

THE CANADIAN

Missionary Link.

CANADA

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

INDIA

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"The Gentiles shall come to thy light, and kings to the brightness of thy rising."—Is. lx. 3.

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The Canadian Missionary Link.

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OUR REQUEST.—Two cents a week, or one  
dollar a year, from all the women in our churches;  
and, this, not by diminishing other gifts, but by  
saving it from ordinary or useless expenses.

For the LINK.

"Cast thy Bread upon the Waters, for  
thou shalt find it after many  
days."—Ec. 11:1.

A most unlikely place this for the farmer to sow  
his seed, casting it on the water; yet I have seen  
it done, and have seen a good crop of rice on the  
field some months afterward.

Mr. Day, the first Baptist Telugu missionary,  
came to this north Telugu country, and while he  
was studying Telugu, he had a school of little hea-  
then boys. That was more than forty years ago.  
After a while he left this part of the Telugu coun-  
try, and went south a long way and started a mis-  
sion in Nellore. Mr. Day was for a time in Madras,  
and also a while in Bangalore. The other day as  
I was walking along in Madras with Dr. Jewett, he  
pointed out the house that Mr. Day lived in while  
in Madras. I never heard of any good that came  
out of that little school of Mr. Day's up here, all  
the while it was in India the first time. But you  
may imagine my surprise after I came to Cocanada,  
to learn that Josiah, our head preacher and or-  
dained man, was one of those little boys who at-  
tended Mr. Day's school. He says he never for-  
got Mr. Day's teaching, and loved him dearly. It  
was more than thirty years after Mr. Day closed  
his little school that Josiah became a Baptist min-  
ister. Throughout the whole length of the Telugu  
country, over which Mr. Day forty years ago tra-  
velled, looking for a station, and working wherever  
for the time being he might be, waiting for God to  
guide him to a settled place, there are now Baptist  
churches. The first Sabbath I spent in India this  
time, I preside: at the organization of a Telugu  
Baptist church. This was in Madras, and not far  
from where Mr. Day lived while there; and the  
missionary, Dr. Jewett, was the missionary who  
came out to help Mr. Day, and took his station at  
Nellore, when he went home never to come back  
again. Work done for ourselves may fail,—work  
done for God stands fast.

A. V. TIMPANY.

It is better to have Christ's poverty, and be rich  
in faith, than to have the world's wealth and not  
be rich toward God.

The Origin of the Telugu Mission.—1835.

COMMUNICATED BY T. S. SHENSTON, ESQ.

On the 29th day of April, 1835, the General  
Baptist Convention of the United States met in  
the city of Richmond, Va. Rev. S. H. Cone was  
elected President, and Howard Malcom Secretary.  
Among the many resolutions passed at this Con-  
vention was the following—the mover and seconder  
not given—"That brethren Kendrick, J. M. Peck,  
Allen, Choules, and Maginnis, be a committee on  
new fields of labor."

On Saturday morning, May 2nd, this committee  
reported as follows—"Your committee have ap-  
plied themselves to the delightful task assigned  
them by the Convention, with a determination to  
keep in view the affecting statement of the Son of  
God, that the field is the world, and whilst they  
have looked at so many of the fairest portions of  
the globe still under the dominion of sin and  
Satan, who seem to rot in the richness and extent  
of their soil, they have deemed it proper to select  
only such places for cultivation as hold out pecu-  
liar claims for our compassionate regards, arising  
from our existing relations towards them, or the  
circumstances in which they are brought to our  
notice at the present time. A most interesting and  
important field of missionary labor, to which we  
would earnestly direct the attention of the Board  
of this Convention, is the city of Madras, and  
that portion of the Madras Presidency which  
stretches northward from the city along the Bay  
of Bengal towards the city of Calcutta, for about  
500 miles, embracing the country of Tellingana.

