

The Christian Messenger.

Halifax, N. S., August 15, 1883.

We have received from India a copy of the "Report of the Canadian Baptist Telugu Missions for the year 1882." It is a pamphlet of 42 pages, printed in Madras, and contains reports of the missions in

1. Cocanada, under Rev. A. V. Timpany.
2. Bimlipatam, " Rev. R. Sanford.
3. Chicacole, " Rev. J. R. Hutchinson.
4. Tuni, " Rev. G. F. Currie.
5. Bobbili, " Rev. Geo. Churchill.
6. Akidu, " John Craig.
7. Samulcotta Seminary, under, Rev. John McLaurin.

The figures of our stations stand as follows:

	Baptisms.	By Letter.	Restored.	Excluded.	Dismissed by Letter.	Died.	Present Membership.
Bimlipatam	4	5	1	1	1	1	45
Chicacole	13	1	1	1	1	1	41
Bobbili	8	1	1	1	1	1	7
							98

The statistics of the Canada Mission Churches are:

Cocanada	43	167
Tuni	17	35
Akidu	220	820
Totals	297	1115

These reports are prepared by the Missionaries at the several stations, and give the account of their work, and the statistics of the churches and Sunday and Day Schools under their charge. Nos. 2, 3, 5 are our stations, the others are those of our Ontario and Quebec brethren.

Mr. Craig commences his introductory remarks by saying:

"As we review another year of our mission work among the Telugus, we can see many occasions for the deepest gratitude. Although some of our number have been dangerously ill, God has graciously raised them up again," and closes with the following:

"The outlook for 1883 is full of promise. During the past year nearly 300 believers were baptized. This year we expect to see far greater things."

Mr. McLaurin reports respecting the Samulcotta Theological Seminary that there are 17 males and 2 females. The others, females, being scarcely able to read, attend the Bible Classes only. "Our curriculum is not yet fixed, but we teach the Bible, including religious exercises, two and a-half hours daily."

A summary of the Minutes of the Canadian Baptist Telugu Missionary Conference is given in eight pages at the end of the report. It was held on Saturday, January 13th, and the Monday and Tuesday following. The officers of the Conference were: Rev. J. Craig, President; Rev. J. R. Hutchinson, Vice-President; and Rev. R. Sanford, Secretary. On Saturday evening a paper was read by Bro. J. Craig on "Self-support in our Telugu churches," and discussion followed. A Telugu service was held at 7.30 on Sunday morning, and at 9.30 an English service—sermon by Rev. J. R. Hutchinson.

The station reports were read on Saturday and Monday mornings. The subject of a Union Theological Seminary was under consideration, and a committee composed of the three senior missionaries—Brethren McLaurin, Sanford, and Churchill—to propose a course of action to be pursued by the two missions represented on the matter of one Theological Seminary; which committee subsequently reported: That we recommend the Boards to locate the proposed Seminary in some suitable place along the coast, not farther north than Vizagapatam, nor farther south than Samulcotta.

On Monday evening Miss Hammond read a paper on "Seed sowing."

On the invitation of Mrs. Timpany the Conference decided to meet at Cocanada next year.

We might make interesting extracts from several of the Reports. Brother Sanford says in reference to his being called to accompany Mrs. Sanford part of the way home:

"This interruption, although undesirable, was that which we reasonably might expect after a residence of eight years and three months in Burmah and India. Neither women nor men are made of iron. Even if they were it might not be an advantage.

Although there have been but four baptisms, yet a marked difference on the part of many is evident. The people in the town and outlying villages receive the Word as spoken with a willingness, which they did not evince last year. While laboring we have felt a

consciousness that our efforts were not falling fruitlessly to the ground. We are looking for the coming of many whom we believe to be drawn by the truth as it is in Jesus.

An unexpected opportunity has enabled me to meet, on several occasions, the leading Native gentlemen of the town, and advocate the truth of the Bible. They organized a Mutual Improvement Club among themselves several months since, and invited me to meet with them as often as I could make it convenient. Although these men could not be induced to attend religious services on the Mission compound, they have been very courteous, and ready to hear me preach Christ in their own meetings. I have felt grateful for this opportunity, and have endeavored to improve it as often as possible.

In the church we have instituted the system of weekly offerings. Each member is expected to give something. The value of the offering is regulated by the individual's own sense of obligation. This system promises to work out good results.

We have worked within a radius of twelve miles, repeatedly visiting many of the villages.

