

Sunday Reading.

For the Christian Messenger.

These imperfect lines were suggested to the mind of the writer while listening to a sermon preached in the Upper Canard Church, Oct. 7th, by the Rev. S. B. Kempton. Subject, "God entreating Israel." Psalm lxxxi. 8, 9.

Are you listening?

Weary child of pain and sadness, Busy child of toil and care, Eager seeker of earth's pleasures, 'Mid the glory and the glare.

Do you ever pause and hearken, Through the great world's rush and roar, For that voice so sweet and holy, Gently speaking as of yore?

"Come unto me all ye weary, All ye heavy laden come, Follow and my voice shall lead you, Unto your eternal home."

"To the many glittering mansions, Of your Father's house above, Where thine ransomed through all ages, Breathe the atmosphere of love."

"Where the Spirit's broadest promise, Perfects in the light divine, Where the saved of every nation, By reflected glory shine."

"Oh ye weary burdened sinners, Will ye listen to my voice? Will ye make the paths of beauty, And of holiness your choice?"

"I am speaking to you always, And my heart with love is warm, For I would not have you perish, In the darkness and the storm."

Holy voice of our Redeemer, Just above the dim and strife, Speaking to our inmost spirit, Of the truest hope of life?

Let us hearken to its teachings, Let us follow where it leads, Learning all things pure and holy, Finding all the human needs.

T. P. E.

Canard, October 8th.

PRACTICAL QUESTIONS.—Joseph Cook lectured in Hannibal, Mo., May 16, on 'Does Death End All?' The next morning the pastors of the city and vicinity met him for conference, and questioned him upon the leading issues of the day. To the question, 'What is the chief obstacle to the rapid advancement of the foreign missionary work?' he replied in three words: 'Semi-Universalism at home.' After a while he himself turned catechiser; and asked these three pertinent questions: 'How do you reach the unchurched masses?' 'For what offences do you discipline or excommunicate members?' 'How far is skepticism invading the pulpit among you?'

We suspect that it is only a legend, but the story goes that the Beggar's Bridge over the Arno at Florence, received its name on this wise. The Grand Duke once gave out word that every beggar who would come to the palace at a certain hour should be given a new suit of clothes free of cost. Of course the beggars flocked there in great numbers, but were obliged to give up their old clothes before taking the new ones. In these cast-off garments enough money was found concealed to build the beautiful bridge which bears the above name.—Congregationalist.

An English traveler in Ireland, greedy for information, and always fingering the note-book in his breast pocket, got into the same railway carriage with a certain Roman Catholic archbishop. Ignorant of his rank, and only perceiving that he was a divine, he questioned him pretty closely about the state of the country, whiskey-drinking etc., etc. At last he said, 'You are a parish priest yourself, of course? His Grace drew himself up. 'I was one, sir,' he answered, with icy gravity. 'Dear! dear!' was the sympathizing rejoinder; 'that accursed drink, I suppose!'

Some time ago a working-man was urged by his employer to do some work on the Sabbath. The man courteously, but firmly declined to do it. 'Why!' said the employer, 'did not our Lord himself say that the Sabbath was made for man?' 'Yes, sir,' was the shrewd reply of the work-man; 'you are right.—the Sabbath was made for man, and is therefore not to be taken from man.'

Do you want to know the man against whom you have most reason to guard yourself? Your looking-glass will give you a very fair likeness of his face.—Whately.

Report of the Foreign Missionary Board.

(Concluded.)

BOBBILI,

July 1st, 1882, to June 30th, 1883.

- REV. GEORGE CHURCHILL. MRS. CHURCHILL. REV. I. C. ARCHIBALD. G. NURSIAM, - - - - - Preacher. B. KOTIAH, - - - - - Teacher. G. KAMIAH, - - - - - Colporteur. G. SIAMMA, - - - - - Bible Woman.

As another Convention year is drawing to a close, a brief report from me of the work here at Bobbili is in order. My last year's report was written at Bimlipatam, where we had gone for a rest and change. We remained there till the first of August, when we returned to Bobbili, much benefited by our stay by the sea. A severe accident to our child the last day of September made it necessary for us to go for medical help to Chicacole, where I had to remain the most of October. Near the last of November another trip had to be made, which occupied two weeks. With these exceptions the year has been spent either at Bobbili, or in touring among the villages in the neighborhood.

