



THE AMERICAN BAPTIST MISSIONARY UNION.  
TREMONT TEMPLE, BOSTON.





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# Teloogoo Mission

## SCRAP BOOK

—BY—

THOMAS S. SHENSTON,

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BRANTFORD, ONT.,

TREASURER OF THE BAPTIST FOREIGN MISSIONARY SOCIETY OF  
ONTARIO AND QUEBEC.

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“ And this continued by the space of two (twenty) year ;  
so that they which dwelt in Asia heard the word of the Lord  
Jesus. \* \* \* \* Almost throughout all Asia, this Paul  
(McLaurin, Timpany, Craig and Currie) both persuaded and  
turned away much people, saying that they be no Gods, which  
are made with hands.”—*The Bible*.

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*Greater the distance the light shineth, the brighter  
the light is at home.*

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A TELOGOO IDOL--FULL SIZE.

The writer being of the opinion that perhaps no one was in a better position than himself to collate the facts herein narrated, and being convinced of their usefulness—especially in the future—were the only motives that prompted him to undertake the task, which was by no means a small one. If the interest in our Foreign Missions is intensified in the reader by the reading as it is in the writer by the writing, the labor bestowed on this little book will not have been in vain.

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## TREASURER'S OFFICE.

*Brantford,.....188..*

*\$.....Received from.....  
of.....the sum of.....dollars,  
the same being a contribution to the REGULAR BAPTIST  
FOREIGN MISSIONARY SOCIETY OF ONTARIO  
AND QUEBEC.*

*.....Treasurer.*

The following will correctly indicate how all such contributions have hitherto been, and will hereafter be, expended. Many former contributors have already passed away from earth, but the results of their liberality will go on and on forever. How interesting will be the meeting in heaven between a Teloo goo convert and the contributor to our Foreign Mission.

As by one man sin entered into the WORLD and so death passed upon all men, for all have sinned \* \* \* Having no hope, and without God in the WORLD \* \* \* God sent not his son to condemn the WORLD, but that the WORLD through him might be saved \* \* \* For God so loved the WORLD that he gave his only begotten son, that whosoever believeth on him shall not perish, but have everlasting life. \* \* \* This is a faithful saying and worthy of all acceptation, that Christ Jesus came into the WORLD to save sinners. \* \* \* Ye are the light of the WORLD. \* \* \* This gospel of the kingdom shall be preached in all the WORLD for a witness unto all nations, and he said unto them, go into all the WORLD and preach the gospel to every creature. \* \* \* As thou hast sent me into the WORLD, even so have I also sent them into the WORLD. \* \* \* Because many false prophets are gone out into the WORLD. \* \* \* He that believeth and is baptized shall be saved. \* \* \* We do testify that the Father sent the Son to be the Savior of the WORLD.

For there is no difference between the Jew and the Greek ; for the same Lord over ALL is rich unto ALL that call upon him. For WHOSOEVER shall call upon the name of the Lord shall be saved. HOW then shall they call on him in whom they have not believed ? and HOW shall they believe in him of whom they have not heard ? and HOW shall they hear without a preacher ? And HOW shall they preach except they be sent ? as it is written : How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things !

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## LOCATIONS.

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THE EARTH.—“Before the mountains were brought forth, or even thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God,” who “In the beginning created the heavens and the earth.” “By the mouth of God, so that things which are seen were not made of things that do appear.” “Lift up your eyes to the heavens, and look upon the earth beneath, for the heavens shall vanish away like smoke and the earth shall wax old like a garment, and they that dwell therein shall die in like manner; but my salvation shall be forever, and my righteousness shall not be abolished.”—*God's Word.*

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ASIA is bounded on the north by the Artic Ocean, on the west by the Red, Black and Mediterranean seas, on the South by the Indian Ocean, and on the east by the Pacific Ocean, being almost entirely within the northern division of the eastern hemisphere. Its length from east to west is 5,200 miles, and from north to south 6,200 miles, and containing 18,000,000 square miles, or four times as large as all Europe. Its population is 750,000,000, or one-half that of the globe.

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INDIA OR HINDOSTAN is bounded on the north by the Himalaya mountains, on the west by the Arabian Sea, &c., on the south by the Indian Ocean, and on the east by the Bay of Bengal; containing an area of 1,600,000 square miles, and a population of 260,000,000. Its form is somewhat that of an irregular triangle, two of which lines are about 1,900 miles of sea coast, and the remaining line from east to west from sea to sea, about 1,600 miles. The whole forming the southern portion of Asia. Its society is divided into four grand divisions called “Castes.” Brahmins or priests, soldiers, merchants, and laborers. None of these can intermarry, or even eat and drink together. These grand divisions are sub-divided. Those who have been degraded from their caste are called *pariahs*, and are outcasts from society.

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BRITISH INDIA is an extensive empire of 1,500,000 square miles comprising the major part of the southern part of the central peninsula of southern Asia, together with the island of Ceylon &c. There are now nine presidencies. The three chief ones are, the Bengal, with Calcutta, a city of 700,000, as its capital,

Bombay, with Bombay, a city of 800,000, as its capital, and Madras, with Madras, a city of 450,000, as its capital its population is estimated at 210,000,000, 160,000,000 of whom are directly or indirectly under British rule. The Teloo goo country is within the Madras Presidency.

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**THE TELOO GOO COUNTRY.**—This country is somewhat of a triangular shape, its 3 lines being from 400 to 600 miles in length, and lies on the southern part of India on the western shore of the Bay of Bengal from Chicacde to Madras, a distance of 600 miles. It is within the Madras Presidency, and consequently under British rule. The number of Teloo goos variously estimated at from 15,000,000 to 17,000,000, or about three and a-half times that of Canada, and one twentieth the entire population of Hindostan. The greater portion, perhaps four-fifths, of whom reside within the above described limits, and the remaining one-fifth are scattered throughout Hindostan.

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It is generally admitted that physically, mentally, and morally the Teloo goos are far in advance of all the other tribes and races in India. As tradesmen, they rank first, and their language, Dr. Caldwell (a most competent judge) says, "in point of euphonic sweetness justly claims the first place." It has always appeared to me providentially fortunate that our first Canadian mission should be located in such a desirable field. Read to the end of this book and I doubt not but the reader will endorse this opinion.

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**MADRAS.**—This is a large seaport city of some 450,000 population, lying at the mouth (if such a sea bay can have a mouth) of the Bay of Bengal, on the western coast thereof. It is about 130 miles south of Ramapatam, and some 300 miles south west from Cocanada.

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**CALCUTTA** is a city of 700,000, lying so far (450 miles) north east of our Canadian field of labor that it is seldom named in connection therewith. Madras is the chief shipping port for all European vessels which touch there before passing up the Bay of Bengal to Calcutta &c.

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**BOMBAY** is a city of 800,000, lying so far (500 miles) north west of the Teloo goo country that it virtually has no connection with our Canadian mission.



RAMAPATAM is a town of 15,000 lying in the western margin of the Bay of Bengal, 120 miles north of Madras. Here is located the theological seminary in which Rev. A. V. Timpany was, for some years, connected as tutor and principal.

NELLORE is a flourishing town with a population (including some adjacent villages, a common practice in India) of 40,000. It lies on the south side of the great river Pannaar, and is 90 miles north of Madras, and 15 miles inland from the Bay of Bengal, 75 miles from Ongole, and 250 miles from Cocanada. Here the first mission was established in Teloogoo land by Rev. S. S. Day.

ONGOLE — This is a small town of 10,000 population situated some 10 miles inland from the Bay of Bengal, 150 miles from Madras and 30 north of Ramapatam. One of the first missions was established here.

AKIDU. — This is an inland village of some 2000 inhabitants, lying inland from the Bay of Bengal 15 miles, and 130 miles north east of Ongole and 150 miles from Madras.

COCANADA. — This is one of the busiest of the many busy seaport towns lying along the western shore of the Bay of Bengal. It has a population of 30,000 souls. It is nearly midway between Madras and Calcutta, and 65 miles north east from Akidu, forty north east from Tunni, and 9 north west from Samulcotta. The great Godavari river is a few miles south east therefrom. Here is where the Canada Baptists planted their first standard, the bearers being Rev. John McLaurin and wife.

SAMULCOTTA. — This is a town of 13,000 inhabitants some nine miles north west from Cocanada and eight miles from the Bay of Bengal. Here is located the seminary of the Canadian mission, of which the Rev. John McLaurin is the principal.

TUNNI. — This is a village of some 3,000 population lying some 40 miles north-east of Cocanada, and eight miles from the Bay of Bengal. This is where Bro. Currie was stationed.

THE END. — But the day of the Lord will come as a thief in a night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing that all these things shall be dissolved. \* \* \* Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat.

## THE TELOOGOO MISSION.

The word "Teloo goo" has now become a household word among the Canadian Baptists and I want it to become still more so. The sole object of this little book is to intensify still more the great interest in the mission which I know exists already in so many. I think I can best accomplish this purpose by commencing with the planting of the first mission by the American Baptist Missionary Union in 1835, and tracing its history, as briefly as I can, from that date year by year to January 1888, covering a period of about 52 years. At this date the American Union have a large number of missions and stations in Teloo goo land, but I shall confine my compilation to such stations only as our own missionaries were in some way connected with, namely, NELLORE, RAMAPATAM and ONGOLE.

As early as 1805 the general Baptists of England made a feeble attempt to establish a mission among the Teloo goos by sending out the Rev. Mr. Sutton, who took up a position in Orissa. Apparently for the lack of success the undertaking was soon abandoned by the withdrawal of Mr. Sutton, their only missionary. It would appear that Mr. Sutton himself had never lost confidence in the mission, inasmuch as thirty years afterwards, when in the United States, he urged the American Baptists to take up what the English Baptists had thrown down, and to their honor be it said they did.

1834-5.

The 21st American Baptist General Convention was held in the City of Richmond on April 29, 1835. At this meeting "Brethren Kenduck, Peck, Allen, Charles and McGinnis," were appointed a committee "on new fields of labor." They reported: "We would earnestly direct the attention of the Board and Convention to that portion of the Madras Presidency which stretches northward from the City of Madras along the Bay of Bengal towards the City of Calcutta, for about 600 miles, embracing the country of Tellingana. There is no Baptist Church in the south of India. The country is wholly unoccupied excepting Madras City. \* \* \* The interesting character and superior intelligence of the vast native population of the Tellingana country. \* \* \* might bring their direct labors to bear on at least 40,000,000 of the people of India. \* \* \* The New Testament and a grammar of the Tellingana language has been published by Dr. Carey."

"The Rev. Samuel S. Day and wife were designated to this Teloo goo field 20th September of this year (1835), and on the 22nd took passage in the ship *Louvre* for Calcutta. The Rev. Howard Malcolm and 10 others took passage with them. The passage money and outfit cost \$5,598.36."

## 1835-6.

The 22nd Annual Meeting of the American Baptist Convention was held in Hartford City, Conn., April 27, 1836.

Missionaries on the field, Rev. S. S. Day and wife. At this meeting a committee reported. "The Board was first directed to the people who speak the Telinga or Teloo goo tongue by the Rev. Mr. Sutton, an English Baptist Minister. \* \* \* He described the country as stretching along the coasts south westerly from Orissa 600 miles, and transversely into the interior 400 miles, and a population of 13,000,000. \* \* \* 10,000,000 are subjects of the Nizam (Nabob) of Hyderabad, anciently called Telingana, from which the Telingas derive their name."

"Mr. and Mrs. Day and Mr. Abbott, were designed for the Telingana Mission on Sept. 20th last (1835) and on the 22nd took passage, with other missionaries in the ship *Louvre* for Calcutta. The measures they would adopt on their arrival there were left to the direction of providence. \* \* \* No impediment to the propagation of the gospel is apprehended in any part of his dominions, sustained, as he is, in his authority by the forces of the East India Company. \* \* \* As early as 1809 a Telinga version of the New Testament had been made by the Serampore missionaries, and though it perished in the destructive fire of 1812, it was prepared anew and printed in 1817. 18. The Telinga Pentateuh was also printed by the same missionaries in 1821. \* \* \* What is now wanted is men. \* \* \* Let the requisite number of missionaries be furnished—the duty specially assigned to the American Churches, and the work is ready to their hands. They may at once enter in and plant, and reap, and gather unto everlasting life."

## 1836-7.

The 23rd Annual Meeting of the American Baptist Board of Foreign Missions was held in the City of Philadelphia, April 26th, 1837.

Missionaries on the field, Rev. S. S. Day and wife, and Rev. Levi Hall and wife.

Extracts from Reports.—“Mr. and Mrs. Day arrived at Calcutta early in February, 1836, and proceeded thence to Vizagapatam, where they have since been prosecuting the study of the language. Mr. Abbott, who, it was expected, would be associated with them, having, in accordance with the advice of Mr. Malcolm and others, joined the Karen Mission. Mr. and Mrs. Hall were designated to this service, and sailed last October in company with others.”

“The post at which the mission will be ultimately stationed, is yet undetermined. Weighty considerations are in favor of commencing operations in the neighborhood of Madras.”

1837-8.

The 24th Annual Meeting of the American Baptist Convention was held in the City of New York on April 25, 1838.

Missionaries on the field, Rev S. S. Day and wife.

Extracts from report.—“Of those who have fallen in the mission field, it is our painful duty to record the names of \* \* \*  
\* Levi Hall and Catharine B. M. Hall. \* \* \*”

“The Teloogoo Mission opens an extended and inviting field of operation. We have but one missionary and wife laboring in this far-reaching field. What is this among a population of from 5,000,000 to 10,000,000. \* \* \* The funds are exhausted. If not replenished immediately they will be constrained to counsel not for enlargement of the mission, but for the least disastrous method of their reduction.”

“In January, 1837, Mr. Day made an interesting tour of 20 days, northwardly, to Berhampore, distant about 120 miles, and thence back through the interior. During this excursion he visited about 40 villages, of which one half had probably never before seen a missionary, or even a Christian.”

In March, Mr. Day removed to Madras. One eighth of its population are Teloogoos. “At our last date (Aug. 25,) Mr. Day was desiring to locate himself, at a short distance from one of the city gates, and on the principal road leading to the Teloogoo country.” “It is obvious that the Teloogoo Mission needs to be reinforced. The Board have but one missionary family among 5,000,000 Teloogoos, along a coast of at least 600 miles, to say nothing of the population in the interior \* \* \* there are probably not less than 300 towns which might be occupied as mission stations.”



1838-9.

The 25th Annual meeting of the America Baptist Convention was held in the City of Philadelphia, April 24th, 1839.

Missionaries on the field, Rev. S. S. Day and wife.

Extracts from reports :

“The necessities of the Teloogoo Mission make yet stronger appeals to the sympathies of the churches, and urge to whatever sacrifices are required for its speedy relief and enlargement.”

In January 1838, Mr. Day was still laboring at the Village Wonara-petta, where there is a population of 10,000 Teloogoos.

“The board regret that they have not yet been able to reinforce this mission, owing to various untoward circumstances, Mr Day has been laboring alone during the whole period since the mission was established.”

Mr. Day writes :—“I have been almost two years within this country (January 1838) and have acquired so much knowledge of the language as to read and speak it with ease, and to know that while it is beautiful and flowery, it is exceedingly difficult to acquire. But I am left alone, and I would now implore the Board to send, as soon as possible, six or eight missionaries. I can refer to more than 30 places demanding each a missionary, though more than half the country is scarcely known to me.”

In September, Mr. Day writes to the Board. “In my late visit to Bellary, I baptised 22 persons, in a place where never before the ordinance of baptism had been administered, in the presence of 3,000 of all sorts and ranks.”

“What am I, that on me alone for so long a time, should rest the responsibilities of such a mission as it is proposed to establish among the Teloogoos? But let me hope still. God has sustained me hitherto. O may we rely in Him still. His is the work—the cause is His—His the laborers—the money.”

1839-40.

The 26th Annual Meeting of the American Baptist Convention met in the city of New York, April 29th 1840.

Missionaries in charge, Rev. S. S. Day and wife. On their way to the Mission, Rev. Stephen Van Husen and wife, having sailed for Madras, on October 22nd, 1839.

Mr. Day writes to the Board thus :—“Be not angry with me for my heart once beat high in relation to this mission, hope inspired my feeling and actions. Now, my heart sinks, or swells



with a kind of desperation, my hands grow weak, or are nerved for a moment as by despair. Where are all the young brethren I left in Hamilton; pledged to the foreign field? \* \* \* are there none to be found for the heathen? Have the heathen no claims.

1840-1.

The 27th Annual Meeting of the American Baptist Convention was held in the City of Baltimore, April 28th, 1841.

Nellore.—Missionaries in charge, Rev. S. S. Day and wife, Rev. S. Van Husen and wife.

Extract from report on the Te'oogoo Mission:—“ \* \* \* For, what is the meaning of our holy convocation! What are the principles on which we meet and deliberate, and resolve and act? It is not admitted, nay, rather acknowledged, that there is a work to be done—a work to be done for God—a work which we may do—a work which He requires us to do?”

Mr. and Mrs. Van Husen arrived at Madras on March 9th 1840, and on the 21st reached Nellore, a town some 110 miles distant from Madras, where Mr. and Mrs. Day had arrived a few days previous, for the purpose of establishing the first mission among the Teloo goos.

Extract from report:—“ Nellore is in the midst of a dense Teloo goo population, and for this and other reasons, is peculiarly eligible for a central permanent station. The missionaries here rented a good mission compound \* \* \* In this the scriptures are read and expounded in Teloo goo every morning and a sermon preached every Sunday to about 25. On the 27th September the first Teloo goo connected with the mission was baptised in the Pennar river in the presence of several thousand spectators. Two others were baptised in Madras in 1839.”

“ Several tours have been made. In the early part of 1839, Mr. Day in one day distributed about 3500 tracts and 500 portions of scripture.”

In May of last year Messrs Day and Van Husen attended two festivals celebrated at a few miles distance from Nellore, at both of which they gave about 2000 tracts and 700 portions of scripture.”

## 1841-2.

The 28th Annual meeting of the American Baptist Convention was held in the City of New York, April 27th, 1842.

Nellore.—Missionaries in charge Rev. S. S. Day and wife, S. Van Husen and wife.

Extracts from reports :—"The Teloo goo need not only that their present missionaries be supplied with more ample means for efficient action ; but that their strength be increased by the accession of fellow labourers. The work is too large for the force employed, even if in unbroken health and efficiency."

In a letter written by Mr. Van Husen in May, 1841 he says :

Would that it were in the power of the Board to send us at least six laborers. What are two missionaries among 8,000,000 to 10,000,000.

The expense of the mission for the year was \$1,514.72.

## 1842-3.

The 29th Annual meeting of the American Baptist Convention was held in the city of Albany, April 26th, 1843.

Nellore.—Missionaries in charge Rev. S. S. Day and wife and S. Van Husen and wife.

Extracts from report :—"The members of the Teloo goo Mission have been prosecuting their work amidst many embarrassments, especially from sickness the past year, but not without encouragements. \* \* \*

The city itself, being the resort of thousands of Teloo goos from towns and country, inland and far distant, furnishes extensive facilities for the promulgation of the gospel, both by preaching, etc."

"At the date of our last information, December 1842, the missionaries were expecting shortly to organize a mission church. Besides the mission circle, there were nine who cherished a hope in Christ."

The expense of the mission for the year was \$2,753.34.

## 1843-4.

The 30th Annual meeting of the American Baptist Convention was held in the City of Philadelphia, April 24th, 1844.

Nellore.—Missionaries in charge Rev. S. S. Day and wife and Rev. S. Van Husen and wife.

Extracts from Reports :—" Your committee are deeply convinced that the means, in the hands of the Board, for executing the great task they have undertaken in Asia, are entirely inadequate."

" The Teloo goo Mission, though greatly in need of reinforcement, is steadily advancing in efficiency and interest. The missionaries occupy distinct parts of the city, Mr. VanHusen having removed to the south-west border in July. This arrangement increases the influence of the mission. \* \* \* Three were baptized in August, in the Pennaar, near where Van Rappa, the first convert, was baptized in 1840. \* \* \* and thousands begin to DOUBT as to the DIVINITY of their idols."

" Mr. VanHusen's health is reported bad."

The expense of the mission for the year was \$3,022.69.

1844-5.

The 31st annual meeting of the American Baptist Convention was held in the City of Providence, April 30th, 1845.

NELLORE.—Missionaries in charge, Rev. S. S. Day and wife, Rev. S. VanHusen and wife. Nothing of importance to record for the year beyond the organization of a mission church of eight members in October of last year, and the returning home of Mr. VanHusen and wife, on account of ill health. The members comprising said church were Rev. S. S. Day and wife, Rev. VanHusen and wife, Elizabeth Jackson, Christian Nursa, James Cay and Elisha.

The expense of the mission for the year was \$2,935.34.

1845-6.

The 32nd annual meeting of the American Baptist Convention was held in the City of Brooklyn, May 19th, 1846.

NELLORE.—Missionaries in charge, Rev. S. S. Day and wife.

Mr. VanHusen arrived in this country on 1st October last with health so much impaired as to preclude all prospects of his return to India.

Mr. Day was taken suddenly and alarmingly ill, and was obliged to leave India hurriedly on the 3rd December. Arrived at London April 11th, and in this country on June 2nd.

We clip the following from the " Lone Star " jubilee papers :  
 " When Mr. Day reached home he found the Executive Committee discussing the propriety of abandoning the mission. \* \*  
 He entered a most emphatic and determined protest to the

abandonment of the Teloo goo field. This led the Committee to hesitate, and they finally decided to await the indications of Providence, \* \* It was decided, at the annual meeting of Union in 1848, to return [Mr. Day, and on the 10th of October of that year he, with Mr. and Mrs. Jewett sailed for Madras en route for Nellore.”

Extracts from Reports : “Your Committee would ask for the sympathies and prayers of all the friends of the Board in behalf of the Toloogoo Mission.” &c. The expense of the mission for the year was \$4,167.98.

1846-7.

The 33rd annual meeting of the American Baptist Convention was held in the City of Cincinnati, O., May 18, 1847.

NELLORE.—Missionaries in charge, none.

Extracts from Reports :—“The Teloo goo Mission, established ten years since, has had for the most of that period the services of only one missionary, and is now left with native helpers only. To be resuscitated and carried forward with any measure of efficiency or prospect of permanency, three missionary families should be associated with our missionary brother now in this country, whenever providence shall permit him to resume his labors. The field is large, embracing a population of 10,000,000. Whenever reinforced, it should be with a missionary force sufficiently numerous not only to secure it from all liability to final abandonment, but also to insure an uninterrupted and vigorous prosecution of the work.”

The expense of the mission for the year was \$1,216.50.

1847-8.

The 34th annual meeting of the American Baptist Convention was held in the City of Troy, N. Y., May 16th, 1848.

NELLORE.—The missionaries all in America.

The Wednesday meeting (May 17) “was opened with prayer by Rev. John Bates, from Ireland.” This is the father of the wives of our two first Canadian missionaries, Timpany and McLaurin.

Extracts from the Report on “The Expediency of reinforcing the Teloogoo Mission.”

“The question submitted for consideration is, virtually, should the Teloo goo Mission be sustained? For more than two years it has been left in charge of native assistants. They have been faithful. \* \* \* If missionaries are not to be sent, it



can hardly be expedient to protract the existence of the mission. The character, number and state of the Teloogoo people, giving promise of early success proportionate to the expenditure, we have not been disappointed in the character of the field we have been cultivating, in its extent, its accessability, or its productiveness. The Teloogoo people are found to be what they were said to be. \* \* \* The Nellore district (the seat of the Teloogoo Mission) contains 2,000,000 people, or 113 to the square mile. They are considered one of the noblest races of Hindostan. \* \* \* One half of the male population can read. \* \* \* The protection of life, limb and property, is entire. \* \* \* There is no hindrance to missionary labor, except from caste. \* \* \* No mission in the Union, in comparison with the work to be performed, has been sustained by us so feebly as this. The history of the mission furnishes no ground of discouragement. \* \* \* The scriptures have been translated into the Teloogoo tongue, and the New Testament, with portions of the Old, printed. There is a general preparation for the conversion of the people from dumb idols to the living God."

"Rev. Amos Sutton, of the Orissa Mission, at whose instance originally the mission was undertaken, speaking of the Teloogoo people in a letter near the close of 1846, says: The population is immense, they are a noble race, the country always accessible, the government favorable, the language beautiful, expense moderate, intercourse with the people unrestrained, and a beginning made. \* \* \* In my opinion you had better consider well before you abandon your present ground, you will never recover it if you do. \* \* \* There is no station but our own in the Nellore district, containing over 2,000,000 souls."

"It has been laid down as a principle in missionary enterprises, and we hold it to be a just principle that we should work WHERE God works, and WHEN God works "

"Different missions have their respective favorites and supporters. Multiplication of interest in this direction may be strength; concentration hardly pressed, may be decrease—Again, what would be the more general subjective influence of drawing back?"

The long report closes thus:—"We have only to suggest in conclusion, that, be the decision what it may, it ought to be regarded as final. If the Teloogoo Mission cannot be sustained, now is the most favorable time for withdrawal. Already the missionaries are withdrawn, by the providence of God, and the entire closing up of the mission, now in charge of the native assistants, can be effected at comparative little cost. If the



X decision is to continue the mission, the missionaries ought to go forth with a well founded assurance that, when by reason of death they shall cease to labor, others will enter into their labors."

This most important and lengthy report was referred to a committee consisting of William R. Williams, Elisha Tucker, Leonard Tracy, John Truesdale and Alanson P. Mason.

The following are brief extracts from their report: " \* \* \*  
 \* Reinforcement on the one hand, or on the other, the prompt, peremptory and final abandonment of our mission station among the Telooogo people, a race of many noble natural endowments, large in numbers, and receiving as yet but little share in the missionary endeavours of the age \* \* \* Our churches may well falter here, at the thought of closing between themselves and this vast multitude of dying idolators the door, and barring and bolting the door in despair—to be to us no longer a door of hope and access to enlighten their blindness, to be to them no more a door of hope and escape, through which they may receive the light of salvation and evade the second death. \* \* \* Whilst willing to afford them (Executive Committee) all proper aid and counsel in such emergencies, we may also shrink, quite as justly, from deciding the same question, when the board approaches it with so much less fullness of knowledge, and their judgment in the matter must be the hasty verdict passed on the briefest examination, To depart from the Telooogo field is a step critical and irreparable. \* \* \* We look to this cluster of schools and native assistants, and our hearts say: "DESTROY IT NOT FOR A BLESSING IS IN IT. \* \* \* If the Board do not abandon it, it should, in the judgment of the Committee, be after solemn and public prayer, and with a deep sense of the vast results, interminable and incalculable, to these Telooogos and ourselves, which such withdrawal involves. \* \* \* Blessed will the result be, if the full augmented charities of our churches in the coming half year shall say to the Telooogos, 'We, the Baptists of America, will not desert you.' By resolution the Executive Committee was instructed to continue the Telooogo Mission. The native assistants in the sole charge of the mission are reported as 'steadfast, faithful and diligent.'"

The expense of the mission for the year was \$1,766.10.

1848 9.

The 35th annual meeting of the American Baptist Missionary Union was held in the City of Philadelphia, May 15th, 1849.

NELLORE.—Missionaries in charge, Rev. S. S. Day, and Lyman Jewett and wife, Mrs. Day in America.

Rev. L. Jewett and wife, recently designated missionaries to the Teloo goo field with Rev. S. S. Day, sailed for Madras on their way to Nellore on October 10th, and arrived on the February following at that city. On the voyage they were instrumental in the conversion of some of the sailors of the ship in which they sailed.

Under date of March 14, 1849, Rev. S. S. Day, writes from Nellore to his wife in America thus: "These eyes look upon the distant hills and fruitful vales, the rivers, the streets thronged with a busy multitude, and the idols and idol temples of Nellore. This heart is again affected. \* \* I have seen our once happy home, and walked through the empty desolate rooms, the forsaken chapel. It WAS to us once HOME. \* \* \* Yes, happy and blessed was I in it once, now how changed. The sanctuary of the Lord, where the name of our God and Saviour was proclaimed, and where prayer was wont to be made, has for a long time been forsaken and closed, so that the heathen passer by might tauntingly say, 'where is now thy God?' \* \* \* Could we expect anything better? was it right for the mission to be thus neglected so long by the churches of America? Had a man been sent even ONE YEAR earlier, all this evil, according to human judgment, would have been prevented. I grieve over it, but do not wonder."

On the 4th of April following, he writes: "\* \* \* None of these things move me. I am resolved by God's grace to DENY MYSELF and do His will, who has chosen me to this trial, and to this work of the gospel ministry among the heathen. Were you with me, we could sit down and weep together, we could pour out our complaints before God."

The expense for the year was \$3,659.23.

1849-50.

The 36th annual meeting of the American Baptist Missionary Union, was held in the City of Buffalo on May 14th, 1850.

NELLORE.—The missionaries in charge, Rev. S. S. Day, and L. Jewett and wife.

Extract from report: "Mr. Day and Mr. and Mrs. Jewett, sailed for Madras on October 10th, 1848, and reached Nellore on April 16th, 1849. The mission had been without American helpers a little more than three years. The first view of things was disheartening. Influences hostile to the prosperity of the mission had been in operation for so long a period, that a cloud hung over its prospects. The cloud, however, soon began to be lifted up. The

Teloogoo country is now a field of encouraging promise. \* \*  
 \* The church was found to be scattered, but not lost."

"Previous to June last the missionaries had been at three heathen festivals, at one of which it was supposed 80,000 or 40,000 were present. They preached to individuals and to groups, amounting in all to several thousand. \* \* \* Mr. Jewett goes out into the highways, calling upon the people to forsake their idols and turn to the true God. Mr. Jewett preached his first regular Teloogoo sermon in the chapel on Dec. 3rd."

"Heathenism is evidently on the decline. The priests are unable to support it. \* \* \* On the last day of the great Mohammedan feast, November 26, Messrs. Day and Jewett went among the people, preached and talked from 11 a. m. to 6 p. m., and gave away 180 portions of scripture and 250 tracts. \* \* Many afterwards came to the mission house for books and tracts."

Extract from<sup>1</sup> report on re-enforcement of missions: "The Teloogoo Mission was re-established too recently to add to, or change, materially, the views which in 1848 led the Board to direct its resuscitation. The re-organization of the mission has been effected. Two missionaries are in the field, lending assiduously to its culture. \* \* \* We must aim not only to give the mission stability and security against a second and fatal abandonment, but effectiveness proportionate to its largeness of assured results. For the present necessity the missionary force should be doubled."

From Nellore, August 21st, 1850, Mr. Day writes his wife, who is in America: "My heart is at times troubled and cast down because of the fewness of the missionary laborers here, and the little success in the way of conversions attending the labors of that few; but my faith has not failed a moment since my return here. Great things will ere long appear, and many will turn to the Lord. Among the Teloogoos ere many years pass, nay, I even expect to live and see, and hear glorious things—many turning from idols to serve the living God. I know your prayers are often to this end."

A few weeks later he again wrote his wife: "Yesterday, 30th September, 1850, we dismissed nine school masters and 270 children, all of whom were daily occupied as chief part of their duty of reading and committing to memory the precious word of God in their own tongue, in reading other suitable elementary school books prepared on Christian principle, and in committing whole catechisms, poems, and hymns about Christ and salvation. Thus by one sweep of the pen in the name of the Executive Committee notifying us that in the appropriation for the Telo-

goo Mission for the year commencing October 1st, 1850, there was nothing allowed for the support of schools."

In a letter written to his wife on December 25th, 1850, Mr. Day says: "Here, how many times, just as our families have sunk sweetly into sleep, about 11 o'clock all would be startled by the sudden outbreak of drums, &c., children half awake running crying to father and mother, and perhaps for hours the little ones were kept waking and the parents utterly deprived of sleep till five in the morning. O, how many times I have lost entirely my Saturday night's sleep by the doings in that sink of abomination. How many times I have gone over in the middle of the night and preached to as many of those deluded beings as could be induced to give any attention. Not a few times when you even supposed me in my room I was among these poor wretches, trying to persuade them to turn from such wickedness and obey that gospel of salvation I declared to their dull ears. O how many times my soul sickened at the sight of that old deceiver assuming to be God, and upon his sacred seat receiving the worship as God, of the hundreds of deluded beings who come, many of them 20 or 50 miles for the express purpose of being there on this night."

Expense for the year was \$1,721.25.

1850-1.

The 37th annual meeting of the American Baptist Missionary Union was held in the City of Boston on May 13th, 1851.

NELLORE.—Missionaries in charge, Rev. S. S. Day and Rev. L. Jewett and wife.

Extracts from reports: "The committee on the Teloogoo Mission are permitted to report a state of things in connection therewith peculiarly interesting and encouraging. \* \* \* Results connected with the re-establishment of missionary operations among the Teloogoo, have been such as to approve most fully the wisdom and the well adjusted arrangements of this measure. The evidence is constantly reaching us of a growing spirit of inquiry among the people in regard to the truth of christianity, attended by a general suspicion concerning the soundness of their various systems of religious science."

"But while your committee see much that is encouraging in the past history and present aspects of this mission, they are impressed with the conviction that its interests are quite too much involved in contingencies, arising from the uncertainty of life and health to the present limited number of missionaries.



They would accordingly recommend, that at the earliest possible moment the Teloogoo Mission be strengthened by at least two additional laborers."

Extracts from report: " \* \* \* Mr. and Mrs. Jewett have made good progress in the acquisition of the language, and Mr. Jewett has entered with zeal on the work of preaching the gospel. \* \* \* The attendance at the chapel has been from 70 to 100. There has been daily preaching in the streets, and several tours have been made to attend native festivals, for preaching and tract distribution. The number of people addressed in this manner exceed 50,000. From 80 to 220 pupils have been weekly instructed in the Sabbath School. \* \* \* Since March, 1849, over 400,000 portions of scripture have been distributed and received with avidity."

Mr. Day writes: "The general aspect is more encouraging than at any time since the commencement of the mission. Idolatry is losing credit. Scarce a man of all the thousands addressed, has attempted in good earnest to defend it by discussion. \* \* Two persons have been hopefully converted."

Expense of the mission for the year was \$1,722.82.

#### 1851-2.

The 38th annual meeting of the American Baptist Missionary Union, was held in the City of Pittsburg, on May 18, 1852.

NELLORE.—Missionaries in charge, Rev. S. S. Day and L. Jemett and wife.

For several months during the year, all the missionaries were more or less laid up in consequence of ill-health, but notwithstanding this drawback, the schools were kept up, many villages visited, 2,494 portions of the scripture given away and thousands of tracts distributed.

Extract from report: "These (Teloogoo and Assan) are peculiar, inasmuch as they are the only points in which the American Baptists have made any attempt to assist in the evangelization of the tribes connected by language and race with the population of Hindostan. Though your committee, as a general principle, would discourage the scattering of our evangelical forces, they cannot but feel that the providential indications that led to the establishment of these missions were clear and decided." One native colporteur gave away 13,700 tracts, and reports to have frequently met with natives with some knowledge of the Christian religion and anxious to learn more.

Extracts from report: "Were these conversions the sole positive result of the year's operations, they would not be deemed

of small account. But they are a part, and, in certain aspects, perhaps not the chief part, of what has been done for the Teloo-goos. A knowledge of the leading truths, a perception of the claims of christianity, has been gained by large numbers of the people. Prejudice has been mitigated. \* \* The native mind is in a transitional state, revolving from the absurdities and abominations of the current superstition, &c."

Among the missionaries designated this year were Rev. John L. Douglass and wife, for the Teloo-goos. He had been pastor of the Baptist Church at Fort Ann, N. Y.

Expense for the year was \$2,641.47.