English work.—We have felt the necessity of putting forth some effort in this department. Accordingly, a weekly Bible class was opened. This has been attended quite regularly by some fifteen young persons; and the interest manifested is encouraging."

We may give extracts from reports of the other stations next week.

Rev. J. R. HUTCHINSON writes under date Chicacole, June 8th, in high appreciation of kind, warm-hearted correspondence from friends at home, but feels greatly the failure of some who made promises to write him. He says:

It would be an interesting thing to ascertain how many ministers alone have received letters from their missionary friends which are still unanswered. It would be of equal interest to know how many have ever written a letter to a missionary, whether acquainted with him or not, expressive of a hearty interest in his work. Such letters are to their recipients worth their weight in gold. They need not be frequent, they need not be long, they need not be particularly pious, and especially they need not be sad. Letters partake more largely of the cast of the face than of the mind. A sanctimonious letter is merely the reflection of a sanctimonious face. Whether we are regarded with extreme pity in our lonely homes, or viewed through our grandfather's glasses, proverbial for making missionaries holier than other people, or are thought likely to become worldly on a thousand-dollar salary, or corrupted by association with an ungodly race, I am at a loss to determine. Whatever the cause may be, missionaries get some very pathetic letters. Can we not laugh? Can we not enjoy a cheery letter? In view of the fact that a sad heart reacts on the liver; in view of the additional fact that livers are very apt in this country, to get disarranged without melancholy letters; and in view of the further fact that the one grand agreeable cure for this state of affairs is

"Laughter holding both his sides,"

in view of all these facts, I ask, is it not the duty of every Christian man to put on his "foreign note" as broad a smile as he can produce? One thing that renders our present Secretary dear to us all is the unvarying cheerful hearty tone of his correspondence. Why, every burden seems to be lifted off our shoulders by such letters. They are stimulating. Now, we are all "teetotalers," but, believe me, we can take just as much such stimulant as you are pleased to send us. It can be done up conveniently in a newspaper, a new pamphlet, a two-cent postal card, or—which is the best way by far—in a ten-cent letter. Once get it into the receptacle in which you propose sending it—be it newspaper, card, or letter—and it will not spill or get broken like the contents of a missionary box. It will keep perfectly fresh all along the 12,000 miles of journey, and for months after reaching us.

A letter from Mrs. Hutchinson to the Secretary of the N. S. Central Board of the W. M. A. Societies says:

Dear Mrs. Selden, there is a matter about which we have thought and prayed much for months past. I take this opportunity of acquainting you with it. As you doubtless are aware, the mission property in Chicacole is some quarter of a mile out of the town on the river bank. This is all the more pleasant for us as far as mere living is concerned, but here too is the schoolhouse, which we also use as a chapel. A distance of a quarter of a mile is not much, but when you remember that these people as a rule have no desire whatever to hear the gospel, and that the gospel must be carried to them, you will appreciate the difficulty of inducing natives to attend services in a building at such a distance from the business part of the town. For our converts the place is convenient enough, but we seldom have

more than 2 or 3 Hindus in during service, whereas we ought to have dozens.

It is true our native preachers and colporteurs do regular preaching in the streets and bazaars of the town; but the freedom of the streets is a great obstacle to successful work. The natives will not come to us, so we must go to them. We must have our services in town. That is to say, a chapel in the heart of the town is a present necessity, and something we cannot much longer do without.

Now there are, fortunately, two ways of supplying our great need in the present case. We can either solicit subscriptions and build, or secure the vacant London Mission Chapel. This Society has decided (so it is reported) not to send a missionary to Chicacole. It is said that the property is to be sold. Of this we are not yet certain, but if it should be so, (as it is likely to be), this is the best opportunity we will ever have of securing a good, serviceable chapel. The building is large, well furnished, ready for occupation with a few necessary repairs, has a large piece of ground attached, and, best of all, is just in the centre of the town, and on one of the main streets. We have determined, with God's help, to supply what we believe the mission is suffering from the absence of. My husband has already written to the Board for permission to take private measures to secure the London Mission Chapel if possible. His plan is to raise as much of the cost (which will likely be 1,500 or 2,000 Rs.) by private subscriptions, and then petition the Ladies' Board and Foreign Mission Board to supplement the sum thus raised. Even if the London Mission Chapel cannot be got one must be had, that is to say, one must be built.

