

The Canadian Missionary Link

CANADA INDIA

The Gentiles Shall Come To Thy Light And Kings To The Brightness Of Thy Rise.

JANUARY, 1901.

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TORONTO, JANUARY, 1901.

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Editorial.

THE next Annual Meeting of the Women's Baptist Foreign Missionary Society of Ontario, will also be the twenty-fifth anniversary of its formation. Twenty-five years of work for the Master, undertaken in His name and carried on in His strength and for His sake! While here we raise our Ebenezer the question arises how shall we celebrate the occasion, how raise a fitting memorial of the power and help our God has been to us through all these years?

At the December prayer meeting of the Board the suggestion was made, that if, during 1901, a large number of new Life-members could be enrolled, by that means a fund sufficient to greatly enlarge the work in India would be secured.

This was thought such an excellent idea that it was decided to bring it before the women of the churches in the belief that many of them would gladly respond and carry it out, either by making themselves or some honored friends Life-members. In a near issue of THE LINK the entire list of Life-members since the organization of the Society will be published.

M. F.

THAT there is a general desire to mark the twenty-fifth year of the Ontario Society by an increase of gifts is evidenced in a recent letter from one who has ever been an active worker. She says: The thought has just come to me that many of us might like to make a special thank-offering to the Lord for having been permitted to labor for twenty-five years in this glorious cause, and for His blessing upon our efforts.

OUR NEW MISSIONARIES.

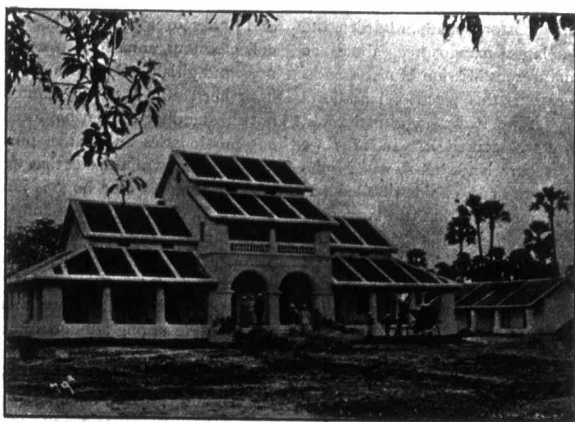
Letters dated Cocanada, November 7th, have been received from Miss Selman and Dr. Hulet. Great thankfulness is expressed for a very pleasant journey. They had realized the Shepherd's leading all the way, and received a very hearty welcome at the end of the

journey. At Secunderabad Dr. and Mrs. Boggs, much to the travellers' delight, came on the train. At Godaveri Mr. Craig appeared; Miss Hatch was at the next station, while at Samalcotta many of our missionaries were waiting to receive them. At Cocanada mission compound the children from the school, the Bible-women, and teachers "sang a royal Telugu welcome, then were introduced and hung upon their necks garlands of flowers." Miss Selman says "The night was most beautiful, the moonlight so bright, the compound in its best dress, it seemed as though everything was full of joy." A number of the missionaries from out-stations are staying over for the welcome to-night in the English Church."

THE TIMPANY MEMORIAL SCHOOL.

A letter has lately been received from Mr. Laflamme urging the necessity of sending a thoroughly trained teacher to take up this work among the Eurasians, when Miss Folsom, who for so many years has been its principal, comes home next spring. The missionaries have been much in prayer about this, and the Women's Board resolved at the Convention to make it a matter of prayer, that the Lord would lead the one whom He had chosen to offer herself. The Master has heard and answered the prayer of His people, it is confidently expected that very soon one eminently qualified to fill the position will be appointed by the Board. Three hundred dollars for the passage to India has already been promised by Mrs. T. M. Harris. We feel confident that all the rest of the money to support another missionary in India will also be forthcoming. "If two of you shall agree on earth as touching any thing that they shall ask, it shall be done of them of my Father which is in heaven."

The "Prayer Cycle," announced in our last issue, has been for some time on sale. It has been decided to sell the remainder of the edition at 25 cts. a copy.



The Mission House at Ramachandrapuram.

A HISTORY OF THE WORK ON THE RAMACHANDRAPURAM FIELD.

As far back as 1878, Mr. McLaurin visited Muranda, a village on the West side of the field. He also sent Josiah Burder to tour over portions of this Taluk and to spy out the land. While thus engaged Josiah visited the village of Nalluru and there he met a man who had heard something about Jesus Christ being the true God. He listened attentively to Josiah and soon after found his way to Cocanada and was baptized. His name was Patulu Jacob. As far as I can learn this was the beginning of our work on this field. Patulu Philip a brother of this first convert is now deacon of the Baptist Church in Nalluru. In 1880, Mr. Timpany, while touring, baptised a few others in both of these villages and left a preacher to shepherd them and propagate the Gospel. Thus the Word was preached and the Christians increased in number, till in 1882-83 they with the help of the missionary built little school-house chapels with mud walls and thatched roofs. The building of these two primitive places of worship marked the second stage in the progress of the work. Mr Timpany was a man of enthusiasm and zeal and soon turned some of his boat pullers into preachers and placed them in various parts of the field to sow the seed and gather the harvest. His death in 1885 cast a gloom over the work, and some

who had come with mixed motives lapsed back into heathenism but the great number remained firm in the faith. In 1887, Mr. Craig took the third step in advance, when he organized churches in Nalluru and Muranda, and separated the Christians in this Taluk from the Cocanada Church, which was 30 miles distant from these villages and to which they seldom came for the Lord's Supper. Since then these churches have been centers of light around which those desiring to find Christ might gather for instruction and worship. In 1888 Mr. Craig moved to Akidu and the writer was appointed to assist him in caring for the Cocanada field, of which Ramachandrapuram Taluk was a part. And in 1889 we were left in charge of all the work on the Cocanada field, including the present Peddapuram and Ramachandrapuram fields. That year about 90 persons were baptized and added to the Nalluru and Muranda churches. It soon became evident that Ramachandrapuram must have its own missionary as the Taluk contained about 200 large villages and a population of about 250,000 souls. There were no Christians in Ramachandrapuram itself and it was not nearly so large as some other villages in the Taluk. But it was central and had a Post Office, a Hospital, a Police Station and all the Taluk Revenue offices with a Sub-magistrate's Court attached. These advantages led us to choose Ramachandrapuram as the most suit-

