home Mission Society, made further extensive tours, preaching the Gospel in scores of villages, in some of which, seldom, if ever, had the Gospel been preached.

During 1891 the present site of the Mission House, perhaps the finest in all the Mission, was secured after the usual delays. The side of a hill was levelled off, and the rock thus quarried was used in the construction of the Mission House. In spite of famine prices, scarcity of labor, due in part to the construction of the East Coast Railway, and rains and floods, the house finally reached completion, and on the last day of 1902 Mr.



MISSION HOUSE, YELLAMANCHILI.

and Mrs. Laflamme—whom, by the way, as Miss Nettie Fitch of the Maritime Province Mission he had married in September, 1891—left the old mud-walled, thatch-covered house which had done service for three years as the missionary's home, and took up their abode in their nice new bungalow. The Mission House, of which a picture appears on this page, is admirably situated to catch the sea breezes from the Bay of Bengal five miles distant; is built to provide accommodation for a missionary family and a single lady, and is surrounded with a fine compound of four acres. In spite of being much occupied with building operations Mr. Laflamme was privileged during the year to preach 717 times to an aggregate of 4,451 persons, and had the joy of baptizing two, one of these his household servant Ramaswami, now one of the most efficient preachers on the field; and the other a Telaga caste man, one of the masons who built the bungalow. The latter a quiet, respectable sincere man, as a result of his confession of Christ, was cast out by his people. He lost his wife, his little child, his house, his land and strain standing crops, and finally, under the of persecution, his reason, and became a raving maniac and had to be removed to the asylum. His madness became a great

stumbling-block to the people of his village, who of course attributed it to his becoming a Christian. The scenes that occurred whenever the missionary visited his village afterwards simply baffled description, so enraged and terrorized were the people, especially the women, lest the missionary make any more converts.

During 1894, Mr. Laflamme, with the aid of several new helpers, continued to press the work, and, though no converts were baptized, yet one woman died confessing Christ, and several others seemed near the point of decision.

During the following year, owing to the return of the Garsides to Canada and the death of Rev. Geo. Barrow, the northern part of the Tuni field and the whole of the Narsapatam field fell to the care of Bro. Laflamme. He continued to bear the burdens thus laid upon him till the spring of 1895, when he returned with Mrs. Laflamme to Canada, leaving the oversight of the field to

DR. E. G. SMITH.

Dr. Smith remained in charge of the Yellamanchili field, and part of the time of the Narsapatam field, until his return to Canada in 1902. During the first three years the Smiths had the assistance of Miss McLaurin. Her removal to

Vuyyuru was a sad loss to the work among the women and children, although ever since her departure Mrs. Smith, in addition to her manifold duties in caring for her household, assisting the Dr. in difficult cases, supervising the Boys' Boarding School, etc., has kept the Bible women at work, and so far as time and opportunity permitted superintended their operations. The place of Miss McLaurin at Yellamanchili has not yet been filled, though the prospect is that provision in this respect will be made in the near future.

MEDICAL WORK.

It is scarcely necessary to say that medical work occupies a considerable part of Dr. Smith's time. In this department of service he has been abundant in labors, having during his eight years and over in India treated no less than 17,500 persons. To the missionaries, too, in case of serious illness, his services have been simply invaluable, and humanly speaking, some of them owe their lives to his skill and timely aid. It must be remembered, however, that in all his medical work, Dr. Smith steadfastly aims to make the preaching of the Gospel the first and foremost thing. Medical work is ever regarded not as an end in itself but simply as a means to an end—the conversion of

the people to Christ. That it is a key to open the people's hearts to the truth can easily be seen by the respect and even enthusiasm with which "our Doragaru" is received, especially in villages where cures have been wrought. The fact, too, that among the Hindus the idea prevails that the touch of a physician, whether caste or outcaste, never defiles, and that the expression, "the physician is a god," is constantly on their lips, will give any one who thinks of it an idea of the power and influence a godly physician can wield in India. It is with difficulty sometimes that the people can be restrained from worshipping him when any wonderful cure is wrought.

Much of the medical work is done while the missionary is on tour among the people, who are instructed to come to him only after the preaching service is over. Hundreds of people, however, flock to the missionary while at home. For the accommodation of these Dr. Smith erected during 1898 a hospital in the Mission Compound capable of accommodating about ten patients, and including a dispensing and operating room. He usually employs three native assistants, who are Christian young men in training for service in the various mission stations. One of these is now physician to the students

of the Seminary at Samakotta. Another practices medicine at Vuyyuru, while still another, after a further training at Agra Medical College, is physician to the Leper Hospital at Ramachandrapuram.

EVANGELISTIC WORK.

As indicated above the main business of the missionary is the preaching of the Gospel. In this he is assisted by six evangelists, five teachers, five biblewomen and two colporteurs. There are on the field, too, thirteen Sunday Schools, with eighteen teachers and two hundred and twenty scholars. Of the preachers two deserve special notice, P. Peter, and G. Gooriah. The former comes from Ongole, is a man of good education, and a preacher of great winsomeness. Gooriah is perhaps the deeper thinker of the two men, but lacks in heart power as compared to Peter. Both are good men and true, and are doing a good and abiding work. Mr. P. Venkata Shastri the converted Brahmin colporteur is a great salesman. With the assistance of the other preachers he disposed of last year 900 Gospels, besides other Christian literature.

RESULTS.

The number so far baptized on the Yellamanchili field has not been conspicuously large. The present membership of the native church is fifty-six yet

Dr. Woodburne, who has charge of the work during Dr. Smith's absence, writes: "As regards the Yellamanchili work the outlook seems brighter every day. There are inquirers on all parts of the field. There are several we might give baptism to now, but we wait for 'the fruits meet for repentance.'"

As the work has to be done largely among caste people it may be a good while yet before the number of converts at all equals those on some of the other fields, but the fact that caste pride is not so strong here, and that the caste people listen with such increasing interest, and that quite a few of them have already come out seems to indicate that the prayer of faith offered from the hill top by Bro. Lullamme and his fellow helpers is yet to be answered. Yes, the time will yet come when every village will be a Christian village, and in every one of them instead of a vile heathen temple there will be the school house and the chapel, two mighty factors for the uplifting and enlightening of India. May God speed on the day.

VUYYURU.

The Vuyyuru field is the farthest west of all our mission fields in India. It embraces an area of about 500 square miles lying along the north bank of the great river Kistna, which forms the dividing line between the Canadian and American Baptist Missions. The population of the field is roughly estimated at 150,000, living in 270 villages. Many of these are small, mere hamlets, while others again have a population ranging from two to five thousand.

The soil is rich and fertile, and, as compared with many other parts of India, the people are well fed and well housed, though even here, owing to the congested state of the population, and especially the drunkenness and improvidence of the lower classes, there is a good deal of poverty and suffering. The principal crops are rice, Indian corn, millet and tobacco. Owing to the splendid system of Government irrigation canals which intersect the land in all directions, and by means of which the superfluous waters of the Kistna River are turned upon the fields, the productiveness of the

land is immense. One could scarcely imagine a more charming trip, especially during the month of December, when the rice begins to ripen, than a sail along one of these beautiful canals, whose banks are studded with all kinds of trees, including fruit trees, peculiar to India. As far as the eye can see, on both sides of the canal, stretch waving fields of grain, with here and there the landscape broken by the villages which nestle like little islands in the midst of the fields. India would truly be a "delightful land" were it not for the polluting and corrupting influence of sin; for, alas! these villages have been for ages the homes of men and women who in their ignorance have "bowed down to wood and stone," whose mouths have been full of bitterness and cursing, whose feet have been swift to shed blood, and whose very religion has been a gross insult at once to the holiness of God and the intelligence of man.

GENESIS OF THE WORK ON THE FIELD.