Now, dear Mrs. Selden, can we not enlist your sympathies, prayers, and assistance in this undertaking? May I suggest that the dollar you mention be forwarded "For a Mission Chapel in Chicacole?" Then when we are sure either that we can or cannot get this chapel the matter can be put before the public, and especially before our sisters. The school commenced again the 1st of June, after a month of vacation. We have not succeeded in getting a good teacher for the upper classes yet.—Tammiah, one of our Christians, teaches the lower classes. Nursumulu, one of the boarding boys, is teaching the higher classes for this and next month, but after that he will go to the Seminary again, and then we will be compelled to take a Hindoo teacher.

There are 40 names on the register this month, mostly boys, but the attendance is very uncertain. There are a good many Pariah children, as uncouth and unruly as can be, and when the teachers try to make them behave a little more like children they get affronted and leave the school. Two little Pariah girls left a few days ago because the teachers could not allow them to have the same freedom in the school room as they have on the streets. Since then I have made several attempts to get them to come back, but without success. Still we feel that the school is doing good, and is worth taking considerable trouble for.

It is now 8 p. m., but still very hot. The rains have not yet commenced. We are all feeling the heat very much this year, and find the days quite full enough of work. But we are very thankful that so far we have had no sickness to speak of.

Since the above was in type we have received the following from Rev. R. Sanford:

DEAR MESSENGER,—

Previous to a glance at these lines, some of your readers will have received copies of the Report published by our Foreign Missionary Conference. Please inform them that these little pamphlets, though quite unpretending, are published with the hope of benefitting the cause. They are printed at the Missionaries' expense. They are sent to personal friends, pastors, deacons, clerks and others who are in a position to present Foreign Mission intelligence to our dear brethren in the churches. Please assure them also that our Christian compliments go with these pamphlets, while we would be very glad to supply every friend and helper, in our native provinces, it is quite beyond our power. We find it necessary to make an election; and we do so with the hope of securing the best results. Kindly read the Report once, at least, then turn back and read between the lines. That which is written, inadequately describes only a fraction of the soul-cheering things which should be written.

\$400 WANTED

For a supply of Scriptures, and Scripture portions in Telugu. Your missionaries have consulted in reference to this matter. They find that 1000 copies of each of the four gospels, the Acts and Romans, making 6000 in all, are needed as soon as the work of printing and binding can be done at Madras.

The Word of God is that which we are required to make known to the people. It is the "Sword of the Spirit." Through the preaching of the "Word" we look for success.

Will not some of those who are praying, "Thy kingdom come," re-

joice in this opportunity of giving timely help in a most excellent way? We are putting the facts of the case before the Board. They will be greatly strengthened by extra donations coming in to meet this need.

ENCOURAGEMENT.

Tidings of God's gracious work among the churches at home during the last winter and spring have refreshed our souls. More than that, we are conscious of help received. Perhaps it is not out of place to give expression to the conviction that the Lord has been preparing the hearts of the labourers for the outpouring of His Spirit. The tone of our work is growing more hopeful. In quite a number of places the people hear better than they did. Doors are opening, giving access to Christian efforts in a very encouraging way. Some souls are enquiring.

The earnest, fervent prayers of our brethren are much concerned with this state of things. Then let them not grow less fervent. Your pleadings with the Master cause the obstacles to be removed. The strong holds become weakened; and the heathen are led to tremble before God. We all are parts of the same militant host. By and by we will rejoice together over a lost world brought to the feet of Jesus.

R. SANFORD.

Bimlipatam, India, June 30, 1883.

SUBSCRIBERS who have delayed payment for the MESSENGER, will much oblige by an early remittance.

DR. ROBERT MOFFATT, born in Scotland near the end of the last century, father-in-law of the late Dr. Livingstone, the celebrated African traveller, and who was himself for many years a missionary in South Africa, is dead. We heard Mr. Moffatt preach on one occasion in London, on his first return from South Africa, after being there about 20 years. He then said he felt when preaching to an English congregation as if he were speaking in a foreign tongue having been so long without using his native language. He has written several valuable works on missions in Africa. About ten years ago his friends presented him with the sum of \$22,000 in recognition of his services in Africa.

THE Yarmouth Herald on Thursday last celebrated its fiftieth anniversary.

