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# Canadian Missionary Link.

CANADA.

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

INDIA.

VOL. III., No. 11.] "The Gentiles shall come to thy light, and kings to the brightness of thy rising"—Is. lx. 2. [JULY, 1881

## REPORT OF THE CANADIAN BAPTIST TELUGU MISSION FOR THE YEAR 1880.

### Cocanada (1874).

REV. A. V. TIMPANY.  
MRS. TIMPANY.

JOSIAH BURDER GAR,  
*Native Minister.*  
PETER *Catechist.*  
DAVID and VENKATASAW-  
MY *Colporteurs.*

ELLEN, Bible-woman and Teacher, at Samulcotta; JONATHAN BURDER and wife AMELIA, RAGAMMA and NARIAH, Teachers at Cocanada; BUCHIAH, Teacher at Mirmapud.

The year 1880 began for us with the Sessions of the "Canadian Baptist Missionary Conference." We were also delighted to have with us a part of the time, Rev. W. F. Bainbridge, of Providence, R. I., United States. It is hoped that more of our American ministers who go on foreign travel for a season to get a change and recruit will follow his example, and visit the Missionaries in heathen lands, rather than go to admire old cathedrals in Europe, and get into raptures over some remnants of old heathen temples and art in Italy and Greece. Ramana, the poet, in ridiculing idolatry, says: "They belabour the living and worship the stone ox." It is also too much the fashion to be enraptured of old dead heathenism, and neglect those who struggle against heathenism not yet dead.

The Cocanada Mission in January was divided: the part set off going to Mr. Craig, and will henceforth be known as the "Akidu Field."

The Cocanada Field may now in general terms be said to be the northern half of the "Lower Godavary Delta." It is a large populous region in which are very few native Christians. I believe there was some feeling in certain quarters years ago when our Canadian missionaries located in Cocanada. They were regarded as interlopers. The time has gone by when any body of Christians can claim a presumptive right in hundreds of thousands of heathen for whom little or no evangelizing work is being done. Mr. Taylor and his Episcopal Methodist helpers have justified by blessed results their right to come and work in India. By God's blessing we Canadian Baptists will justify our right to entrance into the North Telugu country, where there were millions of people who never heard the name of Jesus from one year's end to another.

TELUGU WORK AT THE STATION.—There have been very few days during the entire year that more or less people have not heard the gospel of Christ at our Telugu chapel. Every morning all the people living in the compound, students and others and all the servants, gather in the

chapel. Hymns are sung, a portion of God's Word is read, and remarks made upon it by the leader of the service, and prayer is offered. When the school closes at 11 o'clock a.m., and at 4 o'clock p.m., a hymn is sung and prayer is offered. It very often happens that people passing along the great road close at hand stop and listen. In this way a good many learn something of the Christian faith.

There has been a good deal of preaching in the streets and hamlets of the town. I think there is a growing interest on the part of many to know about Christ. There are not a few who attend meetings frequently, and others again who are reading portions of God's Word closely and apparently honestly endeavouring to get good thereby.

Mrs. Timpany has kept up her Monday afternoon "Women's Prayer Meeting," at which about 30 women and girls usually attend. Every Friday evening a general prayer meeting has been held in the chapel and very often another at Jugganaikapoor, on the other side of the river, to accommodate the members who live there. The Sabbath School having an average attendance of from 50 to 80, is held at 8 o'clock a.m., for one hour, and is followed by a service for another hour. Another service is held in the evening. These services, as a rule, are very well attended especially in the evening when many strangers often come in and sit down and listen most respectfully to all that is said.

A school with an average attendance of from 40 to 60 has been maintained, part of the pupils are "Mission boarders," cared for entirely out of Mission funds. There are 20 girls in the boarding school. These have done fairly well: they do all their own work and take a part also in keeping the compound clean. Their grain, rice in the husk, is cleaned by them. The *todu* is saved and sold by them, by this means they get something to give in the monthly collection of the church.

Six of the girls were baptized during the year, and we hope others of them were converted. There is a growing religious atmosphere pervading the life of all the girls and women, for which we are thankful. There is no matron, so the care has fallen largely on Mrs. Timpany. This station school is maintained for the direct advancement of our Mission and its work of elevating the people of the district. We will try to get two other schools in different parts of the town well started during the coming year. The non-caste classes which are numerous are entirely neglected by the "Educational Department" as far as I am aware, there not being one school to which a Mala child could go, maintained or helped in any way by Government.

WORK IN THE DISTRICT.—A good school-house with a room for the teacher to live in has been completed at Samulcotta. The house is tiled and a very good one. The ground on which it is built, about an acre, was part given to us by the Government and part by the benevo-

lent and public-spirited Rajah of Pittapore. A school has been maintained with an average attendance of about fifteen scholars. Ellen, the Bible woman, has taught it part of the time and her husband the remainder. We hope to see the work much strengthened here during the coming year. There is another village school in Mirnapaud twenty-four miles from Cocanada, on the "Cocanada Canal." This is a new village opened up in October by the baptism of a man who was teaching a school on his own account there, and by the baptism of a number of others. They with some help from the Church will build a school-house as soon as a site is secured. In Muramunda where a good many have been baptized and others are coming, a house will be secured, and a school started. The village is between two and three miles from Mirnapaud. 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.