Many years ago some Christians belonging to the Ongole field, who made a living by buying and selling hides, in the course of their wanderings crossed the Kistna River and entered a village which for ages has borne the rather hard name of

“donga” Bodagunta—the word “donga” signifying thief. As might be suspected, the village was a nest of robbers—highway robbers at that—whose inhabitants were the talk as well as the terror of the whole countryside. These Christian hide merchants were evidently men who “went everywhere preaching the Word,” and, true to their custom, they proclaimed Christ to the people of “donga” Bodagunta, with the result that some, even in this den of thieves, were converted. At first they connected themselves with the neighboring C. M. S. Mission, but feeling that they were being neglected, and hearing that a large number of the people of their caste had joined the American Baptist Mission, some of them crossed the river and started to walk to Ongole, about 100 miles distant, to seek baptism at the hands of the man of whom, doubtless, they had often heard from the lips of the men who had first led them to Christ.

Reaching Ongole, they repaired to the Mission House and had an interview with Dr. John E. Clough. Finding that they came from away north of the Kistna, a region where he had neither Christians nor workers, he was somewhat perplexed to know just what to do under the circumstances. Just at the time the men

came to the door to tell their story, Rev. John Craig happened to be on a visit to Dr. Clough, and, turning to him, Dr. Clough said: "I think these men must come from your part of the country. Hadn't you better take them and baptize them, and when you go back to Akidu look them up and see what you can do for them." To this Mr. Craig consented, so the men were baptized in the famous baptistery at Ongole, where so many thousands have witnessed the good confession and went on their way rejoicing.

After his return home Mr. Craig started out to find these Christians, which he succeeded in doing only after a long journey by boat of about seventy-five miles and making many inquiries along the way. Their joy on the arrival of their missionary can be well imagined, and they were not long in making the usual request for a preacher to live and work among them. One of the Akidu preachers, Enoch, was sent, and through his earnest labors the work soon spread to other villages, among the first converts to be led to Christ being Addapalli Verremma, of the village of Peddaprole, a priestess to the village goddess, whose heart the Lord opened even as He opened the heart of Lydia. The very first time she heard of the dying love of Jesus she was moved to

tears, and soon became His devoted disciple. She has for years been a Bible-woman on the Vuyyuru field, and the writer has scarcely ever met her equal in the intensity of her passion for souls.

As the work grew and expanded other centres of work were opened and new workers sent in to look after the converts. Right from among the people themselves, too, a number of men were raised up who became a power in the evangelization of their own people, while from the village schools were drafted a fine group of boys and young men to the Boarding School at Akidu and the Seminary at Samulcotta, who are to-day a joy and a stay to the missionary. Owing, however, to the distance from Akidu and the multitudinous duties devolving upon him in the care of the great field bearing that name, Mr. Craig found it impossible to visit the Christians along the Kistna River more than once or twice a year. The absence of the missionary, however, was in a measure at least compensated for by the visits of Pastor Karre Peter and his fellow helper, Jangam Isaac, of Gunnanapudi. Peter made extensive tours and baptized a large number of people, so that within eight or ten years the Christians on what is now the Vuyyuru field came to number over three hundred.

A NEW STATION.

The exceeding fruitfulness of the field, the great distance from Akidu and the impossibility from that centre of adequately providing for its growing needs, led the Conference to recommend to the Board that the territory along the Kistna be set apart as a separate field, that a site for a Mission station be selected at some central place, a Mission House erected and a missionary placed in charge. The Christians on the field had long been praying for a missionary to be sent to live among them to whom they could easily repair for counsel and protection, especially in times of persecution, for, as is usually the case, these early Christians had their own share of trial and temptation.

VUYYURU.

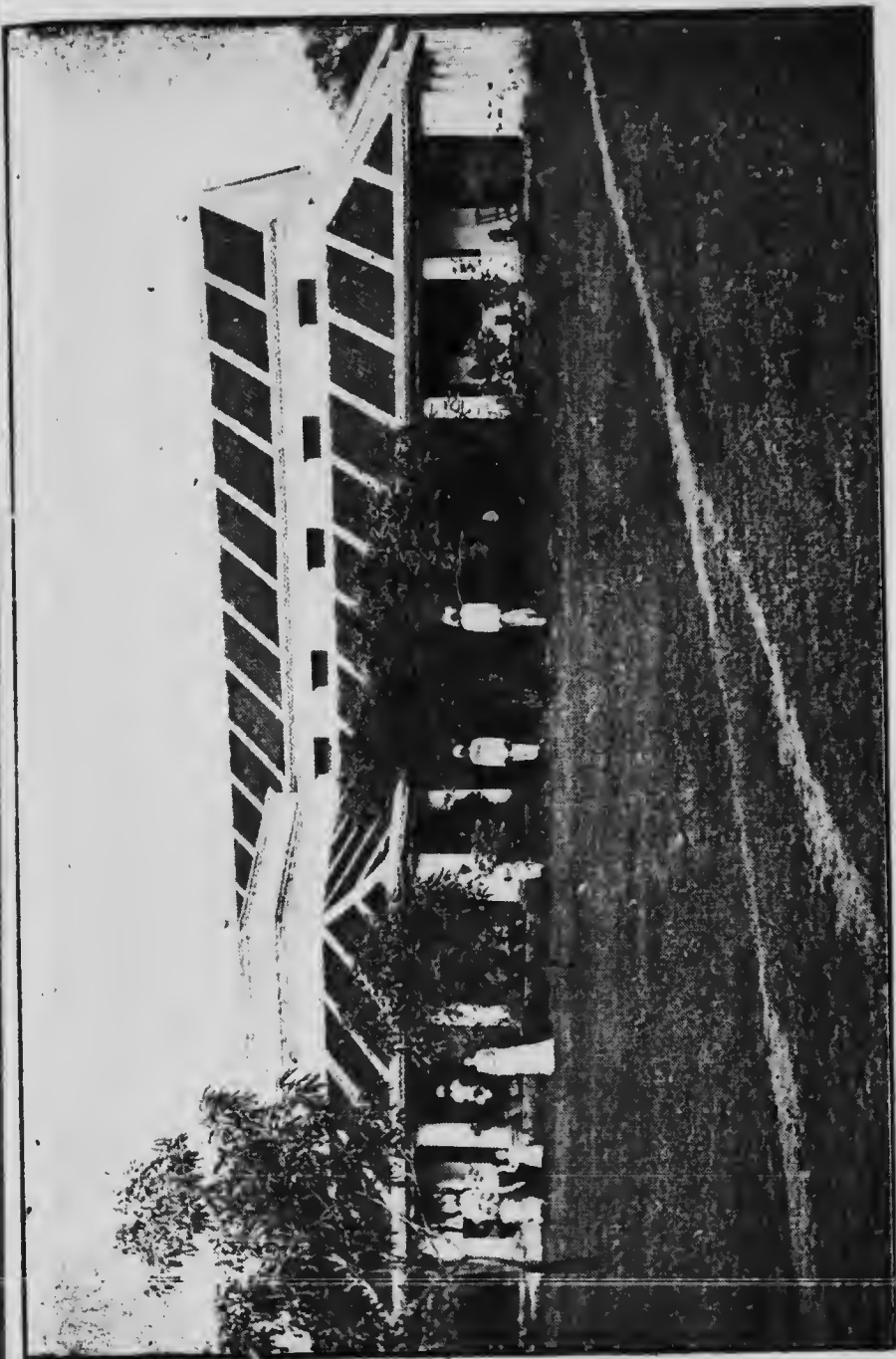
After a thorough survey of the field, Vuyyuru, a village of about 3,000 inhabitants, and situated on the high road between Masulipatam and Bezvada, was selected as the site for the Mission station, and in August, 1891, Mr. and Mrs. J. G. Brown were sent by the Board to take charge of the field. The use of part of the Travellers' Bungalow near the village was secured for a few months from the Government at a modest rental. Into this the missionary and his family moved

and with trembling hearts put their hands to the Gospel plow.