### 1852-3

The 39th annual meeting of the American Baptist Missionary Union was held in the City of Albany on May 17th, 1853.

NELLORE.—Missionaries in charge, Rev. S. S. Day, and Rev. L. Jewett and wife.

And he said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it, and if it bear fruit, well, and if not, then after that thou shalt cut it down. Luke, xiii. and 8.

The Lord did "let it alone this year also," and the Union did "dig about it" and the consequence was it did "bear fruit well." What a critical moment this was! How evenly poised the scale beam! Thousands do now and perhaps millions will yet have cause to rejoice throughout eternity that the beam was brought down in favor of the "Lone Star."

I find it necessary to give a more copious account of the proceedings of this meeting, inasmuch as the destiny of the mission hinged just here.

The committee on the Teloo-goo and Assam Missions was: Messrs. S. B. Swain, Massachusetts; E. Hutchinson, Vermont; M. G. Clark, Pennsylvania; H. C. Fish, New Jersey; S. B. Webster, Ohio; G. C. Germond, New York; L. D. Boon, Illinois.

A deputation, consisting of Messrs. Peck and Granger had spent twelve days at Nellore, and on their report the Executive Board reported, of which the following are brief extracts:—"Every facility was furnished for conducting their inquiries. No question respecting the field, the plans, the work of the fruits of the mission failed to receive thorough investigation. The result was a high degree of satisfaction with the value of the station, with the fidelity and ability of the missionaries, and, also, a strong conviction that the mission should be reinforced during the present year by, at least, two additional families, or that it should be speedily relinquished, and the missionaries now there

be assigned to some other field. This is the only alternative named by the deputation. \* \* The question, therefore, submitted by the deputation is, shall the Teloogoo Mission be reinforced or relinquished during the present year? They do not undertake to decide the question. \* \* The Executive Committee present in this form a concise statement of its facts and views." \* \* These considerations are :

"1. THE WANT OF SUCCESS.—No more than three persons have been baptized since the mission was recommenced in 1849, and it is not known that more than four others have been converted in the same time. If the number of conversions be the measure of success, it cannot be denied that little encouragement is afforded for reinforcing the Teloogoo Mission."

"2. THE WANT OF SUITABLE NATIVE HELPERS.—No such helpers are in training, and there is no immediate prospect of any. The two Teloogoo brethren now employed by the mission are worthy of confidence, but their education and rank are not such as to give them the widest usefulness."

"3. Other religions being in the field. \* \* "

"4 THE ABILITY OF THE MISSIONARIES TO ENTER OTHER FIELDS.—Their knowledge of one oriental language would facilitate their acquisition of another, and, however deeply they may regret to leave the Teloogoos, it is believed that they would be willing, in the event of relinquishing the mission, to join others. On the other side it was stated.

"1. THE EXTENT OF THE FIELD.—The Nellore district alone has a population of 1,000,000 to 2,000,000, and with the exception of the native preacher, and the day school of the Free Church of Scotland, the district has no missionaries than our own."

"2 THE KNOWLEDGE ALREADY GAINED BY THE MISSIONARIES.—The country, the language, and the character of the Teloogoos are known to them, and with many individuals they have little less than intimate personal acquaintance."

"3. THE PREVAILING POLICY OF THE MISSION —\* \* The chief work of our missionaries was found to be VERNACULAR PREACHING. To this service, the oral dispensation of the gospel, the missionaries have trained themselves, and in the chapel, at stations in and around Nellore, and at the great Hindoo festivals, thousands of Teloogoos have the gospel PREACHED to them by our brethren. Thus to preach [is the work which absorbs them, and this fact is presented as a strong reason for the continuance of the mission." \* \* "In all respects it is a difficult and a momentous question, requiring a careful balancing of the claims of the Teloogoo race on the one hand, and of our own

resources, in men and means, on the other. That race is estimated at 10,000,000 souls. \* \* The continuance of the mission will call for the second, third and fourth reinforcements, and for the planting of new stations, involving additional outlays from year to year. The real question then is, can the Teloo goo mission be adequately sustained without going beyond the resources of the Board, or depriving other fields of the men and means which they need?"

Extracts from the report on the foregoing:—" \* \* They, therefore, proceed at once to the question which is proposed by the Executive Committee, shall the Teloo goo Mission be reinforced or relinquished? In the presence of this question your committee tremb'e. They feel that there are fearful responsibilities involved, and yet after a careful examination of the facts they are unanimous in recommending a suitable reinforcement of the mission, not an abandonment. \* \* We do not so understand the great commission. We are unable to find in it any clause for retreating soldiers, and venture to express the hope that the Board will never detain itself in seeking to find it. \* \* Your committee feel admonished, that if the perishing millions of the Teloo goos were forsaken by us, on the ground of want of success, that we should be greatly in danger of grieving the Holy Spirit, and of bringing down upon our more prosperous missions death and barrenness. The door is wide open, and we are in the field and it is a vast perishing field, and who will dare to retreat?"

Extract from report on Expenditure:—"The board have the judgment of the deputation, that the need of reinforcement in the Teloo goo Mission is so urgent that they advise the managers to break up the mission itself in the event of failure to reinforce it. No words can shew a stronger necessity than this alternative."

"The costs of sustaining the mission the last year was \$3,-602.64, and it is not supposed that it could be less, the present year, even if relinquished. The sending of two additional families, including outfit, passage, buildings and salaries, would probably increase the expense of the mission to \$3,600, the current year!"

In 1885 the Rev. W. S. McKenzie, of the American Baptist Missionary Union, of Boston, U. S., published a telling "Sketch of the Teloo goo Mission" which he called "THE LONE STAR." The following is copied therefrom:

"At the evening session of the Union, the great question of relinquishing or re-enforcing the Teloo goo Mission was under discussion. Eloquent pleas were delivered by some for re-enforcement. One of the speakers, pointing to Nellore on the map



suspended over the platform, called it "THE LONE STAR." The words fell upon the ears of one present with peculiar force. That night, before sleeping, Lr. S. F. Smith, the author of "My Country, 'tis to Thee," and of "Yes, my Native Land I Love Thee," put to paper the following stanzas on

"THE LONE STAR."

Shine on, "Lone Star"! Thy radiance bright  
Shall spread o'er all the eastern sky;  
Morn breaks apace from gloom and night:  
Shine on, and bless the pilgrim's eye.

Shine on, "Lone Star"! I would not dim  
The light that gleams with dubious ray;  
The lonely star of Bethlehem,  
Led on a bright and glorious day.

Shine on, "Lone Star"! in grief and tears,  
And sad reverses oft baptized:  
Shine on amid thy sister spheres:  
Lone stars in heaven are not despised.

Shine on, "Lone Star"! Who lifts his hand  
To dash to earth so bright a gem,  
A new "lost pleiad" from the band  
That sparkles in night's diadem?

Shine on, "Lone Star"! The days draw near  
When none shall shine more fair than thou;  
Thou, born and nursed in doubt and fear  
Wilt glitter on Immanuel's brow.

Shine on, "Lone Star"! till earth redeemed,  
In dust shall bid its idols fall;  
And thousands, where thy radiance beamed,  
Still crown the Saviour Lord of all."

The accomplishment of the prediction couched in the above *impromptu* stanzas will soon appear in the sequel of this sketch. Before the close of the meetings that year in Albany, the Union passed this resolution, "That the Teloo goo Mission be continued and suitably reinforced, *providing* that, in the judgment of the Board of Managers, it can be done consistently with the claims of Southern Burmah."

Extract from report :—"Preaching in the streets has been more systematically maintained than in previous years. By this means many from the surrounding country and villages who might not otherwise be reached are brought within the sound of the gospel, and are supplied with tracts and portions of scripture. \* \* Faith cometh by hearing. \* \* It is not in India alone that the word preached does not profit, not being mixed with faith in those that heard it. \* \* Two thirds of their time is employed in preaching the gospel."

"Towards the close of the year 1853, a notable event occurred which some have regarded as the turning point in the history of the mission. Mr. and Mrs. Jewett, Christians Nersu, Julia and Ruth, made a tour to the north, reaching Ongole about the end of December. On the 1st of January, 1854, before the sun was up, this little band ascended the hill which overlooks Ongole to get a view of the surrounding country. As they looked down upon the large and populous town with its Hindu temples and Mahomedan mosques, and counted some fifty villages within easy range — knowing that all this dense population were ignorant of the true God, like Paul on Mar's Hill, their hearts were stirred within them. There and then they knelt down and each in turn prayed to the God of missions to send a missionary to Ongole. They came down from the sacred spot with lighter hearts for they had a peculiar assurance that God heard them. The answer was long delayed, but it came in God's own time. In 1855 the Rev. F. A. Douglass and wife joined the mission and remained till 1865, when he returned to the United States. Mr. Jewett remained till 1862 when his health broke down and he was obliged to return home."

The foregoing is an extract from a "Sketch of the Teloogoo Mission," by Rev. D. Downie, at the missionary conference held in Nellore, India, February 5th, 1856.

The expense of the mission for the year was \$2,602,84.

1853-4.

The 40th annual meeting of the American Baptist Missionary Union, was held in the City of Philadelphia, May 16th, 1854.

NELLORE.—Missionaries in charge, Rev. S. S. Day, and Rev. L. Jewett and wife.

On account of sickness, Mr. Day was obliged again to abandon his much loved field of labor. He sailed homeward from Madras on June 21st, 1853, and arrived in America in September with his health much improved by the voyage. Mr. and Mrs. Jewett were thus left alone among 17,000,000, to point them

“to the Lamb of God, which taketh away the sin of the world.” No wonder he wrote home that he had “too much to do to feel the need of society for society’s sake.” In November he wrote: “I devote my time wholly to the preaching department. I am earnestly looking for fruit. I feel in my soul that our labor will not be in vain. My belief of the ultimate success of the mission remains as firm as ever. I would rather labor here as long as I live, than to be torn up by the roots to be transplanted.”

Extract from report:—“Relative to the Teloogoo Mission, your committee feel that the question of RELINQUISHMENT is no longer one of discussion. In the meeting of the Board and of the Union at Albany, one year ago, this subject was faithfully canvassed, and, we hope, SETTLED FOREVER. It was there resolved, in view of other circumstances, favorable and adverse, that, trusting in God, the TELOOGOO MISSION SHOULD LIVE. It does live. \* \* God has given it a man after his own heart, who, if we will permit him, will not cease to preach to the Teloogoos Jesus Christ. \* \* In view of what we have already done for this mission, in view of its present promising state, and of the millions of Teloogoos without the word of life, and most of all, in view of the dying command of Jesus Christ to preach the gospel to every creature, your committee would express the hope that the Executive Committee will spare no pains in securing, at the earliest possible period, one or two additional men to labor among the Teloogoos.”

The Rev. John L. Douglass and wife sailed for India in December last. There were distributed in Nellore and neighborhood, during the year, 2,879 portions of scripture and 4,750 tracts, and one person was baptized.

The expense of the mission for the year was \$3,328.38.

1854-5.

The 41st annual meeting of the American Baptist Missionary Union was held in the City of Chicago on May 15th, 1855.

NELLORE.—Missionaries in charge, Rev. L. Jewett and wife. Hope expressed that the Rev. F. A. Douglass and wife, who sailed from Boston in October, had arrived safe at Nellore.

Extract from Committee’s Report (of this Committee the late Rev. R. A. Fyfe, D. D., was chairman):—“\* \* Bro. Jewett and wife are at present the only active laborers among the millions of Teloogoos. Bro. Douglass and wife have probably reached Nellore before this, but it will be many months before they can speak in the native language, \* \* But what are two or three missionaries among so many? It is hoped that before long the

missionaries will be able to circulate the whole Bible among the Teloo goos. God has granted but little apparent success to the labors of the missionaries among this people. \* \* The few who have enrolled themselves openly under the banner of the cross, show the thoroughness of their conversion by their great liberality, which has abounded even in their deep poverty. The six members of the church in Nellore have contributed more than enough to support a native pastor."

"Notwithstanding the feebleness of the mission at Nellore. Mr. Jewett earnestly pleads for the establishment of a second station at Ongole, some 70 miles from Nellore. Thus pleads Mr. Jewett: "Let us have one missionary in Nellore, and one in Ongole. \* \* This place cannot remain long unoccupied. It is now offered to your acceptance—these are the great wants of the present day. Give us men, therefore, as well as money."

Extracts from annual report :—"An edition of 1,000 copies of the 'History of Christ,' by Mr. Day, has been printed. It is a small volume of 232 pages, wholly in the words of the four gospels. \* \* 6,490 portions of scripture and tracts have been distributed in all the villages within twenty miles of Nellore, and in every village on the road to the north for 143 miles between Nellore and Guntoor and the villages bordering on the Bay of Bengal. \* \* The missionaries have been earnestly desirous to give to the millions of Teloo goos the whole Bible in their own tongue. \* \* The result of the labors of the missionaries among the Teloo goos is manifest in the wide spread conviction on the minds of the masses in favor of christianity. \* \* Ongole, where Mr. Jewett so earnestly pleads for the establishment of a new mission, lies on the main road leading north to Calcutta and north-west to Hyderabad running some eight miles inland parallel with the Bay of Bengal. It was years ago a walled city of some importance, but now has a population of about 10,000 only. Nellore and Ongole, says Mr. Jewett, are two of the most important places in the Nellore district—the two great thoroughfares and centres of influence. In the immediate neighborhood are numerous villages containing from 1,000 to 3,000 inhabitants. Formerly we have asked much. Now I ask only for two stations for the Teloo goo Baptist Mission. \* \* Let us have one more missionary in Nellore, and one in Ongole, that the sympathies, prayers and efforts in itinerating may overshadow the intervening villages with those influences which bring salvation. \* \* It is most disheartening to the most courageous spirits to be told that there are no



recruits to sustain them in the war. What can we do who are but dust and ashes? Give us men. \* \* ”.

Expense of the mission for the year was \$3,172.33.

1855-6.

The 42nd annual meeting of the American Baptist Missionary Union was held in the City of New York on May 13th, 1856.

NELLORE.—Missionaries in charge, Rev. L. Jewett and wife, and Rev. F. A. Douglass and wife.

Mr. and Mrs. Douglass reached Nellore on April 14th, after a voyage of 108 days. During the year nine were added to the church by baptism. Two native preachers have been employed, of whose labors the missionaries speak with most decided approbation.

Extracts from report:—“The last baptized, December 25th, is a youth of sixteen of much promise. \* \* About R 2 monthly are taken up after the communion service to defray the current expenses of the church. \* \* The native assistants have distributed, during the year, 2,260 portions of scripture, and 5,050 tracts. \* \* Messrs. Jewett, Douglass and assistants, in May, distributed scriptures and tracts in large quantities to those who came to the tent for them,” &c.

“The cold season as usual was occupied in tours. \* \* In order to reach as many as possible of both sexes, Mr. and Mrs. Jewett, with two female christians undertook the journey. They were received on every side with kindness, and found open houses everywhere for religious service. At one place the female portion of the company were invited to the headman’s house, where they found a large number of females assembled to receive them and to hear from them the word of God. \* \* The women expressed much joy and surprise at the pains that had been taken to visit them with the glad tidings of the gospel.”

Mrs Jewett and Nersu visited Ongole, and pitched their tent within a few minutes walk of the centre of the city. \* \* During this tour the gospel was preached in sixteen different villages. \* \* The Telogoo mission in its lonely position, at a distance from the other missions of the union, feebly supported and at times ready to be abandoned, has been subject to many discouragements. \* \* It still lives, and God has not forgotten to be gracious to it. \* \* ”

Mr. Jewett writes:—“We labor under the deep impression that we are doing a work which, in its ultimate results, will affect the welfare of millions, by turning them from the worship

of idols to the living God. Already the fallow ground seems to be breaking up and the seed of the gospel seems to sink down into the good soil."

Expenses for the year were \$4,435.42.

1856-7.

The 43rd annual meeting of the American Baptist Missionary Union was held in the City of Boston on May 19th, 1857.

NELLORE.—Missionaries in charge, Rev. L. Jewett and wife and Rev. F. A. Douglass and wife.

The native Christian Nersu, who had been a most devoted colporteur for some six years, died at Nellore November 12, 1856. Among his last words were:—"The same truths which I have preached to others are now my joy and support."

Two were baptized during the year, making the total number of the Nellore church twelve. A third candidate for baptism requested to be baptized in his own village. During the year 1,450 portions of scripture have been distributed and 4,000 tracts. The report says:—"An edition of the Telooogo New Testament, sufficiently large for the present wants of the mission has been printed at Vizagapatam."

Expense of the mission for the year was \$3,575.15.

1857-8.

The 44th annual meeting of the American Baptist Missionary Union was held in the City of Philadelphia on May 18th, 1858.

NELLORE.—Missionaries in charge, Rev. L. Jewett and wife, and Rev. F. A. Douglass and wife.

Extracts from report:—"The last year has been one of trial as regards both personal and mission concerns. As early as January, 1857, Mr. Douglas was constrained by the protracted and alarming illness of his wife to leave the station with his family and remove to Madras. \* \* Before the health of Mrs. Douglass had been sufficiently reestablished to justify their return to Nellore, intelligence was received of the breaking forth of the Bengal mutiny, and shortly afterwards they were joined by Mr. and Mrs. Jewett, who left the station in August \* \* Mr. Jewett was absent at Madras about four months, returning in November. Mrs. and Mrs. Douglass, by the advice of her physician, remained till January."

One only was added to the church during the year, making their total membership thirteen.

Mr. Jewett, on August 8th, writes :—"I still cherish the hope expressed in previous letters, that the Sepoys in the Madras and Bombay Presidencies will prove staunch, and that consequently the Mohammedans will fear to rise and all of us escape unharmed. Still, the great Mohammedan festival of ten days, commencing August 21st, is dreaded by every one in these parts. Should a combined attack be made, all the inland unprotected places would be likely to be destroyed, while Madras, fully awake to the pressing danger, would be likely to be overcome. For a long time we resolved to stand our ground, but at last yielded the point. Capt. Beaver, who commands over 300 invalid Sepoys stationed here, says that, in case of a rise, he can afford no protection to us who are on this side of the town."

"Were I alone, I would not think of leaving, my hope of general safety being pretty strong, but when one has a wife and helpless children, he may well fear when there is no cause to fear, but how much more when bazaar reports make every ear to tingle. My wife has thought it best to go to Madras ever since we received an unpleasant visit from two native gentlemen, strangers from the north—as inquisitive spies—attended by twenty armed men with spears and swords."

Mr. Douglass writes :—"We are looking to the meeting of the Union this month with great solicitude. \* \* In these contending waters we fear millions of heathens will be left to perish—perish eternally. \* \* We begin to feel as a mission a painful need of an increase to our number. We ought to be multiplied ten times. \* \* We can see no reason why the board, and the churches through it, should not arise to the saving of 14,000,000 Teloogoos—the most numerous and the most interesting people, confessedly, of South India. There is not a village closed to the gospel and everywhere the servant of Christ is treated with respect, and his message very seldom despised."

Extract from report.—Your committee are persuaded that the Board are brought to this alternative, either to relinquish the Teloogoo Mission, or speedily reinforce it. In a field that numbers its 14,000,000, disturbed more or less by the mutiny, that has infected all parts of India, there is little to hope for at present from a feeble force in the midst of so many millions."

One additional missionary, it was suggested, should be sent to Nellore in October.

The expense of the mission for the year was \$2,224.35.

1858-9.

The 45th annual meeting of the American Baptist Missionary Union was held in the City of New York on May 17th, 1859.

NELLORE.—Missionaries in charge, Rev. L. Jewett and wife, and Rev. F. A. Douglass and wife.

Extracts from report:—"We are here (Teloogoo Mission) however, called upon to offer devout thanksgiving to the great Head of the church that He has visited our brethren of this mission with a gracious outpouring of the Holy Spirit, and given them the joy second to none on earth, in welcoming converts among the heathen into their little family of the household of faith. Your committee would recommend the vigorous prosecution of the work among the Teloogoos."

Extracts from the missionaries report:—"We have never known a darker period than towards the close of the first half of the mission year. We felt that we were coming to nothing. While we were mourning our own unprofitableness, and our leanness, to bring us still lower the Lord called away, suddenly, our only catechist, Jacob, who died March 5th. \* \* Late in the evening of the 22nd, two came to the mission house and requested that they might be baptized the following day. \* \* The ordinance of baptism was administered to them late in the afternoon of the 23rd. \* \* The next day, March 24th, three young men came to the mission house to inquire what they might do to be saved. The church observed Monday, April 5th as a day of fasting and prayer."

Mr. Jewett writes:—"I am not qualified to write out on paper, worthily, a history of this revival. I can speak of the flesh, but what can I say about the spirit?"

Mr. Douglass writes:—"I cannot forbear saying it is a day of great trembling and rejoicing among us. We firmly believe that the "Lone Star" will be the centre of a cluster of brighter stars."

Report:—"At the close of last mission year, the number of church members was thirteen. The present year we have received by baptism 13—in all 26 members. \* \* Our labors have been confined almost wholly to Nellore. \* \* We hope the churches will furnish the means which will enable the committee to open the way to those who have said 'we are ready to go to the Teloogoos.'"

Mr. Jewett writes further:—"We are in immediate want of another mission house in order to double the influence among the



Teloogoo people. \* \* We have waited till our faith has wavered for the fulfilment of a promise for the supply of our acknowledged want."

Expense of the mission for the year was \$4,973.97,

1859-60.

The 46th annual meeting of the American Baptist Missionary Union was held in the City of Cincinnati on May 22nd, 1860.

NELLORE.—Missionaries in charge, Rev. L. Jewett and wife, and Rev. F. A. Douglass and wife

Five were added by Baptism during the year. During the month of September that fearful scourge the cholera, visited the mission and in a few days took by death two members of their small church and four pupils from their school.

Extract from report :—" God is giving new encouragement to the worn laborers of the Teloogoo Mission, who have been so long watching for the morning."

"The Teloogoo 'Lone Star' is fast becoming a bright and luminous body, and the brethren there cherish the hope of seeing it, in their own day, 'a constellation.' It is a sweet mission, sweet with the influences of divine love and the odors of heavenly grace. It deserves to be strengthened, and the committee have thought of good relative to it. \* \* Much money and many men will be needed, and the churches cannot fail to furnish both."

Under date of June 21, Mr. Jewett writes :—"It now appears that the Lord has been carrying on a silent work in the souls of many persons for several weeks past. I think for eight weeks at least. \* \* 'They will soon come in crowds' "

Expense for the year was \$3,174.22.

1860-1.

The 47th annual meeting of the American Baptist Missionary Union was held in the City of Brooklyn on May 28th, 1861.

NELLORE.—Missionaries in charge, Rev. L. Jewett and wife, and Rev. F. A. Douglass and wife.

Extracts from report :—"Although this field exhibits a stubborn soil, and abounds in the most formidable obstacles, it has been occupied by men who have displayed in a high degree the patience of faith, undaunted courage and unrelenting perseverance. \* \* The accounts from the Teloogoo Mission indicate gradual and effective progress. No mission in Asia, of any denomination, has ever been favored with more faithful laborers. The establishment at Nellore has long seemed like a 'Lone Star'

dimly seen ; but now, as many have hoped, it is looming up in radiant beauty, and shining with increased lustre. \* \* Let us remember our brethren of the Teloo goo Mission in our prayers, and by our word and deed, by sympathy and support, bid them ' God speed.' "

" In the language of Mr. Ward, in a recent communication: ' My brother, the Executive Committee were right in not giving up this mission. God, I believe, is with us, and I cannot but hope that better things are in store for us.' "

Extract from report :—" Referring to a week of prayer, in January 1860, one of the brethren remarked, it was generally observed by all the christians of Nellore, of every name, and was one of the most blessed and important weeks ever seen in Nellore. \* \* A general impression seems to prevail among the people that the religion of Jesus is getting a strong hold, and that its ultimate triumph is certain."

Mr. Douglass writes :—" In the evening we went again to the village. After I had read a few verses from the Bible and made a few remarks, Lydia, sitting, and before unobserved in the crowd, numbering perhaps 100 people, began in a very simple way to speak of Jesus. All the head men of the village were present. No sooner had she risen to her feet, with her staff in her hand, then the company divided and stood for more than an hour with eyes fixed on this aged disciple of Jesus as she poured forth in the sweetest and most stirring language and imagery the truth of God—such a display of the sins and folly of heathenism to which she had been devoted for fifty years, its entire emptiness and unsurpassed cruelty, then the glorious gospel of the son of God, in its fulness and saving power. There was a deep feeling and interest in the assembly, no interruption, except to say, as many did, ' yes, mother, what you say is true.' "

Mr. Jewett and family spent near two months in and around Ongole. In a village two brothers were converted. Only one baptized during the year.

Expense of the mission for the year was \$3,010.37.

1861-2.

The 48th annual meeting of the American Baptist Missionary Union was held in the City of Providence on May 27th, 1862.

NELLORE.—Missionaries in charge, Rev. L. Jewett and wife and Rev. F. A. Douglass and wife.

Extracts from report :—" We cannot recall the history of the Teloo goo mission without our convictions being deepened that the

work of missions is emphatically a work of faith. The death of Van Husen, under the influence of climate and labor, at Nellore, spread a gloom over the early life of this mission, which years have not been able to remove. \* \* The question, years ago, was anxiously asked by the Executive Committee, and discussed in the meetings of the Board and of the Union, 'shall the Teloo-goo be given up? Shall the Lone Star be blotted out?' After most careful consideration, no conclusion could be reached save : 'Destroy it not, for a blessing is in it' "

"Mr. Jewett, who has long and faithfully labored in that field, sinks under his toils just as he is gathering in the harvest, and, tearing himself away, turns towards America as the only hope of regaining his health. 'The trial,' says he, 'of leaving home at first, is less than nothing compared to that of leaving the mission field to return.' \* \* Mr. Douglass is thus left to labor alone among the Teloo-goos. \* \* While our missionaries are thus willing to hold on, and labor on against such fearful odds, let the day never come when the American Baptist Missionary Union can say, let the mission go, the infant church be scattered, and the heathen given up to perish. \* \* Your committee recommend that the Teloo-goo mission be reinforced as speedily as possible "

On the 28th of May, Mr. Jewett was taken alarmingly sick and was hastened off to Madras with his family. After spending a few weeks there it was decided for him and family to return for a time to America. Leaving his family at Madras he took a hasty trip to Nellore, Ongole, &c., and bid all good bye. Mr. Jewett writes :—" On seeing me Obatu embraced me in his arms. I felt as much strengthened by seeing him as ever Paul did by his brethren who met him in the wilderness. We ordained Kana-kiah as pastor of the church on the last Sabbath I spent in Nellore."

Bro. Douglass writes under date of March 10th :—"Bro. and sister Jewett are sending us their last letter while in India. Their little daughter they must soon give up to Jesus whom, she says, she loves better than anybody else."

"It was very disheartening to find on his (Mr. Jewett) arrival (in America), that the question of abandoning the 'Lone Star' Mission was again before the Board and Churches. At the anniversary of the Society, held in Providence in 1862, a resolution was offered and its passage urgently demanded that the Teloo-goo field be abandoned. Rev. Dr. Warren pleaded with them to wait at least until Mr. Jewett, then on his voyage home, should return. 'Let us wait,' said he, 'and hear what Brother

Jewett has to say on this question?' This proposition was reluctantly agreed to. Mr. Jewett had no doubtful report to make of the 'Lone Star.' When asked concerning surrendering the mission, he replied with an emphatic 'no.' He declared before the Board that if encouragement and aid were not given him by the Union, he would return alone and unaided, except by God's promise and spirit, and spend his remaining days among the Teloogoo people. The Board resolved to return Mr. Jewett, if health was restored, and a helper with him."—Rev. D. Downie, of Nellore, at the conference held at Nellore February 5-10, 1886.

The expense of the mission for the year was \$3,205.64.

### 1862-3.

The 49th annual meeting of the American Baptist Missionary Union was held in the City of Cleveland on May 19th, 1863.

NELLORE.—Missionaries in charge, Rev. F. A. Douglass and wife.

Extracts from report:—" \* \* We cannot despond for those who have so much courage and hope for themselves. Our conviction increases at every step we take with them in the review of their work, that such unselfish devotion, such faith and such heroism in the cause of Christ and for the souls of men, cannot but be acceptable to God, and that he will yet pour honor upon them in the sight of the heathen, by causing his word to triumph in their salvation. \* \* It is also a saddening consideration that all the interests of this station should be suspended upon the uncertainty of a single life. This consideration is especially painful, when we look upon the Teloogoo Mission. Take Bro. Douglass from Nellore, and the Teloogoo Mission is practically given up. When we look at upwards of 14,000,000 of heathens so accessible, and at their character, as among the most intelligent and elevated of the Hindoos. \* \* We are convinced that there are no fields from which we might expect better returns, if the station was so manned that those who man them could labor to the best advantage. \* \* Our review has brought us to accept the words of Mr. Douglass as words of sober truth, when he says: 'Let the churches send ten missionaries to the Teloogoo, to enter and occupy this vast unoccupied field, instead of keeping one man suspended here by the brittle thread of life. \* \* It has been my privilege to visit all the missions in the Teloogoo country except two, and I can, without envy or comparison, say that the field given us thus by God in his providence, is sufficient in size to call for an outlay of men and means



to the extent I could not presume to name.' \* \* Your committee cannot but hope, therefore, that measures will be taken immediately to reinforce Nellore."

On December 14th, 1861, Konakiah was duly ordained pastor of the Nellore church by the missionaries, Messrs. Jewett and Douglass. Two were baptized by Mr. Douglass in the Pennar river on December 5th, 1862.

Mr. Douglass writes from Nellore:—"On reading an abstract of the report of the discussion, at the last annual meeting, upon the propriety of abandoning this field, I confess to mingled surprise and indignation. A thousand precious memories rushed into my mind of the scenes witnessed on these grounds, made sacred by agony and tears, by triumphs of faith, by dying grace such as was never, to my knowledge, surpassed in any land, and I felt like sounding them with trumpet tongue into the ears of those who seemed asleep. \* \* But I would ask, is the Teloo goo mission to be forever the subject of apology by its friends in America and India? If so, what are the grounds of that apology? Apologists should know for what they apologize, or be silent. \* \* Have boards and committees been ill advised in reference to the matter? Have they been misled? \* \* Or is the apology to come only from the India side of the question? Are the feeble agents of mission labor (four families in twenty years for 16,000,000 heathen) to be called to give an account for not laying in the dust massive temples of caste, the masterpiece of Satan, that have withstood the tempest of ages? \* \* Let the churches send ten men to the Teloo goos to enter and occupy this vast unoccupied field, instead of \* \*"

The expense of the mission for the year was \$4,407.67.

1863-4.

The 50th annual meeting of the American Baptist Missionary Union was held in the City of Philadelphia on May 24th, 1864.

NELLORE.—Missionaries in charge, Rev. F. A. Douglass and wife.

In consequence of the sickness of Mr. Douglass and wife they were absent from Nellore from May 21st to September 21st, visiting the sea side and at Madras. Soon after Mr. Douglass' return to Nellore, he baptized four converts, to which he refers thus: "As I stood in the water, and these trophies of a Saviour's love came down one after another into the waters, my heart said, amen—the heathen shall yet come in crowds. Many barbarians were spectators. The scene will not be forgotten on earth, and, I trust, will not be disowned in heaven."

Extract from report :—"The Teloogoo Mission is now in the charge of Rev. L. Jewett and Rev. F. A. Douglass. \* \* A mission of such promise, and on which so much has been expended, ought not to be left in a languishing state. Its fields are white and ready for the harvest. Only the laborers are wanting. We cherish the hope that Mr. Jewett will soon be able to return to his post. He ought to be accompanied by two fresh and vigorous men. This increased force is absolutely necessary to raise the mission to a state of real efficiency and give promise of large success."

Extract from report :—"The Rev. S. S. Day, of the Teloogoo Mission, seeing no prospect of being able to resume labor in his former field has resigned."

The three last months of the year was spent by Mr. Douglass in preaching in Ongole and the numerous villages around it.

The expense of the mission for the year was \$3,512.88.

1864-5.

The 51st annual meeting of the American Baptist Missionary Union was held in the City of St. Louis on May 23rd, 1865.

NELLORE.—Missionaries in charge, Rev. L. Jewett, Rev. F. A. Douglass and wife, and Rev. J. E. Clough and wife.

Extract from report :—"Mr. A. V. Timpany, of Venna, Canada west, has been appointed a missionary of the Union.

Extract from report :—"Rev. Lyman Jewett, of the Teloogoo Mission, accompanied by Rev. J. E. Clough and wife, who are henceforth to form a part of the mission, sailed from Boston on the 30th of last November, to resume the cultivation of that field, Mrs. Jewett remains in this country, but will join her husband in due time. \* \* All are hopeful and happy in the prospect before them."

Extract from report :—"The committee were happy in being able to make even this addition to the working force of the mission, and only regret their inability to make a larger one. The field is an inviting one, and would well repay any amount of labor bestowed on it."

In February, 1865, Mr. Douglass writes :—"I have also to tell you of another visitation of the Lord to our school. The entire school of nineteen pupils has been blessed with the Spirit's influence. Some have found peace in believing."

Again he writes :—"The native helpers have been touring near Ongole, having travelled by a new road, and been absent

just two months, in which time they have done a highly important work, visiting and preaching in 73 different villages, and in many of them more than once."

The expense of the mission for the year was \$7,554.51.

1865-6.

The 52nd annual meeting of the American Baptist Missionary Union was held in the City of Boston on May 23nd, 1866.

NELLORE.—Missionaries in charge, Rev. L. Jewett and wife, and Rev. J. E. Clough and wife.

Messrs. Jewett and Clough arrived at Madras about the end of March, they remained in that city some three weeks and then proceeded to Nellore, which place they reached on the 22nd of April.

Mr. and Mrs. Clough took ship for England in September, from thence to Boston, where they arrived in the fore part of February. This return to America was rendered necessary on account of their failing health.

On the 14th of May Mr. Douglass baptized five persons into the fellowship of the Nellore church.

November 6th Bro. Clough writes :—" \* \* It was my happy privilege to baptize four upon a profession of their faith in the Lord Jesus Christ. \* \* The 'Lone Star' mission has stood here in the midst of darkness deeper than night for about twenty years, yet but few have believed our report! \* \* We feel that this cannot longer be endured—God has a people here who must come out and unite themselves with the children of light."

Eleven were baptized during the year. Present number thirty eight.

The expense of the mission for the year was \$11,568.70.

#### CANADA.

On the 18th of October, 1866 (so says the 1st report) a few ministers met with the Rev. D. Murdock of the American Missionary Union in the Beamsville parsonage house, and there virtually inaugurated our own Canadian Foreign Missionary Society. We have not been able to find out the names of the honored few.

1866-7.

The 53rd annual meeting of the American Baptist Missionary Union was held in the City of Chicago on May 21st, 1867.

NELLORE.—Rev. L. Jewett and wife, missionaries in charge.  
ONGOLE —Rev. F. A. Douglass and wife.

Extracts from report :—"Since our last report a new station has been opened in Ongole and Mr. Clough has taken charge of it. \* \* Arriving there on the 17th September \* \* Ongole is 70 miles from Nellore and 10 from the sea \* \* The people generally are intelligent—larger in size and stronger than those in and near Nellore."

Mr. Clough writes:—"In March in company with Mr. Jewett I went to Ongole. While there two persons, whose homes were forty miles west of Ongole, were baptized. \* \* Besides the study of the language, I myself preached every evening either in the town or the adjacent villages, and, aided by the native preachers, conducted public worship on the Sabbath in Telooogo."