Mr. Lawson we have known as the editor and proprietor for some years, and we now learn from a contemporary that he has been its editor and proprietor from its first issue, and is consequently the oldest journalist in the Province. It affords us much pleasure to join in offering congratulations to our respected brother in the editorial fraternity. We have exchanged with the Herald for probably near a quarter of a century, and have always regarded it as one of the best, if not the best, of our provincial exchanges, and yet when reading its pages it never looked younger or had more of the freshness, and elasticity of youth than at present. It speaks well for the town and county of Yarmouth that they have so highly appreciated the Herald as to sustain it so well for such a long period. It must have been a pleasant interview when the deputation waited on Mr. L., and the Hon. L. E. Baker read an address of congratulation to him.

Our Yarmouth contemporary speaks of the Herald as being the oldest weekly newspaper in this Province or the Maritime Provinces, which is something of which he may be proud. Whilst we cannot say that the MESSENGER comes next in order as a paper, yet we believe we are correct in saying that we come next in seniority of proprietorship. There is no newspaper proprietor in Halifax who was in that position when it fell to our lot to have this work placed in our hands.

The Wesleyan does not endorse the statement made by the Rev. W. G. Lane respecting the moral character of our city. The editor says: "It is because Mr. Lane's statement is a sweeping one, doing we believe great injustice to not a few men who are worthy of real respect and esteem, that we take this opportunity of expressing our deep regret at the course he has pursued—a regret which we believe the Methodist public shares with us. We dismiss an unpleasant subject with the earnest hope that our people may never grow less sensitive about the moral purity of the men selected to be their representatives."

WOMAN IN INDIA.

THE N. S. CENTRAL BOARD OF THE W. M. A. SOCIETIES held a meeting in the Halifax North Baptist Church, on Thursday last. One item of the business brought before the Board by the Secretary was a Memorial to Her Majesty Queen Victoria, received from the Ontario Board with an invitation for the Boards of the Maritime Provinces to send a similar one. It was agreed to lay the matter before the meeting to be held during the session of the approaching Convention. The following is a copy of the Memorial:

TO HER MOST GRACIOUS MAJESTY QUEEN VICTORIA, QUEEN OF GREAT BRITAIN AND IRELAND, EMPRESS OF INDIA.

The Memorial of the Woman's Baptist Foreign Missionary Society of —, humbly sheweth.

That your memorialists in common with the Woman's Foreign Missionary Societies of Great Britain, the United States, and other Christian lands, are engaged in efforts to elevate the religious, social, and moral condition of the women and children of Your Majesty's Indian Empire.

That your memorialists have found that the custom of child-marriage, (a custom which has resulted, according to the latest official returns, in the existence of 21,000,000 widows), arrests the education of women, and in many instances brings upon them untold misery and manifold evils, and is one of the greatest obstacles to the success of Missionary labour.

That your memorialists therefore, unite with other Women's Missionary Societies in Your Majesty's Empire and throughout the world in beseeching Your Majesty to add to the many signal benefits which Your Majesty has already conferred on your Indian Empire, by causing such enactments to be made as will free the children of India from this most unnatural and hurtful practice.

And your memorialists will ever pray.

In the name and on behalf of The Women's Baptist Foreign Missionary Society of —, comprising Branches, and members.

The terrible evils arising from child marriage and the throwing of millions of widows from childhood, on society, cannot be properly estimated except by those familiar with the condition of woman in India. The following is a brief sketch of some of these evils:

THE TWENTY-ONE MILLION OF WIDOWS IN INDIA.

By Thomas Evans, of Monghyr.

According to the late census returns taken by the Government of India, the astounding fact has been discovered that there are in this country no less than twenty-one million widows. And it would be well for us at home to know something of the miserable and degraded state in which so many poor women drag out a wretched existence in India.

It is true, that the strong social influence of the Christian religion, brought to bear by missions in India on the British Government in the land, has done away with at least all open scenes of Sutteeism, or widow-burning; but that has not put an end to the misery of the poor widows, whose condition of life is even worse than death itself; in truth, it is a kind of living death.

When a wife is deprived of a living husband in a Christian family, there are sympathizing friends at hand to do all they can to soothe her sorrow, and to comfort her bleeding heart; and all that human tenderness can do is done to alleviate as much as possible the terrible affliction. But how different the case with the poor afflicted widow in India! As the last embers of life are about to die out, and the sick Hindoo is expected to depart this world, the poor afflicted wife feels as if her own death-knell is about to sound, and that her future life will be to her something worse than death. Instead of having dear friends by her to cheer her sorrowful heart, she is not to be approached by relative or friend, but, instead of this, can be seen waiting not far off (as we often, in this land, see a flock of vultures waiting to see the last move of a dying animal), a number of women—called in for the purpose—to pounce upon the poor widow, and strip her clean of all her ornaments as soon as the husband's last breath is gone. These wives of barbers (a class kept for this special work) make a perfect rush at the poor widow as soon as the word "Ho Ram!" is uttered in the dying chamber—by which exclamation it is known that death has come. The poor broken-hearted widow sits in a corner far off from all friends, and, if of rich family, she is covered by a silk shawl, which is at once snatched away from her, as well as all her other fineries, and this cruel act is done in the most heartless and ruthless manner. The rings in the ears and the nose are often wrenched off with such haste that the blood flows freely from the broken cartilage. The neck ornament, which