Two Colporteurs are at work. One is paid by funds given by the "American and Foreign Bible Society," and the other by the Mission. The entire Cocanada Mission field is now being systematically visited by these men and tracts and Scripture portions sold wherever there are any persons to buy. About all the opposition they meet with in this work is from Brahma school teachers.

I find as a rule a respectful hearing is now to be obtained in most of the villages from a good many of the people. While the worship of the gods is still kept up pretty much as it has been from time immemorial, there is a wide-spread and growing conviction among the most thoughtful of the people that idolatry is all a lie. Our great want now is undoubtedly a devoted, trained ministry who will go to their people with straightforward burning earnestness, and deliver the pure, loving message of Jesus, the Christ of God. 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 on another year. Other men laboured and we are entering into their labours. Men like the pioneers of other societies who laboured at Rajahmundry and Narsapur through long years of patient toil, broke ground and sowed seed, the harvest of which those who come after now reap.

**ENGLISH WORK.** The English work began almost as soon as Mr. McLain came to Cocanada years ago and has been kept up. Mr. Craig, until his removal to Akidu, took the responsibility of this part of the work. Our justification of our work is that "there are people who wish it, and profess to be benefited by it." There are aspects of divine truth held by us as Baptists, such, for instance, as "A spiritual church membership," &c., that we deem it necessary to emphasize in the interests of a pure Christianity.

The English work was much strengthened during the year. Eleven were added by baptism, and in October a Church of twenty-one members was organized. The congregation has met all its expenses, and invested in addition a considerable sum for the purpose of providing a permanent meeting-room or chapel. The little church and congregation gave Mr. and Mrs. Craig a farewell, that was as nice a thing of its kind as I ever saw at home. Amongst other things the sisters gave Mr. Craig Rs. 150 for the work in Akidu.

We hope that God will raise up out of the English work one to minister to our English people in holy things. Once that they have a place of their own for worship, and are thus free from the burden of rent, they could do considerable towards the support of the ministry among them.

A Sabbath School Lord's day morning, a service in the evening, and a Prayer Meeting every Wednesday evening have been well sustained.

**STATISTICS.** - *English Church.* - Baptized, 11; excluded, 1; present number, 21.

*Telugu Church.* - Baptized, 30; excluded, 5; present number, 67.

(Cocanada, January, 1881.

A. V. TIMPANY.

### Bimlipatam, (1875.)

REV. R. SANFORD,	M. ANTHONY,	} <i>Native Assistants.</i>
MRS. SANFORD,	MARK LESLIE,	
	V. VENKATASWAMY,	

The first six months were occupied in completing the building work already in hand. At June 30, this work ceased, and the accounts were sent home to the Society.

During this time we were unable to give particular attention to the spiritual needs of the people beyond our Sabbath services and religious conversation as opportunity offered. The Woman's Meeting under Mrs. Sanford's care, and religious exercises in connection with the Girls' School under Miss Hammond's charge were shared by them as it seemed expedient. Miss Hammond was with us. Then, in consequence of the Chicacole Station being left vacant, as a temporary measure, she was induced to go there and look after its interests.

In July, August and September we endeavoured to give more especial work to study and Mission Work. In this respect, however, we could not accomplish all that we desired. The monsoon rains began in June. This year the rains were unusually heavy and frequent, rendering Mission travel on the field quite impracticable. Added to this, a very severe attack of whooping-cough completely prostrated our two children. They were nearly three months in such a delicate state that they required vigilant care. This was too great a tax on Mrs. Sanford's strength. Acute rheumatism setting in, she was obliged to keep her room nearly a month. During this time Miss Ellen Samuels, one of our Church Members, rendered valuable help in the Sabbath School and Prayer Meeting for native women and girls.

On the 31st of October it was our privilege to baptize one of the boarding girls.

We embraced the first opportunity to visit Chicacole. Took family, three native helpers, and tent. Found Miss Hammond keeping the Mission premises in order; and the Mission workers at their appointed service. Spent three days there including the Sabbath. The Church came together in Conference on Saturday evening. One young woman asked baptism, but on examination it was thought wise to defer the case a little. On Sunday evening after the other exercises were over we observed the Lord's Supper.

Monday morning at sunrise we re-crossed the Chicacole river intending to traverse that section of country south of the river and along the sea-coast. One of the native brethren from Chicacole accompanied us, two bandies brought the tent and luggage. There was no road, we came to Coopilly twelve miles from Chicacole and there pitched our tent, remained three days preaching in all the villages within reachable distance; some were visited a second or third time. Thence we removed to another central place; in this way our work was prosecuted, going forth daily in two bands taking different directions. The people in nearly every village listened respectfully. They frequently responded that they had not heard of Christ before. Their utter ignorance of the Gospel was clearly manifest. The number of villages reached was sixty-two. Spent another Sabbath in

Chicacole and then returned to Bimlipatam having been absent twenty days.