After a good deal of opposition and in answer to many prayers, about two and a half acres of land were secured about a quarter of a mile east of the village and preparations made to build. On the 20th of January, 1892, the corner stone of the new Mission House was laid, and after seven months of the usual agony accompanying such undertakings, the house was finished and the missionary and his family moved into what seemed, after months of being knocked around from pillar to post, almost like a royal palace. In due time the necessary outbuildings (cook-house, stable, go-down, preacher's houses, chapel, etc.) were completed, and when at last a parapet wall around the compound was constructed with a view to keeping out the droves of men and cattle which had long been making the compound a public highway, the latter began to assume the appearance of a well-ordered Mission station.

FIELD WORK.

Although before and during the building of the Mission House a good deal of preaching was done, it was not until the fall of 1892 that anything like real aggressive touring could be undertaken. However, from the very commencement of his



MISSION HOUSE, VUYYURU.

work, the missionary's heart was made glad by constant gatherings. He found on the field a band of simple-hearted but earnest men with whom it was a delight to labor. In Rev. Pantagani Samuel, the only ordained pastor on the field, he found a man of rare character, wisdom and consecration, a splendid and fearless preacher, and a man of rare tact in dealing with the many problems that perplex the young missionary. Then there were Kuchapudi Yacob of Sreerangapuram, Parasa Yohan of Paidamukkala, and Kodali Samuel of Vuyyuru, the old ex-priest, a wonderful example of the saving and transforming grace of God. As the work grew and expanded God sent other helpers, some of these young men from the Vuyyuru field, who, having graduated at the Samulcotta Seminary, returned to assist in the work of evangelizing their friends and neighbors. Thus in six years the little band of native workers with which the missionary began his work increased to nearly thirty, of whom sixteen were pastors or evangelists. New schools were opened, including a promising Boarding School at the station for boys, new chapel school houses built, new territory occupied, until, by the time the missionary left for Canada in 1897, over seven hun-

dred converts had been baptized, and Christians might be found in sixty-two towns and villages.

MISS MURRAY.

In 1895 Miss A. C. Murray, who had been sent to India in 1893 by the Women's Foreign Mission Society of Eastern Ontario and Quebec, came to join the Browns in Vuyyuru, and to give herself particularly to the evangelization of the women and children. She soon won a large place for herself in the hearts of the native Christians, while, through her tours among the villages, hundreds of poor heathen women, caste and out-caste, heard at her lips (many doubtless for the first time) the "good words" sent to them through the "favor" of the "Jesus God."

REV. H. E. STILLWELL.

In the spring of 1897, after something over seven years' stay in India, Mr. and Mrs. Brown sailed for Canada. This was rendered imperative by the continued ill health of Mrs. Brown, who almost from the day she landed began to suffer from the baneful influences of the climate. Before leaving, Mr. Brown handed over charge of the field to Rev. H. E. Stillwell. Miss Murray, too, was transferred from Vuyyuru to Cocanada to take

charge of the Girls' Boarding School in the absence of Miss Baskerville on furlough, and her place at Vuyyuru was taken by Miss McLaurin. Mr. Stillwell, who ever since 1897 has been in charge at Vuyyuru, has proved himself to be a wise and capable missionary. Under his aggressive leadership every department of the work has made the most satisfactory progress. Every year the accessions to the native churches have been large, and yet, so great is the care exercised in the discipline of converts under instruction for baptism, that the number of those who have subsequently had to be excluded has been remarkably small. Glancing back over the work of the past six years, Bro. Stillwell in a recent note says, "Never were things more promising than now. The steady work of years is beginning to tell. I was adding up the number of those baptized in my term just yesterday, and I find that so far the number is slightly over 800. (Omitting Menole there were here in Vuyyuru when you left 725 Christians. There are now about 1,360, a gain of 635 in six years. This isn't bad. The work goes on very steadily." Speaking of the village schools, an extremely

important feature of the work in India, he writes: "The village schools on the field are better attended and doing better work than ever before in the time of my stewardship here. This means great things in the future of the Christian community as a whole, and we are greatly encouraged."

Besides the village schools there are at the Station the boys and girls Boarding Schools under the special supervision of Mrs. Stillwell. The record of these schools in the matter of Government examinations has been really remarkable, while the spiritual interest is very encouraging. Of this Mr. Stillwell in his last report writes: "Eight of our school children have been baptized, four boys and four girls. The life and testimony of these children has been a joy to us, and there is a very excellent spirit in the school as a whole. Others will undoubtedly be ready for baptism before the year is spent."

One very special feature of Mr. Stillwell's work has been the emphasis he has ever laid upon the importance of self-support in the native churches on the field which now number eight. Realizing that the goal of missionary effort in India is establishment of self-governing, self-propagating and self-supporting churches

this ideal has been steadily and persistently followed, until the progress attained has been most gratifying. The gifts of the native Christians have steadily increased until for 1902 they reached the very respectable sum of Rs. 1075. The reflex influence of this effort toward self-support is seen in a very gratifying increase in self respect on the part of the native converts.

MISS M'LAURIN.

In the spring of 1902 Miss McLaurin, after a term of over eight years in India, the best part of which was spent among the women and children on the Vuyyuru field, returned to Canada on furlough. During her stay at Vuyyuru she visited no less than 140 of the 270 villages on the field, in many of which she doubtless was the first white woman whom the native women had ever come in contact with. With pony and tent she traversed the field in all kinds of weather, "enduring hardness as a good soldier of Jesus Christ" and by her gentle and winsome manner winning her way into the hearts and homes of the women. Sometimes on verandahs, sometimes in cowstables, and sometimes too in the open street she has told of the love of the Son of Man and His power and willingness to save.

Much attention, too, was given to the spiritual up-building of the Christian women on the field who now number many hundreds, with most gratifying results.

During her absence in Canada Miss Mary R. B. Selman is in charge of the work.

STATISTICS.

Native churches, 8 ; Members, 1,363 ; chapels, 25 ; Villages in which Christians live 81 ; ordained pastors 1 ; evangelists, 17 ; colporteurs, 2 ; Bible women, 3 ; Teachers, 17 ; Sunday Schools 20 ; Scholars, 300.

PEDDA PURAM.

The Peddapuram field, which takes its name from the town in which the Mission Station is located, is a very extensive field embracing parts of the Peddapuram, Rajamundry and Pithapuram Taluqs or counties. It covers an area of 672 square miles, with an estimated population of 230,000. The country differs comparatively little from the Tuni field just to the north of it, with the exception that possibly, on the whole, the soil is more rich and fertile, especially in the Pithapuram and Rajamundry Taluqs. The land along the sea coast is low and flat, with many a fishing village dotting the shore, but a few miles inland you strike the Eastern Ghauts, which break up the country into hill and valley, with not a little jungle in many places still heavily wooded, and more or less infested with wild beasts. Owing, however, to the increasing value of the land and the pressure of population in the older parts, even these jungles are slowly but surely being transformed into cultivated land, in spite of the deadly fever and the wild

beasts that have so long held sway in them.

Though on the whole the people are fairly well off, yet there are thousands, especially in the rougher parts of the country, that are almost always on the ragged edge of starvation. During the past ten years, several severe famines have visited those parts of the field that are dependent upon the rains for a crop, causing a great deal of suffering and many deaths.

The town of Peddapuram has a population of about 12,000 and is an important commercial centre, with several local government offices and a hospital. The Mission House occupies a beautiful, elevated spot in the midst of an old manjo grove, a little way out of the town, and just opposite the Government Kutchery. About two and a half miles away is Samulcotta, the seat of the Seminary, while midway between the Seminary and Peddapuram is the compound of the American Evangelical Lutheran Mission, which shares with our Missionaries in the evangelization of the Peddapuram field. While it is unfortunate that two Protestant denominations should cultivate the same territory, with their different ideas as to the conditions of church membership, forms of church Government and

ordinances, yet great care is taken to avoid all seeming rivalry and clashing of interests.

BEGINNING OF WORK ON THE FIELD.