able place for a new station. We visited the village in 1889, with our native pastor, Jonathan Burder, and knelt down under a large mango tree, about 20 yards from where our present Mission House stands, and asked God to give us this piece of land for a mission compound; but we had to work and wait for three years before we secured it. In 1891 we made 19 attempts to secure land, but it was in the hands of Brahmins and we had to abide till God was ready. In April, 1892, we found that two lawyers in Cocanada had purchased the site we desired and from them we bought it, towards the close of that same year. While the land had only been promised and while negotiations were still going on concerning it, the Conference separated the Taluk from the Cocanada field and appointed Mr. and Mrs. McLeod to take charge of the work. When he and Mrs. McLeod arrived in the village they met with all kinds of opposition. The washermen refused to take their servants clothes to wash for fear of being contaminated by Christianity. He built a temporary mud house in which he and Mrs. McLeod lived for about two years, while they were gathering materials and building a suitable Mission House. The half will never be told of all the sickness and labour and sorrow they passed through before the bungalow was completed. The opening of the new station and the building of the Mission House marked a new era in the work. Mr. McLeod soon opened a Boys' Boarding School and organized another church and thus the new station became a center from which the Gospel was proclaimed to all parts of the field. In August, 1896, Mr. McLeod had to hasten to Canada with his sick wife, who after a lingering illness "departed to be with Christ which is far better." During this time Mr. Walker, in addition to the heavy burden of work and famine, he was carrying on his own field, took the oversight of this field and made monthly visits to pay the workers and stimulate them to greater efforts. He also visited the Christians in their villages as time permitted and helped to settle their difficulties and give them spiritual food. He thus kept things in order on the field till January, 1897, when we returned from Canada and gave up our Cocanada Field for the work here. Since then two new churches have been organized one in Kaleru and one in Mendapetta. The work has spread to other villages and considerable has been done towards getting the churches to support their

own pastors. We have also ceased to supply clothes and books to boys in the boarding school and have collected four annas or ten cents a month from both boys and girls for their board. Eighty-eight persons have been added to the churches by baptism, but notwithstanding all that has been done by the various missionaries and native preachers, we are painfully conscious of the fact that we are still in the day of small things. Our hope is just as great as it ever was, for God is omnipotent and this is His work.

In January 1895, Miss S. I. Hatch returned from furlough with the language and six years of Indian experience and was appointed to work among the women on this field. Since then besides the work she has done among Hindoo women, she has rendered valuable assistance in helping to care for the village schools, Sunday Schools and the Christian women. She has succeeded in opening a school for girls in the town among the caste people and last but not least in building a Home for lepers. Here we will let the curtain fall and leave another to write the next chapter.

J. E. D.

TOURING.

Touring on the Ramachandrapuram field is perhaps easier than on any other, as canals intersect it so that there are three nearly parallel water-courses throughout the length of the taluk besides transverse ones and though there are many villages at a distance of from four to six miles from the canals, being to the pedestrians rather out of reach, by far the greater number are within that distance, and these are the ones visited by the missionary. As no village is more than twelve hours' distance from the station either by land or water, very long tours are not necessary. The missionary may go to the east, make a tour, come back for a week's work at the station, get fresh supplies, then go to the south for another tour, come back and go to the west and so on. The boats when under a good breeze may sail at four miles an hour, but when pulled only make two miles; so in one tour perhaps only 20 miles will be covered, but as many as 20 villages may be seen in that small section.

The general missionary's touring differs much from that of a lady's. He wants to reach the men and so gets off at daylight, returning for noon and starting off again at four and staying till late in the night to catch the toilers from the fields. The lady's work must be done for the most part in the middle of the day from eight to ten or eleven and then from two

to five. He, with some of his preachers, has meetings with the Christians, speaks in the Brahmin street, and the Sudra streets, for almost every village has its Brahmin quarter, its various Sudra quarters and its two outcaste quarters. In the evenings he will have meetings with the Sudras and later on with the outcastes. The lady will generally have one meeting in the morning among the outcastes and if there are Christians, will have prayer at their different houses, and if not, she will find some Sudra houses she knows and will read there the Bible and sing and talk to the women. But the afternoon finds her at her main work of going from house to house, making the Gospel known by word read or spoken, by song sung to the plaintive Telugu airs, by illustration with picture or card and by various other ways. While speaking at one house the women of many other houses will gather around to listen and thus many are reached. Rich or poor, high or low, Brahmin or outcaste, wherever she finds a welcome, there she will go. This work on the Ramachandrapuram field is practically unlimited, for how can the women of 200 villages be reached by one or even two missionaries with their few helpers. On Sunday the missionary has church services or communion services with the various churches, examines and baptizes candidates, and conducts revival services, while the lady missionaries' work is to revive the Sunday schools in the morning, have talks with the Christian women, have meetings with them in the afternoons under the auspices of "The Women's Helpmeet" societies or the W. C. T. U. S.

Almost any missionary comes home from each tour quite weary and worn. The walks in the hot sun, and often across burning, shadeless fields, the, at times, unsympathetic listeners who wonder what object the white man can have in crossing their path, taunts and sneers sometimes of the rude crowds, the irregular walks and inconsistencies of the weak ones in the fold, the great amount of sickness and distress seen without the power to help, all these and more work on the nerves and brain of the tired missionary and make the work not easy. Notwithstanding this, the fresh air, the smooth waters, the constant changes are exhilarating and the multitudes reached with the Gospel and the eagerness of many to hear, are very soul-satisfying and delightful.

SOME OF OUR WOMEN.

What shall we say of Shantamma, and Mary of Kaleru, of Rachel of Nalluru, of Mary of Pasalapudi, whose praise is in all the churches? All hard workers in their own homes or in the fields, they cease not to proclaim the gospel of our Lord Jesus Christ.

Then there are those among the younger women who, though not working so publicly, are the helpers in the Sunday School in teaching verses and Chris-



P. Katakshamma, N. Miriam, M. Dora, K. Saral.
D. Nokamma, B. Nokamma, G. Sundramma, N. Aana.

tian hymns, in the Women's Helpmeet societies as Presidents or Secretaries and so on. Of these, the Nokammas and K. Sarah of Ramachandrapuram, Bullemma of Sanaram, Chinna Cassie, and Papamma of Moramanda, Seshamma of Tatapudi, Papamma of Yedurumudi, and Mary of Mendapetta, deserve honorable mention. Their services are given freely and gladly.