Our health, considering all things, has been pretty good. As for myself, I have been laid aside from work by illness less than in any previous year in India, for which I desire to be thankful.

A memorable event of the year was the reinforcement of our mission at Bobbili by the arrival of Rev. I. C. Archibald, whom we welcomed with joy and gratitude.

The meeting of our yearly Missionary Conference in January was also a very interesting and enjoyable occasion, and, I trust, also a profitable one.

TOURING.

For this work a tent is a necessity, and the appeal for funds to procure one was so promptly responded to on the part of brethren at home that I was able to procure one in November. I had planned to make a tour in December, but the time occupied in going to Chicacole prevented my doing so. Immediately after our Conference we started on a tour among the villages to the southeast of Bobbili. During the seventeen days we were away we visited and preached in more than forty villages, in some of them twice. We had, for the most part, an attentive hearing, and a large number of people heard our message. Some seemed much interested. In one large village a number of the people urged us to establish a school and teach them our religion, among them a pensioned sepoy, who had heard, in various places, a little of Christian teaching. In most of these villages no white face had been seen, and no Christian preaching had ever been heard. Some of the villages are large, and would form good centres for our work, as soon as we have suitable men to station there. A few days after returning from this tour, in company with Bro. Archibald, a short tour was made among some villages southwest of Bobbili. We were away five days, during which thirteen villages were visited. A few days after returning from this tour another was made among villages to the northeast of Bobbili, of which more than forty were visited during the seventeen days we were out. With but a few exceptions these villages had never been visited by Christian teachers, and the people were, for the most part, utterly ignorant of even the name of Christ. Our experience was much the same as on other trips. We had, for the most part, a good hearing, and in some places considerable interest was manifested, but none seemed sufficiently impressed with our message to accept it.

In two or three villages we met with some Roman Catholic converts, Christians they can hardly be called. We do not want any such converts. They are almost entirely ignorant of Christian teaching. None that I met could read, and no effort had been made to teach them. They all belonged to the Pariah class, and some admitted they had given up their old religion and had accepted the new in hopes of getting more rice. Still there was much that was interesting and hopeful in the interest that some of them showed in listening to our preaching, and in the earnestness with which they begged us to come and start a school, and give them books so that they might learn about our religion. They seemed to know much more about Mary than about Christ, and their prayers are addressed to her. I could but pity them.

I had planned to spend more than three weeks on this tour, but was so disabled by an abscess that I was compelled to return to Bobbili on the eleventh of March instead of the seventeenth. I had also hoped to spend the last part of March and first of April on another tour among the villages east of Bobbili, which we visited last year. In this, too, I was disappointed by being laid up for nearly a month, and by the time I was well enough to travel again the weather was too hot for touring. Besides these tours, in which the native helpers accompanied me, they have made several short trips among the villages. They seem to be pretty well received as they go about by themselves, and there are some advantages in working thus. The people see that they are not afraid to go by themselves. Then, too, as they lodge in the villages they come more closely in contact with the people than when going with the missionary and lodging in a tent. I should like to have much more of this kind of work done the coming year, and should be glad to see more readiness on the part of our native helpers to engage in it. They should go forth as the Lord sent His disciples, two and two. Nursiah and Kotiah would be out on the field now, only that Kotiah is needed in the girls' school at present.

During the tours thus far made I have seen a large part of what may properly be regarded as the Bobbili mission field, but there are still many villages that I have not even seen. When we are going to be able to undertake the great work before us? Our great need, humanly speaking, is more native helpers who love the work of preaching Christ. As of old, the harvest is great but the laborers are very few.

COLPORTAGE.