What we now call the Peddapuram field was formerly the old North Cocanada field—the Cocanada field at that time embracing the Peddapuram and Ramachandrapuram fields, besides the town of Cocanada and the immediately surrounding territory. Almost, therefore, from the time our first station was occupied, touring began upon what is now the Peddapuram field, though it seems probable that more attention was given in those early days to work on the southern side of the field (Ramachandrapuram) owing partly to the fact that the canal system made travel much more easy and pleasant, and partly to the fact that in that section the spiritual interest seemed stronger. However, in his report for the year 1878, Rev. John McLaurin speaks of making a tour during February and March to the Northwest of Cocanada, mostly over new ground." After the return of Rev. A. V. Timpany to Cocanada, other visits to the field were made, and in 1880 he reports the completion of a good school-house at Samulcotta (then of course a part of the field) on land given partly by the Government and partly by the Rajah of Pittapore, with

Ellen the Bible woman as teacher. It was not, however, until 1882 that the first convert from what is now the Peddapuram field were baptized. In his report for that year Bro. Timpany writes, "Two men from the region Northwest of Samulcotta were baptized toward the close of the year. They are the first from that region. Often we have longed for a break in the unbroken heathenism in that direction. The movement promises to grow into a good work there. Others are awaiting baptism in the village where the two Christian men live."

That Mr. Timpany's expectations were soon to be realized we learn from his report for 1882, when he says, "North of Rajamundry some twenty miles, in and about Gokaram, there are now more than twenty baptized believers. The chief agent in this work has been a trader whose people live on my old Ramapatam field. He has lived for many years in the neighborhood of the Rumpa country, and knows the people well. I baptized this man in June and three others who came with him to Cocanada for the purpose of being baptized. In October I made a trip to Gokaram and baptized fourteen more. There are a number also who were baptized in Ongole by Dr. Clough or his assistant. A young man and his wife from the south

have joined us, sent by Dr. Clough. This young man will be ordained and a church organized over which he will be pastor. In another direction thirty miles Northeast of Cocanada, at Lingamperti near Elashvaram we have a school and some eighteen converts who were baptized at one time in October. These converts have secured a site for a schoolhouse which they are now getting materials to build.

After the death of Mr. Timpany in 1875, Rev. G. F. Currie, on his return to India, assumed charge of the North Cocanada field in addition to his own station Tuni. He made an extensive tour occupying about thirty days, covering much of the same ground over which Mr. Timpany has previously travelled. Six converts were baptized and many hopeful indications noted. Of the work of the preachers on the field he writes, "Four preachers, B. David, S. Venkataswamy, M. Guriah and G. Zechariah are employed in this district. They all appear to be doing faithful work, and good results may be expected from their efforts. Opposition is encountered in various forms, and much faith and patience are required by the native preachers as well as by the missionary. The death of Bro. Timpany has undoubtedly considerably hindered the

progress of the work. His stimulating influence has been missed by the native evangelists, and some from among the heathen who were looking forward to an open acceptance of Christianity have been discouraged and deterred from making a profession by his unexpected removal."

After the death of Mr. Currie in 1886, the care of the field, along with that of Tuni, fell to Rev. J. R. Stillwell. By 1887 the total membership had reached ninety. During the year twenty-one were added by baptism, and two men, S. Venkataswami and M. Jagganaikulu, were ordained as pastors, the former taking the oversight of the church at Geddanapalli and the latter that at Gokaram. During 1888 in spite of many discouragements, resulting from persecutions of the Christians and other hindrances to the work, forty-two converts were baptized, and the membership on the field rose to 132. After taking full charge of the seminary Bro. Stillwell handed over the field to the Cocanada Missionary, Rev. J. E. Davis, who continued in charge over three years. Bro. Davis made many tours over the country and baptized a considerable number of converts, but his hands were so full with the care of the Cocanada and Ramachandrapuram field that he was unable to give

this needy field all the attention it required.

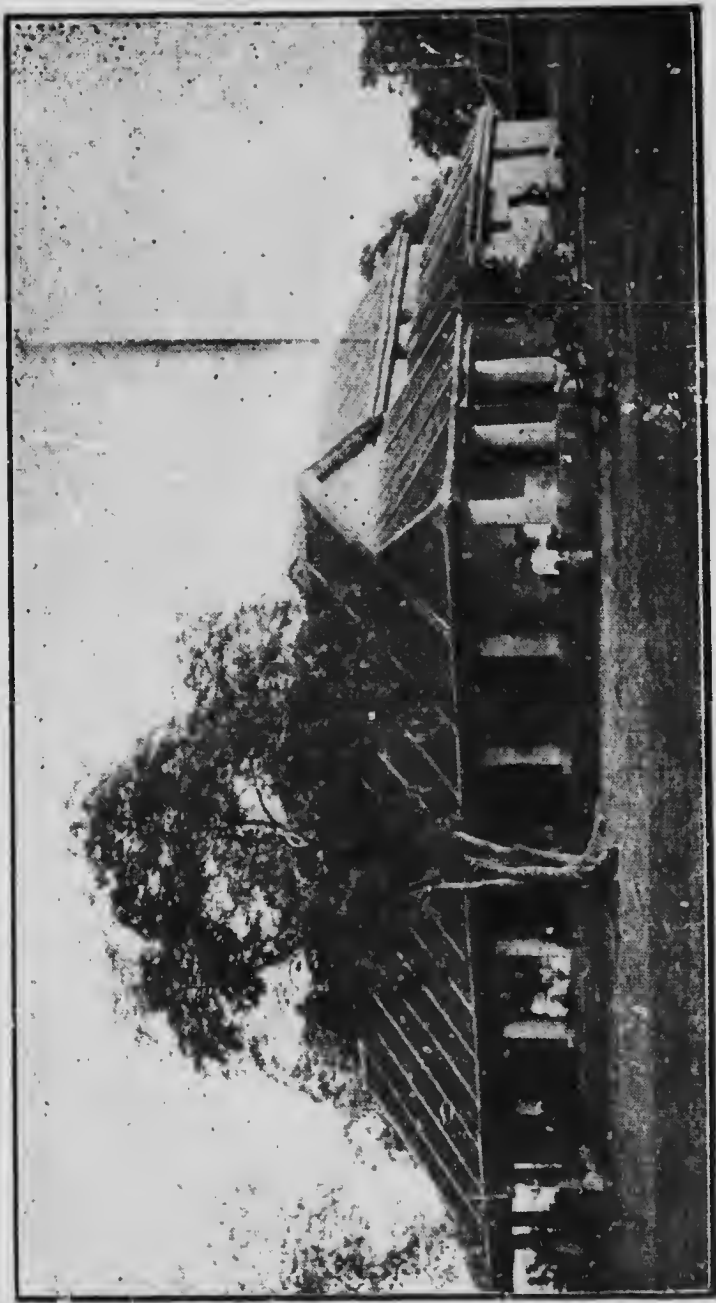
A NEW STATION.

It is not to be wondered at, therefore, that the Cocanada Missionary should feel the burden of so many fields too much for his broad shoulders to bear, and should urge the Conference that North Cocanada be constituted a separate field under its own missionary. As far back as 1887 Bro. Stillwell, then in charge, wrote; "North Cocanada is a comparatively new field . . . there are many large villages of 2,000, 3,000, 5,000, and even 10,000 people without a single convert, while in many more we have a few Christians only. A missionary could easily spend his whole time upon this field, but we can scarcely hope such a thing will ever be possible."

But the seemingly impossible became a reality when in 1889 or 1890 the Board sanctioned the opening of a new Mission Station at Peddapuram. After the usual delays, the present site of the Mission House was secured, and the erection of a bungalow begun under the supervision of Rev. J. R. Stillwell of the Seminary.

MR. AND MRS. WALKER.

In 1891 Rev. J. A. K. Walker and wife entered upon their work as missionaries to the



MISSION HOUSE PEDDAPURAM.