The Bible women engaged are M. Sarah, G. Martha, N. Muiam, and P. Katakshamma, and the teachers, G. Sundramma, N. Dora, and G. Satyavedam. From the above mentioned, three volunteer workers and four Bible women and teachers will be found in the group.

These all need the outpouring of the Holy Spirit that God may accomplish a great and wondrous work through them. May many prayers ascend to Heaven on their behalf!

SUNDAY SCHOOL WORK IN THE TOWN OF RAMACHANDRAPURAM.

To the readers of the Link:—In the beginning we established a Sunday school in the compound for the boarding boys, then Miss McLeod did another in Madiga petta (Shoemakers' houses). I am not a liar on account of telling that Miss Hatch has much care and desire to settle firmly many Sunday schools here and there. She requested and warned with spirit the church last March, that they might fix some Sunday schools in the same town, so the result of her appeal was shewn to her eyes at once. Ten men and nine women confessed to do that work with anxiety for the Lord. We are believing that this is an easy way to inform the Lord's Word to all castes. We have eight Sunday schools at the present time in this town only. After we have prayer in the church we go to the Sunday schools. We have two morning Sunday schools and six afternoon Sunday schools. In the first in the compound Mrs. Davis takes

her sons, Miss Hatch the women's class, Mr. N. Peter the men's class, and Mr. Andrew the big boy's class. The remaining two classes are taken by the helpers, about 18 boys, 10 women, 3 girls and 10 men are attending weekly.

The second school is in the Madiga petta (Shoemakers' houses), K. Saramma, B. Nookamma and N. Doramma are taking classes, 9 boys, 8 girls, 3 women and some others are coming weekly.

The third Sunday school in the Cookshutt girl's school. G. Sundaramma and P. Katakshamma are teaching 18 girls and one woman weekly. The first and third Sunday schools are taught in the morning.

The fourth is in the Savaram (caste of Kamma) N. Miriamma who is a Bible-woman at Ramachandrapuram is lab-oring to make them learn, 13 girls, 3 boys, 3 women and 14 others every Wednesday afternoon. The fifth is in Chappide Savaram (caste of Kapu). The teachers are N. Miriamma and D. Nookamma teaching to 10 girls, 3 boys, 3 women, and 6 others. The sixth is in Washerman petta, Mr. B. Pulliah, Mr. D. Lazarus and Mr. N. Jacob, members of the church, are teaching 11 girls, 10 boys and 5 others.

The seventh is in Mrs. Davis' home, Mrs. Davis teaching to 9 little children together with her sons.

The eighth is in The Dr. Kellock Home for Lepers. Miss Hatch established it. Mr. S. David and his wife Marthamma are teaching 22 leperous men and 3 women. There are Sunday Schools in other villages around Ramachandrapuram. Miss Hatch with preachers and teachers selected me named Norta Prakasam as inspector of all Sunday Schools, and to give good warning to the teachers to bring the totals of students and verses weekly. We have a Sunday School teacher's meeting on every Friday night. Miss Hatch is teaching it and teaching us how to teach the children that they might understand.

We are giving tickets to each one who by heart recite verses weekly, and one picture ticket to those who have got 4 little tickets. When they got 12 picture tickets then they are getting little books. We are dividing fruits to all Sunday School students on each quarter of a year. These expenses are all borne by the R. Church.

We observe a Sunday School day in the year. Every Sunday School must attend the church in the Compound, bringing a flagstaff on which is written a verse for their recitation. Then we are praying the Lord to improve our Sunday Schools. We are proud to say in the Lord that God has increased us more than the last year. In the last year we had 5 teachers, 50 students, and 3 schools, but this year we are increased 5 to 16 teachers, 50 students to 190, and 3 schools to 8. We hope the children are telling to their parents and elders what they have learned and the elders can hear the way of salvation from the children. By your permission, I shall write of our other Sunday Schools at another time.

NORTA PRAKASAM.

Ramachandrapuram.

THE STATION SCHOOL.

This school has two teachers. M. Prakasam the Head Master, holding a Lower Secondary certificate with a Normal training and G. Andrew, the Assistant, who, though not so highly qualified as a teacher, has other qualifications that make him a desirable man for the position.

Acting on the principle that it is better for children who have a home, to be brought up in it amid the surroundings that will be theirs in later life and trained by their parents to be helpful about the house in their childhood, a rule has been made on this field that no boy from a village where there is a school shall be received into the boarding school until he has gone as far as the village teacher can take him.

The boys who are received must bring with them all necessary clothes, books, slate pencils, etc., and pay a monthly fee of four annas and are expected while in the school to do their share of the regular work.

They rise at 5 a.m., work from 5.30 till 6 o'clock at some manual labor, then study and eat their breakfast, which consists of a little cold rice congee (gruel) and salt. At 7.30 the bell rings for prayers and from 8 until 11 is spent in the school room; from 11 till 2 p.m., in cooking and eating their noon meal, resting, playing or studying, and from 2 till 4 again in the class rooms. From 4.30 till 5 they do some work around the compound such as pulling weeds, carrying earth or watering trees, then they form into companies and one company cooks the evening meal, another pounds the rice for the next day, a third grinds the ragi (a small grain of which they make their noon meal), and still-another cleans the school room. After the evening meal at 7 o'clock comes study hour and prayers.

There is a sewing class on the Mission House verandah every Saturday forenoon, which is attended by day pupils as well as boarders.

Sunday forenoon is spent in attending Sunday school and service and in the afternoon the older boys go out to help the teachers of the village Sunday schools and the younger ones learn some Bible verses.

When the S. S. work was organized the boys were asked if they would like to help in it and it was pleasing to see how promptly and cheerfully they volunteered to do so.

During the present year a band of the "Loyal Temperance Legion" has been started among the boys. All the older boys in the boarding department and some of the day scholars have joined it. They meet once a month, and one evening each week their regular evening prayers takes the form of a temperance prayer-meeting which is led by one of the teachers. They plan to have an open meeting or concert once in three months to keep up the interest and have an opportunity to develop their various talents.

Though none of the boys have been baptized this year, some of the older ones profess to be converted, and among them two heathen boys who attend the day school have in various ways given evidence of a change of heart.

May these two prove to be the first sheaves of a rich harvest of souls.

A GROUP OF GIRLS FROM THE COCKSHUTT GIRLS' SCHOOL.