"After three nights travel by bullock cart over rough roads, and no roads at all, sometimes through and sometimes around cotton and rice fields, preaching by day at times in my tent and at times in the villages, we arrived at Tula Conda Padu. Here I pitched my tent in a fair tamarind grove, and sent word to the villages around that I had come to see them and tell them about Jesus. The word soon spread, and the next day between thirty and forty men and women appeared before the tent, having brought provisions for four or five days and an entire change of clothes, to put on when they should be baptized. They said that they now came to learn more about Jesus but they believed already and wished to be baptized. Then commenced in that tamarind grove a series of meetings which continued for five days, and which I never can forget. There were in constant attendance thirty-five and at times many more. The meetings were for preaching, prayer, reading the scriptures and inquiry. At the end of the fifth day, Sunday, January 20th, twenty-eight were baptized on profession of their faith in the Lord Jesus Christ. The meetings and baptisms almost made me think another day of Pentecost was being given to us. I have seen many revivals at home, and witnessed many precious outpourings of the Holy Spirit, but I never saw such a blessed time as this was, never saw such faith and such love for Jesus the Saviour. \* \* Their faith is simple, but O how strong!"

"Those baptized live in six villages from twenty-five to fifty-five miles remote from Ongole. \* \* To witness this scene was worth more than I can tell. I can now toil on patiently, I think, and feel that our labor is not in vain \* \* The man



who came in the morning returned accompanied by three others. \* \* He then said that four beside himself, living in his village, were believing in Jesus, and he would go home to-morrow, and after three weeks they would all come together. \* \* Many times I have written that we must have more help—missionaries for this Ongole field and for Rampatam and Allore. Now the need has, to my mind, ripened into a positive necessity. \* \* If I climb to the top of a hill within half a mile of the spot where I now sit, I can look over a vast plain, forty miles to the north, sixty miles to the west, forty miles to the south, and east as far the eye can reach over the Bay of Bengal. This vast plain contains hundreds of towns and villages, and teems with human beings. All these and multitudes beyond can be reached by a missionary on cart or pony. How I long to go and tell them about Jesus! Ongole is the central point, the base from which I must work. \* \* If the Lord should give me my health, I should like to travel six months in the year, and go with tent and family, from village to village, preaching the gospel. Such tours must, I think, result in untold good. We are praying and expecting you will appoint at least two new men for this field before the close of the anniversary of Chicago."

Mr. Jewett writes :—"Are you not glad we toiled so hard to get a footing at Ongole? \* \* Bro. Clough says, now is the time to strike, the time to put new laborers into the field. We expect to meet him and his family at Ramapatam on the 13th inst., and spend a fortnight in united labor, prayer and counsel."

Expense of the mission for the year was \$6,863.55.

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## THE CANADA AUXILIARY TO THE AMERICAN BAPTIST MISSIONARY UNION.

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SECRETARY—REV. WM. STEWART, B. A.

TREASURER—T. S. SHENSTON, Esq.

The 1st annual meeting was held in the Thames St. Baptist Chapel, Ingersoll, on the 17th October, 1867. The annual sermon was preached at 11 a. m. by Rev. Dr. Thos. F. Caldicott, of Toronto, from Hebrews iii, 2: "O Lord revive thy work."

Extracts from report :—"Some ten years since the question of entering more fully on the work was canvassed by the brethren who attended a convention held in Toronto, and a brother was appointed to prepare a paper on the following subject :—"Ought Canadian Baptists as such, to have a Foreign Missionary Society ; or ought they to co-operate with existing organizations." For some reason the paper was never presented and the question consequently remained in abeyance. Now and again it formed the theme of conversation on the part of those who had understanding of the times to know what Israel ought to do, but the men and means seemed both to be wanting. Meanwhile, that God who has all resources at his disposal, was raising up a young brother and summoning him to the glorious work. A son of the soil, a member of one of our own churches, an alumnus of our own Theological schools. He seems to be just the man we want for this great cause. His anxiety for the work is no mere ephemeral outburst of enthusiasm, no passing flight of fancy or sentiment, for it has been tested in no ordinary degree. God has called him and he dares not disobey."

"On the morning of the 18th October, 1866, a committee of six ministers went in the study of the parsonage house at Beamsville, and held a conference with Rev. Dr. Murdock, of Boston, one of the Secretaries of the American Baptist Missionary Union, in regard to the best method of co-operating in the Foreign Mission enterprise. Dr. Fyfe had previously corresponded with the Board in Boston, and as the result of that correspondence, Dr. Murdock was deputed to visit the province and invite co-operation. In the frankest manner possible he offered to place at our disposal the knowledge, appliances and services of the society he represented. The offer was heartily accepted for the present, and a Secretary and Treasurer were appointed for a year. It was further arranged that our missionary should be examined and accepted by the Board, and should go out under their direction, while they should act as our agents in transmitting to him the means of support. The plan seems simple and inexpensive, and must therefore commend itself to all as peculiarly adapted to the present state of our young enterprise."

"A few months transpired, and our young brother, Americus V. Timpany, to whom reference has already been made, having completed his full course of literary and theological study, proceeded to Boston, and was at once examined and received as a missionary by the Executive Committee of the Union. He was appointed to labor in the Presidency of Madras, British India,

among the Telogoos, a people of peculiar interest and intelligence, to whom many look as likely to take, at no distant day, a large part in the evangelization of the teeming millions of Hindostan. He carries the gospel accordingly to a people who owe allegiance to our own beloved Queen, and he will read to them the Word of Life in a version made by Carey and his coadjutors. When we think of this, who can help exclaiming, 'How wondrously does God work?' Little did Carey dream, that in this far off province of the British Empire a society would ever be formed or a missionary designated to take up and carry on the blessed work that was not permitted to him to finish. May the committee meeting of six Canadian Baptist ministers, held in the parsonage study in Beamsville, be as fruitful in results as the parlor meeting of thirteen English Baptist ministers, held in Kettering three quarters of a century ago, and may the mantles of a Carey and a Judson, too, fall on our beloved brother, who has heard and is about to obey the divine call, 'Depart, for I will send the far hence unto the Gentiles.'

'Mr. Timpany writes:—Beginning with the middle June, by the 10th of July, four of the associations and several of the churches were visited.'

'I was totally unprepared for the warm sympathy and interest manifested for me and my work, and soon perceived that God had been fitting his people for a hearty reception of their new and additional work.'

'Since beginning in June I have travelled some 2,000 or 3,000 miles and delivered between seventy and eighty addresses in churches and Sabbath Schools, and raised in cash and subscriptions, about \$1200 for the Society. I think this is fair, considering that my visiting was more for breaking up the ground than gathering a harvest.'

'In my address I have endeavored to lay before God's people the condition of the world, and their relations to it by virtue of their relation to the world's possessor, the Lord Jesus Christ. May the Holy Spirit deepen the consecration of all.'

'It will be gratifying to all to learn that this outfit has been complete and is in all its departments of the best materials. Its estimated cost is \$700. An efficient committee of ladies in Brantford has rendered great assistance in getting it up, and it is only proper to state that fully one-third of the entire outfit has come from the church in Brantford. Other churches have made valuable donations, both in money and materials. The whole

sum received by the Secretary for Outfit Fund to date, and acknowledged in the columns of the CANADIAN BAPTIST, is \$370.15."

"Our missionary and his companion leave the province a week from to-day. Let our sympathies and prayers go with them. May He who gathers the winds in his fist, and measures the waters in the hollow of His hand, bring them in safety to their desired haven! They sail from New York via the Inman steamer to England, and thence by an East India packet ship round the Cape to Madras. Two Teloo-goo women accompany them on the voyage. From these persons, converts of the Mission, they will be able to gain some little knowledge of the language during the three or four months they will be thrown together. On arriving at Madras, our friends will at once go to Nellore, the headquarters of the Mission, where Bro. Jewett has resided and labored for eighteen years. Their first efforts will be directed to the thorough acquisition of the language, and when this has been accomplished they will enter on a station of their own. There may they be spared to labor long and well for Jesus and for souls, and may they have many of that dark-hued, but subtle-minded race, as their crown of joy and rejoicing on that day."

"Thus our young enterprise has been inaugurated. We are persuaded that God is in it. It is the youngest child of the denomination and one of the best-beloved. It has a claim on our sympathy, liberality and prayers. When we think of our young brother and sister far away on 'India's coral strand,' laboring down in the dark pit of heathenism, who among us will, or rather can refuse to be liberal and systematic in our contributions that they may be well supported, and to be earnest and persevering in our prayers, that blessings in richest abundance may rest on the crown of the head of those who are separate from their brethren?"

#### FINANCIAL STATEMENT.

Received from all sources.....	\$1169 27
Paid American Baptist Miss. Union.....	1000 00
Paid Disbursements.....	111 60
Balance on hand.....	57 67
	—————\$1169 27

The following reports of the interesting meeting at which this report was adopted will be read with interest by every contributor to our Mission Fund.



## FROM THE CANADIAN BAPTIST.

The first annual meeting of the Canada Auxiliary to the American Baptist Missionary Union was held in the Thames Street Baptist Chapel (Rev. T. Baldwin's), on the evening of Thursday, October 17th, 1867. The exercises of the meeting were interesting in the highest degree, and the place of worship was crowded to its utmost capacity. The chair was occupied by T. S. Shenston, Esq., of Brantford, Treasurer of the Society, who called on the Rev. C. Walker, of St. Catharines, to lead in prayer. In his opening remarks the chairman thanked the audience \* \* He declined, however, making a speech, pleading his inability to do anything like justice to the theme. Instead of giving a speech he would give \$5 to the good cause. He then called on the Rev. Wm. Stewart, B. A., of Brantford, the mission Secretary, to read the first annual report. This document gave an interesting and detailed account of the inception of the enterprise, and stated that about \$2,000 had been raised for it in about five months. \* \* Three-fifths of the former of these two amounts were raised through the personal exertions of Mr. Timpany himself, and more than one-third of the latter by members of the church and congregation in Brantford.

Rev. Dr. Fyfe, in a brief speech, moved the adoption of the report \* \* This was encouraging; but he hoped to see better results next year. They were now sending out their first missionary, but he was quite sure he would not be their last. He had pleasure in moving the adoption of the reports, which were really one. He had listened with the deepest interest to that of the Secretary, an admirable report on an admirable subject. Rev. H. Lloyd, M. A., in a few earnest words seconded the adoption of the report, which was unanimously carried.

Rev. Dr. Murdock, of Boston, Mass., delivered the charge to the missionary. He first congratulated the Baptist brethren in Canada on the success which had attended their young Foreign Missionary Society. The fact that \$2,000 had been raised showed that they possessed the missionary spirit. He thought that no missionary, who went forth under the pledge of their support, need for one moment cherish a feeling of anxiety in reference to the result of his going forth. Then addressing Mr. Timpany he said: It gives me great pleasure here, in the midst of your brethren, among whom you have been trained to the great work of preaching the gospel to the destitute, to convey to you the instructions of the Executive Committee of the American Baptist Missionary Union, by whose authority you have been appointed

to the work of Foreign Missions in India. You are, henceforth, my brother, lifted out of all local connections. You are separated from all merely provincial interests, and elevated into a sphere of more general and unusual activity. You this night enter into the fellowship of those noble and heroic men, who, not counting their lives dear unto them, separated themselves from country and kindred, and planted themselves amid the great darkness of heathenism. It is my duty to remind you that you go forth upon no holiday entertainment. Though the rigors and hardships of missionary life have been much tempered of late, yet you go forth to encounter error and crime hoary with the strength of thousands of years. You go forth in the name of the Divine Master to achieve the conquest of men in His name and by His power. You are to encounter not merely diverse opinions; you are to encounter errors which have mingled themselves with the thoughts, the feelings, the hopes, the passions, the sinful lusts of men through countless generations. You are to smite through these thick incrustations of prejudices, with the hammer of truth. You will meet oppositions, but you are to encounter them, not by your own wisdom—not by your own might—but by the wisdom that is born from above. You are to achieve conquests by the might of your christian meekness, by the sweetness of that spirit which Christ breathes into his disciples. You are to preach the gospel. \* \* —but the great work that you are to do among the heathen is to preach the gospel of Christ and of salvation. You are to make known to men the truth that Christ died for sinners, and that sinners may be pardoned through him. This is the great truth that the men to whom you go need most of all to know. You need not go with the terrors of the law, for they have felt them; they acknowledge them. They will proclaim to you their deep sense of guilt, their sense of ruin. But you need to make them know and feel that Christ is a saviour, that he has power on earth to forgive sins, and if you can only impress this lesson upon them, if you can only teach them these great, these fundamental facts of the gospel, you will cause light to spring up before their darkened pathway and the very bloom of heaven to arise in hearts that have only known sin before. You go then to perform the most essential work, to preach the gospel; you will preach it as men gather about you, you will preach it by the wayside, you will preach it in the house, in the market, wherever you go, wherever you are brought into intercourse with men, your one work is to preach the gospel. It is for this that we send you forth in the name of your Divine Mas-

ter. You are not our servant, but you are the servant of Christ. We do not issue instructions to you because we regard you as in any sense our employee or our agent, but you are the servant of Christ, and we are the servants of Christ, and it is a work of material sacrifice, and mutual counsel upon which we enter—you are going down to the bottom of the pit, as Carey designated it, and we holding the rope. We call to you, and you speak to us; your want shall come to us always with an open ear and a ready hand. We claim the privilege, and it will be our duty to counsel you, to advise you with reference to your work. Never understand an expression of that sort, my brother, as intended to be a command, or as given with any spirit of unworthy dictation. Take what we say to you as the suggestions of your brethren. If what we suggest be wise, follow it. If your clearer knowledge, your better acquaintance with the local circumstance of the case compel you to take a different course from that which your brethren at the missionary room suggest to you, act, as you must, in the fear of the great God who is the Father and Master of all, as you must in view of the decision of the coming judgment. In saying this I do not by any means wish to open the door to anything like insubordination. I know you will never take advantage of the magnanimity of your brethren in this respect to pursue any course dictated by mere self-will, or by mere self-seeking. You will receive what we say as the counsel of your brethren, your equals, your elders, your superiors in some sense. You will have your days of darkness and of trial. These days will come or your case will be different from that of any other missionary that has gone out. There will be times when you will think that your brethren do not enter into your feelings, do not properly provide for your wants. The pressure will be close upon your spirit, and at times the iron will enter into your very soul. Their sympathy so warm, so generous, so constant, so true, will be so distant from you that its sweet and grateful pressure will scarcely ever reach your heart. Even in these moments of trial, of suffering and depression, keep constantly alive in your heart the assurance that your brethren love you, and that they will to the extent of their abilities sustain you, that you may throw yourself back upon them, and feel the beating of the warm and the generous heart, even though there may seem to be—owing to other claims equally pressing with your own—something like indifference, and something like coldness towards your special wants. My brother, go forth with confidence in your brethren, and above all, go forth with an abiding confidence in the loving

kindness of that God who has called you to his work, and who has so graciously opened the door for your entering upon it. There will be times when your only refuge will be in God ; and when your sweetest consolation will be to repeat those words that have been so full of comfort to the saints on earth : ‘The name of the Lord is a strong tower ; the righteous runneth into it and is safe.’ Let your dependence be in Him, and when all the hearts that have beat kindly to you shall have ceased to beat, when father and mother forsake you, then be sure that God will be your portion and your strength forever. \* \* Your temporal home will be in the family of Mr. Jewett, who has been for many years connected with the mission to which you are going. We bid you go, not by any authority vested in us, but in the name and by the authority of your Divine Master, your Lord and our Lord. We bid you go in his name and in his strength. You are henceforth associated with that great host of sanctified and redeemed men who have given themselves, their substance and their lives, to the work of propagating the gospel. You enter that great and select company—the Careys, the Judsons, the Marshmans, the Wards—into that great company of heroic men, the divinest conquerors that have ever moved upon the face of the earth. You enter into that great company. You march to the music of that heavenly song, the song of honor, glory and salvation to the Lamb. You march not under the red cross flag of England, nor under the meteor banner of the country across the line ; but you march under the blood stained cross of Calvary. You go forth in the ranks of that great host that are well entitled to be called the world’s conquerors, proclaiming that inimitable name before which everything in heaven and in earth shall ultimately bow, till you fall at your post, or till you hear that one song which shall employ all nations and all tribes, “Worthy the Lamb that was slain.”

Rev. A. V. Timpany then replied : He remarked that little did the boy of fifteen years ago, when he read the accounts of the missionaries, realize the event of this present night. He thanked God, his grace sustaining him, that he was privileged to go forth as a laborer in the Lord’s harvest. Though I may sow with a feeble hand, he said, though my sheaves may be few, yet I will rejoice when the sheaves of my Master are gathered in, and the harvest home is sung—sung by the sweet choir of heaven, sung by those who have been saved, not of the Anglo-Saxon race alone, but of all kindreds and tribes and tongues and peoples. I thank our heavenly Father that he has enlarged my heart, that



he has widened my views and my aims for this work. When the Lord for Christ's sake forgave me my sins, I felt it was the least I could do to give all my time, all that I am or ever expect to be, to the Saviour. When I looked over the world and saw millions of my fellow men going down to death with none to tell them of the way of life, I felt that God had work for me to do amongst them. And yet the question would come up, "What can you do?" Oh! it is little, it is nothing in comparison with the vast amount of work to be done—a work so grand that it might well engage the tongue of angels, far less the tongue of weak stammering mortals. I was taught by God to do his will, to be just what he would have me to be, and I thank God that when the surrender was made, my joy was that which no man can take away. Going to the heathen was not my own choosing first. \*

\* What I passed through the Lord knows. I thank him it is all right. The lesson that I learned when I was brought into the ministry was not forgotten when the subject of Foreign Missions was brought before me. Brethren and friends, I can truthfully raise my Ebenezer, and say, "Hitherto the Lord hath helped me." As I stand here designated as your missionary to the heathen, I can testify to the great kindness of my heavenly Father in all the way I have been brought till now. My brethren of my beloved Alma Mater, I charge before God and in the presence of these witnesses, that you do not allow our Foreign Missions to lack a man among the heathen. If I am taken away, pray that the Lord of the harvest will find one of your number to fill the vacant place. You owe it to your God, to your brethren at home, and to the heathen abroad. I wish you, my young brethren, to remember these words, though God grant it may not be necessary to step into my place for many long years. But you will be wanted to take advantage of the opening fields of labor. With regard to my motives for going out as a foreign missionary, I hope they are pure. I saw the heathen world in sin and wretchedness—thousands going down to death with no Saviour proclaimed to them. I saw the benefit it would be to our brethren at home. The christian spirit is emphatically missionary, and the more the people possess it, the more work they will do for their Lord and Master. We are blessed just in proportion as we are self-forgetting. Another motive, we have had for some time an institute for training of young men for the ministry. Was it not the least we could do to give one man out of our number, who have graduated there, to the labor of foreign missions, as an offering to God for the blessings that he has

hestowed on the inception and carrying out of that educational effort. We owe it as a denomination to God. Look back for ten years and see how much we have to be thankful to God for. Oh! I am glad—it is such a blessed privilege—that I am the first fruits offered by our Institute, and by the Canadian Baptists to the Foreign Mission work. Brethren and sisters, I speak to you probably for the last time on earth. Brethren of the ministry, labor more earnestly for your Lord and Master. \* \* A word of farewell and I am done. Brethren and sisters, how my heart has been drawn out towards you during the few months that have passed and gone! I had a dark, cold time, but the winter is over and the golden spears of the rich ripe fruits are being gathered in as we see from the report of our Society. I give you my parting thanks for the kindness and sympathy that has been shown to me. Not only in Canada, but across the lines have I received pledges of sympathy and support of thousands. Brethren, labor more earnestly; mothers, take your children on your knees and tell them of the first great missionary, the Lord Jesus Christ. Fathers, learn to give up your sons; mothers, learn to be glad when your children are devoted to labor entirely in the interests of our Divine Redeemer. When time is to be no more, when we are gathered to our Father's hearthstone at home, will we be sorry that we did what we could in this work? Never! never! How can I say good-bye? I will not say it. I shall, if I am spared, hear from you; if not spared, remember, young brethren, you are to fill the vacancy. May God bless you and strengthen you and interest you more in the spread of the Redeemer's cause far and wide throughout the world, so that the day may be hastened when "the kingdoms of this world shall become the kingdoms of the Lord and His Christ."

During the delivery of this address the audience was much affected, many being moved to tears, and many a silent prayer went up to the throne of grace for blessings on the heads of those two young servants of God who are to go forth to labor in the far off land of India.

The chairman then gave out the hymn, beginning:

"Go spread the Saviour's name,  
Go tell his matchless grace."

Rev. Dr. Davidson, Secretary of the Home Mission Society, was chosen to give the missionary and his partner the pledge of support of the denomination. \* \* He said: It gives me great pleasure, my brother and sister, to give you the right hand

of fellowship and pledge of support. Go to your distant field of labor, and remember that you leave behind you thousands of brethren and sisters, who in their closets, on their knees before God, by the family altar and in the house of God, will remember you and pray for you, and out of the abundance of their liberality will ever be ready to extend to you that material aid that you will need in that distant land. You need not fear that our hearts will be cold towards you, though you shall be lost to sight, you shall be dear to our memories and dear to our hearts. We will watch you as you fight the battles of the Lord. Rely upon it, that God will bless you in the work. Let me remind you of the support of the great God of missions. Brother, may God be with you; may God bless you, and oh! may it be the joy of your heart to know that underneath you is the valiant arm of Jehovah, and round about you is the host of holy angels that encampeth around them that fear God. When you are tossing to and fro upon the raging ocean, remember that you are going upon the errand of Him who holds the winds in his fist and the waters in the hollow of his hands. Remember that God has promised to be with his servants. As Addison beautifully expressed it:

“How are thy servants blest, O Lord?  
How sure is their defence,  
Eternal wisdom is their guide;  
Their help Omnipotence.”

With such help and such succor you shall be sustained. Even though you should die at your post, your reward will be sure, and God, in that day when the angel reapers shall descend, and heaven cry “Harvest Home,” shall give you that joy and that crown of rejoicing that the faithful laborer in God’s work shall have. I extend to you, my brother, this hand of fellowship and in the union of these warm hands let our brethren here see the union of our home and foreign work. As the representative of our mission work at home, I give you this hand of fellowship. This is a high work. Use the powers that God has given you that you may honor his blessed name. Attempt great things in the name of your Master, and God will bless you: go to your field of labor, then, and may Heaven’s smile rest upon you, and may you return in the evening bringing your sheaves with you. After a few affectionate words of parting to the missionary’s young partner in life, the Rev. gentleman concluded his address.

The Chairman, Mr. Shenston, being obliged to leave, Rev. Dr. Caldicott took the chair and presided during the remainder

of the evening. A liberal collection was then taken up. The Secretary announced that a little over \$50 was wanting to complete the missionary outfit, and he hoped that the amount would be made up before they separated. Voluntary contributions at once began to pour in faster than the Secretary could make a note of them. Contributions of \$25, \$10, \$5 and \$1 were handed up to the platform, or will be sent to the Treasurer in a few days. Delegates gave for their respective churches; husbands for their wives, and parents for their children and grand-children, until in a short time nearly \$1,000 were raised. The work of giving was interrupted for a few minutes during which Dr. Murdock, of Boston, by request, gave a sketch of the people and the missionary's field of labor. The people, he said, are known as the Teloogoos. Their language is a dialect of the old Sanscrit; it sustains about the same relation to the Sanscrit, as the Italian does to the Latin language. Indeed, the language of the Teloogocs is, as has been sometimes called, the Italian of the Indies. The people are large, stalwart, noble specimens of men. Their language is capable of the tenderest expressions as well as the abstrusest abstractions of metaphysics. The people are remarkable, not merely for their physical qualities, but for their understanding. It is estimated that there are from twelve to sixteen millions of these people speaking this language. The mission among these people was commenced about 30 years ago by Mr. Day, a native of this province, various fortunes attended it. The great Mr. Jewett went there 19 years ago and preached to the people. They flocked to hear him from all the regions round about. When he read to them the gospel of Christ they stood around him with the tears running down their faces, and many of them were savingly conversed to God.

Rev. John Bates, of Woodstock, father-in-law to the missionary, offered up the designation prayer. As he solemnly commended the young couple to the watchful care and blessing of the God of missions, many were moved to tears. It is next to an impossibility to describe the scenes which followed. Spontaneously the people began again to give. Such holy enthusiasm, and earnest liberality, was never witnessed before, even by the oldest ministers present. Not till after midnight did the meeting break up, for the people would not go away till they had given of their substance to the Lord's cause. An opportunity was given at the close of the meeting to all who desired it to shake hands with Mr. Timpany and partner and bid them farewell—an opportunity which was apparently embraced by every one present.



The following are extracts from the GLOBE's report of the meeting :

" On the evening of Thursday, 20th inst., a highly interesting and enthusiastic public meeting was held in the Baptist Church. Ingersoll, in connection with Foreign Missions. Mr. T. S. Shenson, of Brantford, in the chair. Scripture read by Rev. A. Gillis, of Quebec, and prayer by the Rev. John Bates, B. A., of Woodstock. The Secretary, Rev. Wm. Stewart, B. A., of Toronto, read an admirable report. During the year the Telooogo Mission to which the Baptist Churches in Ontario have sent two missionaries, with their wives, during the last three years, had from being one of the most unpromising, became one of the most inviting missions on heathen soil. The new converts are numbered by hundreds, and hundreds more have applied for baptism. In December last 324 were baptized. Suitable mission premises at Ramapatam have been purchased, where Rev. Mr. Timpany is now laboring with most encouraging success. The movement among the Telooogos is really most wonderful, and so urgent is the need of laborers that the Parent Society (American Missionary Union of Boston, U. S.) have recently made arrangements for the erection of a theological school at Ramapatam. \* \* Speeches were delivered by Rev. J. Hurd, of Brantford, Rev. Dr. Murdock, of Boston, U. S.; Rev. Wm Pixley, of New York, and Rev. H. Lloyd, M. A., of Toronto. The addresses were of a high order, and the large audience listened with unabated interest to the close."

At the close of the public meeting a draft of a constitution prepared by Rev. John Bates was submitted and adopted.

The first six parties who paid towards the support of the new Foreign Mission enterprise were :

Rev. Dr. R. A. Fyfe, \$8 ; Rev. John Bates, \$6 ; Rev. W. Forsyth, \$5 ; Rev. Dr. Warren, \$8 ; Rev. A. E. Kitchen, \$5 ; Rev. T. Booker, \$5.

The Rev. R. A. Fyfe, D. D., who moved the adoption of the report—a very correct likeness of whom is herewith given—was not only its President, but was virtually the originator of our Foreign Mission Society and gave the first contribution to its funds. Assuming that these facts will awaken in the reader's mind an interest in this gentleman, I give a brief outline of his history.



ROBERT ALEXANDER FYFE.

Robert Alexander Fyfe was born near the City of Montreal on October 20th, 1816, and spent his boyhood days amidst a French population. In his 20th year he left the store in which he had been employed for some years, in order to take a full course of studies at Madison University, N. Y. On account of his failing health he was unable to take a "full course" as he desired. Of his peculiar state of mind, shortly after leaving Madison, Mrs. Fyfe, his wife, writes: "He had in his wretched state of health been beset with doubts of a serious nature. On his partial recovery he one day wandered off to the woods (I think), time passing unnoted till a fellow student discovered him sitting by a hollow stump and roused him. From circumstance, he found he had probably been there about thirty-six hours. I am pretty sure my memory is correct in this. His mind he told me,

went through a process of reasoning at that time, which he regretted he had not then written down. It seemed always to him to have been unlike what he found in books. But NEVER again did he doubt God or the truths of the Bible. No ancient or modern sceptic, or imaginative speculator, shook him in his convictions for one minute from that time."

On his complete restoration to health, he resumed his literary pursuits, preferring, however, to attend the Academy at Worcester, Mass., instead of returning to Madison.

His theological studies were pursued at Newton Seminary, from which he graduated in the year 1842, and was ordained in Brookline, Mass., August 25th, of the same year. His first pastoral charge was in the village of Perth, County Lanark, Ont., in which he remained for eighteen months. For a brief period, during the latter part of 1843, he is found in charge of the Montreal Baptist College. In the following year he assumed the pastorate of the March St. Church, Toronto, and it was during this pastorate that the Bond St. Church was erected and occupied. From here he went back to his former church in Perth, and remained there up to 1860, when he became Principal of the Canadian Literary Institute at Woodstock. He held pastorates in Rhode Island, Milwaukee and Toronto. He died at his own house in Woodstock, Ont. September, 4th, 1878, at 11 o'clock a. m., aged 61 years, 10 months and 15 days. On the following Friday he was buried in the city of Toronto.

1867-8.

The 54th annual meeting of the American Baptist Missionary Union was held in the City of New York on May 21, 1868.

Missionaries in charge:

NELLORE.—Rev. L. Jewett and wife.

ONGOLE.—Rev. J. E. Clough and wife, and Rev. A. V. Timpany and wife.

Extracts from Report:—"Your committee have read with care and much interest the facts and details narrated in the (Teloogoo) report, and fully endorse the sentiment of the same, that this mission is one of the most inviting and important fields cultivated by the Union, and that the limits to good to that intelligent, wealthy, interesting and needy people, can only be fixed by the amount of effort and interest put forth on their behalf to lead them to Christ. The 'Lone Star' of 15 years since is to-day a bright constellation which ignorance of the

people hid from the Baptist Churches of America for many years."

"As your pioneer missionary, Bro. Day, a man of much labor and faith, and beloved by many Telogoos, both living and dead, was a native of Canada, so your last offering to the field, Bro. Timpany, is a gift of the Baptists of Canada, or of the Dominion. We have only to regret that three mission families had not been sent out with Bro. Timpany to the field, that imperative needs of which call loudly for ten families to occupy as many large cities and centres of wide influence. Ongole, seventy miles north of Nellore, is to the Union a child of providence, and has ever been one of hope."

"The native church of over seventy members, the nine efficient native preachers and teachers, the new chapel dedicated to God, costing over \$1,000, only \$150 of which was given from your treasury, the hundreds of villages reached during the year, the important opening at Ramapatam, these all and many more unite to create an interest in the general work of your brethren there, which only a participant in the work and actual observation of the field can fully enter into."

Extract from report:—"The total amount received from the central district, including Canada, is \$49,010.20. The increase of donations is nearly \$5,000, more than one-half of which is credited to Canada."

Extract from report:—"Mr. and Mrs. Timpany, present with us at our last annual meeting, set out for their field of labor the latter part of October, taking steamer for England, thence they proceeded to Madras, hoping to reach their destination in March. His labors among the churches of the Dominion during the summer and early autumn, were characterized by a remarkable degree of earnestness, and called forth a very hearty and generous response. His entrance upon the foreign field makes a new era with our brethren across the line, and it is hoped he will soon be followed by others, who shall receive like assurance of sympathy and support."

"At 9 o'clock on the first Sabbath in November a good congregation had assembled. \* \* In the evening Carakiah, the native ordained preacher, administered the communion after preaching a good sermon and giving the right hand of fellowship to ten young converts. At the close the remark went round, 'This is the greatest day we ever witnessed in Nellore.' The chapel was well filled with believers, numbers of whom were rejoicing in their first love of Christ, who had come in from ten to twenty



miles to celebrate together the dying love of Christ. In December another addition of eight was made to the church by baptism."

"Through the various agencies, 2,616 copies of scripture portions, and 1,784 tracts were given away and sold."

Mr. Clough writes of the native preachers:—"I cannot describe in detail the labor of these men. \* \* They have also preached daily in the bazaar and other places in the town. The villages near Ongole have been visited scores of times, and the people in more than EIGHT HUNDRED VILLAGES, within a circuit of forty miles around Ongole have heard the gospel through them"

Nellore.—Baptized, thirty-three ; members, sixty-four.

Ongole.—Baptized, sixty-eight ; members, seventy five.

Expense for the year was \$13,900.17.

## CANADA.

The 2nd annual meeting of the Canada Auxiliary to the American Baptist Missionary Union was held in the Alexander Street Toronto Baptist Chapel on the 22nd of October, 1868.

SECRETARY—REV. WM. STEWART, B. A., BRANTFORD.

TREASURER—T. S. SHENSTON, Esq., BRANTFORD.

After an unusually protracted passage our young missionary arrived safe in Madras and found there a cluster of friends to give them a welcome. Then again at Nellore they received a most hearty welcome from that truly "grand old man" and his wife, Mr. and Mrs Jewett.

Extracts from the second annual report:—"The set time of favor to the Telogoos seems indeed to have come, and the field of labor in the judgment of the Committee in Boston is fast becoming one of the most inviting and important cultivated by the American Baptist Missionary Union. May we not mark it as a special token for good that Canadian Baptists are honored of God in sending a representative to such a hopeful and inviting field."

"On his arrival and settlement at Nellore, Bro, Timpany at once commenced the systematic study of the language, with

which indeed he became somewhat acquainted on his voyage by the aid of the two Telooogo women who accompanied him, and who have since been baptized. From his known aptitude for the acquisition of language, we have little doubt that ere many months have elapsed he will be preaching to the people, in their own tongue, the wonderful works of God."

"Surely there is no church worthy of the name, that in these days of missionary activity, is willing to be longer under the imputation of doing nothing to send the gospel of the grace of God to the regions beyond."

"Your committee cannot close their report without referring to the presence at this annual meeting of Rev. Dr. Murdock, one of the Secretaries of the Parent Society, whose visits we hail with delight, and of Rev. Francis A. Douglass, who was for over ten years a faithful and zealous laborer among the Telooogos. He comes to visit our churches for a few weeks, under the direction of your committee, and seeks to disseminate information in regard to the character and wants of the people among whom he labored, and thus to foster a missionary spirit. For his own sake, and for the sake of the Master whom he loves and serves, a brotherly love and a hospitable reception are earnestly bespoken on his behalf. Those churches that fail to secure a visit from Bro. Douglass will miss a rich treat."

"Before another annual meeting is held, Bro Timpany will probably have entered on a station of his own. In order to do this, a largely increased appropriation will be required. Fourteen millions of Telooogos, as interesting, and enterprising, and ready a people as are to be found among the teeming millions of Hindo-tan, require the gospel. A Canadian was the pioneer Baptist missionary among them, Bro. Day, who now resides in the States. Another Canadian has taken his place on the field, one whom we know and love. He is our own missionary. Let us follow him with our prayers."

Bro. Timpany writes:—"I have seen the heathen, and heathenism is all, and more than all I had conceived it to be. It is emphatically the service of Satan. But what a change the gospel makes on the Telooogos? I wish you could hear and see some of the native Christians. They are indeed trophies of divine grace, when ennobled by Christ within, they are men and women every inch. If those christians who are cold in their zeal for missions were put here for only a week, they would be cured forever."

## FINANCIAL STATEMENT.

To total amount received.....	\$2056 93
By paid American Missionary Union.....	\$1650 00
“ Balance on outfit.....	56 00
“ Disbursements.....	54 13
“ Balance on hand.....	296 80
	<hr/> \$2056 93

1868-9.

The 55th annual meeting of the American Baptist Missionary Union was held in the City of Boston on May 18th, 1869.

NELLORE.—Missionaries in charge, Rev. L. Jewett and wife, and Rev. A. V. Timpany and wife.

ONGOLE.—Rev John E. Clough and wife

Rev. Wm. Stewart, of Brantford, it appears, was present and took part in this meeting.