There were many seasons of deep interest connected with this tour. The impression was strengthened that we must needs thoroughly make known the Gospel message ere we can reasonably hope for a turning unto the Lord. After a few days we started on a second tour. This time, in accordance with Mr. Churchill's invitation, we went as far as Bobbili, preached in thirty-eight villages. Ten or twelve villages also in the vicinity of Bimlipatam have been visited. The result does not yet appear; but we trust it will in due time.

VIZIANAGRAM.—The Colporteur, Guriah Mitchell, has been employed there during the year. The success attending his work does not warrant a continuation of his services in that department and in that locality.

The Christian brethren there have endeavoured to hold on their way. Their numbers have become much reduced by removal.

JEYPURE.—Since the death of Kroothi Basso Mahanty, we have not been able to find any one to labour as preacher in Jeypore until very recently. One of the brethren there, viz., Sutharedthi Putnaik is now desirous to be so engaged. We have employed him since the 1st of December.

STATISTICS.—No. of Church Members, January 1st, 1880, 29; No. of Church Members excluded, 2; No. of Church Members added by baptism, 1; No. of Church Members added by letter, 3; No. at present, 31.

R. SANFORD.

Bimlipatam, January, 1881.

### Chicacole, (1878.)

MISS HAMMOND.	APPAYAH, Preacher
BAGAVAN BAYRAH, Preacher.	PAULUS, Colporteur
SUTHENAH,	do.

From the beginning of the year, until the latter part of May, this station was in charge of the Rev. W. F. Armstrong. At that time the failing health of Mrs. Armstrong rendered their return to their native land a matter of necessity. Thus the work suddenly and unexpectedly came into my hands. As the path of duty seemed plain, it was mine to walk therein, believing that the Master knew best, and that he would supply all my need. The months, with their alternate light and shade, have passed swiftly; and He who said "Lo, I am with you always," has abundantly fulfilled His promise; He has gone before, making dark places light and crooked things straight, and has taught me to say, "Sing praises unto the Lord; sing praises with understanding."

SERVICES.—During the early part of my stay here, we had a preaching service on Sunday morning, followed by a Sunday School for boys. This was attended by the young men and boys from our compound, but composed largely of day school pupils from the town. The school teachers also came. The attendance has never been large, as the close of the year shows an average of 25. During this session the five little girls belonging on the compound were also taught. In the afternoon we had our Woman's Prayer-meeting, followed at five by another preaching service. In July we commenced a Sunday School for the girls from the town belonging to the Day School. It was almost impossible to induce a few to attend, and exceedingly difficult to reduce them to any kind of order. Our Woman's Meeting had to give place to this school, and that has since been held on Wednesday afternoon.

The morning class of girls was brought into it, and we have made an average of 22. In October the afternoon preaching service was discontinued. After three sessions, in all of which some of us were engaged, it seemed more profitable that all who were able should go beyond the limits of our compound, to see what work could be done for the Master. Whether that service will be resumed is a doubtful question, as thus far the change has given satisfaction.

The weekly Prayer-meeting on Thursday evening has been sustained; except on one or two occasions, it has been attended only by our own people.

FIELD WORK.—This very important branch of Mission work has not received the attention which is desirable. In a measure we are bound by circumstances. It is pleasant to think and talk of the harvest, but ere the ripened sheaves can be gathered into the Master's garner, the sower must sow the word. The field is comparatively new, and there is great need of sufficient labourers. Suthenah and Appayah have continued their town and bazaar preaching as usual.

Some little effort has been expended on the villages adjacent to Chicacole. Since the Sunday service was discontinued, some of the young men have frequently spent that part of the day, as well as a part of many Saturdays in this work. They took with them their hymn-books and tracts, and seemed to enjoy the little they could do. In November Mr. Sanford came up, prepared for a two weeks' tour on his own field. It was deemed best that Appayah should accompany him. During the autumn months Bagavan Bayrah was doing something in and about his own village. Since the early part of December, he, Suthenah and occasionally Appayah, have been engaged on a small portion of the field. They have visited some 110 villages, and their reports show that many classes have heard with a fair degree of attention, and not a few for the first time, the message of salvation. I was very anxious to visit a certain district, in company with the preachers and some native Christian women, but concluded that, perhaps to the schools was my first duty, at least till after the Government examinations. It is hoped that the preachers will continue this work, as long as the weather permits, and may He whose word is the good seed, grant, that

"Horn on the narrow ridge  
The ripening grain will find  
That the Lord of the harvest coming  
In the harvest sheaves may bind"

REPRODUCTION.—This work has gone on much as usual. Owing to the illness of the Secretary of the Tract and Book Society, Madras, books for some time could not be obtained, hence the Colporteur was not as thoroughly supplied as he should have been. Nevertheless he has sold 72 rupees worth, or about 3,000 books and tracts. It is hoped that we will soon have some portions of the Word of God to put into his hands.

Time will tell how the highest Christian literature will be received.