My Dear Young Friends :—Do you see this group of girls? They are all very sweet girls to me, especially those in the middle row who are in my class. When this photo was taken, cholera was in the town, and several girls were not then attending the school, and so are not in the picture, and one little girl, Subbamma, was so long dressing and putting on her many jewels that she was too late. Too bad wasn't it? Some very kind ladies from Woodstock sent these girls some dolls last year, and I only wish you could have seen how delighted they were over them. Their faces shone for days after, and they shine now if dolls are mentioned. The other day when one of them brought her dolly to school to make some new garments for it, she was followed by an admiring, envying crowd of other girls and boys.

You will perhaps be glad to know about the different girls in the group. It is only about two years since the school was opened, but three of these girls expect to pass into the Third Book at Christmas, perhaps before you read this. The others are in the First, infant and kindergarten classes. The central girl of the picture is Seemamma, the Ranees' adopted daughter. She is our most beautiful writer. The one to her right is Lakshmidivi, the cleverest girl in the school. She can repeat a good Bible story illustrated by the pictures after hearing it only once. The one to her right is P. Mahalakshine, our best sewer. She makes her own jackets and skirts. You may see the jacket she has on, which is tied in a knot half way down her waist. She does very fine hemming and back stitching, and also wool-work on



A Group of Girls in Cockshutt Girls' School.

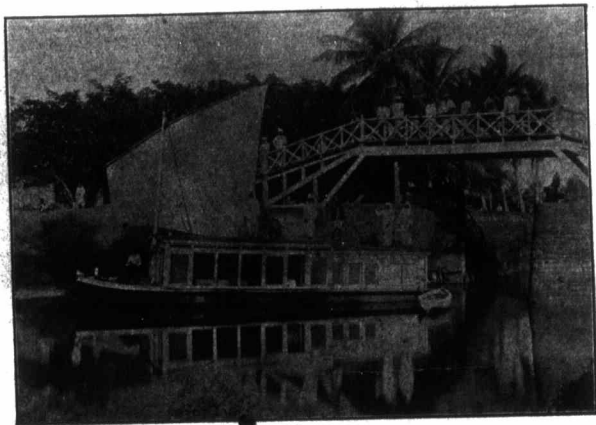
canvas. Seshamma sits on her right and is a little orphan of the barber caste. To the right of the Ranees' daughter are the Apothecary's daughter, Tuls Ram in the middle row and her two sisters above and below. These three are all good singers and sing together very sweetly. To their left is a daughter of a dancing girl caste woman. One sitting below the Ranees' daughter is of the jeweller caste and is the only one of these who are married. Three little girls on the top row to the left are from the Rajah, barber, and shepherd castes and though they are so small they can sing seven or eight hymns and action songs by heart, and tell of Jesus' birth, and of the shepherds and the wise men. The others are of the fishermen and iron-monger castes.

Will you not pray for all these little girls that they may receive Jesus in their hearts as they give testimony of Him with their lips? Some of them, you see, have the caste mark, or as some say, the mark of the beast on their foreheads, and they also lose many days at school because they must attend the idol feasts of the household. Is not this very sad? Let us pray then for the conversion of these dear little ones.

Your dear friend in Christ,
S. I. HATCH.

THE COCKSHUTT GIRLS' SCHOOL

This school for girls, in the town of Ramachandrapuram was opened in July, 1898, through means provided by Mr. I. Cockshutt, of Brantford, who has supported all the Bible Women's work on this field, for many years, besides providing funds for Bible examination prizes, famine relief and various other objects. For this reason we thought it good to call the school by his name. We have rented a house in a very central position on the main street. The interest on a claim we have on the place partly pays for the rent. The house is only of mud and thatched and poorly

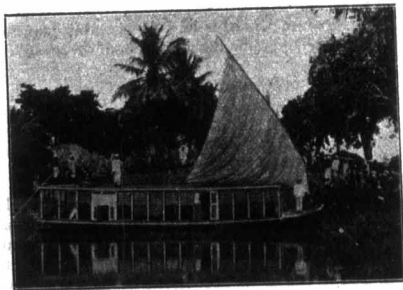


The "Elizabeth."

lighted. We pray earnestly that the place may become ours and that means may be forthcoming for the erection of a good and properly equipped school house. The attendance is not large as yet, there only being about 25 on the roll, but we hope that it may yet make its influence felt in the town. A description of some of the girls, who are from many different castes, may be found on another page.

OUR FLEET.

"The John Harris" is a splendid house boat, 47 feet long and 11 feet wide outside measurements.



The "John Harris."

This gospel ship is the gift of the sons and daughters of the late John Harris, and hence it bears his name. It came to us in answer to prayer and supplies a

great need. This field is all cut up with irrigation canals and it is almost impossible to reach the villages except by boat. The timbers in the old boat built by Mr. Timpany 21 year ago were rotten and a new boat was a necessity. The Board at home was struggling with a debt and therefore no appeal for a boat could be made to them. Under such circumstances the generous gift of six hundred dollars by the Harris family, through Mr. Cook, of Brantford, enabled us to build this strong and commodious boat. May it ever be used for the glory of God in bringing glad tidings to the Telugus.

J. E. DAVIS.

THE "ELIZABETH."

The "Elizabeth" is three years older than her companion the "John Harris" which in outward appearance she very much resembles. She is taller and without that gentle curve in her back. She has rather more deck-room and somewhat less covered room. Her dining-room, sitting-room, and bed-room are one, and she has bath-room, pantry, cook-room and Bible-women's room. The floor of the latter is level with the foot-board, and underneath this space stand the pots of good water which must be carried in touring, also a filter and a supply-box. Under the front deck are stowed away travelling-truck and other articles not in use, while in the stern supplies of wood and coal are kept. The "Elizabeth" is thoroughly furnished throughout, having a dining-table, study-

table, two dining-chairs, an easy chair, a rug, a cot and a purah in the front cabin. She has also a bookcase, a linen closet, and a china closet, and a meat safe, besides many open shelves in convenient places. The table is supplied with dinner and tea-sets, and the kitchen with cooking utensils.