Extract from report :—“The Province of Ontario has heretofore been nominally included in the Central District Nothing, however, had ever been done there in the way of systematic efforts to raise money for Foreign Missions till the autumn of 1866, when the Home Secretary, responding to the invitation of leading brethren in the province, attended the convention which met that year at Beamsville. The result of this conference with the brethren of the convention was the appointment of a Provincial Committee, a Secretary and Treasurer, who were charged with the business of raising funds for Foreign Missions. It was understood at the time that a young man, then a student in the Canadian Institute at Woodstock, would soon make application for appointment as a missionary of the Union. In the spring of 1867, Mr. A. V. Timpany, the young man referred to, appeared before the Executive Committee and received a unanimous appointment being designated to the Teloo goo Mission. No pledges were exacted of our Canadian brethren as a condition of his appointment, but it was understood that they should render such aid as they might be able towards the outfit and support of the new missionary. Mr. Timpany spent much of the time between his appointment and departure for his distant field of labor, visiting the churches of Ontario and Quebec, under the direction of the Rev. Wm. Stewart and T. S. Shenston, Esq., of Brantford, Secretary and Treasurer of the Provincial Board. The people everywhere responded to the appeal made to them with liberal offerings to the cause of missions. The modest assurance of our

brethren in reference to the support of Mr. Timpany have been more than realized, for instead of paying a part of the necessary amount, they have supplied the means for his entire outfit, passage, and salary up to this time. During the year ending March 31st, 1867, the amount contributed from Canada for missions to the heathen was \$84.26. The next year, besides providing an ample outfit for Mr. Timpany, they paid into our Treasury \$2,496.23, and during the year just closed they have sent us \$3,047.74 "

"It will be seen from another part of this report that our brethren are still ready to give to the cause what is more precious than gold, and that another of their sons has been accepted as a missionary of the Union, and designated to the Telogoos."

Allusion is here made to Rev. John McLaurin, then pastor of the Baptist Church, Stratford, Ontario.

Extract from report :—"Mr. Timpany and his family reached Madras, after a long passage, on the 16th of April, 1868. On the 4th of May they set out for Nellore, and on the 9th were welcomed to the mission house by Mr. and Mrs. Jewett. \* \* All knelt and gave thanks to the God of Missions."

"Mr. and Mrs Timpany visited the Ongole Mission and had the privilege of witnessing the work of grace going forward in that place. \* \* He hopes soon to take up the work with vigor, and if deemed best open a new and independent station at Allore or Ramapatam."

"The ordinance of baptism was administered to three in February, one in each of the months of March, April, May, October, November and three in December. On the last occasion eleven, in all twenty-six were baptized."

Mr. Jewett writes :—" \* \* A new era in the history of this mission begins with the arrival of Mr. and Mrs. Timpany. We feel the warm hearts of Baptists in the Dominion of Canada beating in unison with our own. We thank God and take courage."

Nellore.—Baptized, seventy ; members, 172.

Ongole.—Baptized, twenty-six ; members, eighty-one.

The expenses for the year was \$7,851.32.

## CANADA.

The 3rd annual meeting of the Canada Auxiliary to the American Baptist Missionary Union was held in the town of Woodstock, October 21st 1869.



TREASURER—T. S. SHENSTON, Esq.

SECRETARY—REV. WM STEWART, B. A.

EXECUTIVE COMMITTEE—REV. JOHN BATES, REV. H. LLOYD, A. M., H. E. BUCHAN, Esq., M. D.

Extracts from 3rd annual report :—"The influence of our last annual meeting led Bro. John McLaurin to carry out at once the long slumbering desire of his heart, and to say to the Board of the Society: 'Here am I, send me.' He has been gladly accepted as a Missionary and has been designated to labor among the Teloo goos, side by side with our other Missionary—his former friend and college companion, and now his brother-in-law—Rev. A. V. Timpany."

"The field of labor among the Teloo goos is still full of promise. During the past year there has been a remarkable work of grace, especially in connection with the Ongole station. Brother Timpany has made such encouraging progress in the study of the language, that he is now able to speak to the Teloo goos in their own tongue, the wonderful works of God. By this time he has probably entered on his new station of Ramapatam, where satisfactory arrangements have at last been made for securing suitable mission premises. He is still fired with burning zeal for the work, and is looking forward with bright anticipations to rich harvests soon to be gathered in from the over-whitening fields. Bro. Jewett, who has given twenty of the best years of his life to the great cause, writes thus: 'A new era in the history of this mission begins with the arrival of Brother and Sister Timpany. We feel the warm hearts of the Baptists in the Dominion of Canada beating in unison with our own. We thank God and take courage.' Surely it is an honor for us to be permitted to strengthen the hands and encourage the hearts of those whom God has honored, and to enter on this work at a period so bright with promise."

"It was then unanimously resolved that Revs. Dr. Fyfe and Wm. Stewart be requested to proceed to Boston at the approaching anniversaries, and confer with the Executive Committee of the Parent Society on the question at issue. These brethren accordingly proceeded to Boston, and had an interview with the Secretaries of the society, and then with the Executive Committee. They found that the following were the difficulties in the way of Canadian Baptists holding real estate for mission purposes in India:

1. That the American Baptist Missionary Union, holding its property in India only by the courtesy of the British Commissioners, could give no title that would be valid in law.

2. That the Canadian Baptist Foreign Missionary Society, having no act of incorporation, could legally hold no real estate.

3. That the Union, having experienced much trouble from divided proprietary interests in the past, was unwilling to allow of these in future, even if the foregoing difficulties had not existed.

Brethren Fyfe and Stewart then made an offer that the money recently raised for mission premises by Canadian Baptists, should be received by the Union for the purchase of real estate for the use of the Teloogoo Mission, on the single condition that the Union should refund the money thus received, whenever the Canadian Baptists are ready to conduct missions to the heathen on their own responsibility."

"We are sure that when, in a few weeks, they leave their home and friends and native land, to go far hence unto the heathen, they will be followed with many and fervent prayers, that He who rules amid the raging of the sea, may keep them in the hollow of His hand, and guide them in safety to their desired haven !"

"Brother McLaurin has spent the greater portion of his time since the month of April, in visiting among the churches. He has everywhere been well received, and has done good work in awakening a missionary spirit ; the only regrets being that the limited time at his disposal, compels him to leave many fields unvisited."

Extract from Mr. McLaurin's report :—"Since April I have travelled 4,000 miles, attended eight associations, visited forty-five churches and sixteen Sunday schools, besides addressing prayer-meetings and visiting. I have delivered over ninety addresses and sermons. Financially the result may have been less than anticipated, but we must remember the heavy and special calls for other denominational objects."

"Brethren, I am satisfied with my tour. I know missions lie near many hearts. I love you better, I love my native land better than before, but I love the poor Teloogoos none the less for that. I have more confidence in you, and, knowing you better, I fear not for my support, for I am in the hands of Him 'who doeth all things well.'"

Extracts from annual report continued :—

"During the year several questions have arisen, which led the Executive officers to feel more than once that they needed the counsel of their brethren. They would respectfully suggest that an Executive Committee of three be appointed at the annual meeting, whose duty it shall be to meet and consult with the Treasurer and Secretary as occasion may require. They are persuaded that, by this appointment, they may not only be greatly aided in their work, but also that the wants of our own missionaries, in regard to native assistants, books, schools, &c., would be more promptly met."

"The brethren in the Lower Provinces have more than once expressed a desire to co-operate with us in the Foreign Missionary enterprise. A Foreign Missionary Society for the Dominion of Canada would be hailed with interest and delight. \* \* May we hope, however, that a closer acquaintance and more frequent intercourse, may open the way, in the not distant future, for a joint occupancy of some missionary field?"

#### FINANCIAL STATEMENT.

DR.		CR.	
Received from all sources.....	\$3180 46	Paid Balance due Treasurer.....	\$ 215 27
Balance due Treasurer.....	147 86	Paid American Bap. Miss. Union 1953 59	
		Outfit and Disbursements.....	1159 46
	<u>\$3328 32</u>		<u>\$3328 32</u>

1869-70.

The 56th annual meeting of the American Baptist Missionary Union was held in the City of Philadelphia on May 24th, 1870.

Missionaries in charge:

NELLORE.—Rev. L. Jewett and wife and Rev. John McLaurin and wife.

ONGOLE —Rev. John E. Clough and wife.

RAMAPATAM.—Rev. A. V. Timpany and wife.

At this meeting the Rev. Dr. J. H. Castle was present.

Extract from report :—"In Ontario there is no stated agency, except that of the efficient Secretary of the Canadian Baptist Foreign Missionary Society, Rev. Wm. Stewart, B. A., Toronto, who, as the pastor of a large church, is able to give but little attention to the work of collection. Owing to the presence of Rev. John McLaurin in the province during the greater portion of the year, it has not been necessary for our agent to extend his personal labors so far. \* \* The brethren of the Province of Ontario have not only remitted through their Treasurer, Thomas S. Shenston, a large amount of money, but they have

sent two more choice spirits to the heathen—The Rev. John McLaurin and wife. Our Treasurer has receipted to Mr. Shenston for \$1,806 20, in addition to which the churches of Ontario contributed from \$700 to \$1,000 for the outfit of Mr. and Mrs. McLaurin."

Extract from report : " Mr. and Mrs. McLaurin sailed from New York last December, expecting to reach Madras at the end of February. They would repair to Nellore and make a temporary residence in the Mission House with Mr. Jewett. Since the last report land and buildings suitable for a Mission station have been bought at Ramapatam, and Mr Timpany has been designated to occupy them. \* \* Mr. Timpany has also made several tours for missions west to Ongole, to Ramapatam, to Allore, and to the region west to Nellore, keeping in mind all the time the importance of acquiring facility for the use of the language. \* \* In all those labors his wife has been an helpmeet."

Mr. Clough writes : " When I look back over the year 1869 the blessings received appear so many and so marked, and we were so happy in our work, that it sometimes seems like a dream, too good to be true. Many times, especially during the month of December, when far away among the jungle villages, did those words come to me ; ' be still, and know that I am God I will be exalted among the heathen, and will be exalted on the earth ' !"

Nellore.—Baptized, fifty-five ; members, one hundred and twenty-six.

Ongole.—Baptized, five hundred and seventy-three ; members, seven hundred and nine.

Ramapatam.—Baptized, six hundred and twenty-eight ; members, eight hundred and thirty-five.

Expense for the year was \$14,142 40.

The 4th annual meeting of the Canada Auxiliary to the America Baptist Union was held in the Queen Street Baptist Chapel, St. Catharines, on the 20th October, 1870, T. S. Shenston, Esq., in the chair. Meeting addressed by Dr. G. C. Hurd and others.

PRESIDENT—REV. JOHN BATES.

VICE-PRESIDENTS—H. E. PARSONS AND W. CRAIG.

SECRETARY—REV. WM. STEWART, B. A.

TREASURER—T. S. SHENSTON, Esq.



At this meeting a constitution for the government of the Society was adopted.

Extracts from the fourth annual report:—"A delay of a few weeks elapsed after our last annual meeting, ere our dear Brother McLaurin and his companion were enabled to leave the shores of the new world. That delay, however, was overruled for good. It was finally decided that they should go to India by the overland route, and accordingly they set sail from New York, in the steamship Colorado, on the 22nd December, 1869. After spending a few days in Old England, they again sailed from Southampton in the Nyanza, on the 18th of January of the present year, and after a speedy and prosperous voyage, they arrived at Madras, one day sooner than the vessel was due. \* \* Since Brother McLaurin's arrival, he has been very busily employed in the study of the Teloo goo language, in which, according to the best accounts, he is making rapid and successful progress."

"During the year the spirit has been copiously poured out on the Teloo goo Mission, and converts have been multiplied. From being one of the most unpromising, it has become one of the most inviting missions on heathen soil. Indeed, it is not too much to say that the scenes of Pentecost have, in a measure, been recently renewed among the Teloo goos. The new converts are numbered by hundreds, and hundreds more have applied for baptism. In December last 324 were baptized. In this interesting and promising period of the history of the mission, our own laborer, Brother Timpany, fully equipped for the work, is now permitted to engage in it \* \* Brother Timpany has been greatly blessed in winning souls on several mission tours made by him during the year. Indeed, so wonderful has been the movement among the Teloo goos, and so urgent is the need of laborers, that the Committee of the Parent Society have recently made arrangements for the erection of a Theological School at Ramapatam. \* \* Indeed, it is now confidently asserted that no other field, at home or abroad, has such claims upon the Baptists of this continent as the mission to the Teloo goos."

"Your Committee would close by expressing their strong and growing conviction, that the cause of Foreign Missions is invested with as great a moral grandeur as any ever contemplated by the mind of man. They are thankful that representatives of Canadian Baptists are permitted to labor in a field that is being visited with such remarkable and refreshing visitations of divine grace."

FINANCIAL STATEMENT.

DR.		CR.	
Received from all sources.....	\$2853 35	Balance due Treasurer.....	147 85
		Paid American Bap. Miss. Union	1892 09
		Disbursements.....	693 30
		Balance on hand.....	120 10
	<u>\$2853 35</u>		<u>\$2353 35</u>

1870-1.

The 57th annual meeting of the American Baptist Missionary Union was held in the City of Chicago on May 21st, 1871.

Missionaries in charge :

NELLORE.—Rev. L. Jewett and wife, and Rev. E. Bullard.

ONGOLE.—Rev. John E. Clough and wife.

RAMAPATAM.—Rev. A. V. Timpany and wife, and Rev. John McLaurin and wife.

The meeting was opened by prayer by Rev. R. A. Fyfe, D. D.

A committee report most encouragingly of the Telogoo Mission.

Extract from report :—"The Western District includes the two Canadian Provinces of Ontario and Quebec. \* \* The amount collected in those provinces was \$2847.62."

Extract from report :—"Mr. Jewett and his assistants visited about 800 villages during the year, some of them as many as six times, preaching and distributing bibles and tracts. \* \* Of the fifty-six converts received this year, nineteen were able to read."

From Ramapatam, June 22nd, 1871, Mr. McLaurin, writes : "About a month ago a man came to Ongole from his home 120 miles distant. He travelled all the way on foot. In his village he had heard of the 'Religion of Jesus' as the good news spread from village to village in the vast region between that and Ongole. He wanted to hear more of Jesus and if worthy, to be baptized. He also wanted a teacher for the surrounding villages, affirming that if a teacher went all would believe."

"This is the way God works—from village to village the news is carried by neighbor or relation, and in little groups under the shade trees, the people hear for the first time a very imperfect sketch of the 'Old, old Story.'"

Mr. Jewett writes :—"Early in the year we were called to part with Mr. and Mrs. Timpany, with whom we have lived and labored most happily for nearly two years. We could not retain them any longer, as an interesting field awaits their occupancy—

Ramapatam. \* \* Mrs. Jewett, myself and native helpers were touring most of the time from 1st January to 31st March. We spent ten days in Ramapatam, with the other members of the mission in laying out work and prayer."

While Mr. Clough and Mr. McLaurin were touring, the former was taken dangerously ill with the measles. On his partial recovery he went to reside for a time at the sea side.

Mr. Clough writes :—" I hope for good things, but I must remember the christians now live in 160 different villages, widely separated ; that new villages are being added monthly, and that teachers are qualified slowly."

Mr. Timpany writes :—" As the recently purchased premises at Ramapatam were not expected to be vacated till April, we planned a long trip to the southwest of Nellore. We had been out ten days, when a letter came asking us to take the Ramapatam house at once. We repaired without delay to Nellore, made ready, bade good-bye to our friends, and on the 5th of February took possession of our new station in the name of the Lord of missions. \* \* We had been in Ramapatam only eight days, when word came that the McLaurins were at Madras. \* \* The latter part of March all our missionaries and their families met with us for a week. \* \* In October we again went out for a tour. In one village I baptized all the head men, so that it may now be called a christian village."

" Mrs Timpany has applied herself pretty closely the whole year, and is now quite at home in the language. Besides other reading I have read the entire Teloogoo bible through during the year, I gain much in preaching power by doing so. Our aim is to become as good Te'oogoo scholars as well educated Teloogoos, and by God's blessing we will do it for it will pay and pay well."

Nellore.—Baptized, fifty-six ; members 174.

Ongole.—Baptized, 443 ; members, 1103.

Ramapatam.—Baptized, seventy ; members, 107.

Expense of the mission for the year was \$17,806.84.

The fifth annual meeting of the Baptist Foreign Missionary Society of Canada was held in the John St. Wesleyan Chapel, Hamilton—in consequence of the Park St. Baptist Chapel being enlarged—on October 19th, 1871, Rev. John Bates in the chair. The meeting was addressed by Rev. Dr. Cooper, Rev. C. Perren, Rev. W. K. Anderson, Rev. J. W. Manning, Rev. J. B. Pixley, and Wm. Craig, Esq., of Port Hope.

PRESIDENT—REV. JOHN BATES,

VICE-PRESIDENTS—WM. CRAIG AND C. A. MORSE.

SECRETARY—REV. WM. STEWART, B. A.

TREASURER—T. S. SHENSTON, Esq.

Extracts from fifth annual report :—“ \* \* The mission to the Teloogoos continues to enjoy the favor of God in a marked degree. At Nellore, the oldest station, about seventy have, during the past year, been added to the church by baptism. At Ongole the number of members has increased from 709 to 1282; while at Ramapatam, where Brother Timpany labors, the church which was organized on the 26th of March, 1870, with a membership of thirty-five, had at last accounts increased to 115. It is believed that there is now a grand total of over 1600 baptized believers and nominal christians, an increase of twenty-fold in less than five years. An association has also been formed and a Theological Seminary planned. What hath God wrought! We may well look back with lively gratitude, and forward with invigorating hope.”

“On Brother Timpany’s field, consisting of Ramapatam and three other principal stations, the year has been one of great blessing. All the expectations of your missionary have not been realized, but much good has been accomplished. In several places the christians have endured trials and persecutions of no ordinary kind, but they have remained firm in the faith. \* \* The native church at Ramapatam has been trained to adopt the monthly offering system, and during the first year of its existence we raised nearly Rs. 300 (about \$150), for work on the chapel and for the support of native preachers. Brother Timpany has been abundant in labors, having travelled on the mission work 1400 miles, and visited and preached the gospel in 150 different villages and hamlets. In due season God will give the increase.”

“Brother McLaurin, your other missionary has found the year to be one of continued goodness from the Father of Mercies. He has prosecuted the study of the language with such success that in about fifteen or sixteen months after his arrival, he preached his first sermon in Teloogoo. He accompanied Brother Clough on a tour of five or six weeks through the jungle, baptizing considerably over a hundred, and gaining experience and information on his trip which cannot be over-estimated. \* \* The important station at Ongole will be left under Brother McLaurin’s care.”



## FINANCIAL STATEMENT.

DR.		CR.	
Balance on hand.....	\$ 120 10	Paid American Bap. Miss. Union	\$3564 27
Received from all sources.....	3994 09	Disbursements.....	55 73
		Cash in hand.....	494 19
	\$4114 19		\$4114 19

1871-2.

The 58th annual meeting of the American Baptist Missionary Union was held in the City of New York on May 21, 1872.

Missionaries in charge :

NELLORE.—Rev. L. Jewett and Rev. E. Bullard.

ONGOLE.—Rev. J. E. Clough and wife, and Rev. John McLaurin and wife.

RAMAPATAM.—Rev. A. V. Timpany and wife.

Extract from report:—"The Rev. Samuel S. Day, the founder of the Teloo goo Mission, and who spent over seventeen years among that people, retiring only when broken health compelled him to do so, has entered into rest. He lived to see the seed he sowed in prayer and faith bear much fruit, though others entered into his labors ere he passed to his reward. \* \* His name will long be fragrant, not only among the redeemed Teloo goos, but among the churches of the western world."

We may add here that Mr. Day was born in Ontario, Canada, in 1808, received his education at Hamilton Literary Theological Institution, N. Y. He was appointed a missionary to the Teloo goos in 1835 and arrived at Calcutta February 5th, 1836. In 1840 he established the Nellore mission. He visited America in 1845, and on his return was accompanied by Mr. and Mrs. Jewett. In 1853 he was again obliged to visit America, but was never able to return. He died Sabbath, September 17th, 1871, at Homer, N. Y. Mrs. Day (Miss Roenna Clark), was born at Stoddard, N. H., October 12th, 1809. She died at Homer, N. Y., May 19th, 1880.

Extract from report:—"The history of this mission (Teloo goo) during the past year has been a repetition of the history of previous years. The laborers have been few and the harvest has been great. Converts continue to be multiplied, but there is a lack of men to gather them in and organize them into churches."

"During that month seventeen were baptized and many who had become cold were quickened. Mr. Jewett administered communion there (Allore) to fifty believers, who though not formally recognized as a church really constitute a branch of the Nellore

church, with a native preacher acting as their pastor. This is one of our hopeful mission centres. It only needs a mission family to bring it very speedily into rank with Nellore, Ramapatam and Ongole."

"Ramapatam—During the year, Mr. Timpany made several tours, the last of which was made in December, on which occasion he was accompanied by Mrs. Timpany. \* \* With scarcely an exception, in every place visited, crowds have collected and quietly listened to the story of Christ's love. \* \* In December last the Christians of this place (Cumbaldenny), and Paltypallum organized themselves into a church of thirty-eight members."

Mr. Timpany writes:—"We met in their new chapel, and had a precious time for several days. \* \* We hope to ordain Pediah in a few months as pastor of this young church. \* \* None have fallen away, but on the contrary nearly all converts who were not members a year ago, have been baptized during the year. Mr. Timpany was there four days the last of the year. He says: 'It did our hearts good to see their clean houses, neatly whitewashed.'"

"The school at Ramapatam has been continued during the whole year, with an average attendance of forty to sixty scholars."

"Mr. McLaurin removed with the family to Ongole on November 1st, 1871, with a view of assuming the charge of the station after the retirement of Mr. Clough."

"Mr. McLaurin made a nineteen days tour in September and one of sixteen days in November and December, and a third one of seventeen days in December. These tours covered a vast extent of territory, and included many villages, in a large number of which converts were found and baptized. \* \* Hundreds of villages were visited in all of which the gospel was preached, and over 280 were baptized."

Nellore.—Baptized, ninety-three; members, 248.

Ongole.—Baptized, 609; members, 1658.

Ramapatam.—Baptized, 171; members, 267.

Expense for the year was \$24,799.03.

The sixth annual meeting of the Canada Auxiliary to the American Baptist Union was held in the Aylmer church on October 17th, 1872.

PRESIDENT—REV. JOHN BATES.

VICE-PRESIDENTS—WM. CRAIG AND H. E. PARSONS.

SECRETARY—REV. J. L. CAMPBELL, CHATHAM.

TREASURER—T. S. SHENSTON, ESQ., BRANTFORD.

Extracts from sixth annual report:—“\* \* Mr. Clough, whose labors in Ongole have been attended with such abundant blessing, and whom we are glad to welcome at our anniversaries, has been so much impaired that he has been compelled to return to his native land. Still the missionaries report that the work has not in any degree flagged but is rather more interesting than ever. Some 912 believers have been baptized on a profession of faith in Christ. \* \* In Nellore there is now a church membership of 248, with thirteen preachers and catechists, and fourteen female assistants. In Ramapatam 171 were baptized during the year, and there is now a total membership of 267; while from Ongole the following summary is presented: Number of villages visited by Mr. Clough or assistants, about 1200; tracts distributed, 2600; scripture portions, 1500. \* \* Number of church members, per last report, 1102; baptized in 1871, 609. \* \* Total number, Ongole Baptist Church, December 31, 1871, 1658. Number of villages in which members live, 191. \* \* Brother Timpany has still charge of the station at Ramapatam. During the year he has made several tours, on one occasion being accompanied by Mrs. Timpany. \* \* Mr. Timpany expresses the hope that during the year he will be able to do much more consecutive, effective work in the neighboring villages than heretofore. His native staff will be larger and better qualified; and the hope is entertained that the students in the Seminary, which was to have been formally opened on the 1st of April last, will also render service in this department. The Seminary building is completed, though no Principal has yet been secured.”

“Mr. McLaurin removed with his family to Ongole on November 1st, 1871, with a view of assuming the charge of the station after the retirement of Mr. Clough. With the same end in view, and to fit himself more fully for the task, Mr. McLaurin arranged three extensive mission tours with Mr. Clough. The first was made in September, through the south eastern portion of the Ongole field, occupied nineteen days, and was blessed in the gathering of fruit. The second was made in November, through the north eastern portion of the field, and occupied from November 17th, till December 2nd. The third trip was com-

menced on the 11th of the same month, and occupied till the 28th. The missionaries went as far west as Cumbum, and north as far as Markapoor. The tour covered a vast extent of Territory, and included many villages, in a large number of which converts were found and baptized. Indeed, this last result marked each of the trips referred to. Hundreds of villages were visited, in all of which the gospel was preached, and more than 150 converts were baptized. \* \* These tours occupied fifty-two days, and were performed without serious accident, or the interruption of the usual health of the missionaries. \* \* Mr. McLaurin has now mastered the language, and is able to preach to the people in their own tongue."

## FINANCIAL STATEMENT.

DR.		CR.	
Balance on hand.....	\$ 494 19	Paid Parent Society.....	\$2620 00
Received during the year.....	2136 08	Translation Telogoo Scriptures.....	10 00
Balance due Treasurer.....	28 33	Disbursements.....	28 00
	<u>\$2658 60</u>		<u>\$2658 60</u>

1872-3.

The 59th annual meeting of the American Baptist Missionary Union was held in the City of Albany on May 20th, 1873.

Missionaries in charge :

RAMAPATAM.—Rev. A. V. Timpany and wife, and Miss Liveria Peabody.

ONGOLE.—Rev. John McLaurin and wife.

Mr. Pixley writes :—" I think our visit to Canada has paid the Union well. It is quite evident that the missionary spirit is increasing among the churches throughout the Dominion. Including the legacy from the estate of Deacon Boom, we have received from Canada \$5,259.85."

Extract from report :—" God continues to smile on the mission of the Telogoos as in former years. Converts continue to multiply, and the number of baptisms has been limited, not by the withdrawal of converting grace, but by the inability of the missionaries to visit the villages and examine and baptize the candidates. \* \* The Theological Seminary at Ramapatam opened in April last under charge of Mr. Timpany. Of course, it is impossible for him, in addition to his labors in the field, to do all that the case required, but he has done his utmost to make it a blessing to the young men and the people."



"In the region around Ramapatam the work seems to have made a decided advance. Mr. Timpany has endeavored to supply his own lack of service in the field, in consequence of his confinement in the Seminary, by sending forth the students, on the Sabbath and during the vacation. \* \* In another place ten miles due west from Ramapatam a very interesting work has commenced. Four men, all head men, have recently been baptized.

The report goes on to say : "Mr. McLaurin travelled touring during the year over 1,000 miles in the jungles, having made five trips of over twenty days each. A large part of the time was spent in the villages, where the widely scattered members of the Ongole Church reside, helping the weak, &c."

Mr. McLaurin reports that there are now in the field over 200 converts awaiting baptism whom he has been unable to reach during the year, and who have been unable to come into the station.

Ramapatam.—Baptized, 178 ; members, 429.

Ongole.—Baptized, 477 ; members, 2,092.

Expense for the year was \$16,126.99.

The 7th annual meeting of the Canada Auxiliary to the American Baptist Union was held in the First Baptist Chapel, Brantford, on Thursday evening October 16th, 1873, T. S. Shenston, Esq., in the chair. Prayer by Rev. T. Dyall. Addresses were delivered by Rev. Theo. H. Porter and Rev. M. Saunders, delegates from the Maritime Provinces, and by Rev. G. H. Brigham, District Secretary of the American Baptist Missionary Union.

PRESIDENT—REV. JOHN BATES.

VICE PRESIDENTS—H. E. PARSONS AND W. CRAIG.

SECRETARY—REV. J. L. CAMPBELL, CHATHAM.

TREASURER—T. S. SHENSTON, ESQ.

The absence of Bro. Clough in America, and the continued feebleness of Bro. Bullard's health—now being restored—also, the fact that the time of Bro. Jewett, of Nellore, has been largely occupied in the revision of the Telgoogo Scriptures, placed the burden of the Teloogoo Mission almost exclusively on the shoulders of our own two Canadian brethren, Timpany and McLaurin—each of them being compelled to do the work which properly belongs to several men ; and nobly have they labored and richly have they been blessed.

Ramapatam, lying to the north of Nellore, is the field in which Bro. Timpany labors, and has become a point of peculiar interest. On the 5th of February, 1870, your missionary took possession of the station, and for the first time planted there the standard of the cross. During the past year a happy change has been in progress; prejudice is rapidly melting away.

During one of his preaching tours, Bro. Timpany had to pass through a district smitten with that fell foe—the Asiatic cholera; but, even although it was within his own camp, He who has counted the very hairs of our heads cast His protecting shield about him and he came forth unharmed. Two hundred and ten precious souls were baptized by him during the past year; and here where less than four years ago your missionary preached the first Sabbath in his own sitting-room to a congregation composed only of the servants and others who came with them from Nellore, there are now nearly 500 communicants.

But Ramapatam has witnessed other changes. The Theological Seminary founded for the purpose of educating natives for the work of the Christian Ministry has been built here. Besides the charge of the church, Bro. Timpany has also been Principal of this Institution. \* \* This Theological Seminary was opened in February, 1872, and closed its first year auspiciously in December last, having made a noble beginning with fifteen students in attendance. After two months' vacation the fifteen, with four additional students, returned to begin the new year in February last.

On the 14th, 15th, and 16th of March last the Telooogo Associational meetings were held at Ramapatam. All the missionaries on the field were present and about 600 native Christians. A season of great interest and profit was enjoyed, and at the close fifteen persons publicly professed Christ by baptism—one of the number having come fifty miles for this purpose.

With four months spent at different times in travelling and preaching in the villages—with the pastoral care of the church—its stations and its workers—with the whole charge of the college at Ramapatam, we can realize faintly the overwhelming trials of this noble missionary, Bro. Timpany.

Northward still is the large field occupied by Bro. J. McLaurin, which has Ongole as its central station—a field which has been the scene of toils no less arduous and even richer results. It covers an area of 7,000 square miles, contains 1,300 villages with a population of about one million people. Scattered among over 200 of these villages are to be found the native

christians belonging to the Ongole church. This large field your missionary divided into eight parts and over each part he has placed a native preacher with an assistant, who go from village to village proclaiming to their benighted countrymen "the old old story of Jesus and his love."

"The vast amount of work on the field for the most part rendered the presence of your missionary imperative at Ongole. He, however, managed during the year to make six tours into the jungles, which occupied considerably over 100 days. These were days of the right hand of the Most High; and richly rewarded Bro. McLaurin for all his toils. At the annual meeting in Ramapatam he had already baptized into the fellowship of the Ongole church 690 rejoicing converts. In a tour during the month of July last, he baptized 112 persons additional, making a total of 802 baptized by him since our last report. There are also yet over 200 converts on the field awaiting the ordinance—persons whom he has been unable to reach and who, like many others, have been unable to come to the station. We may well exclaim 'What hath God wrought?' The Lord has done great things for our missionaries whereof we are glad."

#### FINANCIAL STATEMENT.

Dr.		CR.	
To amount received from all sources.....	\$3341 10	Balance due Treasurer.....	\$ 38 33
		Paid America Baptist Mission Union.....	3100 00
		Disbursements.....	106 03
		Balance on hand.....	96 74
	\$3341 10		\$3341 10

1873-4.

The 60th annual meeting of the America Baptist Missionary Union was held in the Hall of Representatives at Washington City. D.C., May 24, 1874. Missionaries in charge—several with their wives. The only Canadian, Rev. A. V. Timpany, and wife who were at Ramapatam.

The report rejoices at the Baptism of 1026 Teloo goos during the year and then adds: "The favor of God has continued to rest on the Mission to the Teloo goos. It has suffered the loss of two efficient workers by the resignation of Rev. John McLaurin, who with his estimable wife, have gone to Cocanada, in the Province of Circars to establish a new mission under the auspices of our Canadian brethren."

Bro. McLaurin and wife left Ongole for their new home at Cocanada on the 22nd of February. Of his last year's work in



Ongole he thus writes :—"The year began with a burst of blessing in the north which nearly surprised us, used as we now are to great things from the Lord. During the first tour, in less than a month, 277 were baptized. \* \* The christians are growing stronger in the christian faith and beginning to understand better the principles of the gospel. \* \* I feel that churches ought to be established right away, though this would entail a great deal of extra labor and care on your missionaries. \* \* People of all castes have repeatedly told me and the preachers, 'your religion is the only true one. We know it must prevail.' \* \* I have known high native officials to use it as an argument with village officials why they should not molest the christians, saying, 'we, too, must become christians soon.'"

From Ramapatam Bro. Timpany writes :—"I made a long trip through the northern parts of the mission. Sickness and death were all around us. The terrible cholera was around. By the time we reached home the benefit of our rest was knocked out of me, and we were nearly sick with anxiety and care. \* \* In every village where the gospel is preached, souls come to the Saviour. \* \* I spent about three months travelling on the field, and baptized 150 while doing so."

"In October of this year the most disastrous flood ever known in that part of the country visited Nellore, and the poor missionaries suffered intensely in many respects. For some days the mission compound was covered with water, most of the native houses were washed away and the chapel's foundation greatly damaged.

Nellore.—Baptized, 57 ; members, 336.

Ongole.—Baptized, 708 ; members, 2,761.

Ramapatam.—Baptized, 247 ; members, 675.

Expense of the mission for the year was \$30,882.07.

The eighth annual meeting of the Auxiliary to the America Baptist Mission Union was held in the York St. Baptist Chapel, London on the 22nd October 1874. The President the Rev. John Bates in the chair. Addresses were delivered by Rev. D. Baldwin, Rev. Lyman Jewett, a Teloo goo missionary, Dr. R. A. Fyfe, Dr. Davidson, and A. A. Ayer of Montreal. Mrs. Jewett sang several Teloo goo hymns.

PRESIDENT—REV. JOHN BATES.

VICE-PRESIDENT—WM. CRAIG AND A. A. AYER.

SECRETARY—REV. J. L. CAMPBELL.

TREASURER—T. S. SHENSTON, Esq.



Extracts from the eighth annual report : \* \* "With a deep sense of increased responsibility, and yet with hearts lifted up in gratitude to Almighty God, we announce in the very centre of the country of the Teloo goos, under circumstances of a peculiar pleasing character, the founding of an independent Canadian Baptist Foreign Mission in Cocanada."

About the time of that ever memorable meeting in Ingersoll, where Bro. Tinpany was designated a missionary to the Teloo goos, God converted to himself a well educated native in that far distant land. He was baptized by the Rev. Mr. Doll, Strict Baptist Minister in Madras. Thomas Gabriel's heart yearned for the salvation of his benighted countrymen. He could not rest. Abandoning his worldly employment, he hasted northward two hundred miles beyond Ongole. Went where no missionary had gone before, to the great heathen city of Cocanada, on the Gaudavery, and there alone he unfurled the blood stained banner of the cross. God was with him in his lonely toil. Five years rolled by. A church of about 150 members was formed, several native preachers raised up, and a few native schools established. But Bro. Gabriel had gone to his utmost limit. He had no means; no support, and was becoming considerably involved in debt. His mission at this interesting stage had either to be taken up by some European society, or must be wholly abandoned. In his extremity Bro. Gabriel sent an appeal through Mr. Doll to the English Baptists, but they were unable to render him any aid. The American Baptists closed their year burdened with a heavy debt, and were discussing retrenchment. The Baptists of the Maritime Provinces had already taken up a mission of their own in Siam. Their hands were more than full. It was under these circumstances, when the existence even of the mission was trembling in the balance, that Gabriel, through Bro. McLaurin, sent a soul-stirring appeal to us. Our contributions already largely exceeded the amount of our direct responsibility to the Board in Boston. The estimated cost of the mission was easily within the limits of our ability if we would do anything like our duty. Bro. McLaurin, who had temporarily occupied Bro. Clough's field during the latter's visit to America, would soon be relieved, and he intimated his readiness to go to Cocanada and take charge of the new mission. Our American brethren, while regretting the loss of such a valuable laborer as Bro. McLaurin, not only heartily concurred, but gave us the official assurance that their 'Committee regarded with much favor the opening of a new mission at Cocanada by our Canadian brethren.'