SCHOOLS.—For a month or two after the work came into my hands, there were two village schools, one at Old Chicacole, about a mile and a half from the Mission house, the other at Tickaly, a town some thirty miles from Chicacole. The teacher in the former was a member of the Church, but desired, sought and found, employment in some department of a native regiment; threw up the school without consulting any one, and left the place; we have not since heard from him. After considerable effort to supply his place, the school was discontinued. There was only one Christian in the village,

and he had no children. The heathen were not at all anxious to avail themselves of the benefits of a school.

The school, or rather the teacher in Tickaly has had a pretty hard time. His house has been partly destroyed, his garden despoiled, and his clothing and cooking utensils stolen by those who were opposed to his Christianity and his school. Nevertheless he has persevered, and the school from three or four has increased to a registered number of 22. Arrangements are being made to put it under the Results Grant System.

The schools on the compound have been continued much as formerly. In the boys' four teachers are employed, all heathen. Suthenah, Appayah and myself have taught a daily Bible lesson, yet heathen influence is very strong. The secular work done may perhaps be called fair.

The average attendance since the 1st of June has been 59. The recent examinations promise a grant of some Rs. 140. The monthly fees have amounted to Rs. 26.

There are three teachers in the girls' school, one a member of the church. I teach singing and a Bible lesson every day; have also a class in sewing, which is all the time I can give, but it is not enough, and there is not the Christian influence which is desirable. A native woman has also a class in sewing, which needs my supervision. When the school came into my hands there were some 40 names on the register, though the daily attendance was small, probably owing to the hot weather. The former remains about the same; the latter has considerably increased, yet we have only made an average of 27. We expect to draw a grant of rather more than 50 rupees, as the result of the recent examination. No fees are paid. A peon is employed between the two schools.

**BOARDING DEPARTMENT.**—The larger part of the time there have been seven boarders, only two of these are little girls. Another girl and boy will probably be admitted soon. Several of them are members of the Church, and it is hoped that all will ultimately be lovers of the Lord Jesus.

**STATISTICS.**—Number of Church Members reported last year, 17; baptized during the year, 10; received by letter, 2; died, 1; present number, 28.

**N.B.**—It is understood that this report refers mainly to the last seven months of the year. The remarks on Colportage cover eight months, the statistics are for the year.

CARRIE A. HAMMOND.

Chicacole, January, 1881.

### Tuni, (1878).

Rev. G. F. CURRIE,  
MRS. CURRIE.

K. JEREMIAH, Preacher.  
K. CHARLES, Teacher.

In reviewing the work of another year we would gratefully recognize the goodness of God in the preservation of our lives and health, and in numberless other mercies received. We have been permitted to carry forward our work with scarcely any interruption throughout the year; and though as yet but little fruit is visible, some perceptible progress has been made. More time has been spent in direct Missionary work than in any previous year, and with more encouragement. Hindrances and trials there have been, not a few, yet we have had tokens for good, and some even of our trials are likely to result in permanent benefit to the Mission. It has been our privilege to welcome the first convert from the heathenism of this region, and others we are hoping to receive ere long on profession of their faith in Christ.

**STATION WORK.**—Our Sunday services have been re-

gularly sustained. These have consisted of preaching at 9 a.m., followed by Sunday School at 10; Bible class or Prayer-meeting at 3 p.m., and preaching in the village, market-place in the evening or late in the afternoon. The attendance at our morning service has been larger than in previous years, some from the village coming quite regularly, others more or less frequently, and an increase of interest has been manifest. At our preaching services in the bazaar we usually have attentive audiences, and doubtless many in this way hear the Gospel whom we might not be able to reach in their native villages for years to come. We cannot doubt that this part of the work is of value in diffusing among the people a knowledge of the truth. But its nature is such that we can scarcely ever know who have been impressed by the word spoken, or to what extent its power has been felt. We have practically a new congregation every Sunday evening. It is rarely that we see the same faces before us on successive occasions. As strangers, attracted by the singing or speaking, they listen a few minutes or perhaps all the time we are speaking, then go their way, and we see them not again for months, or years, or at all. Two weekly Prayer Meetings, held on Wednesdays and Fridays respectively, one for women only, have been maintained, with good attendance.

A Sunday school was commenced within the last half of the year, and has been carried on with a fair amount of success. We have been much encouraged and pleased with the work done thus far in this department. The amount of interest awakened among those in attendance has been more than we expected. We have found that all of our congregation—Christians and heathen, old and young—make more rapid progress in acquiring a knowledge of Scriptural truth in the Sunday School than by any other means.

Some progress has been made in day school work. About the end of June our school room was completed, and made ready for use; and a competent teacher was engaged. Some difficulty has been experienced in inducing pupils from the village to attend. The competition of other schools of longer standing, the distance from the village, and fear of Christian influence doubtless on the part of parents, have hindered many from coming. Yet several promising caste boys and others have attended pretty regularly from the beginning; while latterly the number of pupils has increased somewhat, with an evident growth of interest in the work done. The teacher has a good vernacular education, and is enthusiastic in his work. We hope that as his qualifications become better known, a large number will avail themselves of the privileges of the school.

As in the previous year, two or three months were occupied with building operations. These were necessary to complete our Mission House, erected the year before, and put the premises in more convenient shape. This work was mostly done during the hot season when travelling was impossible, and hence did not greatly interfere with our evangelistic labour.