The "Elizabeth," with all these furnishings complete, was the gift of a kind friend who is known here by the name of "The good Saint," as she desired her name not to be known. She came unasked for and unsought, and the Christian friends here look upon her and think of her as a wonderful illustration of the devotion of the giver, and of the care and love of the Divine Father who provides for His children's needs. The giver having requested the one who had the building of the boat to name her, she was called the "Elizabeth," after a sainted mother gone to rest. Her name is written on her prow in both Telugu and English, and as the word signifies "Worshipper of God," may He grant that she may ever carry His true worshippers who may make known His true worship wherever she anchors! God bless the "Elizabeth," and God bless her generous giver!

THE LEATHER WORKERS.

The Christians on this field are mostly from the Malas, a branch of the great outcaste family. The Madigas or Leather workers form another large community among the outcasts. They are disliked by the Malas because they are tanners. Every man has his tannery in his own house, hence there are always unpleasant odours in the Madigapetta. The gospel has been preached more or less among the Malas for 20 years, and they have come to think they have a monopoly of it. About eight years ago a woman from the Leather worker community came to the writer and asked for baptism. She said she had been attending the Christian services for five years, and loved the Lord Jesus, but the church in Nalluru would not receive her. We immediately sent for the pastor and learned that her statement was true. He said she was certainly a Christian, but the deacons and church members did not want to take the Lord's Supper with her because she was a Madiga; so he had not recommended her for baptism. We therefore baptised her in the canal at once without the consent of the church, and on Sunday we induced

the church to receive her and personally gave her the right hand of fellowship. This caused a good deal of trouble and for years no others from that caste attempted to enter the Christian fold. However, God's ways are not man's ways, and in spite of opposition He led a wizard and his wife to give up fortune-telling and trickery to follow Jesus. They attended all our services for six months and asked for baptism again and again. But they were from the Leather workers so the Christians turned them a deaf ear. The influence of the missionaries in the station church was too strong to allow caste prejudice among the Christians to keep earnest souls outside very long. When once we were satisfied that they knew Jesus we induced the church to receive them. Accordingly they were baptised in June, 1898. The man discarded his heathen name and wished to be called Jacob. He was persecuted and imprisoned for 24 hours to compel him to give up his new-found Saviour; but persecution only increased his zeal for Jesus. It soon became evident that Jacob and his wee wife were a force among the Leather workers. They preached the gospel to their relatives in a village 15 miles away, and 10 of them have been baptised. They cannot read and do not receive any salary from the mission, but they have told the story far and wide among their friends till now we have 25 Christians from the Leather workers. There is an interest among them in nine different villages and many are asking for baptism. This is God's time for the Leather workers. May we follow the pillar of cloud, and may His glory overshadow them, and His mercy be upon them.

J. E. D.

A CARD OF THANKS.

I wish to send a special card of thanks for the Sunday School picture rolls and picture cards that have been so kindly sent by different friends through the post, or by returning missionaries. They are very valuable indeed in the day school and Sunday school work, and in the work among the women over the whole field. The Brahman boys who do not attend any of our schools come and ask for the cards, and on learning the texts on one card, they are entitled to another. This is one way of sowing the Word. The rolls and cards for 1900, will be especially valuable to us as they illustrate so much of the Life of Christ. So kind friends please do not throw yours into the scrap-basket, but send to us here where they may be used over and over again. With many sincere thanks.

S. I. HATCH.



The "Dr. Kellock Home."

THE OPENING OF THE DR. KELLOCK HOME FOR LEPERS, RAMACHANDRAPURAM.

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To the west of the town three quarters of a mile

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In this connection it is interesting to note that in the twelve coast districts of this presidency, seven show a higher proportion of lepers on the seaboard than in the inland taluks, whereas the reverse is true of the other five districts. The Godaveri is one of the latter. The disease is generally prevalent to a greater extent in provinces with a high rainfall and a damp climate, while on the other hand dry climate seems to favor exemption from leprosy.

The prevalence of leprosy increases with the advance of years up to the 55-59 period, after which the proportion falls, this fall being attributed to the fact that lepers do not live so long as other people.

N. F. LAFLAMME.

Cocanada, India, 12-9-'00.

COINCIDENCES.

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and manager, superintends the building, buys and apportions to the lepers their weekly supplies, attends to their ordinary bodily ailments, for he learnt something of medicine from Mr. Timpany long ago. Then he is also preacher and teacher, and the hearty singing of the afflicted ones and their repetition of Bible truth testify to his ability there.

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The men and the means are being provided. These coincidences are surely God's Providences, showing that the work is His.

GOOD OUR DAILY PORTION.*

We only are undone,
We only are sinners,
Thy mercy we have seen,
O save us by grace.

CHORUS.—Day by day, only Thou
O God, art our portion,
Thou only our Creator,
Our Saviour, Preserver.

Tho' sin, the world or Satan,
Would seize and devour,
Thou, our Rescuer, Thou only
Canst save and deliver.—Cho.

Tho' all labors and losses
And trials surround us,
How great is Thy grace
Which Thou, God, dost shew us.—Cho.

When Thy name we receive,
Tho' stripes my soul abound,
Thou, O God, art our Father,
Thou, O God, ever Thou.—Cho.

We had demons we worship,
But Thou, God, didst call us,
Thro' him Thy loved Son
Thou in mercy didst call us.—Cho.

The savor of Thy Word,
Thy Word which is truth,
Hath showed us life's way,
The life everlasting.—Cho.

The riches of Thy Word,
Is the food of our soul,
O, encourage, encourage us
To live for and serve Thee.—Cho.

Do Thou constantly fill us
With faith, hope and love,
Thou only exelling One,
Thou only excellent.—Cho.

RUDUAL—OUR FIRST LEPER.

(This is his story as he told it to me.—S. I. H.)

I am about thirty. My father and my mother died when I was young, and I was a very wicked lad. This has all come upon me because of my own sin. It was not my father's or my mother's sin. I used

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O save us by grace.

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Thou only our Creator,
Our Saviour, Preserver.

Tho' sin, the world or Satan,
Would seize and devour,
Thou, our Rescuer, Thou only
Canst save and deliver.—Cho.

Tho' all labors and losses
And trials surround us,
How great is Thy grace
Which Thou, God, dost shew us.—Cho.

When Thy name we receive,
Tho' stripes may abound,
Thou, O God, art our Father,
Thou, O God, ever Thou.—Cho.