As I anticipated, the success in this work has been slight, owing to the small demand for books in this part of the country. Kamiah, who came to us a year ago in May, has been engaged in this work. Part of the time he has been attending school during the forenoon, and going out with books in the afternoon. Under these circumstances he could not be expected to do very much, but I feel that he has not done all he might have done. His heart has not been in the work as I could wish. His ambition is to be a preacher, but for this work he is not qualified. I am just sending him to Samulcotta for a course of study under Mr. McLaurin. This leaves us without a regular colporteur. At present we are selling quite a number of books through a young man who formerly worked for me as a coolie. He is nearly blind, but is able to find his way about from place to place. He is a shrewd, intelligent fellow, and has a good knowledge of Christianity from having frequently attended our religious services. To help him, and at the same time to make him useful to our mission, we give him religious books, including Gospels, tracts, &c., to sell, and allow him the proceeds, instead of giving him a salary. In this way we can dispose of a good many books at much less cost than through a paid colporteur. The great drawback to this plan is that there is no preaching along with the distribution of the books. This young man declares he believes in Christ, and says he is willing to be baptized at any time. When I asked him, a few days since, what he would do for a living if, by becoming a Christian, he lost caste, and was disowned by his people, he said we must give him his rice. I have little doubt that he is honest, both in his readiness to be baptized, as well as to eat mission rice, but he must learn a good deal before I am willing to baptize him. However, I think we may trust him to sell books in the absence of a more suitable agent. He is ready enough to argue against idolatry and the Brahmins, and the books he is selling will help to spread the truth. But we ought to have a good Christian man to undertake this work, and I trust such a one may soon be forthcoming.

STATION WORK.

This includes preaching and school work. When not away from the station Nursiah has preached in the town and surrounding villages morning and evening. Kotiah has accompanied him in the mornings when not in the school. I have accompanied Nursiah in the evenings when able, going with him to the town and nearer villages. These places have been frequently visited, and many people have heard more or less of Christian truth. In the work in town we meet with more opposition than elsewhere. The Brahmins are the chief opposers, though there are many among the lower castes who will oppose and argue in favor of the Brahmins though forced to acknowledge that the Brahmins have done little or nothing for them. I feel that Bobbili is a peculiarly hard place, partly owing to there being so many Brahmins here. They are shrewd enough to see what we are trying

to do is directly opposed to their interests, and many of them are more hostile toward our work than ever. The other caste people, I think, do not have much ill feeling towards us. They listen to what we say, admit that it is right and good, and turn round and practice the same foolish ceremonies as before.

The Sunday morning service has been continued on the compound till lately, but, as few outside the compound have attended, we decided to make a change and hold our meeting at the schoolhouse in the town. We hope by this means to reach more people. The change has but lately been made, and it is too soon to judge what it will amount to. We have worship in Telogoo every morning, when a passage of Scripture is read, some remarks made, and prayer offered.

SCHOOL WORK.

Mrs. Churchill's girls' school has been carried on during the year with varying success. Mrs. C. has been able to attend to it personally only a few months during the year, but in her absence Siamma has had charge of it. 31-pupils have been enrolled, and they have made an average attendance of 22.6. Many plans have been tried to secure regular attendance, but the carelessness of both parents and children is hard to overcome. The school was entirely supported till the close of 1882 by government and private funds. Since then Siamma and Kotiah, who spend part of their time in the school, have been supported by the Sunday School and the young ladies' circle at Hebbron.

In May a few Gadaba boys were collected, and another school for them was started on the compound. The Gadaba's are one of the aboriginal tribes of the country, having no written language. We have been much interested in them, and have long been considering how they might be reached. The people, as a general thing, understand only enough Telogoo to do a little buying and selling, so that we cannot convey to them much religious knowledge through this language. The most hopeful way that seems to be open at present is to get some of these boys into school and teach them, hoping and expecting that the Lord will convert them, and make use of them in spreading the truth among their people. A cup of rice is given daily to each to induce them to come, and as an equivalent of what they might earn in the fields. We are much pleased with the earnestness they show in trying to master the Telogoo alphabet, and the good attention they give to religious instruction.

Only nine have yet come, but we are trying to induce others to come and join the school. On Sunday morning Mrs. Churchill has the two schools united as a Sunday School, and in the afternoon her class of Brahmin boys, the attendance of which is variable. Soon after his arrival Bro. Archibald again collected a number of the English-speaking Brahmin boys into a Sunday afternoon Bible Class. For about a couple of months the attendance was pretty good.