Peddapuram field. They laid hold of the work with much earnestness and enthusiasm. More land for the compound was secured and several much-needed out-buildings erected, a school opened under Mrs. Walker's care, for want of a better place, on the front verandah of the bungalow, and a good deal of touring done, besides much public preaching in the streets of Peddapuram, especially on market days. Though in some places there was considerable opposition, yet in most cases a respectful hearing was obtained, especially in new villages where the Gospel had not been preached before.

TOURING A SUPREME JOY.

Of the pleasure afforded in touring Bro. Walker, in one of his reports writes: "This is about the pleasantest and most important part of a missionary's work. Away from the hourly interruptions and comparatively petty calls of the station, he comes daily face to face with the people in towns and villages in some of which a missionary is only occasionally seen. There is a feeling of freshness and vigor on reaching every such village. The people are curious and expectant, and, anomalous as it may appear, one finds a sort of preparedness on their part in the very fact that they have not listened to

the Gospel often before. How his heart burns within him! How it melts and softens towards these people! How Christ loved them! How He shed His precious blood for them! and how truly the darkest of them may become the brightest jewels in the Master's crown! The work of the Christian minister is a paradise, but that of a missionary traveling from village to village making known to the heathen the way, the truth, and the life, is heaven come down to earth."

REAPING.

Though during the first two years not many were added by baptism yet during 1893 the number thus admitted to the native churches was thirty-three, and during 1894 sixty-four. The growth of the work especially among new villages stirred up a good deal of persecution. Bro. Walker had no less than eight cases in court at one time on behalf of his persecuted Christians. In the end these persecutions turned out rather unto the furtherance of the Gospel, while the steadfastness of the Christians greatly excited his admiration and strengthened his confidence. As evidence of the faith of those baptized he writes, "Some of those baptized were mothers with nursing children in their arms, who had walked

twenty-seven miles to receive the ordinance, and departed again by moonlight to escape, if possible, the fierce heat of the sun." Of the outlook on the field he adds, "The cry is coming up from all parts of the field for preachers and teachers, and applications from many new villages are coming in for baptism. I could receive a great many more, had I only the helpers and the means to receive and care for them. Truly the field seems to be stretching forth its hands to the living God."

DOUBLE BURDENS.

The year 1896 was a peculiarly trying one, for, during most of the year the care of the Tuni and Ramachandrapuram fields, owing to the return to Canada on furlough of Mr. and Mrs. Davis, fell to Mr. Walker. In addition to this, famine began to make its appearance with the horrors that accompany it. Great care had to be exercised, in times like these, in the reception of candidates for baptism. Nevertheless, after the usual careful testing, seventy were admitted to baptism. The Boy's Boarding School, founded in 1894, had a good year, a new chapel in the Mission Compound was dedicated and an extension to the Mission House made for the accomodation of a new lady

missionary, who, in the person of Miss Lottie McLeod took up her residence in July, 1897.

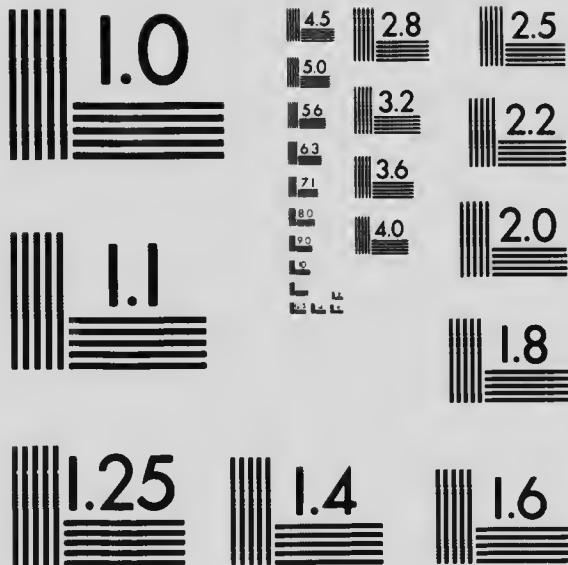
FAMINE AND CHOLERA.

The famine which began to make itself felt in 1896 continued its fearful ravages during 1897. Hundreds of emaciated tottering skeletons besieged the Mission House daily, especially during the hot season, crying piteously for food. Fortunately, through the generosity of kind Canadian friends, our missionaries were able to relieve very much distress and save many lives. After the rains broke in June, however, the cholera broke out with awful virulence carrying off Christians and heathen alike. It entered even the Mission Compound, and attacked five in the Boys' Boarding School, of whom two died. It is needless to say that the famine and cholera partly demoralized the work on the field, with the result that only forty-seven were added by baptism, though many more applicants were refused owing to the danger of baptizing people during the distribution of famine relief.

RETURN TO CANADA.

Worn out with the labors of over eight years in India, Mr. and Mrs. Walker returned to Canada during the spring of 1898, leaving the care of the field to





MICROCOPY RESOLUTION TEST CHART
NATIONAL BUREAU OF STANDARDS
STANDARD REFERENCE MATERIAL 1010a
(ANSI and ISO TEST CHART No. 2)

Principal Craig, of the Seminary, and Miss McLeod. Mr. Craig gave the field what attention he could, spending in all during the year seventy-five days on tour, and receiving by baptism twenty-two.

Miss McLeod put in the whole year in Peddapuram and surrounding villages. She spent forty days on tour and visited thirty-six villages, besides making some 300 visits in Peddapuram town.

Mr. Craig continued in charge until the return of Mr. Walker on the 6th of Dec., 1899, baptizing thirty-four during that year, so that by the beginning of 1900 the membership on the field had reached 326. On Mr. Walker's return Miss McLeod removed to Samulcotta and prosecuted her work among the women and children from that centre. The Boys Boarding School, too, was removed to Samulcotta, and made a part of the Seminary.

A special feature of the work during 1900 was the opening of the new Book Depot and Gospel Hall in the main street of Peddapuram.

ILLNESS AND RETURN OF MR. WALKER TO CANADA.

Bro. Walker continued to prosecute his work with his accustomed vigor and success during 1901, but early in 1902,

he was attacked by a very malignant type of malarial fever. Hoping that a little change of air, together with proper medical treatment, would suffice to eradicate the fever he went to Kodai-kenal, a sanatorium in South India, but here he gradually grew worse, so that his return first to Switzerland and finally to Canada became necessary. During his absence the work is in the charge of Brethren Davis and Craig. It is needless to say that the presence of Miss McLeod on the field is a very great help. Through her and her faithful Bible women many hundreds of Telugu women have been taught "the truth as it is in Jesus," and though no large numbers have "turned to the Lord" yet not a few give evidence that their labor is "not in vain in the Lord."

STATISTICS.

Churches, 7 ; Members, 366 ; ordained pastors, 2 ; unordained, 8 ; colporteurs, 2 ; Bible women, 5 ; teachers, 7 ; scholars, 84 ; villages in which Christians live, 64 , Sunday Schools 12 ; attendance, 212.

RAMACHANDRAPURAM.

This great and populous field lies South and West from Cocanada, embraces an area of three hundred square miles, and contains a population roughly estimated at 200,000, living in two hundred towns and villages. The field is an exceedingly compact one, including within its bounds the whole of the Ramachandrapuram Taluq or county, and occupies one of the finest stretches of country to be seen in all India. The soil is rich and fertile, the land is flat like a prairie, and so well adapted for the growing of rice, that great staple of Indian diet. By a splendid system of irrigation works, the surplus waters of the majestic Godavery, which throws its mighty arm around almost half of the field before emptying itself into the Bay of Bengal, are let loose upon the fields, with the result that whatever the scarcity in other parts of India, the Ramachandrapuram district has enough and to spare. It is not to be wondered at, therefore, that it should become the Egypt to the more famine-smitten parts, and that thousands of immigrants should

within the past two decades have found a home within its borders. As a consequence the population is increasing rapidly. Indeed in few parts of the Telugu country would one find so many large and populous villages as in the Ramachandrapuram district, and so little real poverty.

BEGINNINGS OF WORK.