We had demons we worshipt,
But Thou, God, didst call us,
Thro' him Thy loved Son
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The savor of Thy Word,
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The riches of Thy Word,
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A Group of Lepers.

to thieve, and lie, and play the devil constantly. When I think of all this, I say, "O, my Father, forgive all my sins." Yes, I used to lie in wait at night and as soon as the Kappos had gone to rest, I used to climb the palmyra trees, pour all the toddy into one pot, bring it down and drink it. Then I used to steal fruit, wrap it up in a bundle of straw and go home with it on my back. Then I would often go at night and steal grain out of the small stacks, and sell it to get liquor to drink. Yes, this sickness came on me because of my sin. My wife, to whom my parents married me when I was a child, would not come to me when she was of age, because I was a leper. Twice, thinking it wasn't worth while living, I tried to drown myself, but God in His mercy saved me. Oh, what would have become of me had I died then? At one time, a man passing saw me fall into the well and pulled me out, and at another time, my courage failed and I caught the bucket lift and trailed myself out. I tried many ways to get rid of my sins. Used to bathe in the tank every day at sunrise, and do "pujah" to the Sudras, used to keep the marks of the gods on my forehead, used to go without any meal all day, unless the sun shone for me to worship him, so on cloudy days I could eat nothing till dark. I used to pretend I was possessed and would go off into a kind of trance, and then arousing myself, prostrate myself before the idol, and speak in enigmas and strange mutterings. At these times, the

people would bring me anything I asked for, because they were afraid I might curse them, and I would secure much fruit, sweets, and other dainties. Oh no, I had no peace in my soul. I did not then know any hymns, but used to sing heathen songs and dance before the gods. Although I tried so hard to get rid of my sin, I never received any benefit.

Then I heard of a famous tank away on the other side of the Godavari in which if a person bathed, doing "pujah" to a Brahmin, his sin would be washed away, and he would be rid of his leprosy. My old grandmother in some way secured two rupees for my expense and off I started with two other lepers. We had much trouble getting there, and though we sent in three plantains each for the Brahmin priest, we didn't get a glimpse of him, though he returned us two out of each of the three plantains. Then when we wanted to bathe in the tank there, the Sudras refused us permission, so we waited till they had all lain down, and we bathed secretly in the night. But after all this trouble and labor and expense, we were nothing bettered, but rather grew worse. I came home sick with cold and fever.

Yes, I had heard you sometimes when you came to the village to preach, and I knew Andrew, the village teacher. I had often thought of going to him, but was afraid he might not receive me as I was a leper. At last, I had courage to go and see him, and then I found peace, oh yes, I found peace. I prayed to my Father to take away my sin and he heard me. Now the Father keeps all the evil spirits away from me. Sometimes now, if the devil comes near to tempt me, I simply say, "O my Father, keep him away," and He hears me, my Father hears me. And now I am here, and all my needs are supplied. my body is cared for, and I have soul-food every day. I care not though the leprosy never leaves me, I am quite content, and will remain so, till my Father calls me home. I have no sorrow at all, no sorrow. This is all of God's favor, God's grace. It is all so wonderful to me that my soul and my body should be so well provided for. My favorite hymn is, "God, our Daily Portion."

I never cease praying for that lady (Mrs. Kellock) who built this home for us, and then after praying for her, I pray for you. Yes, I tell the people who are passing by, and who stop to listen to my singing that my father has done all this for me. My Saviour suffered and I am saved from my sufferings.

SOME SAD STATISTICS.

In the Christian community of about 1200, there are 23 lepers. In 24 different villages all within 15 miles of Ramachandrapuram, 104 lepers were counted among the outcastes and Christians. There is in the Ramachandrapuram taluk (or township) a population of 250,000. If the proportion of lepers to the whole is the same as in the Christian community, that

would mean 1200 in the taluk. It is to be hoped the proportion is not so great. Of the 24 received hitherto in the Dr. Kellock Home, only two are from the Christians. Applications from one or two or three are being made almost every day since the Home was opened, but they have to be turned away for want of room. These have nearly all come from the malas, but there are now three or four caste people who have been received. These people, many of them, are turned off by their friends, the Hospitals will not receive them, and yet this is the first Home of the kind opened to receive these poor afflicted creatures from the immense population of 20,000,000 Telugu people.

III. B. M. U.

MOTTO FOR THE YEAR:—"We are labourers together with God."

PRAYER TOPIC FOR JANUARY, 1901.—For Bobbili, its missionaries, out-stations and schools; that the seed sown may yield an abundant harvest. For our Women's Missionary Societies, that every Christian may become interested in *missions*.

The following hymn was to have appeared in the November number of the LINK. It was written for the memorial service which was held during the annual meeting of the Union. It is perhaps not too late to reprint it, as there are many who will be glad to read it.

A MISSIONARY MEMORIAL HYMN.

Mrs. J. Hardy, died May 1st; Miss A. C. Grey, died May 20th, 1900; buried at Parla Kimedya, India.

75. 6 lines.

Tune, Sabbath.

First of all our faithful band
Fallen in a foreign land;
Loved at home, beloved abroad,
Servants of the living God.
Lord! with reverent hearts to-day,
For the dear ones left, we pray.

Bless the sad with cheer divine,
Let their wills be lost in Thine;
Let us each fresh goodness trace
In Thine own all-beauteous face
In our every good and ill,
God our Father loves us still.

Would we bring our loved ones down
From their mansion, throne and crown?
Would we bid them back again,
Here to toil 'mid sin and pain?
They have reached eternal rest;
All is well! God's ways are best.

In a hallowed hour like this,
Draw we near the gates of bliss;
We may speak of labor done,
Battles fought and triumphs won;
Our beloved have nobly striven;
They are safe with Christ in heaven.

Not disheartened may we be,
Since our strength is all in Thee;
Greater efforts let us plan
For the good of dying man;
Thou art near; we feel Thy breath;
Make us faithful unto death.

Bless our work, dear Lord, at home,
Till the Son of God shall come;
By the memories of the past
Bind us to Thine altar fast;
By Thine all-constraining love,
Raise our hearts and thoughts above.

Spare, O spare our faithful band
In you bright, but blighted land;
Lead them in Thy paths along;
Hold them up, and make them strong;
Through them, let the heathen mind
Light and life in Jesus find.

From each newly opened tomb
May the richest harvest bloom;
Break the mighty power of sin;
Bring redemption's gladness in;
Speed the hour when all shall sing
Songs of praise to Christ our King.

—Rev. J. Clarke.