It was then, after anxious prayerful consideration 'looking to the Lord for help and guidance,' that your Board unanimously decided to take up this field. The announcement has been hailed with joy by our churches, and the decision enthusiastically endorsed at our various denominational gatherings. It became necessary to telegraph Bro. McLaurin the decision of the Board. The despatch, sent by the Rev. Dr. Fyfe, left Boston, United States, on Tuesday, the 28th October, 1873, at four o'clock p.m., and reached Madras in nine hours and a quarter, thence by mail to Ongole, where it was received by Bro. McLaurin on the 3rd November at 6 o'clock p.m., and set our hearts fearing, hoping, trembling and rejoicing.' This memorable message was as follows:—'Go to Cocanada on basis of your letter. Send resignation.' A flash of light speeding half around the globe. Glad tidings of great joy to that ancient and heathen city—and the work was done; the first Baptist Foreign Mission of Ontario and Quebec was established at Cocanada."

Just as the foregoing extract from the annual report was printed we came into possession of the account of the Board meeting at which it was decided to organize an independent Mission at Cocanada. We think such an important Board meeting ought not to be overlooked notwithstanding to some extent it may be a repetition of what is mentioned in the annual report.

Pursuant to adjournment the Board of Directors met at the residence of Mr. T. S. Shenston immediately at the close of the above platform meeting (10:30 p.m.) The meeting was organized by Wm. Craig, Esq., Vice-President, taking the chair. Prayer by Rev. John Dempsey. Present—Rev. R. A. Fyfe, D.D., Rev. J. Cooper, Rev. James Coutts, T. S. Shenston, J. E. Wells, A. R. Pratt, Rev. J. L. Campbell; also as visitors, Rev. Theo. Porter, and Rev. Mr. Saunders from the Maritime Provinces.

Letters from Rev. John McLaurin of Ongole dated respectively March 14th, August 11th and August 19th 1873 were read, also one from Rev. A. V. Timpany, of Ramapatam, dated August 12th 1873.

These letters all related to the formation of a new and independent mission at Cocanada. Among the reasons assigned for this movement were: 1. That it is a very busy and growing town. 2 It being nearly 200 miles distant from the nearest American Mission. 3. The town being in the very heart of the Telooogo country. 4. A nucleus of a Mission had been there formed by one Thomas Gabriel, a converted native. 5. Mr. Gabriel had asked assistance from England, the United States and

the Maritime Provinces, but failed to obtain it. 6. The desirableness of having an independent Mission of our own, etc. Bro. McLaurin estimated the expense for the year to be \$5270.00. After long and careful deliberation it was decided to take up this mission, and Dr Fyfe was delegated to visit Boston City to secure a full and fraternal understanding with the brethren of the American Baptist Missionary Union, with regard to our aims and plans with respect to our contemplated new and independent Mission.

On the 28th October Dr. Fyfe had a most satisfactory interview with the Boston brethren and reported to the Board on the 15th November the following resolution:—

“The Committee regard with much favor the opening of a new Mission at Cocanada by our Canadian brethren and to facilitate the plan they will release Mr. McLaurin to take charge of it, whenever he shall express a desire to that effect.”

In the event of his mission being successful, Dr. Fyfe, was authorized to telegraph from Boston to Bro. McLaurin as follows:—

“Go to Cocanada on basis of your letter. Send resignation. —Fyfe.

Thus was inaugurated the first Foreign Missionary Society of Ontario and Quebec.

Report continued:—“This city is the largest seaport town between Calcutta and Madras. It has a population of about 20,000 inhabitants, and is growing rapidly. The Godavery is the natural key and outlet to one of the largest, richest, most populous and promising districts of country in all India. On the 12th of March last Bro. McLaurin took full possession of this field as your missionary. His time has been considerably occupied in arranging matters in connection with Bro. Gabriel’s previous work, and laying the foundation for future operations. He has with him a number of native preachers and teachers, and already the smile of heaven is resting on this new field. From March until the end of August last 57 saved out of heathenism had already been baptized on profession of their faith in the Lord Jesus; and more were coming. Your missionary adds: ‘You see we have not entered upon a barren field. With the divine blessing we want but your prayers and your money to make it blossom as the rose.’”

“At the founding of a new mission there necessarily is a large amount of extra expense. Mission grounds require to be purchased; \* \* shall we, the Baptists of Canada, prove un-



worthy of our trust and of that religious body which was the first to enter the Foreign Field? Never."

"Our esteemed and honored brother Timpany has been laboring with his characteristic zeal and energy on his old field at Ramapatam. We continue still to sustain him under the American Board just as before. We love him too dearly ever to think of giving him up. In the overwhelming labors which he had as Principal of the Theological Seminary and missionary of a large and growing station, he has been partially relieved. The Rev. R. R. Williams, a new missionary, recently sent out by the Union, has assumed the charge of the Seminary as Principal. \* \* There have been baptized during the past year in both churches on this field 247, present number, 675."

"It is with peculiar pleasure we hail among us to-night at our annual gathering our beloved and venerable brother the Rev. Lyman Jewett, D. D., of Nellore—the companion of Bro. S. S. Day, in their united lonely labors before the brighter times of the mission—the brother now engaged in the work of the Teloo-goo scripture revision—in whose house Bro. Timpany and his wife acquired the language—who has ever been spoken of by our missionaries in terms of unqualified love. 'A blessing on his kindly heart and on his silver hair.' May God long spare him and his consecrated companion (whom we also welcome with joy) to that glorious work in which He has so signally honored him."

"This report cannot better be drawn to a close than in the burning words of a letter received last week from Bro. McLaurin. He says: 'I fear that you will think we write hard sometimes, but you cannot imagine how we feel face to face with the Devil, \* \* I have trembled with eagerness, and melted into tears in quick alternation as I have thought of it. I have sat on the prow of my boat and scanned vast stretches of country with a populous village every two or three miles containing hundreds of thousands of immortal beings who never heard intelligibly the way of life, and I have gazed with a yearning heart upon the poor wretches as I saw them pass along the canal bank, and knew that they must burn in hell forever because there was no one to tell them of Jesus. Yet, I have sat on a cot in a house that in many places in Canada would be called a poor pigsty, and allowed the tears to stream down my face unrestrained as I look upon those redeemed ones and heard them sing of a 'Father in Heaven,' 'A Blessed Elder Brother,' 'A Home beyond the Clouds.' Ah? at such moments I felt Heaven very near. Then my faith in that glorious old Gospel—the blessed old gospel—was greatly



strengthened. Then I did not wonder much at Paul's almost insane glorying in it. No wonder Festus thought him mad. It was a kind of mania. The world thinks us mad and so we want to be beside ourselves for the overthrow of Satan's kingdom.—beside ourselves to bring glory and honor to Jesus Christ."

At a special meeting of the Executive Committee held in the Woodstock Institute May 2nd, 1874, it was resolved "That we regard ourselves as having taken charge of the Cocanada Mission from the 1st January, 1874.

#### FINANCIAL STATEMENT.

DR.		CR	
Cash on hand.....	96 74	Paid Rev. J. McLaurin in all.....	1882 74
Received from all sources .....	\$4580 88	Paid American Bap. Miss. Union	500 00
		Disbursements.....	102 05
		Balance on hand.....	2192 83
	<u>\$4677 62</u>		<u>\$4677 62</u>

1874-5.

The 61st annual meeting of the American Baptist Missionary Union, was held in the City of Philadelphia on the 25th day of May, 1875.

The Union have now five stations and a goodly number of missionaries supplying them. Raniapatam is reported as under the charge of Rev. A. V. Timpany and wife, Rev. D. H. Drake, and Miss L. Peabody and sixteen native preachers.

Extract from report :—"The progress of the wonderful work among the Telooagoos has not been as marked and visible during the year 1874 as in some of the previous years ; but it has still been gratifying beyond the ordinary fruits of missionary labor."

Mr. Timpany writes :—" \* \* Owing to the want of funds for travelling we were very much straightened in this respect. The field suffered in every way by my not being on it. Instead of being out four or five months as usual, I was only out half that time. \* \* A wide and effectual door is opened, but it must be entered to receive the benefit. It is only an aggravation to have to stand before it and not be able to enter it on account of the want of means to move. We made a long tour of thirty-five days. During the time, by working day and night, we saw the christians in about sixty villages at times ranging from a few minutes up to days. We came home worn out in body and mind, but we had a grand good time. Many times we were astonished at the change that has come over the people. Four or five years ago, some were afraid of ns, others abhorred us, and most of the

caste people avoided us all they could. This last trip they came in crowds in every place to listen to the story of Jesus and his love. Their faith in idols is well nigh gone, they believe even now that Jesus is a Saviour, that all who believe in him will be saved. I hardly dare express what I feel sometimes, and yet why should we not look for it?—the time is coming when they shall look towards the loving Lord God in multitudes, when they shall move like a flood sweeping all before them. One thing is certain, the time is coming, must come, when they all will leave their idols, and at least be nominal christians, and many more than that—true disciples of the Lord Jesus.”

Brief illusion was made last year to the sufferings of the missionaries and natives in Nellore in consequence of the disastrous flood. Still greater suffering and anxiety were in store for them this year. The dreadful cholera broke out and for some months the mortality was truly dreadful. For two months about 150 died weekly in Nellore alone.

At this date it is estimated that there are over 30,000 Telooogo Christians. All the missionaries from Bro. Day down appears to have had a kind of presentment as to the conversion of thousands of the Telooogoos. They all prophesied this even when all the surroundings were most unpromising.

Nellore.—Baptized, 12 ; members, 190.

Ongole.—Baptized, 110 ; members, 2,642.

Ramapatam.—Baptized, sixty ; members, 727.

Expense for the mission for the year, \$27,534.02.

The 9th annual meeting of the Baptist Foreign Missionary Society of Ontario and Quebec, was held in the Baptist Chapel Guelph, Thursday evening October 21st 1875. Rev. Dr. Fyfe, in the chair. Prayer by the Rev. Mr. Travers of Oswego, N.Y., a delegate from the New York convention. Addresses were delivered by Rev. D. A. Steele of Amherst, N.S., a delegate from the Maritime Provinces, Dr. Davidson and Rev. G. F. Currie.

Bro. Currie became a member of the Guelph Church and was designated at this annual meeting. The charge was given by the Chairman, Designation prayer, Rev. J Dempsey, of Ingersoll, and Right hand of fellowship by Rev. Wm. Stewart of Hamilton.

At a special meeting of the Executive Committee held in the Woodstock Institute, January 28th of this year it was resolved “That we instruct Bro. McLaurin to proceed with procuring the land and the erection of Mission premises as speedily and as economically as he can.”

Executive Committee met at Paris June 5th of this year at which Rev. G. F. Currie was appointed one of our missionaries, and Dr. Fyfe and Dr. Davidson were appointed delegates to attend the convention of the Maritime Provinces.

Executive Committee met in the Woodstock Institute July 26th of this year at which the plans submitted for buildings at Cocanada were adopted, the cost not to exceed \$3,500.

The following officers were appointed at the annual meeting:—

PRESIDENT—C. RAYMOND.

VICE-PRESIDENTS—WM. CRAIG AND A. A. AYER.

SECRETARY—REV. J. L. CAMPBELL.

TREASURER—T. S. SHENSTON.

Extracts from the 9th annual report :—"It pleased God in His infinite wisdom to remove from our midst, on Saturday, the 8th of May last, in the seventy-first year of his age, the venerable and only President we have ever had over the Foreign Missionary Society of these Provinces—the father of Mrs. Timpany and Mrs. McLaurin—that true and tried friend of our Mission, the Rev. John Bates. Only those who knew him best can realize the loss we have sustained. 'Next to our Bibles,' writes one of your Missionaries, 'his letters were; most prized by us.' His last generous gift of \$500 to our Teloo goo Mission was worthy of him, who had so cheerfully consecrated his family and his best energies to this noble enterprise. His last sermon was preached to the people of his charge in St. George, on Sabbath the 2nd of May. 'Like a soldier he died at hispost.'"

"Bro. Timpany has labored with his characteristic zeal and energy on his old field at Ramapatam. \* \* This last trip they came in crowds in every place to listen to the story of Jesus and His Love. Their faith in idols is well nigh gone."

"At the meeting of the Association which was held in Nellore, on the 12th of March, in addition to his other duties, Bro. Timpany was appointed as associate of the Rev. Dr. Jewett, in the revision of the Teloo goo New Testament Scriptures. He is also engaged in preparing a compendium of Theology for the benefit of the native Christians."

"What changes have been witnessed in Ramapatam during the past five years! This field was first taken possession of as a Mission Station by Bro. Timpany, on the 5th February 1870, a little over five and a half years ago. So hostile were the natives to the reception of the truth that the first Sabbath none would

come to hear him. \* \* Now in that same field your missionary has under his charge two flourishing churches with an aggregate of 730 members, 60 of whom were baptized by him during the past year."

"On the 12th of March, 1874, Brother McLaurin, under the direction of your Board, arrived at Cocanada and took possession of this field as the direct Missionary of the Baptists of these Provinces. The year was one of peculiar toils and trials. Much patient labor was required in arranging matters in connection with brother T. Gabriel's previous work, and in settling the affairs of the Mission. Your missionary, however, proved fully adequate to the important task which was imposed upon him and in the most thorough and efficient manner discharged the duties of his new position. God's Spirit was richly poured out upon him, and by the 1st of January last he had already baptized into the fellowship of the Church in Cocanada, 133 precious souls.

"The Rev. Thos. Gabriel, of Cocanada, on the first of January last departed this life in peace. With his one hand in that of his weeping wife and the other in that of your weeping Missionary, he passed to heaven, the dying words 'Jesus is precious' lingering on his expiring lips."

"In August of 1873 the Baptists of the Maritime Provinces sent out seven Missionaries to labor among the Karens of Siam. One already in Burmah was writing to join them, and another was sent out in August of 1874, making nine Missionaries in all, viz: Four men and their wives with one unmarried lady. After exploring the country it was found that the number of Karens in Siam was far fewer than expected (not more than 10,000 of Pwos and Sgaus) and these so distant and scattered among the mountains as to be practically inaccessible. The condition of the field the Missionaries in a joint letter (dated Rahang, Siam, February the 13th, 1875,) laid fully before the Board of the Maritime Provinces and asked for further instructions as to the field in which they should labor in future."

"The Board called a special meeting of the Baptist Convention of Nova Scotia, New Brunswick and Prince Edward Island, in the town of Amherst, N.S., on the 12th to 14th May last, to determine what field they should occupy. A letter previously received from the Secretary of the Board of the Maritime Provinces (dated St. John, N.B., 26th April, 1875, and received 1st May last,) enquired whether we in these Provinces were willing that they should unite with us in the Teloo goo field, and upon what basis. At a special meeting of your Board held at Brant-



ford on the 4th of May last, the following statement regarding the area and boundaries of our Missionary field among the Teloo-gos, and the following resolutions as a basis of Union were un-animously adopted."

Let it suffice to add :

At a Board meeting held at the house of T. S. Shenston, May 4th 1878 Bro. J. L. Campbell was deputed to represent us at the forthcoming convention in Amherst, N.S., will repeat to the Missionaries of both societies occupying the Teloo-goo field. At a Board meeting held at Paris on the 5th day of June Bro. Campbell reported having visited the Amherst Convention on the 12th, 13th and 14th of May and found the brethren there anxious for their missionaries to occupy the Teloo-goo field at an early date.

Extract from report :—

"The Missionaries of the Maritime Provinces at once promptly and cheerfully acted upon the instructions of their Convention. Some of their number safely arrived at Cocanada during the month of July, and before the present date they will all, excepting Miss M. Armstrong, be there. There will, therefore, be at Cocanada, at the present time, the following Missionaries, viz:—

Rev. J. McLaurin and wife, Rev. W. B. Boggs and wife, Rev. R. Sanford and wife, Rev. G. Churchill and wife, Rev. W. F. Armstrong and wife."

"Thus led by the clearest indications of Divine Providence, the 55,000 Baptists of the Dominion are united in this glorious undertaking of publishing the glad tidings of Salvation to the benighted Teloo-gos. These Missionaries are side by side, "joyfully working" together on the banks of the far distant Godavery for the purpose of winning jewels for Emmanuel's crown from India's dusky sons. May God smile upon their efforts and bless them a thousand fold !"

"Our latest tidings from the field are full of encouragements. Baptisms are being administered by Bro. McLaurin. Others, not yet baptized, are awaiting the ordinance. Your Missionary expects to secure, compound and complete the erection of mission premises at Cocanada during the approaching cool season, and the outlook is full of promise."

We have also here with us to-night our excellent Brother, Rev. George F. Currie, B.A., of New Brunswick, who is now under appointment as our Missionary, and who will to-night be publicly designated to this great work to which he feels God has called him. He expects, as soon after the meeting of this Convention as possible, to set sail for Cocanada, where he hopes to

arrive about the new year. He is the third male Missionary sent out by this Board.

Thus the Independent Foreign Mission, inaugurated by us two years ago, has already been carried forward to a great result. We bless the God of Missions for the clear pathway in which he has led us, and the marked tokens by which every step has been indicated. May the Baptists of this Dominion prove worthy of the great trust committed to their charge, and the honor to which God has called them. May this, the highest and holiest of all our enterprises, occupy an increased interest in the affections, prayers and liberality of our churches and members ; and, may "the lone star" mission now bursting forth into a constellation of such unsurpassing brilliancy fill that dark land with the "light of the glorious Gospel of Christ."

On the 5th day of June at a Board meeting held at Paris Rev. G. F. Currie was appointed one of our Foreign Missionaries.

FINANCIAL STATEMENT.

DR.		CR.	
Balance on hand.....	\$2192 83	Paid Missionaries.....	\$6770 21
Received from all sources .....	6012 00	Disbursements.....	240 00
		Balance in hand.....	1194 63
	<u>\$8204 84</u>		<u>\$8204 84</u>





*Yours Affec<sup>t</sup>ly  
John Bates*

The Rev. John Bates, of whom the above is a striking likeness, was born in Bugbrook, Northampton, England, on January 26th, 1805, and died at St. George, Brant County, Ontario, on May 8th, 1875. He was the father of Mrs. Timpany and Mrs. McLaurin, the wives of the first missionaries sent to India by the Baptists of Ontario and Quebec.

In 1827, when 22 years of age, he went to the City of London to seek there his fortune, and the one he found after a diligent search of several weeks, was a situation as porter to a dry goods firm in Cheapside at a salary of £15 per annum. While thus employed in delivering large packages in the various parts of that great city, he might often be seen, while taking short rests on the way, reading "Watts Logic," or some other similar useful work, taken from his pocket.

He was baptized on Christmas day, 1829, at the Eagle St. Chapel, by Mr. Woollacott, the pastor, Mr. Iviniey, being too unwell at the time to do so. His first sermon was preached in May, 1831, in the chapel of the church of which he was a member, from John iii. 3, and his second in the same place on the second Sabbath of July following, from John VII. 37.



For some time he was much inclined to offer himself as a missionary to labor among the negroes in the island of Jamaica, but eventually offered himself as a missionary to Ireland, and was duly designated for this service in the Keppel Street Chapel, of which Mr. Pritchard was pastor, February 7th, 1833.

On January 26, 1836, he was married to Miss Sarah Stuart, daughter of Mr. Stuart, of Dromahair, Ireland, who on the following May was baptized by her husband in a lake near the residence of her father. In 1839 they both visited England. February 20th, 1850, he and family left Ireland for Liverpool, and from that city sailed for New York March 4th, which was reached on the 8th day of April.

Mr. Bates then moved out "far west" and remained there some four years. While there his son Samuel was out with "the Boys in Blue." In a charge made upon the enemy's works at Vicksburg, May 22, 1863, his company participated. His zeal and courage carried him into the hottest of the fire, and being struck in the thigh with a minie ball fell on the field. The Union forces drew back, and as Samuel had fallen on a spot that was nearest the enemy's picket line, he was taken prisoner and conveyed to the hospital at Vicksburg, where he died on the 14th of June, of whom the captain wrote: "He died a happy christian, maintaining his principles to the last."

In June, 1858, Mr. Bates accepted a call to the Park Street Church, Hamilton, Ontario. In March, 1859, he returned to the United States (Iona). Late in 1864 he became pastor of the Dundas Church. In April, 1867, removed from Dundas to Woodstock. In May, 1876, he is found attending the annual meeting of the American Baptist Missionary Union in Chicago, in the double capacity of christian minister, and parent aiding in the designation of his son-in-law, Rev. A. V. Timpany, to the Telooogo field of foreign missions. In April, 1867, Mr. Bates resigned the Dundas Church and became pastor of the Woodstock Church. From there he removed to St. George, April 16th, 1870, where he died May 8th, 1875. Professor Jas. J. Bates, B. A., of the Woodstock Institute, and Rev. S. S. Bates, B. A., pastor of the College Street Baptist Church, Toronto, are sons.

We copy the following from his published memoir :

"On July 6, 1840, little Jane was born. In recording this happy event three days later, Mr. Bates says, 'Last night I read the first chapter of Samuel, after which I held my little baby in my arms, and presented it by faith in prayer to God. I look upon it as a loan for a little season, and would wish to bring it



up in the nurture and admonition of the Lord. It is lent to the Lord as long as it liveth, it shall be lent to the Lord. As I have a prevailing desire, if it be the will of God, so may little Jane be the wife of a missionary, and be useful in her day and generation. Nevertheless, not my will, but the will of the Lord be done.' How literally and fully this earnest wish has been fulfilled. readers of these pages may know. 'Little Jane' is now the wife of Rev. A. V. Timpany, for several years already a useful missionary in India, and though at this present date for a time engaged in the home service. His daughter Mary, born in Banbridge, Ireland, November 16, 1846, is now the wife of Rev. John McLaurin, like Mr Timpany, a missionary to the Teloo goos."

An extract from a letter written by Mr. Bates from Woodstock, January 23, 1868, to Mr. and Mrs. Timpany:

"I have often travelled twenty miles and preached to less ('a few'), and if you are spared I expect that you will do the same among the Teloo goos. I am thankful that the Lord fills our houses, but I could not refuse to speak to any number God sends to me. \* \* Yes in tramping about Ireland, among the poor Catholics, I have been very frequently encouraged by the 'twos' and 'threes.'"

"O to be faithful my son and daughter to the twos and threes! Then God will give us nines and tens and then the hundreds."

To the same parties and from the same place, March 15, 1870.

"Now, if I were a missionary in the east, I should pray that I might find sermons in rice and curry, in flowers and trees, in every object around me with which the people—yes that is the word—the people would be familiar. \* \* And whether we are in Woodstock amidst snow and ice, or in Nellore, amidst hot winds and under the burning sun, if 'the common people' do not hear us 'gladly' we lack one great thing to make us useful."



MRS. BATES.

We have always felt that the mothers and wives of our missionaries have never received the one tithe the sympathy and commendation they are justly entitled to. How is this! If the widow who "cast in three mites" was commended by our Lord; how much more worthy of commendation is the mother who gives up her son or daughter, or the wife who gives up home comforts for foreign hardships? We are familiar with the heroic deeds of many a (male) missionary but of very few of their wives. How is this? Is it right! Is it because their self denials were not as great and their labors not as abundant? Not a bit of it. Were we only qualified to grapple with this subject in a suitable manner it would form one of the most useful and important chapters in the book in our estimation.

1875-6.

The 62nd annual meeting of the American Baptist Missionary Union was held in the City of Buffalo on the 23rd of May, 1876.

Besides Nellore, Ongole and Ramapatam there are four other important stations with one or more missionaries at each, and in

some a goodly number of native preachers and helpers. Rev. A. V. Timpany still at Ramapatam.

Reported present at the meeting from Ontario, Rev. Dr. J. H. Castle, Rev. Mr. Stewart, B.A., Hamilton; Rev. J. L. Campbell Dundas; Rev. C. Perrin, St. Catharines; Rev. J. E. Vining, Boston; Rev. E. Chesney, Port Perry; Rev. S. Doyle, Toronto.

Extract from report: "The 'Lone Star' Mission that in 1845 was without a missionary, and, whose abandonment was seriously considered in subsequent years at several meetings of the Union, and in 1865, when the now veteran Jewett was returning to the field, and Bro Clough as a new recruit was accompanying him, had but 38 living members, has become one of the brightest among the constellation of American Baptist Missions. It has now six stations and twenty missionaries, and near 4,000 members. There is now hope to-day, bright and promising, that the 18,000,000 of Teloogoos will not long hence be numbered among the christian peoples of the earth."

In one of the reports it is stated that, "The Rev A. V. Timpany of the Teloagoo Mission of Ramapatam is on his way to Canada," and in a report of the following year (1877) it is stated, "The Rev. A. V. Timpany, who returned to this country in October last, resigned with a view of joining the Canadian Cocanada Mission." This closes our connection with the American Union.

Nellore—Baptized, 16; members, 188.

Ramapatam—Baptized, 48; members, 764.

Ongole—Baptized, 181; members, 2,825.

Expenses of the mission for the year, \$33,430.30.

The 10th annual meeting of the Baptist Foreign Missionary Society of Ontario and Quebec was held in the Jarvis St. Toronto Baptist Church, Thursday, October 19th 1876.

The President Rev. Dr. Fyfe, in the chair. Prayer by Rev. E. Edwards, of Parry Sound, late Missionary in Bombay under the British F. M. Society. Addresses were delivered by Bro. John Craig, Missionary under appointment of the Board, Rev. A. A. Cameron, of Ottawa, Rev. J. Gordon, of Montreal, Rev. Dr. W. S. McKenzie of Boston, Mass., and Rev A. V. Timpany, recently returned from Ramapatam, India.

PRESIDENT—REV. R. A. FYFE, D. D.

VICE-PRESIDENTS—WM. CRAIG AND A. A. AYER.

SECRETARY—REV. J. L. CAMPBELL.

TREASURER—T. S. SHENSTON, Esq.

On the 22nd of January, 1876, at 4 o'clock p. m., the deed of the Cocanada compound was duly signed, sealed and delivered, and registered in the proper court in that town. The whole cost was 10,000 rupees, or about \$5,000.

Bro. McLaurin and family left their rented premises and moved into the "Cocanada Baptist Mission House" on Wednesday, February 9th, 1876.

On Saturday, February 12th, 1876, Bro. and Sister Currie arrived from Burmah at Cocanada and made their home with Bro. McLaurin at the Mission House.

Under date 2nd October, 1876, Rev. John Craig offered himself as a missionary to the Telooogoos. At a Board meeting held in the Jarvis Street Church, Toronto, on Thursday, October 19, 1876, such offer was unanimously accepted. Bro. Craig was present at this meeting and stated that "He dare not disobey what he felt confident was God's call to him."

Extracts from the 10th annual report :—

"We have two families, or four Missionaries at Cocanada while two of our Missionaries are for a short time recruiting their strength at home. Then, in 1868, there were less than 100 native converts, in connection with our churches, in that land; now, there are between four and five thousand. Should the Missions continue to be adequately reinforced and sustained, and the ratio of increase during the next ten years in any way approximate that of the past, the membership of these native Churches, among the Telooogoos, will, at our next Foreign Missionary decade, be greater than that of all our Churches in Ontario and Quebec, even if our members in the meantime are multiplied by two. \* \* It is with peculiar gratitude and joy we hail among us, tonight, our own pioneer Missionaries to the Telooogoos—our beloved and honored Brother and Sister Timpany. On the 24th October, 1867, bidding farewell to country and to kindred, and followed by the denomination's prayers, they left our shores for distant India. After an unusually protracted and dangerous voyage, they reached Madras on the 15th of April, and Nellore on the morning of the 9th of May, 1868. On the 20th of the same month they began the study of the language under a native Pundit, and, in about a year after, Bro. Timpany conducted his first service in the Telooogo language, in the Chapel at Nellore.

On the 5th February, 1870, they moved to Ramapatam and took possession of this new field, where they continued to labor up to the 27th of February last. When they arrived at Ramapatam



there was neither Church nor Missionary before them, and heathenism held full sway. When they returned from Ramapatam, last spring, they left behind them two Churches with between 700 and 800 members, scattered among about eighty villages; also, four ordained native Preachers, with a full staff of Teachers and Colporteurs; "with an excellent Compound and Mission premises at the Station; besides ten Chapels and School Houses completed, and about as many more in progress of erection on the field, Bro. Timpany also superintended the erection of the Theological Seminary, at Ramapatam, opened the School on the 6th of April, 1872, and in addition to his pastoral charge, carried on the Seminary, as its first Principal, for two years, until relieved by Bro. Williams. A year ago, last March, he was appointed a member of "Teloogoo Bible Revision Committee." He also wrote "Teloogoo Compendium of Theology," a book of about 300 pages, which was going through the press in its first edition when he left India."

"Worn down and wearied, not of the work but in it, with his devoted companion and his family, he has sought his native land, for a brief respite from Missionary toils and a much needed rest. We welcome them back to-night." \* \* \*

Baptized during the year 69, membership 287.

"On the 2nd of the present month Bro. Timpany resigned his connection with the American Baptist Missionary Union; and has now, in the full, direct sense, entered the permanent services of your Board. The Executive of the Union parted with him with much regret, and invoked the Divine blessing on his future career. When he returns to India, he will go to Cocanada, and join Bro. McLaurin and Bro. Currie, in our own Canadian field, on the banks of the Godavery."

"The work at Cocanada, during the past year, has been replete with interest. With the energy which is his characteristic, Bro. McLaurin has been laying the foundations of a great work for Christ, in that dusky-peopled and most promising field. The difficulties arising out of the late lamented Bro. Gabriel's financial embarrassment required much wise and patient unravelling."

"The gospel has been preached in scores of native villages. Regular services have been maintained at Cocanada, in Teloogoo, with one service each Lord's day in English. Josiah, an able native preacher, has been ordained as an evangelist, and has rendered valuable help in touring and preaching the Word."

After much anxiety in endeavoring to secure land, on which to erect Mission Premises, by a providential opening, your Mis-

sionary was enabled to purchase land and house complete at Cocanada. The place contains a little over twelve acres, surrounded by a hedge, and is described as "one of the best locations in the town." On the 22nd of January last the formal purchase was completed, and on Wednesday the 9th February, your Missionary and his family left their rented premises, where they had lived nearly two years, and moved into our own 'Canadian Baptist Mission House.' The cost of this property, purchased more cheaply than it could be built, was 9,000 rupees, or nearly \$4,500; of this amount \$2,500 have already been paid, and the balance will be wiped out as soon as the state of our treasury will permit. \* \* Through this purchase the Society is saved a heavy rental; a home is provided in the meantime for Brother and Sister Currie, free."

"Bro. McLaurin has also, during the past year, written a work presenting our views on the subject of Christian Baptism—the first publication of the kind made in Teloo goo. It became necessary for him to do this in simple defence from the attacks which have been made upon us by the Missionaries of other societies. The work, which will undoubtedly be a valuable addition to the Christian literature of that language, is now going through the press. \* \* We hope in a year from now our Bro. John Craig will go hence to proclaim the unsearchable riches of Christ among the Teloo goos. May God grant him the desire of his heart, and a life of abundant usefulness and blessing."

"The excellent brother, designated for the foreign field at our last Convention, left Brantford on the 26th October, sailed from Halifax, on the Allan steamer 'Nova Scotian,' on the 2nd and arrived at Liverpool on the 14th November. Thence he sailed in the steamship 'City of Cambridge,' of the City Line of Steamers, on the 30th November, and landed safely at Calcutta on the 14th of January last. After remaining there three days he took passage on the steamer 'Ava,' of the British India Line, and reached Rangoon on the 21st of the same month. Here, on the 1st of February, he was united in marriage, by the Rev. W. H. Sloan, of the A. B. M. Union, to Miss Maria Armstrong, from Henthada, one of the Missionaries under the Board of the Lower Provinces; embarked on the next steamer—the 'Asia,' of the B. I. Line—on the 6th, and arrived safely at their journey's end, at Cocanada, at noon on Saturday the 12th of February. Here they were welcomed by Bro. and Sister McLaurin, and have ever since occupied a portion of the same Mission house. They have both bent their energies on the study of the language, and

with such success that we find Bro. Currie, in four months and a half, able to read his Teloo goo Testament with very little difficulty, able to understand considerable of what he hears in Teloo goo preaching and conversation and venturing to talk a little in the vernacular. Brother McLaurin speaks of his proficiency in the language, during the short time he has been engaged in its study, as 'simply extraordinary,' and adds, 'He' (Bro. Currie) 'can make himself understood by pure Teloo goo speaking natives with a facility which I do not think I have seen equalled in India for the time.' "

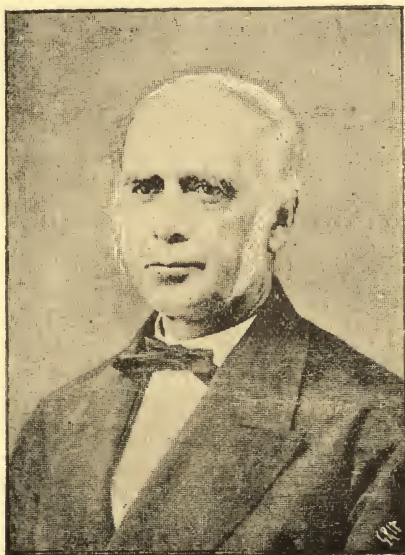
"Already, Bro. Currie writes, the barrier of our ignorance of the language is beginning to melt away, and we are hoping for a good time bye-and-bye, when, with tongue and ear trained to the use of the vernacular, we shall be able to tell 'the old, old story' to the multitudes of human beings all about us who are still in darkness."

#### FINANCIAL STATEMENT.

DR.		CR.	
Cash on hand.....	\$1194 65	Paid Rev. G. F. Currie....	\$1297 31
Received from all sources .....	4914 85	Paid Rev. J. McLaurin in all.....	4610 00
Balance due Treasurer.....	333 73	Disbursements.....	535 92
	<u>\$6443 23</u>		<u>\$6443 23</u>



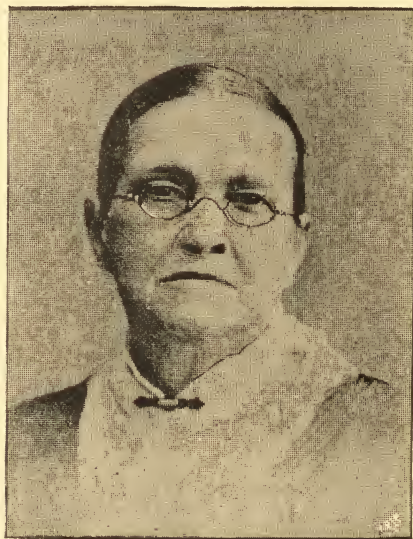
TWO BURIALS.



MR. JEWETT.

Just here perhaps is the most suitable place to bid good-bye to Mr. and Mrs. Jewett, from whom all our missionaries have received so many acts of christian kindness. We are glad to be able to give so good a likeness as the above, taken from a photograph in the writer's possession. We have no material by us from which we can furnish any account of his life and labors. On the grave stone of Sir Christopher Wren, in the grave yard of St. Paul's Church, London, England, are engraved these words, "IF YOU WISH TO SEE MY MONUMENT, LOOK AROUND." Whereby it is expected that the readers will look upon and admire St. Paul's Cathedral, of which he was the designer and builder. In like manner we say, "If you desire to know about Mr. and Mrs. Jewett, look through the preceding pages of this book.