Two other missions had done at least some work on what is now the Ramachandrapuram field before the Canadian Baptist Mission began to cultivate it. These were the American Evangelical Lutheran Mission, with headquarters at Rajamundry and the Godavery Delta Mission, (Brethren,) whose oldest and chief station is Narsapur. Both of these Missions, and especially the former, have Christian congregations on the field. Our Missionaries have not been slow to acknowledge that the work of these two Societies did, in a measure at least, prepare the way for our own. In his report for the year 1880, Rev. A. V. Timpany writes. "About double the number of baptisms of any previous year have taken place, and the outlook is more encouraging than ever before, and so we enter upon another year. Other men labored and we are entering into their labors. Men like the pioneers of other Societies who

labored at Rajamundry and Narsapur, through long years of patient toil broke ground and sowed seed, the harvest of which those who come after now reap."

Though it seems probable that the Ramachandapuram field began to be visited right from the opening of the Cocanada Station in 1874, it is not very clear just when the first converts in the region were baptized. It is evident, however, that by 1880 quite a beginning had been made, for, in his report for that year, Mr. Timpany speaks of the work opening up in a new village called Miranapaud on the Cocanada Canal, about twenty-four miles from Cocanada, by the baptism of the village teacher along with several others, and he adds, "in Muramanda where a good many have been baptized and others are coming, a house will be secured and a school started. This village is between two and three miles from Miranapaud. At Nullur, where for a number of years one or two Christians have been living, the work has apparently taken a fresh start, some have been baptized and others are ready for baptism." During 1882 Mr. Timpany reports the completion of new chapel-school houses at the two last-named villages, in the construction of which the Christians did nobly, doing all the work and supplying

much of the materials. Of the dedication service at Nullur he writes, "We had one of the best prayer meetings we have attended since we came to this field on the occasion of the dedication of this house. They brought their native instruments of music and played and sang hymns and prayed until all the church members, some twenty-six, had shared in the supplications at the throne of grace. The next day was signalized by the baptism of the head man of the heathen party which was bitterly opposed to the Christians from the first." He further adds, "The gospel has made a lodgment in four new villages during the year. In all of them we fully expect to see others come to the Lord soon." Next year the Muramanda Christians also built a house of worship. At first they thought to lean upon the Missionary, as if expecting him to build a church for them, but they soon found out that Mr. Timpany was not the man to make paupers of them. When, however, he found them really willing to help themselves, he came to their aid. "I gave a door," he writes, a "window and Rupees twenty in cash to buy timber. The Christians did the rest, and it has been a blessing to them. The Christian women carried a lot of earth to build the walls and raise the floor. They have made the walls

beautifully smooth inside and out and whitened them with their own hands."

DEATH OF MR. TIMPANY.

After the death of Mr. Timpany, in 1885, and the return of Mr. Craig to India during the same year, the latter took charge of the field, and in 1886 churches were organized at Muramanda and Nullur, the Lord's Supper observed, and twelve persons baptized. Mr. Craig continued in charge till the latter part of 1888, when he handed over the field to the care of

REV. J. E. DAVIS.

Mr. Davis. took hold of the work with his characteristic energy, toured extensively and baptized many converts. He was not, however, long in charge of the field before the necessity of a much higher line of Christian living on the part of the native converts laid hold upon him. Like the children of Israel, especially during the early stages of their wilderness journey, the Christians in India are apt to slip back either into their old idolatry or at least into many idolatrous practices and beliefs, unless they are carefully taught and shepherded. Living, as they do, too, in an atmosphere laden with vice and impurity, it is not to be wondered at that people whose moral distinc-

tions are still very vague, should easily fall into gross sin and bring disgrace upon the name they profess to revere.

With a view, therefore, to a revival of holy living on the part of the Christians, special services were held among the native churches, and under Bro. Davis' powerful preaching some wonderful transformations took place, such as are not often witnessed. Secret sins were confessed and put away, pardon was sought and vows renewed for a holier walk and conversation.

Bro. Davis, too, began to press vigorously the principle of self-support in the native churches, adopting as his motto, "Telugu money for Telugus and Canadian money for Canadians." As a result of a vigorous campaign along these lines, not only did the gifts of the native Christians greatly increase, but the latter for the first time came really to understand the principle of Christian stewardship.

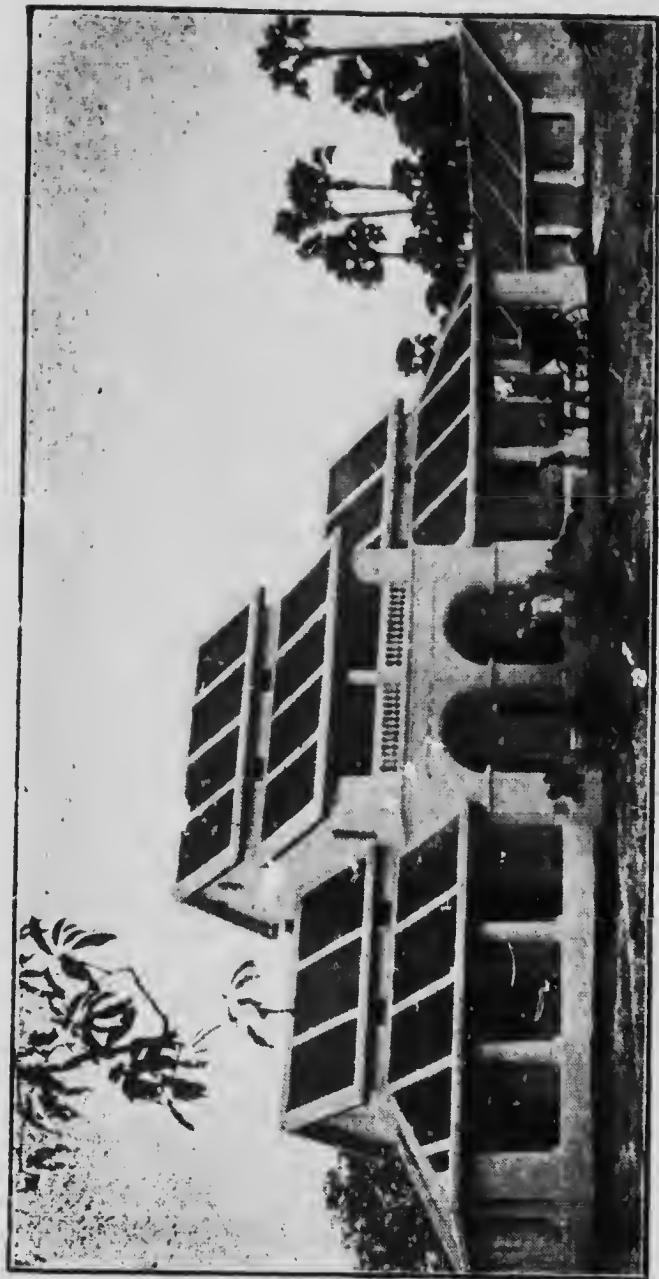
A SEPARATE STATION.

In 1892, Ramachandrapuram was set apart as a separate field, with Rev. A. A. McLeod in charge, Mr. Davis confining his labors to the Cocanada field proper, *i. e.*, the town of Canada and the territory immediately contiguous to it. Mr. and Mrs. McLeod made their first tour in

September, got the lay of the country, and secured a fine building site of about four acres for a Mission compound near Ramachandrapuram, the chief town of the district. On this site three thatched mud-houses were erected, one of which was to serve as a temporary residence for the missionaries until a new bungalow could be built.

On Dec. 31st, a watch-night service was held, attended by about four hundred people, and during the last few hours of the old year a new church was organized with sixty-seven charter members, and the next day eleven persons were baptized, making in all forty-three baptized between Sept. 2nd and Jan. 1st.

During 1894 Bro. McLeod's hands were full for a good portion of the year with the construction of a new Mission House, and by the beginning of 1895 Mr. and Mrs. McLeod were in possession of their new and beautiful home. This occurred none too soon, for already the health of both missionaries, and especially that of Mrs. McLeod, had become seriously impaired by having to live in a mud house. Their hands were greatly strengthened and their hearts cheered by the coming of Miss Hatch to share with them the burdens of the field.