Within the last three months special efforts have been made to bring the Gospel home to certain classes of the population of Tuni itself. For several weeks preaching services were held daily, with few omissions, among the non-caste people. These were made as informal as possible, and were continued as long as the interest seemed to be maintained. In this way we had an opportunity of meeting many of the same people night after night for a considerable time, and thus any impression made might be deepened and rendered more permanent by repeated presentations of the truth. We believe good has been

done, and we hope to reap the fruits of this effort some day.

Among the near villages which can be reached without going on tour, considerable work has been performed, with some encouraging indications.

**TOURING.**—Somewhat more time has been spent in itinerating on the field than in either of the previous years; yet not nearly so much as we would wish to employ in this way, did other duties permit. Seven tours have been made to various parts of the district, embracing considerable territory, with an average length of six days each. In many villages visited we have met with more or less encouragement. The people have generally given us a good hearing; and there is every reason to hope that from the seed thus sown the desired fruit will appear in due time.

**NATIVE ASSISTANTS.**—The year was begun with two native preachers. One of these it has been necessary to dismiss, and his place is not yet supplied. A Colporteur was engaged about the middle of the year; but his health failed almost immediately after his work commenced, and he was obliged to return to his home. I hoped to secure the permanent services of a second preacher, to take the place of the one dismissed; but the young man who presented himself as a candidate for the vacancy, after laboring with us a few weeks in September, concluded to return to his former work in another field. Our new teacher—K. Charles—is very capable as a preacher, as well as in his own proper sphere, and renders very willing and efficient assistance in our work in the village, and in the regular services at the Mission House.

**STATISTICS.**—Number of members reported last year, 8; baptized during the year, 3; excluded, 1; present membership, 10; pupils in day school—boys 20, girls 6; average attendance at Sunday School, 24.

TUNI, January, 1881.

G. F. CURRIE

### Bobbili (1879).

REV. G. CHURCHILL. MRS. CHURCHILL.

While the year just closed has been a very busy one, with much of wear and tear, it has left little to put on record in the shape of a yearly report.

It ends, as it began, with the weary, monotonous, grinding work of building still on hand; and there is little, except the progress in this direction, for me to report.

After recovering from fever, with which I was laid aside at the beginning of the year, the work of building was pushed on and by the end of May the walls were up. Could the timber have been procured and prepared beforehand, the work might have been all completed ere this, but having to wait for it and then saw it, has made the task of finishing the house a tedious one. Though there is still a good deal of work to do, yet as the materials are all ready I trust it will now go forward rapidly to completion. The heavy timber is all up and most of the rafters.

My time and strength have been so much given to this work of building as to leave but little for direct Mission work. A service for our servants and such others as have chosen to be present, has been held on Sabbath mornings; and on Sabbath evenings when the weather and my health have permitted, I have been into the town and to the surrounding villages to speak to the people as opportunity offered. For the most part, they have listened respectfully and some have acknowledged that our religion is a good one. But I do not know of any one who is seriously considering the claims of Christianity.

There has been so little done as yet in preaching the Gospel that we cannot reasonably look for much interest. The need of native helpers of the right kind is deeply felt. None have as yet been secured, though two have applied for employment in this way, whose cases are under consideration. I trust and hope we shall before long secure the services of such men as the Master may be pleased to use in this vineyard.

Mrs. Churchill has continued her zemana work and boys' Sunday class throughout the year, as well as visiting among the women in town as she has had opportunity. In September a house in a very desirable location, on the best street in town, was purchased for the purposes of school-house and chapel.

In October Mrs. Churchill reopened her girls' school and continued it till the close of the year, with a very good attendance. On Sunday mornings these same girls are gathered into a Sabbath School and taught as on week day mornings the truths of the Gospel with much pleasure to Mrs. Churchill and we hope with profit to them. The number of boys in her Sunday class has varied from 21 to 2.

These are the days of small things, but we hope the time will soon come when more will be done. Meantime we leave the work, whether small or great, with its results, in the hands of Him whose it is, to give or withhold success as may seem best in His sight.

**STATISTICS.**—No. of pupils in girls' school 46; average daily attendance 25; average Sunday attendance 35; average attendance of boys on Sunday afternoon to

G. CHURCHILL.

Bobbili, December, 1880.

### Akidu, 1880.

REV. JOHN CRAIG,	5 Unordained Preachers.
* MRS. CRAIG.	7 School Teachers.

Until the beginning of 1880 the Missionary at Cocanada had charge of this field also. After it was decided to open a new station at Akidu an effort was made to obtain a site for a Mission compound, and a small thatch bungalow, which had been offered for sale by a Eurasian gentleman, was secured as a temporary Mission house. Although I was unable to take up my abode here early in the year, yet I took charge of the field on the 1st January. In spite of all our efforts it was not till June that we succeeded in obtaining a grant of land, and then only after Mr. Timpany and myself had visited the Zemindar.