VISITING AMONG THE WOMEN.

A few months of the year two zenanas were regularly visited, but one woman having gone to her father's village, and not having yet returned, only one is now being visited. Among other women also much visiting has been done, principally by Siamma, as Mrs. C. has been able to attend to this duty only occasionally this year. Some visiting and attending to the sick, which she could not refuse, has fallen to her lot, and at every house which she visits she has been gladly received, and her words and Siamma's listened to with great attention.

Thus the year has passed, the record of which is written on high more perfectly than I have attempted to write it. All the mistakes, the shortcomings, the failures and sins, with our feeble attempts to serve Him, are known to the Master. May he pardon all that has been amiss and own and bless what we have tried to do for Him, and may He make us more earnest and faithful in the future.

STATISTICS.

Table with 2 columns: Category and Count. Native helpers, 2; Colporteur, 1; Bible woman, 1; Number church members last year, 4; Received during the year by letter, 3; Present membership, 7; One school teacher.

G. CHURCHILL.

Bobbili, June 19th, 1883.

CHICACOLE,

May 1st, 1882, to June 1st, 1883.

REV. J. R. HUTCHINSON.

MRS. HUTCHINSON.

- B. BAHARA, - - - - - Ordained Preacher. SUTANA, - - - - - Unordained Preacher. PAULUS, - - - - - do. JUGGAYE, - - - - - General Colporteur. CANCHAYA, - - - - - Bible Colporteur. TUMMAYA, - - - - - Teacher. JAMES, - - - - - do. GORAHATTE, - - - - - do. NARAYANADASS, - - - - - do. SHANTAMA, - - - - - Bible Woman. HERRIAMA, - - - - - do.

Through the goodness of God we are spared to make this our first annual report of the mission entrusted to us. The year has been one of unremitting labour; for the obligations under which missionaries come on giving themselves to this work are of a peculiarly binding nature. They are no longer their own, but your 'servants for Jesus' sake.' As our representatives, too, our relations to the native Christian and Hindu communities are such that we may lose no time in fitting ourselves to deliver that message with which we are commissioned. While occupied, therefore, with all the minor duties of mission life, the one object which we have kept steadily in view is the acquisition of the Telugu. The task as far as we have performed it has been no less pleasing than difficult.

Our health during the year has been excellent. We feel that this is a special cause of thankfulness to God. Miss Hammond was not so favoured. Worn out by her trying position it seemed necessary that she spend some time on the hills. She returned in September much invigorated. At the close of 1882 Miss Hammond removed to Bimlipatam with the boarding girls at this station.

TOURING.

In May, 1881, accompanied by Bro. Churchill, I made a tour to Akalatampara. Our object was to adjust what threatened to be a serious difficulty among the native Christians. With Brother C.'s assistance the matter was in a measure set right. Two were baptized.

In February of the present year, after returning from a very delightful and profitable conference at Bobbili, I again took the field for a more prolonged tour. Paulus and Bagavan Bahara accompanied me. We proceeded first to Akalatampara, visiting nearly all the villages on one side of the river. There we found things not in the best condition. The Commimpilli Naidu was excluded from the church for immoral conduct. One was restored to fellowship. A piece of ground finely situated in the centre of the village was secured for the proposed chapel-school house. A number of interesting services were held. Narayanadass, a young man baptized in May was encouraged to open a school in Commimpilli. While camped near the village a bullock was stolen and killed by thieves; but with the prompt assistance of the police from the nearest station they were secured and lodged in Kennedy jail, to which place we had to hasten on Monday morning for the trial. They are now serving out a sentence of six months' imprisonment. In Kennedy we spent two busy days preaching to large and attentive crowds. From Kennedy we proceeded by easy stages around to Cassiboogi (a town about midway between Chicacole and Berhampore, and the limit of our field in that direction) visiting all the villages along and near the road. In these villages we met with many interesting experiences. Some had heard the gospel before, to others it was entirely new. Our books sold rapidly, and when we reached Tekkali were all gone. Here two Pariah men who had been waiting since October were baptized. Afterwards ten sat down to the Lord's Supper. It was a very joyful time. But two short years ago and there was in this place only one poor persecuted Christian, and he a leper. Now there are six converts and many inquirers. I did not have time to visit upon the field, visited 50 villages and addressed the people 150 times. (For an extended account of this tour, see the Christian Visitor of April 17, 1883.)