MISSION HOUSE, RAMACHANDRAPURAM.

ILLNESS AND DEATH OF MRS. M'LEOD.

Mr. McLeod continued to press the work with great energy and success in spite of several severe attacks of fever, until August, 1896, when, after a brave but unavailing battle against increasing weakness of body, Mrs. McLeod was peremptorily ordered home by her physicians. Great was the sorrow of Christian and heathen alike when Mr. and Mrs. McLeod came to say farewell to the people, each vying with the other in expressions of regret at their departure from among them. Leaving India, they reached California in safety, where for a time Mrs. McLeod seemed to rally, but in November of that year she died peacefully at her home in Prince Edward Island, whither she asked to be taken when the end seemed inevitable. During the early autumn of the following year, Mr. McLeod returned alone to India and took charge of the Anakapalle field.

MR. DAVIS AGAIN IN CHARGE.

After Bro. McLeod left India, Bro. Walker had temporary charge of the field until the return of Rev. J. E. Davis in the fall of 1897, when he again assumed charge, and has continued so ever since, Rev. H. F. Laflamme taking over the Cocanada field.

During 1898 one hundred and thirteen days were spent on tour; and thousands heard the Word. The presence of the Holy Spirit was peculiarly felt, and of those who gave evidence of saving faith thirty-six were baptized.

Miss Hatch, too, had a wonderful year's experience. She opened in the town of Ramachandrapuram a school for caste girls, called the Cockshutt Girl's School, in honor of one who had done much for work among the women and children. She found it difficult, however, to retain some of the girls, as rumor had it that the missionary could magnetize or hypnotize the children by rubbing a charm upon them, with the result that they would go over to the Christian religion, whereupon they would be sent away to some unknown country. She was able, also, to open up work among the caste women, and among the houses to which she and her Bible women gained access were the palaces of four Rajahs.

During 1899 Bro. Davis' heart was made glad by the gift of a fine missionary boat from the children of the late John Harris, whose name, of blessed memory, the new boat bears. The old boat, after two years of service, had become almost worthless, and the gift of a new one was most opportune. Bro. Davis spent one

hundred and twenty days on tour, preached the Word to thousands, organized a new church at Mendapett, and baptized twenty-six converts, of whom one was a leper, and whose testimony Bro. Davis pronounced the brightest he had ever heard in India.

LEPER ASYLUM.

During the year Miss Hatch was led of the Lord in the purchase of a plot of ground consisting of two acres, and to begin the erection thereon of an asylum for lepers. She was led to undertake this work through pity for three lepers who committed suicide by casting themselves into the Godavery river rather than face a life of poverty and suffering such as leprosy involved them in. One of these lepers had long been employed as a servant in the Mission without the fact of his being a leper becoming known, but when the truth came to light, in grief and despair himself, his wife and his mother all determined to die together. This leper work, beginning with the construction of a small leaf shed, with one leper patient, has since developed into a large asylum, known as the Dr. Kellock Home for Lepers, with several buildings, including a beautiful chapel, the whole costing several thousand dollars. A large num-

ber of lepers have been led to Christ, and a church with some fifty members has been organized, all of whom are lepers.

REVIVALS.

During the year 1900, a gracious revival in answer to the agonizing prayer of the missionary visited the Muramanda church. A wonderful work of grace, too, broke out among the Madigas, a caste from which as yet few accessions had been received, and forty-eight of them were baptized. The following year, too, was a time of reaping, no less than eighty-two coming into the churches by baptism, while the missionary found a welcome everywhere, especially on the part of the caste people. During 1902 the tide of blessing rose still higher, when one hundred and twenty-five converts entered the baptismal waters, many of these after passing through scenes that almost rival Pentecost.

During the spring of 1902, Miss Hatch, after a second term of seven fruitful years, in India, returned to Canada on furlough, leaving Dr. G. Hulet in charge of the work among the women and children, and the care of the Leper Asylum.

CONCLUSION.

It is evident to any one who reads the thrilling reports of the missionaries on

this field that a mighty work of grace is in progress, and that ere long a multitude of people will be won for the kingdom of God. The eagerness of the caste people to listen, their ready and often hearty assent to the truth of the message proclaimed, and the evident genuineness of the work of grace in the hearts of the converts, fills us with hope that the Lord is indeed getting ready on this great field "a people for His name."

STATISTICS.

Churches, six ; members, 564 ; preachers, eleven ; teachers, thirteen ; day schools, thirteen—scholars, 250 ; Sunday schools, forty-six—scholars, 400 ; Bible women, six ; Boarding school, 1—scholars, seventeen ; villages in which Christians live, forty-two.

NARSAPATNAM.

The Narsapatnam field lies north-west from Tuni and Yellamanchili to which it is contiguous, covers an area of 400 square miles, and embraces a population of 175,000 souls. Though the soil is fairly fertile, much of the country is rough and mountainous. The field presents a wonderful panorama of hill and valley and the scenery in many places beggars description. Most of the people are Telugus, though in the mountains are to be found the Khonds Kois and other hill tribes, who though having languages of their own, yet for the most part, at least, speak a corruption of Telugu, and are thus fairly accessible to the Gospel. So far as we know, none of them have been converted as yet—at least in our Mission. They eke out an existence by hunting, fruit-selling and farming. In a very crude and primitive fashion they clear and cultivate a little patch of land on the mountain sides, on which they manage to grow a few vegetables.

In the low lands where the Telugus

dwell, the principal crops are rice, corn, ragi, and jonalu. Narsapatnam, too, is famous for its oranges. Mangoes, guavas, custard apples, plantains and cocoanuts, are also grown. It is a common sight to see coolies making their way along the roads with loads of fruit to be disposed of in the villages on the plains at a good price.

NARSAPATNAM TOWN.

Narsapatnam, from which, as the seat of the Mission Station, the field takes its name, is a beautiful town of considerable population. It is an important Government centre, for here are stationed a Head Assistant Collector, a Forest Officer and an Assistant Superintendent of Police. The Government Kutchery is an unusually fine block of buildings. The town also boasts of a good Government Hospital with an apothecary in charge.

Owing to its proximity to low ranges of hills, the climate is very hot and trying. Fever of a very malignant type, known as "jungle fever" is exceedingly prevalent. Indeed, until the mists from the hills, which are full of deadly miasma, lift, it is not at all safe, at certain seasons of the year in particular, to go abroad in the morning.

In spite of these drawbacks, the field is

in many respects an inviting one. The people are simple and hospitable, and unusually free from the caste pride so characteristic of other parts of our Telugu field.