WITH this number of the LINK we commence not only a new year, but a new century. May the new year be a happy one to our readers; as well as that much of the new century which shall belong to us. That word "happy" may have two or three different meanings. Just here it means the happiness which comes in the service of our Lord.

As long as the world lasts people will make resolutions on New Year's Day, and as long as the world lasts will they be broken. And yet it is wisdom to sit quietly down at the first of the year, and calmly and solemnly, alone with God, look these lives of ours in the face, look at our service, and honestly ask, Have we done all we might have in the past?

ONE of our pastors in a recent sermon when speaking of consecration quoted from a recent writer who had said: "The act of consecration is God's not ours." "Every consecrated person was so, not by the fervour of human devotion but by the authority of the Divine Will. This was shewn from the Old Testament where no man could build a temple, or make it holy or consecrated except by the authority of God. Our part in consecration is subordinate and secondary. We have only to submit to the authority of the Divine claim and to receive the dignity conferred by the Divine love."

This will bear thinking over. Our consecration is genuine, and yet do we not often make it as though entirely our own, and map out our own "work" and ways of doing it, whereas if God is setting us apart, He may have something for us to do or bear altogether contrary to what we had thought out? "His thoughts are not our thoughts." Let us ask then that in the beginning of the new year we may

be enabled to realize that God is "setting us apart;" that God is consecrating us, "filling our hands," and "whatsoever He saith unto us do it."

An old translation of Psa. 4: 3, reads thus: "Jehovah hath separated one whom He loves for Himself." We may have lost something in not looking more at this side of our consecration.

FROM HERE AND THERE IN THE WORK.

"No people rises higher than its mothers. The seclusion of women in the East is one of Satan's triumphs. One half the mothers of the world are in seclusion, debarred from hearing the Gospel, except a woman be the Evangel. Hence if the world is to be evangelized, women must do it."

"As I stood in the Parliament of Religions at Chicago," said a lady on Woman's Day, "and saw men from every land, there was no woman to tell what Buddha, or any of the heathen systems, had done for women. Christianity is the only religion that provides for the redemption of women,

"The last citadel of heathenism is the homes of heathen lands, and that citadel can only be taken by women," said a woman in her address.

"Superstition forges many a chain, but the heaviest links are for women, and she comes to be the greatest hindrance to the missionary movement."—*Mrs. Duncan McLaren, of Edinboro'.*

In a private note received from Mrs. Archibald, she speaks of Mr. Archibald as "doing well," but her own health as very indifferent. Let us ask that if it be God's will, our brother and sister may both be restored to health. Looking at it from our point of view, the work in India needs them sorely.

WALKING in the shadow of a coming trial where all human help is vain, one thing only keeps the Christian, and that is the power and daily love of God. What then do those in heathen lands do when walking in the same shadows? No Christ, no hope, nothing but despair. Why should we have so much, and they have nothing?

EFFECTS OF HINDUISM.

Perhaps Hinduism may be judged best by the effect it has on the people. A common saying among them is that the worshipper is like the god. So when the god is worshipped in the act of stealing, we cannot wonder that stealing is considered no sin for the worshippers. A telling fact is that in the Marathi language there is no word for conscience except a compound Sanscrit word which the common people would not understand.

Another effect of Hinduism is the ignorance of the

people. Only one in nineteen can read or write, and among 140,500,000, only 543,495 are literate. It is a cardinal point of Hinduism to keep the masses in ignorance and degradation. Education is only for the Brahmin. Another effect of Hinduism is the property of the people. It is difficult for us to understand this, even when we know that one-fifth of the population of India never eat to satisfaction.

Still another effect of Hinduism is the degradation and suffering of women.

Another effect of Hinduism is to dwarf sympathy, kindness, love and all the finer qualities of human nature. Hinduism has no hospitals except for animals, has no compassion for the starving or suffering, hence gives no aid in famine or other times of distress.—*Sel.*

THE CRY OF THE WORLD.

From Africa's teeming tribes, from India's perishing multitudes, from China's mighty millions, from Japan's throbbing life, from every soul among the thousand millions that know not God, the cry of despair—its inarticulate cry for help—goes up.

This weary world, in all its continents, with all its nations, wants to know more of Christ's message, and of that love which stoops from heaven to cleanse sin and chase away sorrow.

China has no sorrow that His message cannot cure; India has no problem it cannot solve; Japan, no question that it cannot answer; Africa, no darkness it cannot dispel.

The cry of the pagan world for help has resounded in every generation since history began. It ascends—a pleading, pathetic cry—resistless in its very helplessness.

No Christian heart can refuse to hear it; and no Christian heart can hear it and refrain from prayer and pity. If we love Him, we shall go in person, or by our gifts, to every land and city and home whither His feet are moving, with Him to plead and pray and win a life.—*Ju son Smith, D.D.*

OTHERS besides the readers of *Tidings* will be glad to peruse the following letter from Miss Newcombe:

My Dear Sisters:—Last Thursday's home mail brought me a letter saying you would be expecting a message from me in November *Tidings*. I am sorry you have been disappointed, but you will now know how utterly impossible it was for me to get a letter home before the latter part of November. Thinking that the December letter may likewise be too late, I am hurrying a note off to you with the hope that it may be in time. I am certain you will be much interested and encouraged as you read the following story just to hand this morning. I shall copy it just as it came to me; you will enjoy it the more.

"I was born and brought up as an orthodox Brahmin boy in the town of Bimlipatam. My parents belonged to the clerical sect of Brahmins. My father taught me well in Telugu and a little in Sanscrit, before I was sent to the English school. Therefore I knew Hinduism more than the boys of my age knew generally. I did not know anything of Christianity except that it was a religion of Europeans, and the outcasts and pariahs of our country.

One day in the middle of 1886 (about August), a Hindu friend of mine, who is still a Hindu, asked me whether I would go to the Sunday School with him the next day. He knew something of Christianity as he was educated in the London Mission High School at Vizagapatam. And so he told me that they taught good things there. Therefore I made up my mind to go there, and hear what they say, just to satisfy my curiosity. Accordingly we were there the next day. Then Mrs. Archibald was explaining to the whole school how Christians should observe Sunday. As an orthodox Brahmin boy, I was in the habit of observing the 11th day (akadashi) of each fortnight in the month, according to Hinduism. From what I heard that day from Mrs. Archibald I saw that the observance of Sunday was more difficult and more spiritual than the Hindu akadashi. So I concluded that, if what Mrs. Archibald said was true, Christianity too, was a good, spiritual, and holy religion. Then a desire to know more about Christianity was created in me. The next day we both went to Mr. Archibald and bought some tracts and books. From that day, I was attending regularly the Sunday and week day services. By the help of all these, first I was convinced that Christianity was one of the holy religions of the world.