With the coming cool season I hope to begin touring in earnest. Thus far my knowledge of Telugu has been insufficient to make this work profitable either to myself or others. This is certainly the

work of the missionary and that from which we may hope for the best returns.

NATIVE PREACHERS.

But if inexperience has prevented touring on my part, I have endeavoured to keep the native preachers at it. For a part of the year my success in this was not enviable. These brethren are expected to spend 15 to 20 days per month (according to the season) in work outside of their own villages. The two older men are allowed a coolie to carry necessary articles. For May, June and July B. Bahara sent in no reports. With August he began on a better system, and has sent in a report for each month since. He has also paid us frequent visits at the station. The spirit which he has exhibited since that time is very praiseworthy, while the quality and quantity of work done has been all that could be desired.

In December Sutana decided that he could do no more touring. He was quite willing to remain at the station and work in his own way. But not thinking this course productive of the best results, and being convinced that the field needed him more than the Station, I was compelled, as he would not yield, to "give him leave." This was a source of great sorrow to us; for while well aware that the duties performed by our fellow laborers are arduous in the extreme both because of the great extent of field and the small number of Christians, we yet believe that frequently their professed inability to do the work is simply lack of zeal and the result of a mistaken idea of their relation to the missionary and the work which he directs. Although made to feel that they are not servants but co-workers with the missionaries, although dealt with gently but firmly when they err, and encouraged at all times, they yet become sometimes possessed with a spirit of dissatisfaction which is exceedingly aggravating and difficult to deal with. This is not, perhaps, surprising when we consider the smallness of their pay and the difficulty of their work. Many better men have fallen into the same fault with no greater provocation. One who had allowed his dissatisfaction to carry him back into a mission which he had formerly abandoned on principle defined the situation well, from the point of view of the discontents, when he said that the missionaries were very zealous that their helpers should grow in grace, but were without regard to their growth in pay. I believe the only cure for such a spirit of discontent is to get each individual worker more deeply interested in every other worker and in their common work. With this view I have started a monthly meeting especially for the helpers, where we all meet to talk over the encouraging and discouraging features of the past month's toil, and to crave special blessings upon that of the coming month. We have only held two such meetings, but I am certain that they will do much, both for missionary and men.

Along in March and the early part of April I had several conversations with Sutana about his position and example in the mission. He was especially affected when I spoke of the Sunday School which supports him, and of the prayers that were undoubtedly being offered for him at home. On the 14th of April he came in and declared his readiness to go on tour the following day. Of course he went. The work done by him since has been very satisfactory.

Near the end of April Nursimulu and David returned from the Seminary. I need scarcely say that their six months' stay there under the care of Bro. McLaurin has greatly improved them. We will undoubtedly realize more fully as the years go by the great value of this factor in our mission work.

May found eight persons—including two preachers, two colporteurs, the two young men from the Seminary, and two of the older boarding boys—all on the field. Like the seventy, they went two by two, and let us hope, did a good month's work in preaching Christ. As the school here had vacation during the month, the second teacher, Tummaya, spent the time in preaching in the town.

Although our ranks have been thin at times during the past year, the results are very encouraging. The greater part of the work has been done by B. Bahara. The aggregate number of days spent on the field during this time by preachers alone is 212; the number of villages visited 418. No accurate estimate of the number of persons who have heard the gospel can be formed; but the number undoubtedly amounts to tens of thousands. Large numbers of Telugu and English tracts have been distributed gratuitously by the preachers. In addition to this field-work it must not be forgotten that the brethren work almost every day, when at home, in the town or village where they live. In this way an amount of work is accomplished equal, at least, to that done on the field. When at the station each worker is expected to visit the town or adjoining villages at least once a day and report himself at the mission house in the evening.