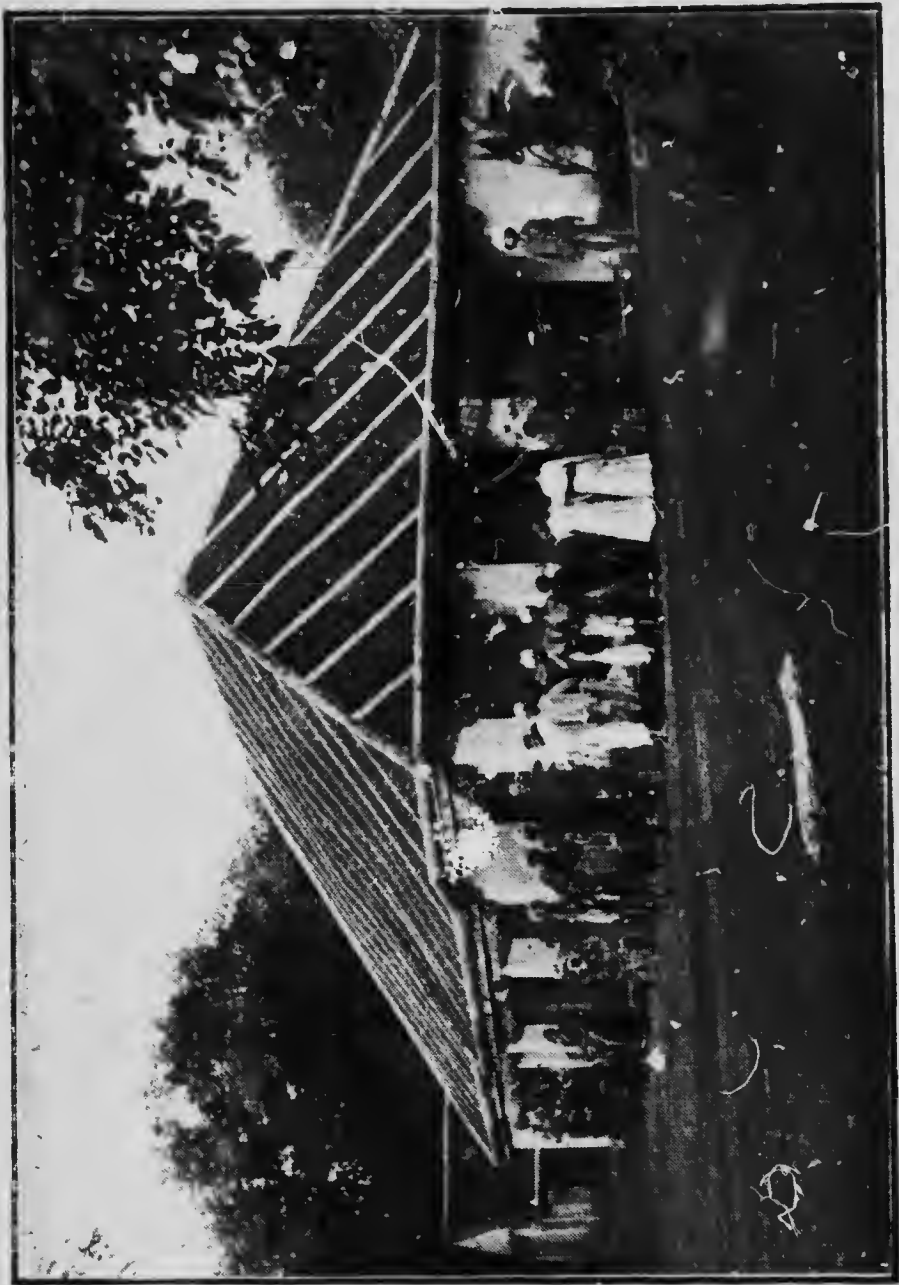
The Mission House is built of mud, and, though rather low and pretty well honey-combed with white ants, is nevertheless fairly comfortable. It is surrounded by a compound of nearly five acres, and occupies a good location.

BEGINNING OF WORK.

Narsapatnam became a separate field in 1892 by the appointment of Rev. Geo. Barrow as its first Missionary. It must not be inferred from this, however, that up to this time no work had been done on the field. For years before it had been traversed more or less extensively by the Tuni and Yellamanchili Missionaries, though on account of the paucity of laborers and the remoteness of the field (Narsapatnam being distant about twenty-five miles equally from Tuni and Yellamanchili) no very permanent impression had been made upon the people. However, in that year the Mission property was purchased, a Missionary located, and work begun in earnest. A room in the Bungalow was fitted up as a chapel, in which two services on Sunday and one

during the week were begun, with a very encouraging attendance, while bazaar preaching was prosecuted with a good deal of vigor. "Many villages," writes Bro. Barrow in his report for 1892, "within a radius of nine miles from Narsapatnam, have been reached on horse back, some of which were occupied only by Hill tribes who listened well to the first missionary who had ever visited them."

Two converts, one of whom was a caste woman, were baptized in the great tank at Narsapatnam in the midst of a great concourse of people. The following year the native staff, consisting of one single preacher, with which Bro. Barrow began his work, was increased by the addition of one evangelist, two Bible-women and one teacher. The Mission House underwent some necessary alterations, a new chapel and preachers' houses were erected, a new baptistery put in, and the dormitories for a new Boy's Boarding School completed. A young rich and influential Vellama caste widow was baptized in the presence of hundreds of spectators and though much persecuted and carried about from village to village, she remained firm to her new-found faith. Her uncle the Munsiff (magistrate) of the village of Ballighattam, an old and bitter persecu-



MISSION HOUSE, VARSAPATNAM.

tor of the Christians, uttered such defamatory statements and spread such reports about the Missionary as were calculated to greatly damage his influence. After much prayer and thought, a charge of defamation was brought against the Munsiff, who soon deeply repented of his folly, made a public retraction and apology and resigned his position as Munsiff. He was greatly touched by the Christlike way in which the missionary forgave him, and at his own urgent request the Missionary came to his house to preach and pray. The whole attitude of the village was transformed, and the native preacher and his wife, David and Sarah, who for months had been compelled to sleep outside, owing to a previous attempt to burn them alive by setting fire to their house, were now allowed to live in peace. This couple, of whom one, Sarah, is already in the better land, deserve special mention as the most faithful workers the Narsapatnam field has ever had.

On the 15th of September a church of twenty-six members was organized, and interesting recognition services held.

DEATH OF MR. BARROW.

Bro. Barrow was not long destined to engage in the work which he had begun to love so dearly and in which he

had already received so many tokens of coming blessing, for on Nov. 18th, 1894, he died of fever at Cocanada, whither he had been borne that he might receive the best that nursing and medical skill could do, and was laid away beside the dust of Timpany and Currie. With uplifted hands, as if pronouncing the benediction, his gentle spirit passed into the presence of the King. He was a good man full of enthusiasm for his work, and during the short time he was at Nar-sapatnam, had made a strong impression upon the people. Mrs. Barrow returned to England early in 1895, and for a short time the field fell to the care of Rev. H. F. Laflamme, until his return to Canada on furlough when

DR. SMITH

took charge, giving to the field such time as he could spare from his work at Yellamanchili. The field, however, suffered greatly from the lack of a resident missionary, owing to the formative condition of the work. One of the preachers died and another was so prostrated with fever that he had to remove to another part of the country, thus leaving the mission staff much depleted. Internal trouble within the church, too, involving the necessity of the exclusion of several for immorality and

religious indifference, gave the work considerable of a setback. In the course of time, however, matters improved somewhat, new workers were sent on to take the places of those who had removed, and the outlook for the little church seemed to brighten, though for several years additions by baptism continued to be few. Dr. Smith continued to look after the field until 1899, when by a readjustment of territory it fell to the care of

REV. A. A. MCLEOD,

then stationed at Anakapalle. Bro. McLeod took hold of the work with a will, spent considerable time touring among the villages, baptized six converts and received two by letter, so that the membership on the field rose to thirty-one. The church early in the year called a pastor, assumed half of his support, elected officers and committees and seemed about to enter upon a new era, when the famine appeared and the little flock was scattered hither and thither in search of food and work. As a natural result, too, of so much hunger and distress, Gospel work was naturally very seriously handicapped. On the closing of the Anakapalle station through an agreement with the London Missionary Society, Mr. and Mrs. McLeod took up

their residence in Narsapatnam near the beginning of 1902, and from that time until their departure, a little over a year later, continued to give the field all the labor and attention that their strength would allow. Many new Sunday Schools, especially under the supervision of Mrs. McLeod, were opened up, several new workers added, a great deal of hard, faithful touring done, and the Gospel preached to many thousands. The outlook for ingathering seemed to be growing bright when shattered health compelled Mr. and Mrs. McLeod to return to Canada, where they are at present resting and recruiting, preparatory to returning to their work again in the early autumn. The field is at present in the care of Dr. Woodburne, of Yellamanchili, who in his most recent report has this to say of the field: "There are four preachers at Narsapatnam,—two in the town itself and two at Ballighattam, near Narsapatnam. There are also two Bible-women, one in Ballighattam and one in Dhermasagaram. They report good hearings and hopeful audiences in some places. This needy field has large opportunities for work, and if we had a missionary there to push an aggressive policy, I believe large returns would result."