July and August were spent at a hill-retreat with Mr. Timpany and family. Mrs. Craig and I were much benefited by the change. Soon after our return to Cocanada I visited this place, and settling some difficulties that had arisen about the land, I had the pleasure of seeing our new compound enclosed by a low mud wall. October was spent in preparations for removing. We left Cocanada on the 2nd of November and entered our new home four days later.

**TOURING.** During January, February and March I spent about six weeks in touring among the villages, especially those where our Christians live. I was accompanied by an ordained native minister and other helpers. We had the privilege of baptizing one hundred and seven people on profession of their faith in Christ.

After removing to this place in November we remained here only one week and then started out to see our people. We visited ten villages where we have Christians and six villages where as yet none have come

\* Died April 2nd.

out. During the tour thirty-two were baptized and the ordinance of the Lord's Supper was observed by more than two hundred Church Members. Returning home we remained here only a few days and then visited some villages on the Masulipatam side of the field. Eleven were baptized at a new village in that region.

**PREACHERS.**—Two preachers who began to work on this field some years ago have continued their labours during the past year. Two younger men have also spent part of their time in preaching, while another man has received half of his support from the Mission and devoted half of his time to this work. We have had no one engaged in Colportage, but a man who gives promise of usefulness in this department has already been secured for the new year.

**VILLAGE SCHOOLS.**—Schools have been kept up in five villages during most of the year. The total average attendance has been about sixty-five. In another village a school was open for seven months, and in yet another the work of teaching was begun in December. In most of these schools there was vacation during August and September, both teachers and children being anxious to work in the field at that time. A shorter vacation takes place in December and January during harvest. We hope to see more villages provided with teachers soon, as we are anxious to have the children of our Christians at least learn to read and write.

**STATISTICS.**—We have two Churches fully organized and two others which are separate Churches more in name than in reality. The Gunnanapudy Church was reorganized in December 1879. It contains at present 268 members, most of whom reside in Gunnanapudy or within three miles of it. The Akidu Church was organized on the 5th of December, 1880. There are no Christians in Akidu except a young preacher and his wife. The Church consists of the Christians who live in the neighbouring villages. It contains at present eighty-one members. On the whole field there are 470 Church Members residing in thirty villages. In some places however, there are only two or three Christians so that fifteen villages contain no less than 417 out of the total of 470.

Number of members, 1st January, 1880, 327; baptized during the year, 350; added by letter, 9; restored, 1; excluded, 13; died, 4; number of members 31st December, 1880, 470.

JOHN CRAIG.

Akidu, January, 1881.

GENERAL STATISTICS, 31ST DECEMBER, 1880.

STATIONS	Baptized	Received by letter, No.	Restored	Excluded	Dismissed by letter	Died	Present number
Cocanada	41			6			88
Bimlipatam		3		2			31
Chicacole	10	2				1	28
Tuni	3			1			10
Bobbili							
Akidu	150	9	1	13		4	470
Total	205	14	1	22		5	627

The above statistics are for the entire fields connected with the several stations. In the statistics for Cocanada are included those of the English Church in Cocanada. In Mr. Timpany's Report they are given separately.

## THE WORK AT HOME.

### Ontario and Quebec.

#### SUBJECT FOR PRAYER.

The same as last month:

That God will graciously be pleased to pour out upon the brethren and sisters, in the churches at home, a spirit of liberality, and an earnest desire to do what they can to fulfil the Great Commission: that He will put it into their hearts to give freely of the money with which He has blessed them, that so His own work be not hindered: and that He will bestow upon the missionaries great wisdom, zeal and entire consecration to His service.

**WHITEALE, ONT.** A Women's Mission Circle has been formed in connection with the church at Whiteale, with the following ladies as office-bearers: President, Mrs. H. A. McConnell; Vice-President, Mrs. D. S. Turner; Secretary, Miss Kate G. McPhee; Treasurer, Miss U. A. Fawthross. **KATE G. MCPHEE.**  
June 20th, 1881.

**BRANTFORD, ONT.** A Missionary Cleaners' Circle was formed in the First Baptist church here, April 23rd, 1881. Thirteen joined at the first meeting, and we have grown until we now number forty members, and all appear greatly interested. We feel thankful for the privilege of helping in this glorious work. **A. M. BELL, Sec.**

**MOUNT BRIDGES, ONT.** Miss Rowles informs the Corresponding Secretary that she had the pleasure of helping to form a circle at Mount Bridges last May.

**PAINESVILLE, QUE.** A Mission Circle has recently been formed.

**BARNSBORO, QUE.** The members of this circle have made Mrs. C. A. Wheeler a life member of the Eastern Society.

**THURSO, QUE.** Mrs. McEwan has been constituted a life member by the Thurso Circle.

#### LETTER TO THE WOMEN'S SOCIETY OF EASTERN ONTARIO AND QUEBEC.

MY DEAR SISTER, MISS MUIR, For a long time I have been wanting to write to you, and through you to the Women's Board of the East. I cease not to give thanks to the God and Father of our Lord Jesus Christ, that His blessed Spirit put it into the hearts of our sisters at home to become direct and active helpers in our Foreign Mission Work. I do not hesitate to say that the women going to work as they have, has been the salvation of our Foreign Mission Work. Words are poor things to express all that I feel and see on this matter. If there are any of the sisters at home who feel that the purposes for which the women organized and are working, are not being carried out, I commend to their careful and candid consideration some things that I write in this letter. Your work is covered, I think, by the expression "Light for our Heathen Sisters."