Both the written and verbal reports of the preachers are very encouraging. They rarely meet with opposition. Even where it is manifested judicious action on their part usually melts it down. In many instances the Hindus show them no little kindness. The greatest hindrance met with is indifference. These millions have no desire to hear the truth. But even this is in some places disappearing, and a hopeful spirit of enquiry is springing up. This is by no means general as yet, but the leaven is working. Individual consciences are being awakened, as is evident from the numerous instances of men coming to the preachers when apart from the village, cooking food, or even by night for fear of the people, to have doubts allayed. In several villages there are those who are almost persuaded. For these, for the most hopeful, agency in the conversion of these benighted souls, the native preachers, we crave your earnest prayers.

COLPORTAGE.

This department of our work has been largely successful. Every month, with the exception of the hottest, has found one or both colporteurs seeking a market for their books in the thousand villages of the district.

But there have been discouragements. Tummaya was incapacitated for work by frequently recurring attacks of beri-beri, a disease of the limbs common to some parts of this country. Although still unable to walk any distance, he finds employment in the school in teaching the lower classes. Juggaya, an Akalatampara Christian of the merchant caste, has been doing the sick man's work for several months in a very satisfactory manner. In May, for a grave and repeated offence, I dismissed Paulus; but in October he returned penitent and resumed work. When, in January, the Bible Society placed the services of another colporteur at my disposal, it seemed best to let Paulus devote himself to preaching. To this he gladly consented; but when I proposed that, since he had no books to carry, he tour without a coolie, he refused to do so, and left us again. As I had already two colporteurs, did not want a third, but needed a preacher, there was no alternative but to let him go.

There is much more involved in this matter of coolie than may appear to you at such a distance. Neither our brethren of the other Canadian mission, nor of the American Baptist Union, (in the Telugu country), give their men a coolie when on tour. The men on this field have always received this assistance. In the case of colporteurs who take out with them a large number of books the assistance is a necessity; but it is not so in the case of the preachers. True, here where the native Christians are but few the conditions for travelling without a coolie are not so favourable as in the south, where the preachers and friends and all necessary assistance in almost every village. The usual coolie expense for each man per month is Rs. 2, a 3. With but a few workers this is only a small yearly sum; but multiply the two by 5, 10, or 20, as we must do in as many years, and the annual expense for coolie amounts to a large sum. I have, therefore, resolved that, if possible, the men who enter upon the work of preaching on this field must tour without coolie. The difficulty is better met squarely now than five years hence.

In May Paulus returned and resumed work. All the young men—five in number—who toured that month did so without coolie. They are all strong young fellows, and are well able to tie the few articles needed on tour in a bundle, sling it upon their back, and walk the three, six, or ten miles a day made when on the field. If the withdrawal of this assistance does no other good it will cause them to travel shorter distances, and pay more attention to the former and hitherto most neglected villages.

The books sold are all of a religious and evangelistic nature, calculated to awaken enquiry, allay doubt, and disseminate the truth as it is in Jesus. School books have found no place in their packs, for while swelling the sales they render us but little real assistance. The Christianity contained even in the school books of a certain professedly Christian publishing society is of a very diluted kind.

The sales for the year ending May 31st, 1883, were Rs. 93, a. 10, p. 9; the cost of selling, Rs. 223, a. 4, p. 4; number of books sold, 3,078. (It may be of interest to compare with this the sales for the year ending December 31st, 1882, as given in my Indian Report.) Owing to causes already stated the sales during the first seven months of the year were smaller than usual; but they have been so encouraging during the past five months that I cannot forbear giving them:—January 1st to May 31st, 1883, sales, Rs. 66, a. 3, p. 11; cost of selling, Rs. 137, a. 10, p. 1; number of books sold, 1,909, of which 81 were Scriptures or Scripture portions. This represents the work of two men who have spent from 16 to 20 days upon the field each month, making in five months an aggregate of 203 field days and 269 villages visited.

The demand for books on this field is, perhaps, exceptional; but it