is generally a solid band of gold, or silver, or brass, as the case may be, is snatched away with such force as to half choke the poor victim for the time being. Ornaments plaited in the hair are in like manner torn off in haste, and the gold and silver bracelets and anklets are all stripped off one by one. These heartless despoilers often put the widow's arms on the ground, and, if the bracelets will not slip off over the hand, they hammer away on them with stones until the cast metal of which they are made is broken into the barbers' vixens caring but little whether the poor widow's flesh is torn or not, as she is now looked upon as a wretch, to be insulted and treated with contempt and scorn. And now, mark, this may be the case—and often is—with a poor young child of eight or ten years old, who, as yet, does not know what a married life means—though she lives with her husband's mother.

When the body is carried away to the funeral pile, the widow is to follow last of all, led on by the barbers' wives who speak insultingly to her all the way as they go. She is to be kept at such a distance from the funeral cortege that her shadow is not to fall on any of the women present, lest that should cause them to become widows too. But from this curse it is said that her tormentors, who are the barbers' wives, are exempted on account of the religious duty in which they are then engaged! One of these is to march on in front of the widow to warn all passers-by to keep out of the way of the "accursed thing," lest her ill-fated shadow should happen to fall on them—and the other women drag her along after the funeral procession until they arrive at the river or the pool by the side of which the body is to be consumed. After the body is set on fire the widow is pushed into the water, in which she has to lie until the body of her husband is burnt, and all the party have bathed and washed their clothes and dried them. When all is ready to start for home, the widow is taken out of the water, and led back in her wet clothes, which she is not allowed to change, but they are to dry upon her, and in them she is to work and sleep.

For a whole year after the death of her husband she is only to get one meal a day, and that of the coarsest food served out on green leaves, with a pot of cold water. All day long, rude and insulting remarks are made by all in the house about her; and though they think it too great a disgrace to speak to her, they speak of her. One will say, "The horrid viper!" She has stung her poor husband to death." Another will say, "Miserable wretch! I can't bear her. Why was she born?" A third will say, "How well it would have been if she had died, cursed creature; why was she sent to kill her husband?"

On the eleventh day, the holy priest or Brahman, pays the widow a visit, not to comfort her, but to demand his fee. However great her riches, she is to have no enjoyment whatever. From all the social or national or religious festivities she is strictly excluded. She is to wear but one piece of coarse cloth, night and day the same, and her bed is a piece of straw mat on the bare ground. She is never to laugh, never to sing, never to appear happy, and by all to be treated with shame and contempt all the days of her life.

And what does all this lead to? Generally speaking, to one of two sad, sad results either the poor degraded creature, driven to desperation, life becoming a burden too heavy to bear, takes a dose of poison, or a plunge into a deep well, to end all misery on earth; or else (as is more often the case), as re-marriage is impossible, and she has but the dark prospect of the life of a slave at home, she plunges into a course of licentiousness and sensuality from which she can never have the least chance of recovery or reformation! And now, in the face of all this misery—which the twenty-one millions of the widows in India are all more or less subjected to—will not the tender hearts of our Christian ladies in England more than ever feel for the humiliation, the disgrace and the horrid misery to which so many of their sisters are exposed in this dark land of cruelty, and the abomination of idolatrous customs, which can only be swept away by the glorious light of the Gospel of the grace of God?

What wonder that an intelligent Hindoo widow, who could commit her thoughts to paper, wrote at the end of her account of the misery of a widowed life—

"The only difference for us since Suttee was abolished, is that we then died quickly, if cruelly, while now we die miserably all our lives long, in lingering pain and deadly despair."

May the voice of a Hindoo widow, from a far-off heathen land, arouse the heart-felt sympathy of thousands in Christian lands to their oppressed sisters, and lead them to the more abundant support of all branches of Zenana missions, is the hope of the writer.

Please do not forget. We have large demands to meet every week, and need prompt payments.