"Among some of the reasons which we would  
urge why the American Baptists should occupy the  
field, are the following:—1. The fact that there  
is no Baptist church in the south of India, embrac-  
ing the whole of the Bombay and Madras Presi-  
dencies. 2. This tract of country is wholly unoc-  
cupied (we mean the one already described; of  
course excepting Madras itself). 3. The connec-  
tion of the Madras Presidency with our missionary  
stations in Burmah, the whole of the ceded prov-  
inces in that empire being placed under the control  
of the Madras government, which occasions con-  
stant intercourse between the two countries. 4.  
The fact arising out of this connection, of a great  
number of European converts belonging to our  
mission stations in Burmah, constantly returning to  
the Madras Presidency, where they have no home,  
and where constantly their influence is lost to the  
Baptist cause, but which influence, if properly fos-  
tered, might most probably, as in the case of other  
European converts in India, be improved to very  
important purposes. 5. There are Baptist con-  
verts of other missionaries, now residing in that  
Presidency, and especially Mr. Van Someran, in  
Madras, a gentleman of piety and liberality, who  
maintains a correspondence with some portions of  
our body in this country. 6. The interesting char-  
acter and superior intelligence of the vast native  
population of the Tellingana country, and it is be-  
lieved that missionaries stationed along this tract  
of country, might bring their direct labor to bear  
on at least 40,000,000 of people in India, some of  
the stations along this coast being at the mouths

of the rivers Kishna and Godavery, which are the  
grand entrances of the head of the immense Mah-  
ratta territory. 7. There are several native con-  
verts already made among the people, one of whom,  
a very intelligent Brahmin, has begun to preach  
the Gospel. He was converted by means of tracts  
which were distributed by missionaries, who died  
without seeing any fruit of their labors, and the  
man had to travel upwards of 200 miles in order  
to be baptized by Mr. Lacy, of Cuttack. 8. The  
New Testament in Tellingana, and a grammar of  
the Tellingana language, have been published by  
Dr. Carey, and a part, if not the whole of the New  
Testament has been prepared and published by  
the missionaries De Grange and Pritchett, of the  
London Missionary Society. 9. We consider that  
a mission under the Madras Presidency, besides  
its direct benefit in blessing so large a portion of  
the human family, would give importance and in-  
terest and influence to the missionary operations of  
our Board in the East. Lastly, your committee  
would suggest whether Madras would not be a suit-  
able place, where an agent of our Board might be  
placed who would render very desirable assistance  
in various ways to your missionaries in Burmah."

This report was signed by Rev. J. O. Choules.

On the 20th September, Mr. and Mrs. Day and  
Mr. Abbott were designated to commence this  
mission, and on the 22nd of the same month took  
passage in the ship *Louvre* for Calcutta, and ar-  
rived in that city in the early part of February of  
the year following, 1836.

Who will Lead the Way?

Repeatedly from our churches come words like  
these: "We are ready to organize a mission circle  
if some one will lead the way."

Now we believe that in every church there are  
those who are competent to lead others, and who  
*can and ought* to assume responsibilities. If God  
has impressed by his Holy Spirit the hearts of any  
of our sisters with the necessity of a work like  
this, they are doubtless the ones at once to lead the  
way. It is often urged, and with all sincerity, by  
those competent to take the lead, that the time  
which this work requires, must be taken from other  
duties,—household cares and the care of children,  
which renders it impossible to meet the demand.  
With all due respect to these objections and the  
circumstances that control peculiar cases (for we  
would speak carefully), the question arises, how  
far we should allow these duties, however import-  
ant they may seem to be, to come between us and  
God. Has there not been a tendency on the part of  
many to magnify these, to the exclusion of greater  
obligations? Cannot even these be controlled,  
and thus bring into use greater power and effo-  
ciency for our work? Is there not a lesson to be  
learned from the men of Reuben and Gad, who  
left their families in God's care while they led  
Israel's army till Canaan was secured? We fear  
that too many of the leaders whom God would  
choose are still tarrying in Jerusalem, under the  
mistaken impression that *there is their only place* of  
Christian work. If our missionaries are called to