In the beginning of 1887 I was employed as a munshi to Miss A. C. Gray. And so I had the opportunity of knowing more of Christianity from her, and especially of reading the New Testament more than once with her. By this time I came to the stage of conviction that Christianity was the only religion appointed by God, and Christ was the only Saviour; but I thought I could be a Hindu and believe in Him in my heart. And so I began the study of the Bible, and used to pray to our Lord regularly every day. But I was not satisfied: because this was only a conviction and not conversion. One day Miss E. D'Prazer was telling me, that, there will be a big burden of our sins heavy on our heart before our conversion, and that we will know when we are converted, as that burden will go away when we begin to believe in Him. Since then I was wishing for that. After a time I was enabled to see my sins, and they were a heavy burden over me. Wherever I went I felt that I was carrying a big load. But still my conviction was, that I could believe in the Lord Jesus Christ remaining a Hindu, without giving up my caste, and my respect among Hindus as a Brahmin. I thought that I need not give up anything of Hindu-

ism to be a Christian at heart. But still there was no satisfaction.

On the evening of Wednesday, the 6th July, 1887, I was in the English prayer meeting conducted by Mr. Sanford. That evening he spoke from Galatians chapter 5, about the fruits of the Spirit and the fruits of the flesh. In the course of his address he said, that Christian means Christ's one and only such, but not all those that profess to be Christians go to Heaven. Moreover he said that we must be counted *fools* by the world, for Christ's sake. That touched my heart as I was not willing to give up the honour I had as a Brahmin to become Christ's one. I felt that something like a wind came into me, and all the doubts and questions, and everything vanished away, and the burden was no more. I wanted to become His right out publicly. That was my conversion. I cannot thank my Lord sufficiently for that merciful act. I spoke about it to Miss Gray and Mr. Sanford, and I was baptized on the evening of Tuesday, the 19th July, 1887, in the baptistry that is in the compound at Bimlipatam.

That night my people waited for me until the usual meal-time, and then my father began to search for me, and found that I was in the mission house. By next morning the whole Hindu population of the town was at the mission house. The mission gate was locked. My father, the Government authorities of the place, and another Hindu gentleman only were allowed in. My father and the other Hindu tried their best by their conversation with me to persuade me to give up the Christian faith and go with them. But God helped me not to do that. I told them I had no objection to go with them and live with them, but they should allow me to live as a Christian. They said no. They wanted me to live as a Hindu outwardly and be a Christian at heart. I said I could not play the hypocrite. Then my father gave a false petition to the Police Inspector, saying that I took some money and other things with me. I said I did not bring any and if they wanted I would go to the station. Then as they saw nothing could make me leave Christianity, somebody told my mother that if she went to the mission house her son might come home. Accordingly she came crying. It was a great temptation. I could not help crying. She asked me to go home with her. I said I would go if they would allow me to live as a Christian. She said no. At last when she found that she could not do anything to make me give up Christian faith, she began to beat her head on the steps of the mission house. I went and lifted her up and gave her to my father, who took her home. I had a very hard time then. I did not know how I could leave her. It was the Lord that gave me such a strength. Praised be His holy Name. Soon after my parents went away from the mission house, then all the other Hindus too returned to their homes. Immediately the Christians and missionaries in the mission house, and myself

bowed in prayer before our Lord, and I got strength to stand firm in Him. After that I did not have much persecution. Still my parents and other relatives, and Hindus, did not give up their efforts to make me leave Christ, until some years afterwards.

Before my baptism there was another young Brahmin convert, named Mr. Krishnamoorthy, who is now in London Mission at Vizagapatam, and who was baptized by Mr. Archibald on Christmas morn, 1886, in Bimlipatam, living in the Compound. A few months after my baptism some Hindus in the town told a pariah boy who was our cook, and his father who was Mr. Sanford's night punkahman, to frighten us, promising them some reward for it. These two men used to pelt stones at us in order to make us believe that some ghost was after us. It was something like the game of "brother I am bobbed," for it took some days before we could discover that it was no other than these two men, who were going about with us and at the same time pelting stones at us over their heads.

I am thankful that our Heavenly Father preserved me from worse persecutions and trials. By the grace of God "I am what I am."

This Christian brother, Kesavarao, is now head master of the Girl's School at Cocanada of which Miss Murray has charge at present. In speaking of Kesavarao in a letter received to-day, Miss Murray says that he is a growing Christian. She feels that he has had a special blessing of late which is manifesting itself in a more acute conscience regarding sin and in greater interest in the spiritual welfare of the girls of the school. She speaks of his being greatly stirred by a conversation Miss Gray had with him when at Cocanada last January, Miss Gray felt particularly led to pray earnestly for him as she felt he was not in his right place, and she prayed for him until—"God lifted the burden,"—as she said:

"Be strong therefore, and let not your hands be weak for your work shall be rewarded."

Yours very sincerely,

IDA M. NEWCOMBE.

Bimlipatam, Oct. 20th, 1900.

WOMAN'S BAPTIST FOREIGN MISSIONARY SOCIETY OF EASTERN ONTARIO AND QUEBEC.

Receipts from Oct. 2nd to Dec. 17th.

Winchester M. B., \$5 09; Kemptville C., \$5.50; Montreal, Mrs. Claxton, \$5; Rockland C., \$45; Westport M. B., \$6; Brockville C., \$16.15; Pembroke C., \$2.70; Montreal First, B.Y.P.U., \$3.36; Montreal First, C., \$6.20; Montreal, Olivet C., \$8.70; Montreal, Grace C., \$5; Coll. at Perth Convention, \$12.90; Algonquin C., \$10; Kingston, First, C., \$8; Kingston, Second, C., \$8; Magog C., \$1; Osgoode M. B., \$2.50; Quebec M. B., \$15; Cornwall C., \$5; Drummond C., \$8; Delta C., \$9; St. Andrews Union, \$4.44; Lanark C., \$2; A. Morton, Esq., Montreal, \$5; Westport C., \$5. Total, \$202.54.

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6 Thistle Terrace.

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