MRS. JEWETT.

The above cut is a good copy of the photograph from which the same was taken, but it is only due to Mrs. Jewett to state that both do her an injustice. The photograph used was the only one within our reach, and we would have considered our book very incomplete without her likeness with the rest.

1877.

THE

Baptist Foreign Missionary Society

OF

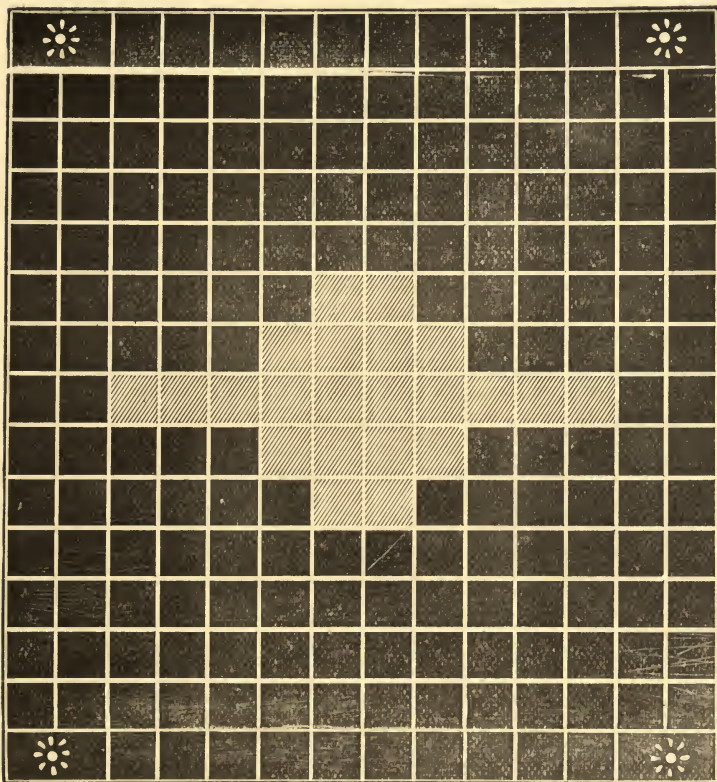
ONTARIO AND QUEBEC.

Up to this date our Canadian Missionary Society has been simply an Auxiliary to the American Baptist Missionary Union, consequently our missionaries were properly their servants, and solely under their control. Happily nothing occurred during the ten years close connection to mar for a moment the harmonious working of the twain, and all will, I think, readily admit that the connection for the time named has been mutually advantageous. They parted with the best of good wishes for each other. Why should it be otherwise? Each preach the self-same gospel for the same purpose, to the same people and expecting and receiving the same results—the conversion of the poor Telugus (hereafter we propose to spell this word thus).

As we before stated, the sole object of the writer in getting up this SCRAP BOOK was simply to preserve from oblivion many useful facts and statistics relating to our own Foreign Mission before they became lost past recovery. In order to accomplish this purpose it was a somewhat perplexing question to select the best starting point. Virtually our mission was commenced on

the 12th day of March, 1874, when our Missionary McLaurin first took formal possession of the Cocanada Mission. To commence here, however, would not be satisfactory, inasmuch as it is well known that considerable sums of money were contributed for Foreign Missions several years previous to that date. Then again, if we take our starting point from February, 1868, the day our Missionary Timpany arrived at Nellore, in India, in connection with the American Missionary Union, it would naturally excite curiosity concerning the Union to which he was connected and the history of the people among whom he was laboring. Under these circumstances we thought it would be the most satisfactory to commence where the American Union began missionary operations among the Telugus in India in 1835, and then give a brief outline of the rise and progress of that mission down to the time when our own missionaries became disconnected with the Union, and fairly established within Cocanada. This narrative is a most interesting one, and well worth the reading. But inasmuch as our Missionaries Timpany and McLaurin gave several years of faithful labor in Nellore, Ongole and Ramapatam, whereby these missions have become household words with many a Canadian, we have thought it best to continue giving the religious and financial statistics of these three places to the close of this book—1888.





The Telugu people now number 18,000,000 souls, but inasmuch as they form only the 41st part of the vast population of Asia, and the 14th part of that of India, and are located along the border of what is termed a "Bay," they appear to be regarded by some as too insignificant a people to have so much money and attention bestowed on them by various religious societies. Thinking it desirable just here to dispel such erroneous estimation as to their numbers, I have prepared the above diagram as the readiest method of doing so. By the last census (1881) the population of Ontario was 1,923,223. Notwithstanding since then many thousand have moved to the United States, I will suppose a net increase of 276,777. This would make the present



population of Ontario to be 2,200,000. Each block in the above diagram represents 100,000 population. This shows at a glance the relative numbers of Ontarions and Telugus, the former being represented by 22 light colored squares, and the latter by 180 black ones. It is thus seen that our missionaries have their hands full.

The 11th annual meeting of the Baptist Foreign Missionary Society of Ontario and Quebec was held in the Jarvis Street Baptist Church, Toronto, Thursday October 15th, 1877, Rev. Dr. Fyfe, President, in the chair. Prayer by the Rev. G. M. W. Carey, M. A., of St. Johns, New Brunswick. Addresses were delivered by Rev. A. H. Munro, of Montreal, and Rev. J. W. A. Stewart, B. A., of St. Catharines.

At this meeting the Rev. John Craig, B. A., missionary elect to the Telugus was set apart for the foreign work as follows :—

Welcome to the work, by Rev. A. V. Timpany.

Designation Prayer, by Rev. Geo. Richardson.

Hand of fellowship, by Rev. Dr. T. L. Davidson.

Charge to the Missionary, by Rev. Dr. Wm. Stewart.

Farewell on behalf of Jarvis St. Church, of which Bro. Craig is a member, by Dr. John H. Castle.

“With you Always,” a valedictory hymn was sung, composed for the occasion by Mrs. J. C. Yule.

President.

REV. R. A. FYFE, D. D.

Vice-Presidents.

WM. CRAIG and A. A. AYER.

Secretaries.

REV. J. L. CAMPBELL (Foreign), REV. JAMES COUTTS (Home).

Treasurer.

T. S. SHENSTON, Esq.

The 1st annual meeting of the Canadian Telugu Conference was held at Binlipatam on the 22nd of January 1877, at which Mr. and Mrs. McLaurin and Mr. and Mrs. Currie were reported as being present. The only one of our Mission at which any were baptized was Cocanada. The report from which was :—Baptized, 107 ; membership, 438.

At a Board meeting held in Woodstock, April 18th Bro. Campbell resigned the Secretaryship and Rev. James Coutts was appointed in his stead.

“The following are the statistics of the Mission:—Baptized, 79; present membership, 325.

Extracts from report:—“Since that date Bro McLaurin has made two additional tours, and up to the 15th of July last baptized 65 more, 11 of whom are in Cocanada. \* \* It is with special gratitude that your board records the payment of the entire indebtedness (\$2,000), which rested on the Mission premises at Cocanada. This beautiful and valuable property, free from any claim of man, now belongs to the Baptists of Ontario and Quebec.”

“Bro. Currie has secured a valuable portion of land in Tuni and is now engaged in erecting temporary premises, in which they shall reside. He hopes to be able to occupy the building and enter upon his permanent work there about the beginning of the new year. Long may he be spared, and richly may he be blessed in his work in this important field.”

“It is with devout gratitude to God—and with a solemn consciousness of our increased responsibility—that we to-night set apart our beloved young brother, John Craig, B. A., to the great work to which God has called him. The son of one of our honored and esteemed Baptist families—called to go among the gentiles by a voice which he dared not refuse—having fully completed his literary and theological courses of study, we joyfully receive him as God's gift to our Telugu Mission. Bidding farewell to country and kindred with his consecrated companion, he is going far hence into heathen lands to dwell. They will leave New York on Wednesday next, (24th inst.) by the Cunard Steamer Abyssinia for England, from which place they will take steamer direct to Madras. With the Divine blessing they anticipate arriving at Cocanada about the close of the present year.”

Under date September 28th Bro. Timpany writes:—“During the past year, I have, sick or well, worked steadily in the interest of the Foreign Mission Society. Had the financial condition of the country been different, a much larger amount with far less labor would have been realized. \* \* The primary object of my visit home is to recruit a wasted constitution, preparatory to my spending another term in our Telugu Mission; and, while I found it hard sometimes to summon energy for the work, yet it has been to me a period of rich blessing, the kindness that I have experienced in their houses day after day I have enjoyed more than I can tell.”

## FINANCIAL STATEMENT.

DR.		CR.	
Received from all sources.....	\$7921 57	Balance due Treasurer.....	\$ 333 73
Balance due Treasurer.....	254 79	Paid Missionaries.....	7545 52
		Disbursements.....	297 11
	<u>\$8176 36</u>		<u>\$8176 36</u>

The 1st annual report of the Women's Baptist Foreign Missionary Society for Ontario was held in Toronto, Oct. 18th, 1877.

President.

MRS. WM. McMASTER.

Vice-President.

MRS. J. H. CASTLE, MRS. C. A. MORSE, and MISS BELLA LIGHTBODY.

Secretaries.

MRS. H. H. HUMPHREY, Corresponding; MISS MORSE, Recording.

Treasurer.

MISS ERSKINE BUCHAN.

The report says that "the Society has reason to thank God and take courage. There have been 30 circles formed and a growing interest is manifested in the work."

## FINANCIAL STATEMENT.

DR.		CR.	
Received from all sources.....	\$ 590 44	Disbursements ....	\$ 26 39
		Cash on hand.....	564 05
	<u>\$590 44</u>		<u>\$590 44</u>

"The 1st annual meeting of the Women's Baptist Foreign Missionary Society, East, was held in the parlor of St. Catharines Street Church, Montreal, on Thursday, September 6th 1877. The President, Mrs. T. J. Claxton, in the chair.

President.

MRS. T. J. CLAXTON.

Vice-Presidents.

MRS. A. H. MUNRO, MRS. J. GORDON, MRS. J. L. CAMPBELL.

Secretaries.

MRS. W. M. ALLOWAY, Corresponding; MRS. W. S. PORTER, Recording.

Treasurer.

MISS GREEN.

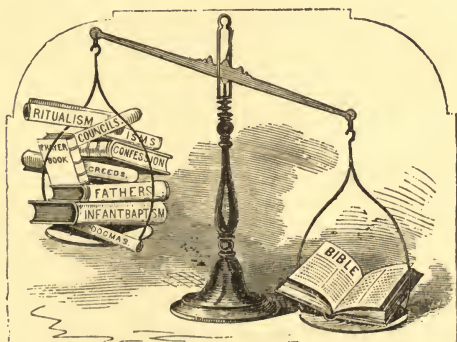
Extract from report:—"Mrs. Timpany, being present was requested to address the meeting, and in responding said it gladdened her heart to know that there were so many gathered together, pledged to help in the work of carrying the gospel into the homes of India. It was of necessity women's work, men were not allowed to visit the women in their homes." It was reported that \$434.37 had been received during the year.

From the 63rd annual report of the American Baptist Union (1877) we learn that the Union have now 5 separate stations among the Telugus and have baptized of them during the year 724 and expended \$30,583.37, The following are the number of baptisms in connection with the three stations with which our Canadian Missionaries were formerly connected.

Nellore—Baptized, twenty-two ; members, 312.

Ongole—Baptized, 656 ; members, 3407.

Ramapatam—Baptized, twelve ; members, 1,401.



ONE Lord ONE Faith, ONE Baptism.



1878.

THE 13TH ANNUAL MEETING  
OF THE  
BAPTIST FOREIGN MISSIONARY SOCIETY  
OF  
ONTARIO AND QUEBEC

Was held in the First Baptist Church, Brantford, on Thursday the 17th day of October, 1878. Rev. Dr. Wm. Stewart, of Hamilton, in the chair. Prayer by Rev. Professor John Torrence, after which the meeting was addressed by Rev. J. L. Campbell, Rev. A. A. Cameron, of Ottawa, Rev. J. D. King, of Yorkville, Rev. T. L. Davidson, of Guelph, made a spirited appeal for \$2,100, to liquidate the debt of that amount and succeeded in securing \$1,300. Closing prayer by Rev. E. J. Stobo of Collingwood.

President.

T. S. SHENSTON, Esq.

Vice-President.

WM. CRAIG and A. A. AYER.

Secretaries.

REV. J. L. CAMPBELL and REV. JAMES COUTTS.

Treasurer.

T. DIXON CRAIG.

The 2nd annual meeting of the Canadian Telugu Mission was held at Cocanada on the 17th January, 1878, at which Mr. and Mrs. McLaurin, Mr. and Mrs. Currie and Mr. and Mrs. Craig were reported as being in attendance. Baptized during the year, 3; members, 433.

January 4th, 1878, Mr. and Mrs. McLaurin arrived safe at Cocanada.

January 20th, 1878, Mr. and Mrs. Currie occupied Tuni as an independent Missionary Station.

Extract from a letter written by Bro. Timpany:—“There is a canal now open all the way from Madras to Cocanada. The southern portion of the canal has been mostly dug in “famine times.” \* \* We do not take time to stop at any of the rest houses on the way, as it will be all we can do to reach Cocanada by January. The third day on the canal, towards evening, I

asked Mrs Timpany if she had been once straightened out during the day. The answer was 'No.' 'Why,' said she, 'that is just the reason I feel so tired.'"

"That night we were roused by our boatmen answering the questions of the boatmen passing us going towards Madras. It turned out that they had Miss Day on board. There, in the centre of one of the salt water lakes through which the canal finds its way, we made the acquaintance of Mary Day, born in Nellore, and the daughter of the first Baptist Telugu Missionary. We had a pleasant visit of half an hour."

April 22nd Bro. Timpany writes from Cocanada thus :—"The chapel wal's are now eleven feet above the ground floor. \* \* Every minute I get I am devoting to the revision of the Telugu Gospe's, so as to be ready for the meeting of the delegates at Bangalore in June."

At a Board meeting held October 16th on motion of Rev. Dr. Stewart, seconded by Wm. Craig and Resolved "That our Missionaries make no compromise in translating the words of the New Testament referring to the ordinance of Baptism."

Rev. Mr. Clough writing from Ongole June 24th says :—"I and my native assistants baptized 328 converts. At a later date writes :—"Since then we have baptized in June 75, 75, 140, 150, 188, 212. In July, 199, 614, 2,222, 781, 216, 279, being a total of 5,429 between the 16th of June and 7th of July." Mr. Clough adds :—"Perhaps, not one hundred of the whole number ever received from me directly or indirectly a 'pice' (one quarter of a cent) of the famine fund, and never expect to receive any financial aid from me." \* \*

In August Bro. Timpany writes from Ranipatam :—"If I am not mistaken. God, by His spirit, is moving on the hearts of thousands and thousands of these Telugu people. He has shown them by the fearful famine that vain in the help of idols."

In September was issued the first number of the MISSIONARY LINK, which has done and is doing so much good for the cause of missions in Ontario and Quebec.

December 14th, Mr. Jewett writes from India :—"I last wrote you November 30. On the Sabbath, December 1, I gave notice that Mr. Timpany would preach the following Sabbath, and that the formation of a church would follow the sermon. December 3, at 4 p. m., the steamer 'Nepaul' arrived in the Madras Roads. The surf was so high that the passengers could not land till Thursday a. m. Then at some risk they came ashore. First came our children, Mr. and Mrs. Nichols, and

afterwards Mr. and Mrs. Timpany, child and a Telugu girl, Amelia Keller. It was a time of excitement and joy. It would take many sheets like this to express all we felt and said. Well, you may imagine it."

The report makes affectionate allusion to the death of Rev. Dr. Fyfe, at one time a President of this Society. (See page 57).

Extracts from the annual report :—"The past year has witnessed in the Telugu country, chiefly on the old fields formerly occupied by our brethren Timpany and McLaurin, the most glorious religious awakening which has ever been experienced in the whole history of modern missions. In gathering thousands of this most interesting people, who are forsaking their idols and turning to worship the one living and true God, it would appear almost that the question of ancient prophecy are to have a literal affirmative fulfilment: 'Shall the earth be made to bring forth in one day? or shall a nation be born at once?'"

"It was in compliance with the written solicitation that the Secretary of the American Baptist Missionary Union first visited this province and organized here an auxiliary of that Society in 1866. When in 1873, we became an independent society, we went to Boston and negotiated the terms by which the arrangement was amicably entered into. On the death of our first president, Rev. John Bates was elected to that position, and filled it with his usual ability until his Master said: 'It is enough! and he entered upon his blessed reward.' \* \* On Monday, 30th September last, accompanied by Mrs. Timpany, their youngest daughter, and Miss Amelia Keller, a native Telugu, our dear brother left Canada for India. They sailed from New York on the 2nd of October on the steamship AUSTRALIA, of the Anchor Line, for London. Thence they expect to take passage by the P and O Line direct for Madras, where they hope to arrive about the 1st of December. \* \* Bro. Timpany proposes going to Cocanada, when he will take charge of that station, while our weary and toil worn missionary, Bro. McLaurin, will return to this country for a much needed rest" \* \*

"A cloud of glory has burst during the past few months over the South Telugu country. On the Ongole field, where Brother McLaurin labored up till the time he came to Cocanada, and where he was richly blessed, and faithfully sowed the incorruptible seed of the kingdom, a glorious harvest is now being reaped. During the six weeks, from June 16th to July 31st last, 8,691 precious souls were baptized on a profession of their faith in the

Lord Jesus Christ on that field alone. Thus, where only a few short years ago the darkness of unbroken heathenism reigned supreme, when twelve years ago a feeble church of eight members was organized now there is a church of over 12,000 members!" \* \*

"After the designation services of our last annual meeting our Bro. Craig and his devoted companion immediately left our shores for the far distant field to which God has called them. Early in January last they arrived at their destination. Here they were cordially welcomed by Brother and Sister McLaurin, and have since resided with them in the mission home at Co-canada" \* \*

"By indication of providence, clear as though directed visibly by the pillar of cloud and fire we have been led to occupy this wonderful land. God has called us to and honored us with this glorious trust Our hand has been put to the mission plow and we dare not look back. That denomination which will be most richly blessed in all the various departments of its home work—which will develop the largest benevolence and the most consecrated piety—to which God will give power over the nations—will be the denomination which will be most thoroughly imbued with the foreign mission spirit."

# FINANCIAL STATEMENT.

DR.	CR.
Received from all sources.....\$6699 65	Paid balance due Treasurer..... \$ 254 79
Balance due Treasurer..... 242 53	Paid Missionaries..... 6039 88
	Disbursements..... 547 51
\$6942 18	\$6942 18

The 2nd annual meeting of the Women's Baptist Foreign Missionary Society west, was held in Emmanuel Congregational Church, Brantford, October 16th, 1878. The President, Mrs. McMaster, in the chair.

President.

Mrs. M. FREELAND.

Vice-Presidents.

Mrs. J. H. COUTTS and Mrs. H. J. ROSE.

Secretary.

Mrs. H. H. HUMPHREY, Corresponding; Miss MORSE, Recording.

Treasurer.

Miss ERSKINE BUCHANAN.



Extract from report :—“At a meeting held on October 18th, 1877, Dr. Fyfe and Rev. J. L. Campbell appeared in order to learn what the Society thought about paying all the money collected by the different circles to the General Board—the Society, however, to have the power of choice, and as far as possible their choice would be respected. The request which Mr. Campbell made is embodied in the following resolution passed by the General Board at its last annual meeting: ‘That we respectfully request all Auxiliary Societies NOT to make any direct appointment of missionaries, nor any direct appropriation to missionaries, but to submit their recommendations to the General Board, and as far as possible their wishes should be carried out.’ A special meeting was appointed in order to discuss this matter thoroughly. Letters received in the meantime from Circles throughout the province, showed such conflicting opinions that it was thought best to give it up for a time. But an article in the BAPTIST, written by Rev. Mr. Coutts, Home Secretary of the General Society, severely criticizing the constitution of this Society, and also a suggestion from Rev. Mr. Campbell that our Central Board might make concessions, and thus remove the misunderstanding existent between it and the General Board, led to the submission of certain amendments to the Constitution. Mr. Coutts, in a letter to the Recording Secretary, said that these proposed amendments gave entire satisfaction, and that a vote of thanks had been passed to the ladies for what they had done. Letters were also received from different members of the Board expressing their approval.

## FINANCIAL STATEMENT.

DR.		CR.	
Total received .....	\$898 78	Paid Foreign Mission .....	\$ 924 98
Balance on hand .....	647 65	Disbursements .....	41 91
		Balance on hand .....	580 04
	<u>\$1546 03</u>		<u>\$1546 03</u>

The 2nd annual meeting of the Women's Baptist Foreign Missionary Society East, was held in the parlor of the St. Catharine Street Church, Montreal, on Friday September 27th, 1878, the President, Mrs. T. J. Claxton, in the chair.

President.

MRS. T. J. CLAXTON.

Vice-Presidents.

MRS. A. H. MUNRO, and MRS. J. GORDON.

Secretaries.

MRS. M. W. ALLOWAY, Corresponding; MRS. W. S. PORTEOUS, Recording.

Treasurer.

MISS GREEN.

The report states:—"There were frequent discussions on various subjects, but the love of Christ in the heart manifested itself in the spirit with which these discussions were carried on."

Mrs. Timpany was present and addressed the meeting. On the evening of the same day a public meeting was held, with A. A. Ayer in the chair. Addresses were delivered by Rev. J. L. Campbell, Rev. A. H. Munro, Rev. J. Gordon, and Rev. A. V. Timpany. Mr. and Mrs. Timpany and Amelia Keller (a Telugu), sang some hymns in Telugu.

# FINANCIAL STATEMENT.

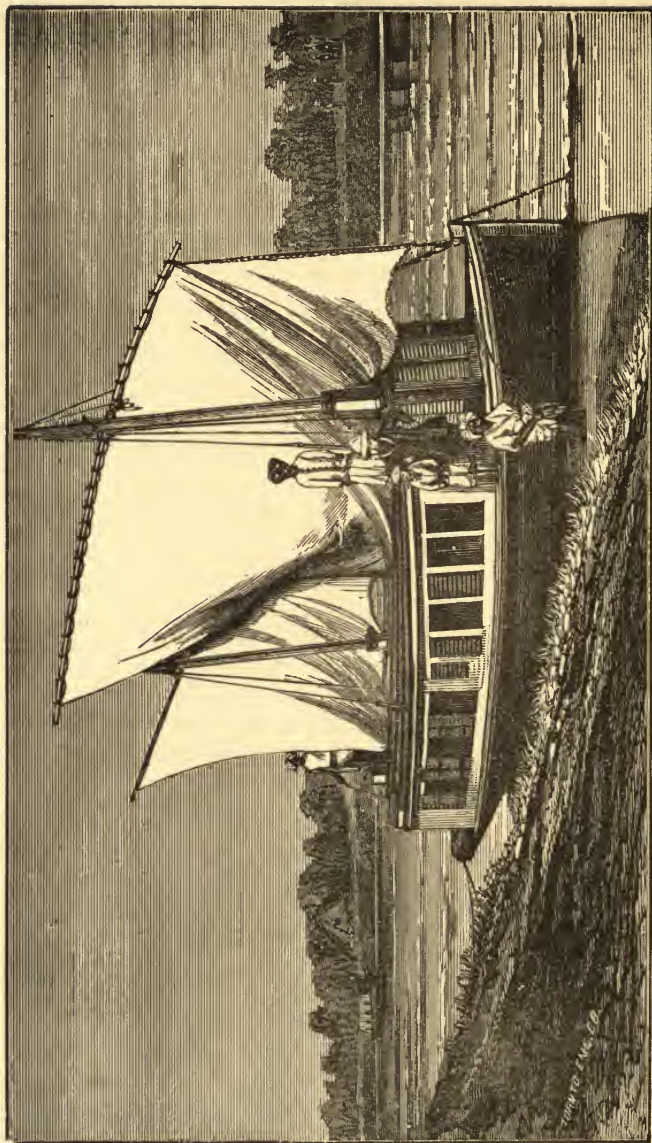
DR.		CR.	
Received from all sources.....	\$ 598 44	Paid Foreign Missions.....	\$ 501 40
		Balance on hand.....	77 04
	<u>\$ 598 44</u>		<u>\$ 598 44</u>

From the 64th annual report of the American Baptist Missionary Union (1878), we learn that the Union have now five separate missions among the Telugus and have baptized of them during the year 298, and expended \$26,064. The following are the number of baptisms in connection with the three stations with which our Canadian missionaries were connected :

Nellore—Baptized, 26 ; membership, 302.

Ongole—Baptized, 110 ; membership, 3,269.

Ramapatam—Baptized, 77 ; membership, 701.



THE COCANADA MISSION BOAT "CANADA."

This boat was built the latter part of the year 1879. The original cost, not including some things from the old boat Minnie Wilson, was Rs. 1273 5 9. Since then, some things have been added, so that the boat as seen now in the picture has cost about Rs. 1400. The keel is 40 feet long. From the prow over which you see the anchor chain drawn, to the stern, is 44 feet. The width inside, amidships, is 9 feet 4 inches.

Beginning at the prow, there is a deck 8 feet long. From this you enter the saloon cabin by two steps down. This cabin is 13 feet long, with five venetian windows on each side; there is a wide bench on each side upon which beds for 4 can be spread if necessary.

The man standing near the foremast is the Captain to whom is paid a salary of \$3.50 a month. Mr. Timpany and his little girl Mary are standing on the foot-board of the boat.



Christ DID bless, but did NOT Baptize.



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1879.

THE 13TH ANNUAL MEETING

OF THE

BAPTIST FOREIGN MISSIONARY SOCIETY

OF

ONTARIO AND QUEBEC

Was held in the Queen St Church St. Catharines on Thursday, October 16th, 1879. The President T. S. Shenston in the chair. Prayer by the Rev. W. Stewart of Hamilton. Addresses were delivered by Rev. W. H. Porter, of Brantford, Rev. A. P. McDiarmid of Strathroy, Rev. E. J. Stobo of Collingwood, and Rev. John McLaurin, one of our Missionaries, who, with his wife, sung a Telugu hymn.

President.

T. S. SHENSTON.

Vice-Presidents.

WM. CRAIG and A. A. AYER.

Secretaries.

REV. JAMES COUTTS.

Treasurer.

T. DIXON CRAIG.

January 13th, 1879, the 3rd annual meeting of the Canadian Telugu Conference was held at Chicacole, India. Among those in attendance were Bro. A. V. Timpany, Pro. McLaurin and Mr. and Mrs. Craig. At this meeting no statistics were given.

January 7th 1879, from Cocanada Mrs. Currie writes :—  
 “Mr. and Mrs. Timpany’s arrival has quite enlivened us. They seem to have brought a good gust of home air and enthusiasm to this warm clime. The sight of faces from home is in itself cheering when they bring the good news of how near the interests of the Foreign Mission lie to the hearts of many in Canada, we cannot but feel encouraged, and ready to strive more earnestly to do good to the Telugus. \* \* Mr. Currie was ill with fever. Mr. McLaurin had just come to see us bringing medicine for him, and we were in the midst of preparations for the journey to Cocanada, in search of medical aid, when the cyclone burst upon us. Had he not been with us I do not know what we should have done. He was like an angel of mercy to us. We were

safely removed to the Traveller's Bungalow where we remained some days. After the violence of the storm had subsided, and as soon as the road had become passable, Mr. Currie took a palanquin and came to Cocanada. Mr. McLaurin kindly remained and superintended the storage of the furniture in one of the Rajah's rooms. We suffered loss of property of course, but our case was so much better than that of some of our neighbors, (Telugus) who lost life or friends by the falling of their frail mud huts, that it was with grateful hearts for God's wonderful mercy to us that we came to Cocanada. The change, and proper medical help has benefitted Mr. Currie's health so that now he is well enough to return to Tunni and to work, we hope."

February 22, 1879, at Bombay died Mary McLaurin, the third daughter of our Missionaries Mr. and Mrs. McLaurin. Little Mary was born in Cocanada, India, December 17th, 1875. On the cars between Madras and Bombay, while her parents were on their way to Canada, she was taken with a malignant type of diphtheria, of which, in spite of parental care and medical skill she died and in that far off land were laid her precious remains.

February 24th, 1879, from Cocanada Mrs. Timpany writes:—"Mr. Timpany is already making good use of the instruments the Toronto ladies gave him. He has two parties who come to him every day to be treated. \* \* Mr. and Mrs. McLaurin, with their little ones left more than a week ago for Madras. Mr. and Mrs. Craig are busy with the language and we expect will soon be able to use it pretty well."

February 13th, 1879, Mr. and Mrs. McLaurin left Cocanada for Ontario.

March 2nd, 1879, a small church of 6 members was formed in Tunni, and in the evening the ordinance of Baptism was administered for the first time in that place.

In June 1879, Mr. Craig writes:—"One of the most peculiar and annoying customs here in the matter of cows is that of keeping the calf with its mother all the time she is in milk. If the cow does not have her calf beside her, she will not yield her milk, so the natives say. Consequently, the process of milking is as follows: The cow is tied to a post, and the calf is brought and allowed to suck a little; then it is pulled away and tied near its mother's head, so that she can see it. After the cow has been milked, the calf is allowed to take what is left."

"But suppose your calf dies, what then? Why, then comes the tug of war. Ten to one your cow will dry up in a short time, because that is the proper thing for the cow to do. If you were

in the habit of milking her yourself it is not likely she would dry up ; but if the one who milks her thinks she ought to dry up, dry up she will."

"In July last, we bought a cow with a very young calf, and I think she yielded about two quarts a day. But the rains were almost incessant, and in September the calf sickened and died. Then, to induce the cow to continue her yield of milk, the calf was stuffed, or rather the calf was skinned and the skin was stuffed. It was perfectly ridiculous to see how that cow would go on when she saw the boy bringing the stuffed calf to her at milking-time. However the stuffed calf trick got played out on that cow in about a month and a half, and so she dried up."

To the Rev. W. H. Porter, Bro. Currie writes :—" We are surrounded by the densest heathen darkness. Not another English speaking family resides in the place ; and beyond the range of our few servants and native evangelists, not another Christian household within many miles. But I do not wish to say much about the disadvantages, many though there be, of living at a country station like this—they are of little account. If our Master honor us with a good measure of success in the work we have undertaken, we shall rejoice to be here, notwithstanding the few privations which we may find it necessary to undergo. As to success, it is scarcely time to expect much as yet, in a place where regular work was commenced only about ten months ago. In heathen communities generally a considerable amount of ploughing and sowing is necessary before much reaping can be done."

June 24, 1879. From Bangalore Bro Timpany writes :—" The LINK is a delight to us in India, and is liked by all who see it. It is pleasing to know that it is being more and more appreciated at home \* \* Only yesterday I saw the notice of the first Parsee woman that has been baptized in India. Now, one has come, is this not a pledge that the gospel is able to bring more—bring all ? Is it any wonder that Dr Thomas, of Serampore, went crazy with joy when Krishna Paul, the first Hindu convert in Bengal, was going to be baptized ? Why, he saw in it the pledge of all India for Christ. And to one who loves Christ is not the joy unutterable ?"

June 27th, 1879, Bro. Currie rejoiced greatly at having received the deed for the Tuni compound of  $2\frac{1}{2}$  acres which he says is " a most eligible piece of land." The price paid was \$160.

July 26th, 1879, The Rajah of Samulcotta gave as a gift the premises worth \$3,000, for the Seminary "so long as they shall be used for the Mission or educational purposes."

August, LINK, 1879, "I cannot" says Mr. Clough, "enter further into details, but the progress and present aspect of the work will be sufficiently understood by the following record:—Baptized in June, 1268; July, 7513; August, 466; November, 59; December, 400—total, 9,606. \* \* 2,222 were baptized in one day last July occupying nine hours. There were six administrators but only two at a time baptized."

September 19th, 1879, the keel of the new Mission boat was laid.

September, 1879, LINK. With deep regret we learn that Rev. John and Mrs Craig, of Cocanada, have been called to endure a sore bereavement in the death on Sunday the 13th of July, of their little daughter Ida, who had just completed her first year. May God, the Holy Spirit, comfort them.

Bro. Craig's "first tour." "After a full year's sojourn in Cocanada I felt that I was ready to make my first tour. I hoped that Bro. Timpany would visit the field soon after his arrival, and that I might have the pleasure of accompanying him. However extensive building operations have kept him busy in Cocanada, so that as I was determined to see some of our Christian villages, I was compelled to go alone. And yet I was only alone in the sense that I had no English-speaking companion. I had a good guide and helper in our ordained preacher Josiah, and he was accompanied by one of the school boys. We left Cocanada on the evening of Tuesday the 11th of March. I will quote from letters written from time to time during my trip." \* \*

"The diameter of this house is about 10 feet. A post in the centre supports the apex of the roof. The walls are about 4½ feet high, thick near the ground but sloping towards the top both outside and in. A hole in the wall constitutes the door, and as the ends of the bamboo come down in front of it, one has to stoop very low to get in or out. These bamboos reached from the top of the post to the wall all around, and thatch is laid over them. This kind of roof keeps out both wet, cold and heat, very well. Certainly not much cool breeze gets in. I would prefer to stay under the trees if it were not for the hot sun." \* \*

"This morning the moonsiff of the village came to see me Samuel introduced him as the "Rajah," which means "king," but in this case only "chief man" of the village. He asked me how much salary I received from the Government. I told him



my salary was paid by Christians in Canada. How hard it seems to make these men understand that we are not connected with the Government! Josiah says that it is commonly believed that the Government gives 100 rupees for every Brahmin that is baptized; 75 rupees for every one belonging to the Rajah caste; 50 rupees for every Sudra; and so on, the rate descending with the caste of the converts." \* \*

"Four men and four women were examined by Josiah previous to baptism. Those present were asked if they knew anything about the candidates, and made various replies, saying that they ought to be baptized. Then we all walked down to a fine large tank which was quite near; a hymn was sung, and then Josiah read the closing verses of Acts ii. After this Josiah took one of the men and walked slowly out to where there was sufficient water, while the Christians present sang part of a hymn. Here is a translation of what Josiah said to each candidate before administering the ordinance.—"Thou hast received the Lord Jesus Christ as thine own Saviour, therefore I am giving the immersion in the name of the Father, and of the Holy Ghost." As soon as each one was baptized the Christians sang a verse or two, just as we do in Canada on such occasions. Josiah himself led into the water the first one to be baptized, and the second one walked in alone. But after that an elderly Christian man led in one to meet Josiah as he was leading out the one whom he had just baptized, and so they met half way and exchanged the candidates they were leading. I never saw the ordinance conducted with greater propriety than on this occasion. After the baptism we gathered together again, and Josiah addressed a few words of exhortation to those who had just put on Christ." \* \*

"On Monday evening the 24th I left in a bandy for Akeed, which was reached on Tuesday, about 10 p.m. I was glad to be on the boat once more. On Wednesday morning we started for home. Thursday night we reached the Godavery river, but could not cross, so we anchored there. We had a good wind on Friday, and made about three miles an hour; reached home at 9.30 p.m., and found all well. Josiah did not return with me; he remained on the field."

"October 16th, 1879, Board met in the town of St. Catharines. At this meeting it was moved by Dr. Wm. Stewart and seconded by Wm. Craig, Esq., of Port Hope and carried unanimously "That having read a letter from Rev. A. V. Timpany respecting the difficulties he is meeting with in co-operating with Peto-Baptist Ministers in the Revision of the Telugu Scriptures, this

Board instructs its Missionaries to make no compromise in translating the words of the New Testament referring to the ordinance of Baptism, but to render them by their exact Telugu equivalent, and further, in case the Missionaries cannot carry out this principle they do withdraw from the Union Revision Committee of Madras, this Board pledges itself to give its best help to publish a faithful revision."

