

take possession of His purchased inheritance—the heathen. May none of us like Meroz neglect to come up to the help of the Lord against the mighty, and so incur the curse of the Great God.

New Brunswick.

The annual public meeting of the Women's Mission Aid Society will be held in Leinster Street Baptist Church, on January 30th, 1879.

A large representation of delegates from the Branch Societies are expected to be present, but in such cases where it is impossible to send delegates, please forward your report as early as possible.

The delegates will please send their names to the Secretary, who on the receipt of such will return a postal card with the name and address of the parties with whom they are to be entertained.

Address all communications to

M. E. MARCH, Sec. Central Board W.M.A.S.,
186 King St. East, St. John.

A Short Sketch of the Telugu Mission from its Commencement to the present time.

COMPILED FOR THE MISSIONARY LINK.

(Continued from the December No.)

The Telugu Mission was again reinforced by the arrival of Rev. A. V. Timpany and wife, who left this country in October, 1867.

These missionaries went out under the auspices of the American Missionary Union, but were supported from funds contributed by the Baptists of Canada.

Their station was Ramapatam, at which place, in addition to the care of a large church, Mr. Timpany had to build for the Theological Seminary, to start the school and carry it on for two years. This institution is for the training of native preachers.

Mr. Timpany entered on his work with great zeal and earnestness, and his reports were from the first highly encouraging, as a few extracts will show:

"To-day you have the most successful Mission in India; send us men and means, and by the help of our Master we will gather this people by the thousand." "God's spirit is resting on Telugu, as it brooded of old upon the deep." "God is giving and going to give us the Telugus just as fast as we can take care of them." Again, "The first week in January, 1869, we spent in special prayer. We asked the Great Head of the Church that He would send five hundred of His own elect to us, during the year just commenced. If all we have baptized prove to be real Christians, the number asked for came, and seventy-three more."

In the beginning of the year 1870 Rev. J. McLaurin and wife were added to this Mission band. On acquiring the language, Mr. McLaurin took temporary charge of Mr. Clough's field of labour, while the latter, at the urgent solicitations of his associates, sought rest at home.

The first six years of Mr. Clough's mission have been described as one protracted Pentecost, and during his absence the work of the Lord went on with unabated power, over 700 having in one year been added to the church by baptism.

We come now to the origin of THE BAPTIST FOREIGN MISSIONARY SOCIETY OF ONTARIO AND QUEBEC.

Rightly to understand this we must diverge a little, and draw the attention of our readers to Cocanada, which is the largest and most important town between Calcutta and Madras. It has a population of about 20,000 inhabitants, and is growing rapidly.

It was to this place, where no missionary had gone before, that Thomas Gabriel went in 1867 to unfurl the banner of the Cross.

He was a well-educated native whom God had called to the knowledge of Himself in Madras. After his conversion, his heart yearned for the salvation of his benighted countrymen. He could

not rest. Abandoning his worldly employment, he hastened northward 200 miles beyond Ongole to Cocanada, and there for five years he toiled alone, preaching Christ and the good news of the Gospel. God owned and blessed his labours, so that by the end of that time, a church was formed of 150 members.

But Brother Gabriel had gone to his utmost limits. He needed sorely the help both of men and money. In this extremity he applied to the English Baptists for aid, but they were unable to render it; their hands were full. The American B. M. Union was in the same position.

It was under these circumstances, when the very existence of this Mission was trembling in the balance, that Brother Gabriel sent, through Mr. McLaurin, a soul-stirring appeal to us in Canada. Interest was awakened, and after anxious, prayerful consideration, the Canadian Board, decided to take up this work. It became necessary to telegraph the decision to Mr. McLaurin, who was still at Ongole. This was done on the 28th October, 1873, at which time the first Canadian Baptist Mission was established in Cocanada.

Resigning his connection with the American Board, Mr. McLaurin took possession of the field the March following. He had much to do in arranging matters connected with the previous mission, and laying the foundation for future operations. While thus engaged, Brother Gabriel was called to his reward. He departed in peace with the words "Jesus is precious" on his expiring lips.

The struggling Mission was thus deprived of its most efficient native helper, but God, whose resources are unlimited, provided relief from an unexpected quarter.

In 1873 the Baptists of the Maritime Provinces had sent out seven missionaries to labour among the Karens of Siam. One, already in Burmah, was waiting to join them, and another was sent out the following year, making in all nine Missionaries; four men and their wives, with one unmarried lady, Miss M. Armstrong.