First—I do not hesitate to say, that, taking all the money raised and expended by our Ontario and Quebec Foreign Mission Society during the past four years at \$36,000, and what the women have raised, at one quarter of this, or \$9,000, the work for the women has had a great deal more than this \$9,000 expended on it.

Second—We must have stations in which to do our work. The house and compound here in Cocanada cost the General Society more than ten thousand rupees. Fully half the work done here by means of this house and compound, is work done directly for the women and girls. Towards this Rs. 10,000, the women gave nothing. Towards repairs, taxes, etc., they give nothing. You built the chapel, Yes—mostly. All the months of my time given to it, and the land on which it stands were given by the General Society. It is true the chapel is used for males as well as females, but it must be borne in mind that while you, sisters, were doing this work, some of which properly belonged to the General Society, on the other hand the General Society was doing work that properly belonged to you. The same remarks hold good respecting the boat which the women of the West mostly paid for.

Third—Were I a single Missionary, I would receive from the Society only two-thirds \$800. of what I now receive (\$1,200). The other third of my support, \$400, is given because of the wife. And while nominally Mrs. Timpany gets no salary, really, through me, she does get \$400 a year, and she earns it. As a rule our wives do as much work along with the husband as any single woman would. Before the women at home began to work directly in Foreign Missions, the wives of Missionaries were not able for lack of means, to do for their Christian women and for heathen women what they are able to do now, and are doing; neither were the Missionaries able to do for women what they are able to do now. Your Board this year gives \$500 towards Mrs. Timpany's and my support. To the question that some will ask, "Does this go to enlighten the women of Heathendom?" I would answer "Yes, every cent of it, and more." But again, it may be said, "You and Mrs. Timpany would have been supported if the women had not organized and had not contributed as they do now." Yes, that is true—and it is just as true that our hands would have been tied, and our work hampered without the help you have given, whereas now, we are able to make the most of ourselves. The \$500 that you save to the General Society enables me, and I might add, Mrs. Timpany also, to travel more, and evangelize more. The trip of three weeks, just closed, will well illustrate my point. Twenty-three were baptized. Some of them were females. Some of them will come to the girls' school, and others will send their girls to the village schools that we are establishing.

When some of our sisters read my letter, and that I made a trip, and twenty-three persons were baptized, they will rejoice; but it may be that it will not occur to them that fully one-half of the blessing represented by twenty-three added to the Lord and His people, comes under the head "Work for the Women." "Light for our Heathen sisters." You should see how those mothers look when we tell them that we will take the girls and educate them. They know what this means, for they all know about the "Girls' Boarding School."

Fourth—It has been worth all it cost, for me to be able to stand up in the chapel and say, "The Christian women of my country did this." Every woman and girl there, and they are a good half of the congregation, is ennobled in her own eyes, and in the eyes of every man thereby. It is help not to be measured by numbers when I am able to say, before all, to the young girl, "Come to the school, I can take you, the women of my land have given me money to enable me to do this." I believe God has led His people better than they thought in their methods of work. Female education, because

of caste, in its initial stages, was almost entirely confined to the lower classes, where cast was no great hindrance. The blessed and ennobling results of education upon them has stirred up the caste people to desire something better than animal culture for their women. Now the caste people themselves are moving in the matter. In this region there are hundreds of girls now getting an education in which no mission has any direct hand. Let them learn to read. They will get tracts and books and read them, and their idolatry like that of Lukshamma, about whom I wrote in the LINK, must go. As soon as a woman finds out that she is wrong religiously, she tries to get right, cost what it may. A man is not so.

Finally—Our Society is a new one. It has had all its stations to start almost at the same time. This is costly, and does not show at the time. I believe, indeed I know, you women are quite in place in sharing this initial cost. If any of our sisters at home get restless under this, it is because they do not rightly understand the case as it is really. Another two or three years at most I think this preparatory work will be nearly done and funds that now necessarily go into land, brick and mortar, will go into direct mission work. We are ready to welcome a single lady, or two, just as soon as the Society is prepared to send them out and provide for them without crippling other and necessary work. There is plenty of work waiting for the worker. The harvest is ripe to the reaper. Personally, I would like to see a young lady come out when the McLaurin's come. I believe the General Society would not be a dollar poorer for it now or hereafter. I think that the added interest that would be the result would more than make up the additional expense. You know that much as you women have done, as yet only a tithe of our Christian women have entered into the work. More workers mean more income. I am said to be too sanguine, so what I think may not be best; still, whatever may be my temperament, this I can say, that I have seen more success in India than I hoped for. It is hard to be more sanguine than the promises of God, when we ask a whole country of the Lord, as John Knox did when he said "Lord, give me Scotland or I die." He got Scotland, for he asked a kingly gift from a King.