ఆ క్రొత్త ముందు ప్రస్తావన తండ్రిని నామమును పంతుల్య పరచి  
బడుమనాక ఆ సీరాజ్ఞమును వచ్చునుగాక ఆ క్రొత్త ముందు ముందు  
ఆరాగేభూమియందు న్నుసేసి తమను నెరవేరునుగాక. మాజీ  
దేశపాఠశాల సేవకరమునకు జుమారుచు యున్నము  
మామునిగిల్గి సేవ సేయమమున్న క్షయంబున ప్రకారము మాము  
నిగిల్గి యున్న క్షయంబుము ముచ్చును శోధన జాకేతకేతుంబు  
ముచ్చును తప్తంబుము. యెందుకంటే సీరాజ్ఞమును న్నుసేయమము  
న్నమనామమును నిరంతరము న్నునొత్తమున్నది. ఆమె.

*M. Amelia Theologis.*

మేడికొండూరు, ఏమెల్లూరు.

THE LORD'S PRAYER IN TELUGU.



RICHARDSON N.Y.

And all were baptized IN THE RIVER Jordan, confessing their sins. *Mark. i. 5.* And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John IN JORDAN, and Jesus when he was baptized went up straightway OUT OF THE WATER. *Mark, i. 9.*

I indeed baptize you with water; but he shall baptize you with the Holy Ghost. *Mark, i. 8.* And suddenly there came a sound from Heaven as of a rushing mighty WIND, and it FILLED ALL THE HOUSE WHERE THEY WERE SITTING. *Acts, ii. 2.*

John was also baptizing in Enon, near to Salim, BECAUSE there was MUCH WATER THERE. *Acts, iii, 23.*

Know ye not, that as many of us as were baptized INTO Christ, were baptized INTO HIS DEATH? THEREFORE, we are BURIED WITH HIM BY BAPTISM INTO HIS DEATH, *Rom, vi. 3.* They went down both INTO THE WATER, both Philip and the eunuch; and he baptized him, and when they were COME UP OUT OF THE WATER, etc. *Acts viii, 38.*

He that hath my commandments, and keepeth them, he it is that loveth me *John, xiv, 21,*



There shall be for every male child baptized two *Godfathers* and one *God-mother* . . . must be ready at the *Font*. And the priest coming up to the *Font* shall take the child into his hands . . . and then naming it after them, he SHALL DIP IT IN THE WATER discreetly and warily BUT IF THEY CERTIFY that the child is weak, it shall suffice to pour water upon it.

(Of Adults.) Standing at the *Font* . . . then shall the Priest take each person to be baptized by the right hand, and placing him conveniently by the *Font*, shall then DIP HIM IN THE WATER, or pour water upon him.—*Extracts from Book of Common Prayer.*

No parent shall be urged to be present, nor be admitted to answer as Godfather for his own child.—*Church of England Canon, No. 29.*

The Holy Scriptures speak only of Baptism by immersion. The dogma of the church is to sprinkle, and we should in this, as in everything else, follow the Church.—*Roman Catholic Catechism.*



Extracts from the 13th annual report:—"It is with unmingled joy that we welcome back to our midst at this convention the second of our missionary families sent by the Baptists of these Provinces to labor among the Telugus—Mr. and Mrs. McLaurin. Bro. McLaurin was designated at Woodstock at the convention of 1869. On the 12th of March 1874 he took possession of the Cocanada Mission in the name of your Society, and continued to labor there until the 14th of February last, when, with his family he set sail for Canada, arriving in Montreal on the 26th of May. It was during their return journey (February 22) that they lost their youngest child."

"The Rev. G. F. Currie commenced the Tuni Mission on the 26th January, 1878. \* \* A mission compound of  $2\frac{1}{2}$  acres have been secured and a substantial brick mission house 54 feet by 22 feet with stone foundation has been erected upon it."

"In a paper read by Dr. Murdock at the meeting of the America Mission Union last May, he stated that 'at the close of 1877 British India, including Burmah and Ceylon, contained 500,000 Christians, natives, with a nominal christian population of at least 1,000,000 more. And at the same ratio of increase which prevailed during the past 20 years, 50 years more would make that whole vast region as really Christian as Great Britain is to-day.' No time for inaction this. Every Christian should be a hero."

#### FINANCIAL STATEMENT.

DR.		CR.	
Received from all sources.....	\$9145 11	Balance due Treasurer.....	\$ 242 53
Balance due Treasurer.....	113 09	Paid For. Missionaries....	8562 50
		Disbursements .....	454 27
	<u>\$9528 30</u>		<u>\$9258 30</u>

The 3rd annual meeting of the Women's Baptist Missionary Society, West, was held in the School room hall of the Jarvis St Church, Toronto, on Friday the 10th day of October 1879. The President, Mrs. Freeland, delivered a very interesting opening address.

President.

MRS. M. FREELAND.

Vice-Presidents.

MRS. J. H. CASTLE and MRS. H. J. ROSE.

Secretary.

MRS. H. H. HUMPHREY, Corresponding; MISS MORSE, Recording.

Treasurer.

MRS. LAIRD.

At the meeting a constitution was adopted. The following ladies became life members during the year :—Mrs C Raymond, Guelph ; Mrs. Cooper, London ; Mrs. S. Gill, Guelph ; Mrs. Castle, Toronto ; Mrs. Donovan, Toronto ; Mrs. Porter, Brantford ; Mrs. Geo. Hill, Brantford ; Mrs. Grant, Paris ; and Mrs. Coutts, Guelph.

FINANCIAL STATEMENT.

DR.		CR.	
Balance on hand.....	\$ 580 03	Paid For. Mission purposes.....	\$1530 00
Received from all sources....	1424 35	Disbursements.....	23 33
		Balance on hand.....	451 05
	<u>\$2004 38</u>		<u>\$2004 38</u>

The 3rd annual meeting of the Woman's Baptist Missionary Society east, was held in the parlor of the First Baptist Church, Montreal, on Friday October 20th, 1879.

President.

MRS. J. GORDON,

Vice-Presidents.

MRS. A. H. MUNRO, and MRS. BENTLY.

Secretaries.

MISS MUIR, Corresponding ; MRS. W. S. PORIEOUS, Recording.

Treasurer.

MISS GREEN.

Mrs. Gordon in the chair.

A constitution adopted. The report says :—" The reports from the Circles are encouraging, and the amounts received in almost every case are larger than last year. \* \* And now that we have succeeded beyond our expectation having \$600 towards the \$1,000 promised for the chapel, and every prospect of easily raising the other \$400, shall we rest content and think we are doing all that can be expected of us? Most certainly not! We are but beginning to realize our power and ability to have some of the responsibility towards furnishing the means to evangelize the Telugus."

FINANCIAL STATEMENT.

DR.		CR.	
Received from all sources.....	\$ 88 37	Paid Foreign Mis. Society.....	\$ 815 00
Balance on hand.....	97 44	Disbursements.....	20 00
		Balance on hand .....	143 81
	<u>\$978 81</u>		<u>\$978 81</u>

From the 65th annual report of the American Baptist Union (1879) we learn that the Union have now 6 separate Stations among the Telugus and have baptized of them during the year 10,537 and expended \$33,721.37. The following are the number of baptisms in connection with the three stations with which our Canadian Missionaries were formerly connected.

Nellore — Baptized, fifty-five ; membership, 344.

Ongole. — Baptized, 9,609 ; membership, 12,804.

Ramapatam — Baptized, 340 ; membership, 1,858.

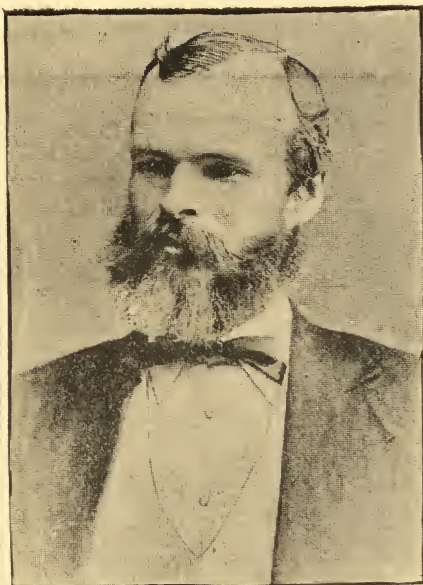


And as they went on their way, they came unto a certain water : and the eunuch said, See, here is water ; what doth hinder me to be baptized ?

And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.

And he commanded the chariot to stand still : and they went down both into the water, both Philip and the eunuch ; and he baptized him.

And when they were come up out of the water. Acts viii. 35-39.



REV. JOHN McLaurin.

The (Rev.) John McLaurin was born in Osgoode, Carleton Co. Ontario, on the 9th of August (Dr. Judson's birthday) 1839. He was baptized on the 20th of March, 1854. Entered Woodstock Institute, Nov. 5th, 1861, and took therein a full literary and theological course and graduated therefrom 2nd of April, 1868, and became pastor of the Stratford Church, January 1868, having been ordained 24th of July of the same year. Offered himself as a Missionary at a Board meeting of the Auxiliary Baptist Foreign Missionary Society of Ontario, held in the Bond St. Baptist Chapel, Toronto, 1868, and was accepted in March following. He was offered to and accepted by the American Baptist Missionary Union, designated in October 1869, and by the the Union sent to labour among the Telugus. Was married to Miss Mary Bates on the 12th October, 1869, and sailed for India from New York on the 22nd December of the same year. Reached Madras 11th February, and Ramapatam on the 2nd March, 1870.





MRS. McLAURIN.

Mrs. Rev. John McLaurin (Mary Bates), the second daughter of the Rev. John Bates, was born in Banbridge, Ireland, on the 16th of November, 1846. Emigrated with the family and settled in Iowa, U. S., in 1850. She was educated at the Rockford Seminary, Illinois, U. S., and the Woodstock College, Ontario, was married to the Rev. John McLaurin on October 12, 1869, and very shortly afterwards started with her husband for India in order to share with him all the trials, hardships and anxieties of a missionary's life. She thoroughly mastered the Telugu language and vernacular, and used this knowledge to the best advantage as a Zenana worker and teacher, both in Cocanada and Samulcotta. Besides discharging the duties of a regular teacher in the Seminary, it often fell to her lot for weeks together, in her husband's absence, to take the oversight of the whole mission. At present she, with her husband, are residing at Woodstock, Ontario, taking a much needed rest.

1880.

THE 14<sup>TH</sup> ANNUAL MEETING  
OF THE  
BAPTIST FOREIGN MISSIONARY SOCIETY  
OF  
ONTARIO AND QUEBEC

Was held in the Jarvis Street Toronto Baptist Church, on Friday, 22nd October, 1880. T. S. Shenston, President, in the chair. Addresses were delivered by Rev. J. H. Castle, D. D., of Toronto; Rev. J. E. Hooper, St. John, N. B.; Rev. John McLaurin, missionary; Rev. J. L. Campbell, and Rev. A. M. Douglass, of New York.

President.

T. S. SHENSTON, ESQ.

Vice-Presidents.

WM. CRAIG and A. A. AYER.

Secretaries.

REV. JAMES COUTTS.

Treasurer.

T. DIXON CRAIG.

January 1st, 1880.—The western portion of the Cocanada field was set apart for the new field of Akidu, and placed under the charge of Mr. and Mrs. Craig, who took up their abode there.

January 2nd, 1880.—The 4th annual meeting of the Canadian Telugu Conference was held at Cocanada, India. Among those reported thereat were Mr. and Mrs. Timpany, Mr. and Mrs. Currie, and Mr. and Mrs. Craig.

Statistics.—Cocanada, baptized, 119; members, 402. Tuni, baptized, 2; members, 8.

March 20, 1880, Cocanada, Bro. Craig writes:

"I am sure the readers of the LINK will be glad to hear that 163 have been baptized during the past three months on my field. Of these, all but six are on the southern half of the field, where we have now 290 church members. Of these 290, the greater number belong to the Gunnanipudi church. In Gunnanapudi itself there are now 77 church members. It was in this village that the first of Thomas Gabriel's converts was baptized eight

years ago this month. Our preacher, Peter, was one of them, and his brother Samuel, who is munsiff or head magistrate of a neighboring village, was also of the number. \* \* I noticed in the BAPTIST of February 5th, an appeal from Mrs. Humphrey in regard to the new boat. Shall I tell you how far we have to travel on the boat to reach the villages about which I have been writing? From here to the river Godavery is over thirty-one miles, the river is four miles wide; then from the other side to the place where we enter the lake is about forty miles, and from there to Gunnanapudi about fifteen miles. The total distance would be ninety miles, and that is the way we went in December last. After the water gets low in the lake, we go to Ellore, and travel from there by land. Ellore is about forty-five or forty-six miles from the other side of the river, so when we go that way the boat takes us eighty miles, and we have to go fourteen miles more by palanquin. We have kept the boat pretty busy since it was finished. Our sisters must not hesitate to invest in such a paying thing."

"I have told of God's doings during the past three months: the reader's faith must picture the near future."

March 1880, LINK. "During the month of December, Mr. and Mrs. Timpany, with Mr. and Mrs. Craig, made their first tour in the new mission boat; visiting many of the villages of the Cocanada field. Mr. Craig writes:—"Friday, the 19th, was spent in Goonnanapoody. Many of the women came to see the ladies. They had never seen an Englishwoman before. On Saturday we all went to Comalamoody, where Peter's brother Samuel lives. He is munsiff or headman as government officer. In the evening Bro. Timpany and I visited Chintalapoody. Two young men from there have just professed their faith in Christ. They are the first from that village. On Sunday we had a meeting in Goonnanapoody, the Christians and candidates all gathering there from the other villages. After a short sermon by Bro. Timpany the candidates were examined, and most of them gave satisfactory evidence of faith in Christ. Then a church was organized and called the Goonnanapoody Church. Three deacons and a clerk were chosen. Then the approved candidates were received, after which we all adjourned to the tank, where Bro. Timpany baptized fifty-two."

Arrangements were also made for the re-organization of the church at Akidu, which, since Nathan Gabriel's defection in 1878, had been regarded as disbanded. Of the outlook here Mr. Craig says:—"I expect to work among all the villages on

the islands in Colair, after I get settled at Akidu. This is a promising field. I should not be surprised if we have a thousand members in connection with the Akidu station before five years are past, in fact it may be sooner."

"Besides the fifty-two Telugus at Goonanapoody, Mr. Timpany baptized several others during the tour."

Mr. Timpany writes under date April 1st:—"I completed the chapel a few days ago. I waited until the rainy season was over to put on the final coat of plaster on the terraced roof outside. I built a brick baptistry outside, between the chapel and the road. I expect it will be used ere long. Pray for us. Ask your Circles and Board to pray for us. There are great things before us. The next quarter of a century—who can declare it? Heaven high will ring with the shouts of victory and the songs of the redeemed nations, who will then be in the high noon of His glory, where now they behold only the glowing of the horizon, as the Sun of Righteousness comes up. O, Jesus, King of Saints! Reign!"

June 4th, 1880, Bro. Timpany writes from Cocanada:—"As to our Mission here in Cocanada. I am fully persuaded that God will give us the people just as fast as we are able to take care of them and train them in the truth as it is in Jesus. Last month I made a short trip away to the northwest of this two day's journey. After I passed Samulcotta, which is about seven miles from here where there are some Christians, all beyond is a heathen waste. My soul was pained and my heart made sad as I passed through and near to many large towns and villages, and realized that no servants of the Living God were there. The people heard the gospel message in almost every case with intense interest. Idols are not believed in as formerly. All that is wanted now is the faithful preaching of the Word of God, and multitudes of the people will sooner or later believe."

"Why is it that some of our ladies who are in independent circumstances do not come out on their own charges? It has got to come to this. Already some from Great Britain are doing this. As I feel now, and have always felt about this work of Missions, had I a million pounds sterling I would still be a missionary."

"We long to be able to put all our time into this blessed work of preaching. Buildings, &c., have taken much of my time. This year the preparation of a Telugu Testament in conjunction with Dr. Jewett presses heavily upon me. Soon we must start a school for training a ministry. Where and how it is to be



brought about remains to be known. If any reader of this has about \$5,000 for land and buildings,—send it along. Before the money does its work I doubt not more souls will be gathered to Christ through it than there are dollars.”

Under date, Tuni, September 29th, 1880. Mr. Currie writes:—“I heard that a Christian family was living in a certain village in that region; and one object of our visit was to seek out this family and afford them whatever encouragement and spiritual benefit we might be able to impart. We found the family above mentioned, and were not a little pleased to discover a Christian home in the midst of heathen darkness prevailing all around. The husband was absent, but the wife and little son were at home and seemed to appreciate our visit very highly. The house was given up to me. \* \* The one room was scrupulously clean; and in this respect appeared in striking contrast with the ordinary dwellings of their class. \* \* The wife's brother-in-law and sister, having been taught by her, profess to be believers in Christ and were coming to Tuni to be baptized.”

September, 1880, Mr. Timpany writes.—“The recent terrible famine that carried off between four and five millions of people, was in the Telugu and Canrnese country mostly, and has left its mark. For one thing it has given idolatry a shaking that it will never recover. Some will ridicule this last remark, but they belong to the class who ridicule the Christian religion, and are no more impartial witnesses on one side than I am on the other.”

There is the very highest encouragement to work for the salvation and regeneration of the Telugu race. They are not going to give place to a superior race, for there is none superior to them in India or the East.

“It is a little over twelve years since I came to India. As to the change that has come over the attitude of the people in large sections of the country during the intervening time I can personally bear witness.”

“The Baptist Missions have grown from two stations to seven times that number. Where there were only seventy communicants there are now as many Telugu church members as there were in Ontario and Quebec at the time I left for India. Our church members in Ontario and Quebec have about doubled, but here they are more than two hundred times as many. I was reminded the other day in conversation with one of my old Ramapatani preachers of what Dr. Warren, the beloved Ex-Secretary of the ‘Missionary Union,’ uttered years ago, ‘The time is coming when converts will be so numerous that the question will be

what to do with them.' Said the preacher—'opposition is dead—the tide has turned, and now the question is whom shall we take, for many are saying 'I will come, take me, I will come, take me' The whole country is being shaken."

May we not hope that by the time we have preached the Gospel as widely and persistently, and repeatedly, as has been the case in the regions south, we shall witness like scenes on the Cocanada field. Nothing can stand against the pure Gospel of the Son of God. To preach it is in the estimation of men foolishness, but it is the power of God nevertheless."

October 29th, 1880, Mrs. M. A. Currie writes from Tuni:—"I want to give a picture of a Sunday at Tuni, that station in the jungle of which you know so little." \* \* "At three o'clock we gather for a prayer meeting, but before the close another crowd of passing men are attracted. This opportunity must not be missed, so without allowing them a chance to weary, the ordinary routine is suspended and a special address is given them, in which the way of salvation through a crucified Saviour is clearly set forth. But they do not tire. So interested are they that most of them sit, while the hand of fellowship is given to two candidates who were baptized last Sabbath, and after meeting remain, desiring to hear the 'kinnera.'"

Dinner over, the Missionary and native brethren go to the bazar as usual, to preach until dark. This is the hour when the Christian women and girls gather to sing the English 'airs' with their Telugu translations. Too weary for that this evening."

October 30th, 1880, native pastor Josiah writes Bro. McLaurin from Cocanada thus:—"The desire towards God which the people of that village showed at the time of our visit has not been abated. Mr. Timpany has been to see them and I think they will be gradually brought to Christ. \* \* Judging by the words of many, they seem to have given their hearts to the Lord. The Lord's sheep will not cease to listen to his voice, nor cease to follow Him. \* \* We are waiting to praise the Lord as soon as we hear by the arrival of a letter that you are to start on a certain day. It is as if the harvest time was near. The Gospel word is now working in many hearts, come and reap the grain."

October, 1880, a church was organized at Cocanada composed mostly of English people residing there.

Cocanada, November, 17th, 1880, Bro. Timpany writes:—"I went down to the canal where they are finishing our new Mission Boat. They told me that it would cost only \$250, but I find that it is going to cost fully double that amount. \* \*

Last evening Josiah baptized six in the baptistry adjoining the chapel, between it and the road. A good many of the passing people stopped to hear the remarks of the preacher and to witness the administration of the rite."

Extracts from the 14th annual report :—" Bro. McLaurin was allowed to accept a position as Professor in the Theological Department (Woodstock Institute) until its removal to Toronto, or his return to India, with the understanding that all the time he felt able to give to denominational work during the vacations, be at the disposal of your Board ; he to receive therefore a balance salary of \$300. Contrary to the fears of some earnest brethren the result of this arrangement has proved favorable to the interests of the Foreign Mission Society. During the time at his disposal, our brother has been both abundant and successful in his labors. In the interests of this society he has visited 10 Associations, delivered 35 addresses, travelled over 3,000 miles, raised in cash and pledges the sum of \$2,000. This is a most gratifying result. But the still grander result of needed information imparted and holy inspiration given by addresses and contact with the people, the 'great day' alone will fully reveal."

\* \* "Your Board would also put on record their appreciation of the part taken by Dr. Castle in securing \$500 for the Akidu field, from the Livingstone Estate of which he had been appointed a trustee."

Extracts from the 14th annual report :—

"Since then ten others have been baptized and others are coming. In addition to these, fifteen have been baptized from Samulcotta, a large town some seven miles from Cocanada. Here the head man and all his family are believing, and your missionary expects soon to baptize the entire household on profession of their faith in Christ. Many more in the place profess to have forsaken their idols and to have turned to the living God. We wonder not when our brother says of the movement, 'It has been a most blessed work.' " \* \*

Bro. Timpany says :—"I would ask the prayers of all God's people, that the Lord of the harvest would raise up laborers for his harvest in Cocanada. The harvest is ripe, but the reapers are not to be found." \* \*

"I would call special attention to one resolution passed by the Cocanada Conference, at its meeting last January. It is the one referring to the necessity of a school for the training of a

native ministry. Our success or failure as a mission in its largest sense, I am satisfied is bound up with this question and our solution of it."

"This new and promising field Akidu is under the care of our energetic young brother, Rev. John Craig, B. A. Regarding this important station your missionary reports as follows: 'In presenting my second annual report, I am glad to have the privilege of telling about some active work in this great harvest field. In December Bro. Timpany with his family, and Mrs. Craig and myself made a tour in the Colair region, and visited some of the principal villages.' \* \*

"When we were out in December, we visited Akidu twice to see about securing land. Our efforts at that time did not avail us much. \* \* Delays took place in securing land for a compound till Bro. Timpany and I visited the Zemindar, who owns the village, and obtained from him a gift of between four and five acres adjoining the bank of the canal. As this gift was secured only a few days before the end of June, there is no further progress to report." \* \*

"We planned to go out again January, but Bro. Timpany got an attack of fever, so I had to go alone. However, as I had Josiah and Peter with me, I was not left entirely to my own resources. I was out about five weeks and visited eighteen villages, seeing the homes of nearly all our christians. During this tour eighty were baptized. In March, I made a short tour, visiting only a few villages, but enjoying the privilege of baptizing twenty seven candidates. Sixty-eight of those baptized during the two tours were from villages that had given no converts before December last. The closure of the canals for some six or seven weeks, and the danger of travelling during the very hot weather, prevent much touring being done, between the middle of March and the end of June.' \* \*

"Two churches have been organized on this field, besides the one at Gunnapudy. When we get settled at Akidu we hope to organize another there, taking in the Christians of the surrounding villages. Though this report is for the past year, the statistics below are for the past six months only, as this field was not separated from the Cocanada field before January 1st, 1880."

Baptized, 327 ; membership, 431.



## FINANCIAL STATEMENT.

DR.		CR.	
Received from all sources.....	\$8948 51	Paid balance due Treasurer.....	\$ 113 09
		Paid Missionaries.....	8765 30
		Disbursements.....	38 77
		Balance on hand.....	21 35
	<u>\$8948 51</u>		<u>\$8948 51</u>

The 4th annual meeting of the Women's Baptist Foreign Missionary Society, West, was held in the Alexander St. Toronto Baptist Church, October 22nd 1880.

President.

MRS. FREELAND.

Vice-Presidents.

MRS. J. H. CASTLE AND MRS. J. H. ROSE.

Secretaries.

MRS. H. H. HUMPHREY, Corresponding; MISS DEXTER, Recording.

Treasurer.

MISS LLOYD.

Extracts from the 4th annual report.—Mr. Timpany writes : —“The Telugus are not going to give way to a superior people, for there are none superior to them in India or the east; and that as Christians, they will be a lovely and loveable people. All the repressive and inhuman teaching of their religion during all the time past, has failed to dry up the deep well of parental affection, even for the daughters of the house,” and he adds, may we not hope, that by the time we have preached the Gospel as widely and persistently as has been done in the Southern part of the Telugu country, we shall witness like scenes on the Cocanada field, when 2,222 were baptized in a single day, and 9,606 in the short space of 7 months.”

“And now, in conclusion, we would say, let none of us relax our efforts. The time is fast approaching for each of us, when the opportunity for service will have passed away forever. It may be that while we loiter in the work, precious souls, which we might have been instrumental in saving, are passing away unprepared to stand before their God. May he give us all grace to be more faithful.”

## FINANCIAL STATEMENT.

DR.		CR.	
Received from all sources.....	\$1535 95	paid for For. Mission purposes...	\$1300 00
Balance on hand.....	451 05	Disbursements.....	59 24
		Balance on hand.....	627 76
	<u>\$1987 00</u>		<u>\$1987 00</u>

The 4th annual meeting of the Women's Baptist Foreign Missionary Society, east, was held in the Parlor of the First Baptist Church in the city of Montreal, Thursday, October 7th 1880. Mrs. O. C. Edwards occupied the chair; Rev. John McLaurin addressed the meeting.

President.

MRS. AYER.

Vice-Presidents.

MRS. MUNRO and MRS. WHITHAM.

Secretaries.

MRS. BENTLY, Recording; MISS MUIR, Corresponding.

Treasurer.

MISS GREEN.

The 4th annual report says:—"The Education of the Telugu Women, the bringing of the gospel into the Zenanas is what we long for and pray to see accomplished. We want to help in this way."

# FINANCIAL STATEMENT.

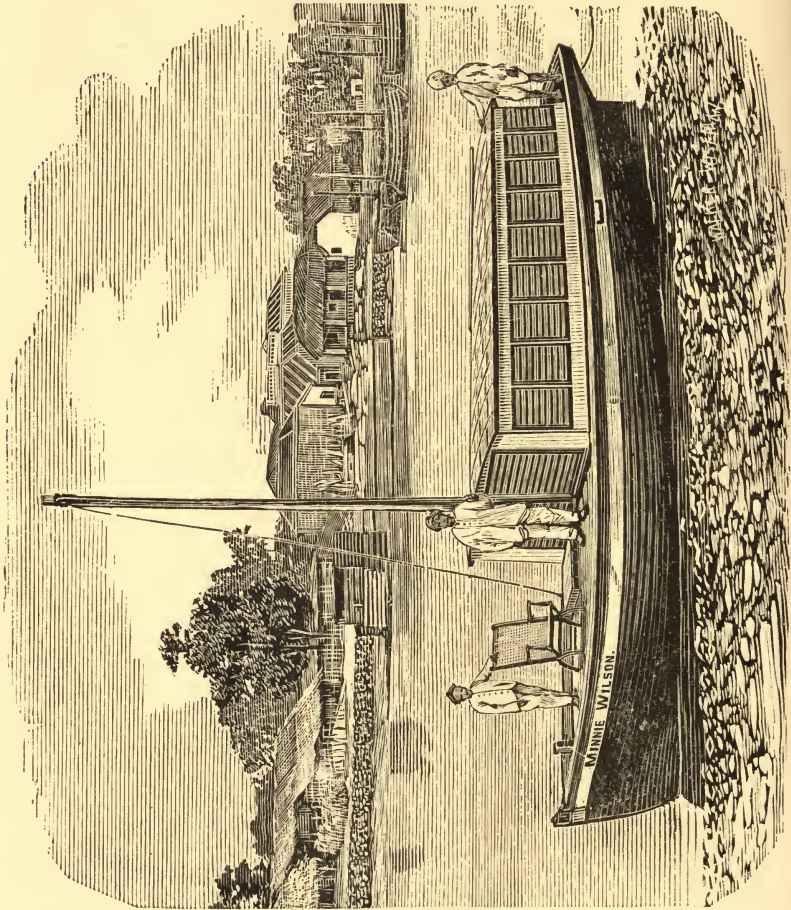
DR.		CR.	
Total received .....	\$590 57	Paid Foreign Mission.....	\$620 00
Balance on hand.....	157 38	Disbursements.....	29 41
		Balance on hand.....	98 54
	<u>\$ 747 95</u>		<u>\$ 747 95</u>

From the 66th annual report of the America Baptist Missionary Union (1880) we learn the Union have now 7 separate stations among the Telugus, and have baptized of them during the year 1,547, and expended \$29,279.36. The following are the baptisms in connection with the three stations with which our Canadian Missionaries were connected:—

Nellore —Baptized, fifty-four; members, 366.

Ongole.—Baptized, 465; members, 13,106.

Ramapatam.—Baptized, 866; members, 1,853.



This boat was purchased April, 1874, and cost with the repairs about \$100, and was paid for by the Olivet Baptist Church Sunday School, Montreal City. It was named after a young lady of that school who had been most active in securing the money. In 1879 it was broken up and a part of it used in the building of the "Canadian." Error, only called "Canada" on page 118.

1881.

THE 15<sup>TH</sup> ANNUAL MEETING  
OF THE  
BAPTIST FOREIGN MISSIONARY SOCIETY  
OF  
ONTARIO AND QUEBEC

Was held in the Olivet Baptist Church, Montreal City, on Friday, the 28th day October, 1881. The President, T. S. Shenson, Esq., in the chair. Prayer by the Rev. A. H. Munro. Addresses were made by Rev. Wm. Stewart, D. D., Rev. W. N. Clark, D. D., Rev. John McLaurin, and the Rev. W. S. McKenzie of Boston, U. S.

President.

T. S. SHENSON, ESQ.

Vice-Presidents.

WM. CRAIG and A. A. AYER.

Secretaries.

REV. JAMES COUTTS.

Treasurer.

T. DIXON CRAIG.

January 1881.—The 5th annual meeting of the Canadian Baptist Telugu Conference was held at Bimlipatam, India. Among those in attendance thereat were Mr. Timpany, Mr. Currie, and Mr. Craig, who reported as follows: Cocanada, baptized 41, members 86; Tuni, baptized 3, members 10; Akidu, baptized 150, members 470.

January 26th, 1881.—At a Board meeting held this day the Rev. W. Pickard offered to the Society \$500, on the payment to him of the interest thereon during his life, which liberal offer the Board was most thankful to accept.

In the LINK for February, 1881, appears a letter from Mr. Craig which closes thus, in alluding to the contemplated Theological School:—"Men sometimes get their true call while studying in such a school. I know that my call came to me while I was studying at Rochester School. Apart from being a call to preach the gospel in a foreign land, it was such a call to preach as I had never had before. It seem to produce as great a change in me as my conversion produced. So when our



Telugu Theological School is opened I expect we shall receive many into it without looking for very high aspirations in them, but firmly believing that they will not leave the school without receiving a baptism from on high."

Under date Feb'y 25th, 1881, Bro Timpany writes: " \* \* Sabbath was nearly all taken up in village preaching in two large villages. About ten, Sabbath evening, we started for the village of Mirnapand, where we first broke ground last October. It was our intention to spend two days here and then come home. Such a change as has come over this village during the past few months. All have turned to the living God. A good many were awaiting baptism. The caste village of Yalukatodu, a little less than a mile distant, gave Josiah and his party a better reception if possible than they had met in any other village. I hope some of them love Christ. Two or three of them told me last October that they believed in Jesus as their Saviour. I went into the christian village and looked about for a site to build the school-house, and then examined the school. The teacher, Buchiah, formerly a Sudra, now a christian, is doing excellent work. While I was thus engaged, I was startled by the appearance of two men from Cocanada. I knew something was wrong. The message was brief: 'Mrs. Craig is very sick, come at once.' We made immediate arrangements to do so. The people were very much disappointed. A party of women, some ten or twelve in number, followed along the canal for a mile talking. Some of them said, 'we hope to be baptized.' I told them that if all went well, in ten days I should come back and bring Mrs. Timpany. So we hope to do."

"We reached Cocanada at two o'clock on Tuesday morning, and, thank God, found Mrs. Craig a little better. The girls had rested themselves by changing their work, had a good time, and came back well pleased with what they had seen and heard. They were well reminded of what Christianity had done for them, by seeing the difference between themselves and the heathen girls. They were led to desire more culture, that they might be better able to tell others about Christ. If our mission boat never did anything else than enable us to make this one trip, it would have been money well spent."

Cocanada, March 29th, 1881, Bro. Timpany thus writes:—"Were I a single missionary, I would receive from the Society only two-thirds (\$800) of what I now receive (\$1,200). The other third of my support, \$400, is given because of the wife. Andwhile nominally Mrs. Timpany gets no salary, really, through

me, she does get \$400 a year, and she earns it. As a rule our wives do as much work along with the husband as any single woman would. Before the women at home began to work directly in Foreign Missions, the wives of Missionaries were not able for lack of means, to do for their Christian women and for heathen women what they are able to do now, and are doing ; neither were the Missionaries able to do for women what they are able to do now. Your Board this year gives \$500 towards Mrs. Timpany's and my support. To the question that some will ask, ' Does this go to enlighten the women of Heathendom ? I would answer ' Yes, every cent of it, and more.' But again it may be said, ' You and Mrs Timpany would have been supported if the women had not organized and had not contributed as they do now.' Yes, that is true—and it is just as true that our hands would have been tied and our work hampered without the help you have given, whereas now, we are able to make the most of ourselves. The \$500 that you gave to the General Society enables me, and I might add, Mrs. Timpany also, to travel more, and evangelize more. The trip of three weeks, just closed, will well illustrate my point. Twenty-three were baptized. Some of them were females. Some of them will come to the girls' school, and others will send their girls to the village schools that we are establishing."

" When some of our sisters read my letter, and that I made a trip, and twenty-three persons were baptized, they will rejoice ; but it may be that it will not occur to them that fully one-half of the blessing represented by twenty-three added to the Lord and His people, comes under the head ' Work for the Women.' ' Light for our Heathen sisters.' You should see how those mothers look when we tell them that we will take the girls and educate them. They know what this means, for they all know about the ' Girls' Boarding School.' "

From the same and about the same date :—" During all my time in Ramapatam only two Sudra people were baptized. It is a hard thing for these Hindoos to break caste. \* \* Twice before this he had tried to carry out his purpose to become a Christian. \* \* He was knocked down in the street and carried like one dead to his father's yard. To which he replied ' you may kill me, but what you ask I will not do, or promise to do.' They tried to get him to eat food, but this he would not do for fear that it was poisoned. He did not eat until he got food from friends. They kept him shut up for three weeks and guarded him. Thinking him cured they relaxed their watchfulness, he came away by steamer to Madras and was there baptized."

March 18th, 1881, Board meeting held at No. 187 Yonge St. Toronto. The Secretary was instructed to write to all the missionaries to ascertain their views with respect to the best place to locate the Theological Seminary in India.