After exploring the country it was found that the number of Karens in Siam was far fewer than was expected—not more than 10,000 in all—and these so distant and scattered among the mountains as to be practically inaccessible. In a joint letter to the Board of the Maritime Provinces, the missionaries stated their difficulty, asking for further instructions. This Board conferred with ours of Ontario and Quebec, desiring to know if we were willing that they should unite with us in the Telugu field; if so, on what basis?

A special meeting to consider the subject was convened at Brantford in May, 1875. At this meeting six resolutions were passed,—the first and third as follows:

1st. That we cordially invite our Brethren of the Maritime Provinces to send over their missionaries at once, and help us to cultivate the Telugu field.

3rd. We propose that Ontario and Quebec on the one hand, and Nova Scotia, New Brunswick, and Prince Edward Island on the other, shall entirely sustain and direct all the missionaries whom they may respectively appoint.

These, with the other resolutions, were agreed to, and as soon as arrangements could be made the new missionaries proceeded to Cocanada. Their names were: Rev. W. B. Boggs and wife, Rev. R. Sanford and wife, Rev. G. Churchill and wife, Rev. W. F. Armstrong and wife, and Miss Armstrong. Two years later the Rev. G. F. Currie followed. On his arrival at Rangoon he was united in marriage to Miss Armstrong. They joined the others, and were welcomed to the home of Brother and Sister McLaurin.

Mr. Currie acquired the language with remarkable facility, and in a very short time was able to enter on his work.

Tuni, a town of 1,600 inhabitants, was selected as his station. It is about 45 miles distant from Cocanada. Arrangements have been made by him for the purchase of land, and the erection of a school house.

Rev. John Craig and wife left Canada for the

Mission field in 1877, and arrived safely at their destination; so that, including the American missionaries and those of the Maritime Provinces with our own, there are no fewer than thirty, either labouring in the Telugu field, or only temporarily absent from it.

The return to India of Mr. Timpany and wife, after two years' visit to Canada, will tend to relieve and encourage the workers there. His experience, zeal and energy were directed, while here, to the furtherance of the cause so dear to his heart. He travelled and presented the claims of the Mission as far as he could, and was the means of establishing "The Women's Circles"—a movement which has greatly tended to arouse a wide-spread interest in Missions among the sisterhood of our churches.

Much more might be added respecting the recent work of our Mission, and of the wonderful manifestation of Divine Grace in the conversion of thousands of Telugus, but as these are reported in our Baptist journals, we refer our readers to them.

Reviewing the past and contemplating the present, we see the triumph of faith, the reward of patient self-denying work for Jesus, resulting at last in this glorious harvest of souls. No Society has ever been blessed with a more inviting field. It has been observed, "that should the Missions be adequately sustained, and the ratio of increase, during the next ten years, be approximate to that of the past, the membership of these native churches will, in that time, be greater than that of all of our churches in Ontario and Quebec, even if our membership should be doubled." What a prospect! May we prove worthy of our trust, feeling it not only a duty, but a blessed privilege, to help on this glorious work by our prayers, our influence and our contributions. Thus shall we bring honour and glory to Christ, and a blessing on our own souls; for is it not written, "Them that honour me, I will honour."

JAPAN.—THE PROGRESS OF MISSIONS.—The latest statistics as to the condition of Christianity in this interesting country are as follows:—There are now in Japan 106 Protestant missionaries and forty-four organized churches. Of these congregations twelve are already wholly self-supporting, and twenty-six partially. There are 1,617 church members (native converts), a large proportion being men, who have contributed in the year 1877 the sum of \$3,552.11. Gradually a liberal, self-supporting Christian Church is being developed in Japan. As helpful to this end there are now three theological schools, with one hundred students in course of preparation. There are already nine native ordained preachers, and ninety-three assistant preachers. In the mission hospitals nearly 18,000 patients were treated last year.

PEOPLE who have not kept up with the progress of missionary enterprise, and have failed to realize the strides it has taken within the last thirty years, will be surprised, if not amazed, on reading the report of the great London Missionary Conference. Within thirty years, the converts in India have increased three hundred per cent.; and in China, if the present rate of increase be kept up for thirty years more, there will be twenty-six million communicants and one hundred million adherents. Scarcely a region can be mentioned in all the world, that is not now reached by American or European agencies.—*Christian Union.*

"THE DEMAND FOR MORE LABORERS," says "The Monthly Record" of the American Presbyterians, "is beyond anything ever dreamed of in the history of gospel-preaching! Paul's world was a mere province: ours is a crowded globe, from every shore of which sounds the wail of dying souls. . . . Let us meet the truth squarely. The supply declines as the demand rises—which is equal to saying the church lines waver, while the world's, denser and heavier, close round them! . . . The harvest is plenteous, but the laborers are few: pray ye therefore to the Lord of the harvest, that He may thrust forth more laborers into His harvest."