In a few weeks I expect to begin the wall about the "Girls' Quarters." We have just bought a house, cost Rs. 2,200, for the English Baptist Church, and for our work across the river in Jugganaikapoor. We do not propose to take Mission money to pay for it, but if any one has a gift for this work it will be most acceptable, and I think pleasing to God. We have some nice Christian young women in our English church. I am thinking seriously of asking one or two of them to engage in Zenana work. They have the language, can stand the climate, will need but small salaries, and there will be no home passage to pay. What say you sisters to this? With kindest Christian regards to all, yours truly,

A. V. TIMPANY.

Cocanada, March 20th, 1881.

## New Brunswick.

### MISSION HELPERS NEEDED.

Miss C. A. Hammond writes an earnest appeal from Chicaco for such help in her arduous work as can only be rendered by an unmarried woman, whose heart is full of love to Christ and her perishing fellow creatures. It is evident that the field for such Christian workers as are anxious to devote their lives to the work of carrying light and hope and life into the regions of darkness, despair



and death, is widening every day, and that the call from the women of India to the women of our land is one that ought to meet with a ready and hearty response. Are there not among our churches young ladies who are willing to bring themselves thus as a gift to be laid on God's altar? If there are such, or if our pastors or friends know of such, who are desirous of consecrating their lives to this noble work, they will do well to communicate with the Secretary of the Central Board of N. B. W. M. Aid Society, St. John. M. E. MARCH.

### A Basket Women's Missionary Meeting.

Yesterday the ladies from some ten or twelve Women's Mission Circles in and around Rochester met with the Circle at Fairport.

The gathering was large and the meetings excellent. To my joyful surprise, I was admitted to the charmed, or charming, circle, with three or four other favored pastors, who had to atone for their temerity by closing the meeting with brief addresses.

Sister VanMeter, lately appointed to Burmah, was there, and stirred all hearts with words of earnest power. A sister read a beautiful memorial tribute to the late Mrs. Kendrick, written by her husband, Dr. Kendrick, of the Rochester University; another of Sister Craig, which was very touching. Another sister gave a very interesting account of the Women's Missionary Meetings at Philadelphia, and awoke a new sense of their responsibility as she told them how she had pledged the prayers of the sisters of Western New York for the Foreign Missionaries.

The addresses and papers of the meeting were excellent, and also the free and social spirit of the picnic-like gathering.

I thought the idea of Basket Women's Missionary Meetings was worth adopting. W. H. P.  
- ROCHESTER, N. Y., June 15th.

### A Good Investment.

Many years ago a young man in Maine was converted under the faithful preaching of a Canadian Missionary, Rev. Edward Manning. This young man received a liberal education and early imbibed a missionary spirit. It was his good fortune to see our first missionaries leave America for heathen lands. Moving to the far west, he became an advocate of missions. Though advanced in life at the commencement of Rev. J. Clough's work among the Telugus, he engaged to support a native missionary. For years this man has worked among his dark-skinned brethren, while our friend at home, depriving himself of many personal comforts, has maintained this splendid investment in India. Now that the Telugu converts are annually numbered by tens of thousands, and the grand work of preaching Jesus from one generation to another continues, is this not certainly a splendid investment? Eternity alone can tell the total value of such investments. In fact the great account, with its continued large credits, cannot be computed until the books are finally closed.

THE TENTH ANNUAL REPORT of the Women's Baptist Missionary Society in connection with the A. B. M. Union, has most kindly been sent to us from Boston. It is full of interesting information, and we hope to give our readers some extracts from its pages on a future occasion.

**CROWDED OUT.**—The annual report of the Missionaries, presented at the Conference at Bimlipatam, last January, which we reprint in full, has not only crowded Sister Belle out of her corner this month, but also, the conclusion of Mrs. Churchill's sketch of a Friday in the Bobbili mission house, a letter from Miss Hammond, an article by Mrs. Armstrong, and several other interesting communications.

### RECEIVED FOR QUARTER ENDING JUNE 6th, 1881.

By the Treasurer of the W. B. F. Miss. Soc. E. C. the following:

Thurso, for life member, Mrs. McEwan, \$25; Ottawa, \$21; Grove Hill, Sawyerville, \$10; Clarence, \$12; First Bap. Ch. Soc., Montreal, \$10 50; Perth, \$8; Abbott's Corners, Total, \$91 50.

NANNIE E. GREENE, Treas.

101 Mackay Street, Montreal.

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

Received from May 26th to June 29th, 1881.

Jarvis St. Circle, \$14.94; Alexander St. \$16.46; Yorkville, \$9.15; Parliament St. \$6.35; Cheltenham, \$7.00; Whitley (6th Con.) \$9.00; Rondeau, \$17.00; Gable's Corners, \$10.00; Miss McIntosh, Brussels, \$1.00; For Mr. Timpany's bell, from London, \$2.00—Total receipts, \$92.90.

Fifty cents of the amount received from Cheltenham was from two little girls, Ella and Eloia Haines.

Forty-eight cents of that received from Rondeau was given by two little girls, seven years of age.

JESSIE M. LLOYD, Treas.

222 Wellesley Street.

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