Under date, March 28th, 1881 Bro. Timpany writes :—"Yesterday we had a most painful scene at a baptism. It is only two weeks since that two Sudras were baptized. \* \* The morning service was all over and a large company was gathered around the baptistry to witness the baptism of Nareah one of our teachers. They had sang a hymn when we saw some one coming with a great cry. In a moment Nareah's wife burst like a mad one into the company and threw her arms around her husband. He tried to break away. but she held him fast. A number of Christian women crowded around and endeavored to break her grasp, but she threw them away like children and this most painful scene went on. At last I told them to sing a hymn. While this was being done the baptism of the other candidates began and I unlocked the woman's grasp, she sank to the ground rolled and beat herself with her hands. The husband was baptized and went to change his clothes. His wife was crying 'you shall not baptize my husband.' After a while they took her to Mrs. Timpany, who talked to her, but apparently to little or no purpose. \* \* I could not but pity the woman, for if she came with her husband she would lose her relations, and if she kept with her relations, she would lose her husband. This is the attitude of Hinduism towards Christianity at present. A Hindu may live as licentious a life as it is possible for a man to live ; he may lie, steal, commit murder, go to jail ; in fact do anything but get baptized, and it is the duty of the wife to cling to him. But as soon as a man becomes a professed Christian by baptism, his wife will be incited to leave him and disown him as if dead. Caste is a devilish system, and from what I saw of its workings yesterday I hate it, if possible more, than ever."

The LINK for May, 1881, gave to its readers the following sad news :—"Our beloved young brother, Rev. J. Craig, has, in the inscrutable providence of God, been called upon to part from the wife of his youth. On Thursday the 7th of April, his father, William Craig, Esq., of Port Hope, received a cablegram conveying the sad intelligence that Mrs. J. Craig, had died at Akidu on the Saturday preceding. No particulars have yet been received. An infant daughter, born at Cocanada, was just six weeks old at that date."



MRS. CRAIG.

Mrs. Craig was the eldest daughter of Horace Perry, Esq., born at Port Hope, Ontario, February 13th, 1853. When about 14 years old was converted and joined the church of that town, while under the care of Rev. John Dempsey, (now of Ailsa Craig) When 16 years of age she removed to the City of Rochester, U. S., and there continued to reside until her marriage to the Rev. John Craig, on the 20th September, 1877. On the 24th of October in the same year she and her husband sailed from New York for Telugu land, India, and arrived safe in India, January 1st 1878. After a residence of a year or two in Cocanada they removed to Akidu, the station assigned Mr. Craig, November 6th, 1880, and there Mrs. Craig died the following April 2nd, leaving a little daughter, (Mary Alice) only seven weeks old. Her body lies at rest in the cemetery at Narapur, some 30 miles east of Akidu and close to the celebrated Godavery river.



"The bereaved husband is, we know, fervently remembered at the Throne of Grace by thousands of sympathizing friends whose hearts overflow with love and sorrow for him and his motherless little one, in this his hour of deep distress. May God, the Holy Spirit—the Comforter—sustain and strengthen him. With the departed one, all is well. "Blessed are the dead which die in the Lord."

The following truly touching account we copy from the *LIXX* for June, 1881:—

*(Gathered from a letter to W. Craig, Esq., of Port Hope.)*

Mrs. Craig remained at Cocanada about five weeks after the baby was born. She left there with her husband by boat on the evening of Friday, March 25th, for Akidu. They rested on Sunday, and reached their home on Monday, when she felt pretty well, with the exception of a headache. On Tuesday, about half-past five, she complained of a numb feeling in her forehead, but it passed away. On Wednesday morning, after her breakfast, she felt sick; she ate a little curry at dinner, but held the spoon with difficulty. She then took a little walk with her husband, but before tea wished to go to bed.

That night she was feverish, and wished her husband to stay with her; and on Thursday morning she was very ill, and he got the overseer's wife, a Eurasian, to stay with her, and sent a messenger to Mr. Bowden (one of George Muller's missionaries at Mirsapore), asking him to send a doctor and come himself. He also sent for Mr. Timpany. During that night no one was with him but the Ayah and sweeper. On Friday morning he had given up all hope, and had no one with him but the overseer's wife for part of the time, and Peter, the preacher. No one came till Saturday morning at nine o'clock, when the doctor, or dresser, arrived, and immediately after, Mr. and Mrs. Bowden. Efforts were made to relieve her, but without effect; and she died on Saturday evening, about five o'clock. Mrs. Bowden performed the last sad offices for her, and on Sunday afternoon a service in Telugu was conducted by Peter. As there is no cemetery at Akidu, the burial took place at Mirsapore, where there is a cemetery, walled in, near the river. This place is the residence of Mr. and Mrs. Bowden. They left Akidu at three o'clock on Sunday afternoon, and stopped for refreshments at half-past ten; then went on, and at five a.m. on Monday they passed Palkole, where Mr. Mcrae, a missionary who resides there, met them on the road with coffee and bread. Mr. Bowden's house was reached at eight a. m., and after breakfast the funeral services were

held. The services were conducted by Mr. Heelis, a missionary. At the house they were partly in English and partly in Telugu, and at the grave all in Telugu.

[In consequence of the canal being closed for repairs, and the palki the only means of conveyance, Mr. Timpany could not get to Akidu in time to be of any service; and when the tidings of Mrs. Craig's death reached Mrs. Timpany, at Cocanada, the burial had already taken place.—Ed.]

At the monthly meeting of the Executive of the Foreign Mission Society, held on the 10th of May, the following resolution was unanimously carried:—

Moved by Rev. J. L. Campbell, seconded by Robert Lawson, Esq., and resolved—

*That whereas* it has pleased God to remove by death our beloved sister Craig, wife of our esteemed missionary, Rev. John Craig, B. A., of Akidu,—

*Therefore resolved*, that we hereby put on record our high esteem of her devotion to the cause of Foreign Missions—to which cause she cheerfully sacrificed the comforts of her native land, the blessings of a Christian country, the pleasant society of friends and relations, and finally her own life. And further, that we deeply sympathize with our beloved brother in this the time of his deep grief and sad bereavement, and pray that the mighty “God of Jacob” may give comfort and consolation in this the hour of trouble and sorrow.

*Resolved*—That a copy of this resolution be forwarded to Bro. Craig by our Secretary, and also to the *Canadian Baptist and Missionary Link* for publication.”

T. S. SHENSTON,

JAMES COUTTS,

President.

Secretary.

A letter from Bro. Craig, dated, Akidu, June 9th, 1881, just two months after the death of his wife:—“Many deeply sympathetic letters have come to cheer me in my great sorrow. When Bro. Timpany was here with me for a few days I spoke to him about the telegram and said I was thankful that we had the privilege of speaking to our friends at home in that way. I also assured him that I should not be unbearably lonely after he was gone, because I knew that thousands were praying for me at home. Christ's grace was sufficient for me, so that I remained at my post to the wonder of both Christians and unbelievers. The Christians were mourning first over the loss of Mrs. Craig

and then through fear that I would be compelled to leave my station. They were both surprised and encouraged when they heard that I intended to stay here as long as God saw fit to keep me in health and strength. Peter told me there was great sorrow among the women at Gunnanapuddy and the neighboring villages. They had all seen Mrs. Craig as lately as last November, and some of them had talked with her."

"There is no doubt but that this sad event has had a softening effect on some of our people who had grown careless and lost their love to the Saviour to a great extent. Beside this, not only in Akidu, but for many miles around the people know about my loss and in a sort of a way many sympathize with me, I believe. If God will but bless this affliction to the good of hundreds and thousands we may well praise Him for His infinite wisdom."

In the top drawer of a little bureau Mrs. Craig had with her in Cocanada I found three little books, and their titles are, "My Times in God's Hand"; "The Imitation of Christ"; and Miss Havergal's work, "Kept for the Master's Use." How I wish that every woman in our church would read the last of these. Not but what it would bless the men too. It has blessed me. But the book was written by a woman, and many of the exhortations in it are addressed more particularly to women. If I wanted a Mission Circle started in any church I think I would send a copy of this work to open the eyes and the hearts of the women there as my first step.

The school at Cocanada has been closed for the annual vacation. Two of the girls from this region came back married women. One of them, whose name is Shantamma, belongs to Chinnamilly, a village about six miles from here. Her husband's name is Joseph. They will probably live at Chinnamilly, so that Shantamma may teach school there, while her husband will teach in another village, Gummuluru. The other bride, Mary, is a sister of the young preacher who is stationed here. Her husband's name is David. They will live at Asaram, a village twelve miles to the S. W. of Akidu. A widow, called Annamma, will teach in her own village, Artamurn, four miles to the N. E. from here. Please remember these new workers in your prayers. Need I ask that I myself be not forgotten."

From the same about the same date :—"The early part of the past year was a time of darkness to me, my wife being ill at Cocanada for about six weeks in February and March. As the canals were to be closed soon it was thought best for us to return to Akidu at the end of March, especially as Mrs. Craig seemed



considerably better. A few days after our arrival at Akidu she was smitten down by apoplexy and died on Saturday the 2nd of April, at 5 p.m.

Mr. and Mrs. Bowden, of Narsapur, came to my help, and were with me when Mrs. Craig died. Afterwards they very kind'y took charge of my little baby for a few months until Mr. and Mrs. Timpany, of Cocanada, gave her a permanent home in their family."

Aboard the Mission Boat "Canadian," June 1st 1881, Bro. Timpany writes :—"One woman, a sister of one of the men about to be baptized, said to me, 'I have believed, and because I would go to the meeting with the Christians, my husband has taken the two elder children and left me with this little one at my breast to live as best I may.' Of the four females baptized, one is a young woman who will go to the girls' school at Cocanada after vacation."

"This morning, 17th, I walked a couple of miles, and held a meeting in a village where heretofore there were no Christians. A man and his wife were received, and I baptized them in a channel close at hand, and then came back, reaching the boat at one o'clock, tired, hungry, and hot. These two converts are apparently very nice people; the woman's face fairly glowed as she spoke of her conversion. Six months ago she went to visit her mother in Nuramanda, and was there converted. There are about 300 people in their hamlet, and I doubt not their coming is the death of Satan's rule in it,—others will be converted. One of the heathen men said 'It is now only a question of time for all to come.' All will not come at once, but they will come, a few or many, until all are Christians. Last October, the village of Nirnapand was visited by me, and the first converts there baptized. It is now a Christian village. The head men are all Christians. This is the first Christian village on the Cocanada field. Eight days since I baptized nine people there."

From the same, September 5th, 1881.—"My dear brother McLaurin: Yesterday was our first monthly meeting. A good many were in from the fie'd. It was a full day for me with Telugu and English work. Josiah broke bread for the Telugu church at 4.30 p. m. We had a good time. A marriage was to come off to-day at 11 a. m. Josiah was to officiate. Till 10.30 he was with me and the preachers, and some of the heads of the villages. I went to breakfast; Josiah came to me and asked about the marriage. I told him to go on and I would come over. I did so. He had a fine selection of scripture portions



which he read. After singing a hymn, he made some remarks, and then prayed. He then placed the parties and commenced to marry them. I noticed that he was mixing things considerably. He closed, however, and prayed again. After it he seemed to have lost himself. I tried to have him write up the entry in the marriage book, but seeing he could not do it, I did some and got Murramunda Peter to write the rest. When all was ready for Josiah's signature, I asked him to sign. He said: 'Are we not to talk more about the scriptures! Are we not to pray more?' I said: 'All is over, we only want you to sign here.' I put the pen in his hand. He said, 'I am to write Jesus?' I said, 'No, you are to write Josiah' He wrote, and wrote in English, but it was more like Jesus than Josiah. I said 'Write Burder;' he wrote as he had written at first, I put the pen through his hand and wrote 'Burder.' I then came home and he started and walked home. On the way Samuel asked him: 'Sir, why did you talk so to-day at the marriage?' He replied, 'I am going on a journey.' He went home and lay down upon the bed. I thought it was only a sharp attack of bile, and went over and gave him some pills. At four o'clock I was called by some of them, saying Josiah was in convulsions. I ran over and saw him, and then knew what was the matter—apoplexy. I sent at once for the dresser, Dr. Paul, and myself attended to reducing the convulsions. Why should I write more? At ten o'clock p. m. Josiah died, or rather left for home. You should see his face—so restful—so glad, I should say; I can hardly believe he is dead. You wrote to me once, 'My heart is sore to-day,' Gabriel was dead. I can say as you did. It is now between one and two o'clock in the morning. I cannot sleep. Josiah has gone without a pain; really it is more like a translation than anything else. Last evening he preached on death. This morning in the chapel, he spoke of the glories of heaven and the redeemed. Now, so soon, he has proved it all. My helper, faithful and true, has gone to his reward."

September 13th, 1881.—The action of Bro. Timpany in securing suitable premises for the school at Samulcotta was approved of and he thanked. At the same meeting Bro. McLaurin was appointed to take charge of the Theological School, and Bro. Timpany to take charge of the Cocanada field.

From the same, September 27, 1881.—"The reader of the LINK will have learned before this of the death of Rev. Josiah BURDER, our only ordained native preacher. They will remember what Bro. McLaurin wrote about him some time ago in the LINK.

Josiah was the father-in-law of Amelia Keller, whom so many of you saw in Canada. The loss of this native minister is a severe blow to our missions, more so than I can tell. But it does no good to sit down and grieve. We have to gather up the things that remain and go on with our work. God fills the places of these He calls away, and continually adds to the number of His faithful ones in the earth. Last Sabbath we had a baptism."

October 19, 1881.—“At a Board meeting at Hamilton held this day the Hon. Wm McMaster read a letter to the Board to the effect that he had donated to the Foreign Missionary Society of Ontario and Quebec the interest of \$15,000 of the stock in Standard Publishing Company. For this a suitable acknowledgement was made at a subsequent meeting of the Board.”

The 15th annual report alludes feelingly to Mrs. Craig's death. That Bro. McLaurin was appointed to take charge of the Theological Seminary and Bro. Timpany the Cocanada field. The Missionaries had done during the year considerable touring. The long cherished desire of Mr. Currie had been gratified by the appointment of a Bible woman in the person of Hannamah.

Extracts from report:—“Bro. Craig says: ‘I was compelled to be absent from Akidu during six weeks in February and March. My return with Mrs. Craig at the end of March proved more unfortunate than my absence. Humanly speaking we may say that had it not been for the pressure of this building work, my wife and I would have remained in Cocanada for a few weeks longer, and after events might have been very different from what they were. But it is not in man that walketh to direct his steps! In all things I desire God's guidance and I believe he led me.’”

“Last year Bro. Timpany in his report referred to the fact that the great want of India was ‘an earnest, devoted, divinely-called ministry,’ and urged the necessity of a school for the training of such. Today we have the satisfaction of reporting premises secured, and all necessary arrangements made for the prosecution of this as soon as Bro. McLaurin returns to India. What possibilities are before us! Under God's blessing what magnitude this work may assume during the next fifty years.”

Cocanada.—Baptized, forty-two; members, 111.

Tuni.—Baptized, five; members, eleven.

Akidu.—eighty-one; members, 516.

About this time we think that it was that Bro. Craig made an appeal through the *Baptist* for a few hundred dollars for the purchase of Telugu New Testaments to circulate among the

natives who could read. In answer to this appeal \$400 was immediately sent him, one party giving \$250, and another \$150.

### FINANCIAL STATEMENT.

CR.		DR.	
Balance on hand.....	\$ 31 35	Paid for For. Mission purposes...	\$7058 00
Received from all sources.....	7687 53	Disbursements.....	560 88
		Balance on hand.....	100 00
	<u>\$7718 88</u>		<u>\$7718 88</u>

The 5th annual meeting of the Women's Baptist foreign Missionary Society was held (date or place of meeting could not learn) supposed date October 1881.

President.

MRS. M. FREELAND.

Vice-Presidents.

MRS. J. H. CASTLE and MRS. H. J. ROSE.

Secretary.

MRS. H. H. HUMPHREY, Corresponding; MISS E. DEXTER, Recording.

Treasurer.

MISS LLOYD.

The following new life members reported:—Mrs. Ashley, Woodstock; Mrs. Tuttle of Brantford, Mrs. Grant of London, Mrs. B. J. Timpany, Calton; Miss Dyke, Miss Smith and Miss Lloyd of Toronto.

The report says:—"The ladies who conduct the LINK in such an efficient manner deserve the hearty thanks of the Society.

\* \* We were all saddened when, in the early part of the year, the news reached us that the wife of one of our Missionaries had been called to her eternal home. Mrs. John Craig, a lady very much beloved by all who had the pleasure of knowing her, died on the 2nd of April last. Truly the Lord's ways are not our ways."

### FINANCIAL STATEMENT.

DR.		CR.	
Balance on hand.....	\$ 623 26	Paid For. Mission purposes.....	\$ 900 00
Received from all sources... ..	1625 10	Disbursements.....	23 66
		Balance on hand.....	1324 70
	<u>\$2248 36</u>		<u>\$2248 36</u>

The 5th annual meeting of the Women's Baptist Foreign Missionary Society, East, was held in the 1st Church, Montreal City, on the 27th October, 1881.

President.

MRS. AYER.

Vice-Presidents.

MRS. D. K. McLAUREN,

Secretaries.

MRS. BENTLY, Recording; MISS MUIR, Corresponding.

Treasurer.

MRS. FRANK SMITH.

The report says :—" Besides the help which our Society has been able to give to the funds of the Telugu Mission, our Circles have been the means of developing the latent powers and abilities of a large number of the ladies of our churches "

# FINANCIAL STATEMENT.

DR.		CR.	
Balance on hand.....	\$ 98 54	Paid Foreign Mis. Society.....	\$ 500 00
Received from all sources .....	825 30	Disbursements.....	6 13
		Balance on hand .....	417 71
	<u>\$923 84</u>		<u>\$923 84</u>

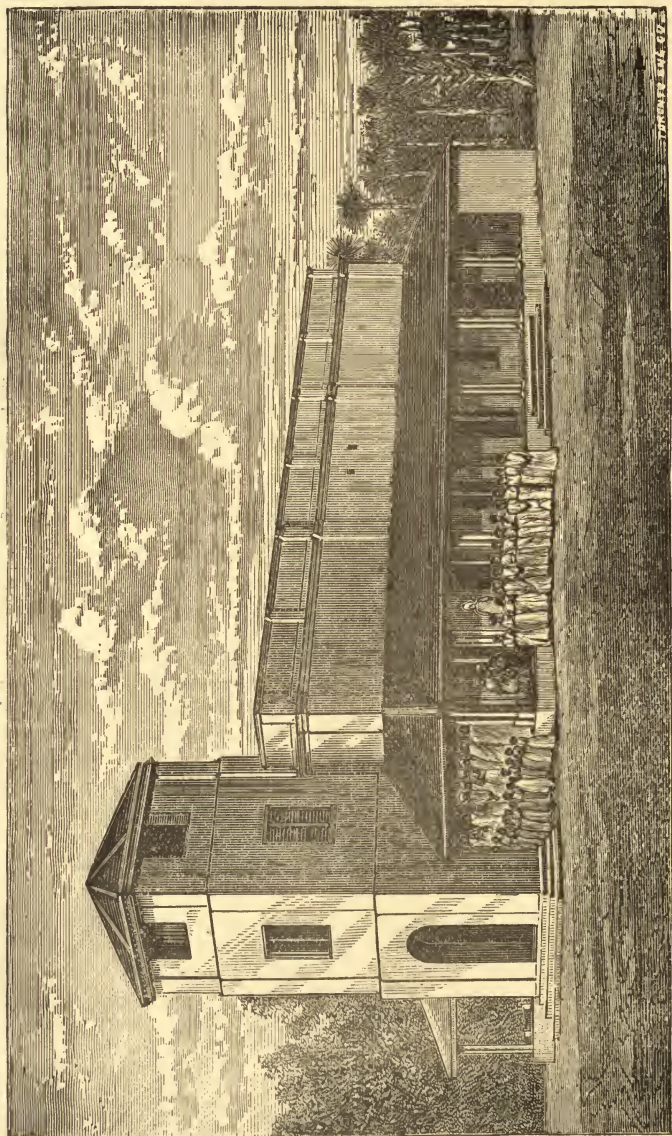
From the 67th annual report of the American Baptist Union (1881) we learn that the Union have now 7 separate stations among the Telugus and have baptized of them during the year 3,029 and expended \$43,431.32. The following are the number of baptisms in connection with the three stations with which our Canadian Missionaries were formerly connected.

Nellore.—Baptized, fifty ; membership, 414.

Ongole.—Baptized, 2,757 ; membership, 15,692.

Ramapatam.—Baptized, 145 ; membership, 515.





THE COCANADA MISSION CHAPEL.

## THE COCANADA MISSION CHAPEL.

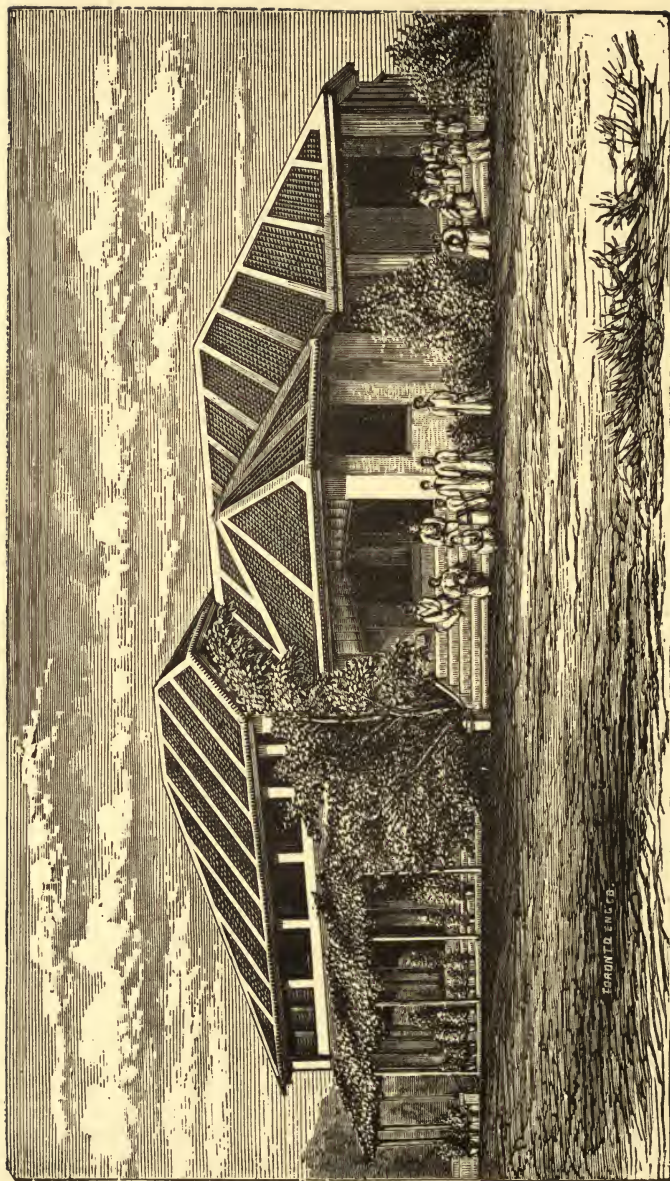
"The chapel inside is 60 feet long by 22 feet wide, and is 17 feet from floor to ceiling. The verandah is 9 feet wide. It is seen that a part of the verandah is taken in by a wall. This is a room for stores connected with the school work, etc. There is another room like it on the opposite corner. The wall which you see, past the corner of the chapel, is the southern wall of the compound. Along here runs the great road by which the greater portion of the foot and passenger traffic of Cocanada passes. To the left of the picture, in the shadow of the trees, is the Baptistery. The foundations are deep and wide. Of lime there was used 3,375 bushels, and nearly twice that of sand. The wood-work not counting in the shingles of the verandah, took 11 tons of teak (50 cubic feet to a ton). A good many may be interested in these few items, hence I mention them.

Almost north, about 16 rods, and facing the group of school-girls, is the Mission House. North-west about as far are the girl's quarters. Fronting the Chapel, at an angle to it, and about two rods distant, is the road running through the Compound up to the Mission House. We have many times during the year seen the Chapel very well filled with hearers."

## SAMULCOTTA SEMINARY BUILDING.

This building, from end to end including verandahs, is ninety-five feet long. It is forty-five feet wide, including verandahs. It is divided into two main portions, the school division to the right, and the dwelling house to the left. That dark space beyond the steps, on which the boys are sitting at the right, is the door of Indla Philips, the Christian teacher's class room. Just to the left of that and hidden by the projecting octagonal room, are two doors leading into my study and class-room. In this room we have our school prayers and all night meetings. It is 25x20 feet. Immediately to the left of this, the door of which can be seen black through the octagonal room, is our dining-room. The octagonal room in front was built last season. In it we hold our Sunday morning preaching. The room below is our living-room. The leafy covering in front, supported by slender poles, is called a pandal; is about twelve feet wide, and is used for keeping away the sun and intolerable glare of the hot season. The tree in front is an ordinary country one, and the foliage on the pandal is a Rangoon creeper which has made its way up there. The roof is tiled. The white stripes are made of mortar and serve to keep the tiles in place. The house faces east, and the view is taken from the north-east.





FRONT ENGRAVED.

SAMULCOTTA SEMINARY BUILDING.

1882.

THE 16TH ANNUAL MEETING  
OF THE  
BAPTIST FOREIGN MISSIONARY SOCIETY  
OF  
ONTARIO AND QUEBEC

Was held in the James St. Baptist Church, Hamilton, on Thursday the 19th day of October, 1882. T. S. Shenston, the President, in the chair. Addresses were delivered by Rev. D. Hutchinson, of St. Thomas, Rev. W. W. Dawley, of Guelph, Rev. Mr. Douglass, a returned Telugu Missionary and Rev. Dr. B. D. Thomas, of Toronto.

President.

T. S. SHENSTON.

Vice-Presidents.

WM. CRAIG and A. A. AYER.

Secretary.

REV. JAMES COUTTS.

Treasurer.

T. DIXON CRAIG.

January, 1882, the 6th annual meeting of the Canadian Telugu Conference was held in Akidu. Among those reported present were Mr. A. V. Timpany, Mr. G. F. Currie, and Mr. John Craig, who reported as follows :—

Cocanada.—Baptized, fifty-six ; members, 140.

Tuni.—Baptized, six ; members, eighteen.

Akidu —Baptized, 158 ; members, 640.

In January, 1882, five churches were organized into the Godavari Association. Since then it has met at Akidu, Cocanada, Gunnanapudi, Samulcotta and a second time at Akidu.

June 4th, 1882, the Akidu chapel was dedicated.

At a Board meeting held March 14th, 1882, a communication was received from the Women's Foreign Missionary Society recommending Miss M. J. Frith as a most suitable sister for Zenana work in India, with respect to which the following resolution was passed "That in accordance with the wish and resolutions of the Women's Missionary Societies, West and East, we do now appoint Miss Frith a Missionary of this Board to the work indi-



cated in her own application and the resolution of the Ladies Boards."

Miss Frith sailed from New York 2nd September, 1882, for India.

February 22nd, 1882, Mr. Craig writes from India :—"Some months ago I announced my intention of giving a copy of the New Testament to every one who would learn by heart and recite the Sermon on the Mount. You will be glad to hear that a large number of Testaments are likely to be won in this way, and that most of them will go to scholars in our village schools. I have already given thirty-four books, and others have been won. The Gospel of Matthew is being used as a reading book in many of the schools. The pupils all learn to sing a few nice hymns. Perhaps I should add that many of the scholars are children of heathen people,

"The pupils are very young as a rule, but there are a few young men among them. I was particularly pleased a few days ago, when I visited Tarakaturu, one of our villages, to find three or four young men learning to read. These are all christian young men, hence they may become teachers in their own and other villages. By their zeal they show that they have good stuff in them."

March 23, 1882, Mr. Timpany writes :—"Letters and news papers do not live, breathe, laugh, cry, sing or pray. The coming of new missionaries is like pouring warm water into the bath which has been getting too cold for health or comfort. It is like a religious and social tonic. Next to going home ourselves, let us see someone from home. Then what interest gathers about the unpacking of boxes. Our pleasure is not all like that which comes from viewing the beautiful flowers, etc., of a neighbor's garden."

In LINK of March, 1882, Mr. Currie writes :—"In this field the present year has been the most satisfactory, as to results, of any since the station was opened. The number baptized has not been large, but enough to afford us considerable encouragement. A beginning has been made in several villages ; and now that the ice is broken, we hope for a more rapid increase in future years. We have had some trying experiences arising from the misconduct and necessary exclusion of some of our native assistants. But their places are now filled by others, who are doing more faithful and efficient work. Our present outlook is hopeful, though we may not have very large ingatherings for years to come "

In the same LINK Mr. Craig writes :—" Altogether there were 101 persons baptized on my field while I was out in November and part of December. It is a grand work."

In the same LINK Mr. Timpany writes :—" I think we are quite as strong again in this Cocanada mission as we were a year ago. The same I believe is true of Tuni and Akidu. Some more of the girls have been received for baptism, and, all being well, will be baptized in two weeks. We are baptizing very often now in Cocanada. Among those recently baptized are Baby Craig's nurse and her husband, the mission peon (?). Ap-pana and the cook, who have been in the employ of the McLaurins and ourselves some eight years. Just a few minutes ago one of our school girls, the Colporteur's daughter, Lydia, a girl about eight years old not more, she may be only seven, came to me and got a present of a new Telugu Testament. She had just recited, word for word, from the beginning to the end, the 26th chapter of Matthew. On Sabbath ten of the girls took books the same way. A number have since done the same."

From Akidu, May 10, Bro. Criag writes :—" The third night we moved to Peyyairu, where fifty-three were baptized in November, 1881. On that occasion, the village headman, who is a Shudra, told one of my preachers he would give him quite a quantity of rice, if at the end of a year there was one Christian left among the fifty-three baptized. He said they would all be drinking and gambling again before a year was past. The preacher went to him on the occasion of our visit last month, and reminded him of his promise, but he only smiled. The Mala hamlet there has become a Christian hamlet." \* \* "I visited about sixteen other villages and returned to Akidu on the 19th April, at 11 p.m.,

Two or three weeks ago my students came from Samulcotta for the vacation, and are now at work upon various parts of the field. Last Sunday we had a good many people at our monthly meeting. Eight were received for baptism, and on Monday morning I baptized them in a tank a short distance from the Mission compound. Peter and I have baptized one hundred and ten since the beginning of this year. I trust we may have the privilege of baptizing many more before the end of June."

In May LINK Bro. McLaurin writes :—" But, like most things in this country, though slowly the end will come. The house will be finished, the students will come, and the schools begin. Things move so slowly that we are often impatient. So many mistakes are made by the builder—so many things are

done at the wrong time and must be done over again—no foresight and no plan—all haphazard and guess work. The Missionary must be carpenter, mason, blacksmith, and architect all in one—else there will be much loss. Still, maybe the work is as good as the pay. My head carpenter gets \$5.00 a month; the head mason \$4.86; and the head boss of all gets about \$4.00. Masons and carpenters get 15c. per day each; while able bodied Coolies (men), get 7½c. while women and boys get just the half of the latter. Are you amazed that they can exist on that? Let us see—a hardworking man eats one seer of rice a day, it costs two cents. Add one cent for some kind of relish, and you have three cents for one man's food per day. Suppose a family to consist of five persons, father, mother, and three children, two boys and a younger sister, between the ages of twelve and six years respectively. The father will earn 7½ cents, and the mother and son the same, while the second son may get one cent per day running errands, etc. Their total income will be sixteen cents per day if they have work all the time, which is seldom the case, or if they are inclined to work steadily, which is more seldom the case. Now for expenditure. The family will eat, in flush times, four seers of rice a day, costing two cents a seer—eight cents—add three cents for condiments, and we have for food eleven cents, put down 1½ cents for tobacco and cullu (whiskey) for the family, and we have a total of 12½ cents for food, etc. This would leave 3½ cents for clothing and house repairs, which would be ample, especially as the two younger ones would wear no clothing, and the elder next to nothing. This estimate refers to the common Coolie, and, of course, the higher class fare better in proportion to their better pay. The poor Hindoo, like the Digger Indian of the West, fares sumptuously while food is to be had, and draws up his waist-belt and lies down to sleep when food is scarce and dear. They have wonderful powers of adaptation."

From Cocanada under date August 13th, 1882, Bro. Timpany writes:—"When the claims of the perishing multitudes of the heathen are presented, and the last great order of your Lord urged; you say and think it settles the question, "Oh we have so much to do at home, charity you know begins at home," you run each one to her own house, and the women of heathendom may go on in their misery, for aught you will do. You then wonder that your children and neighbors do not have more faith in your sincerity and in the religion you profess. One Sabbath when I was home I preached in a certain wealthy church and presented as

well as I could the claims of the heathen. A collection was taken up at the close of the service by the deacons, one of whom, a wealthy man, put in one cent. I will never forget the shock it gave me when the pastor's daughter mentioned it after we got to the parsonage. How much good do you think that man's prayers or exhortation would do any of the young people of that place? We must deny ourselves and take up our cross if we would follow Jesus and be His Disciples. I would not have you do less work at home, a great deal more ought to be done. But while you do the work at home see to it that the command to send or take the gospel to the ends of the earth is not neglected and make sacrifices to carry out this command. Doing this your own homes will be made glad by the presence and blessing of the Saviour who came to seek and save the lost."

Parting words from Miss Frith:—"My dear sisters, the time has arrived for me to say farewell to my dear mother, sisters and brothers, to many dear relatives and friends, and to you, my sisters, who have helped so nobly by your means, that you may give the light to those of our sex who still sit in the darkness of heathenism.

My long-cherished desire that I might go with God's message of love to the perishing souls of India, has been granted, so that now, instead of mourning, I have come to rejoice that God has called me to this work. So I gladly go, with the assurance in my heart that when I have taken a last look of the dear ones left behind, of home and of country, that the promise Jesus made, 'Lo, I am with you alway,' will be abundantly fulfilled. I expect to have trials and discouragements there as I have experienced in Home Mission work, only of a different character; but God's grace, He has promised, will be sufficient. I know you will remember me in prayer, that I may be as marvellously helped by our blessed Lord to acquire the language, to endure the heat, and to accomplish the work you are sending me to do, as I have been in everything since I placed myself in the hands of the Board last autumn. I have needed nothing but what has been provided; my purse has been like the widow's barrel of meal and cruise of oil."

Morrisburg, August 16th, 1882.

En Route.—A postal card from Miss Frith, dated September 15, says: "We left New York on the 2nd inst., arrived in Glasgow on the 13th, and came to Liverpool yesterday. We had a very pleasant and prosperous voyage across the Atlantic, as many of you had asked of our heavenly Father. Messrs. Ryle



and Chute, missionaries going to the Telugus, have made arrangements for us to sail from London to Madras on the 4th of October."—M. J. Frith, in *LINK* for October.

October 2nd, 1882.—The Theological Seminary at Samulcotta was opened with 17 male and two female students.

From Cocanada, under date of November 30, 1882, Miss Frith writes:—"We left London October 4th, and arrived at Madras November 9th, our voyage covering a little more than five weeks. I spent a day and a night with Mr. and Mrs. Waterbury, American missionaries at Madras, in company with the other missionaries who left the *ELDORADO* when I did. We met Dr. and Mrs. Jewett and Miss Menkie, a Zenana Missionary. On Friday, the 10th, I had my luggage transferred to the *ASSYRIA* from the *ELDORADO*, and again was away for two or three more days' sailing on the Bay of Bengal. Saturday we had a heavy fog and storm, and almost at the end of my journey, I was obliged to succumb to a little fit of sea-sickness, which was very humbling after having been such a good sailor. The vessel was due at Cocanada on Sunday morning, but we were detained a day by the storm, so instead of spending the Lord's day in Cocanada. \* \* Cocanada, although not quite so pretty, is very nice, and I am contented and happy here, surrounded with many kind friends. Sometimes I am tempted to ask myself, is it all a dream? No, it is the realization of one long dream of years, made up of hopes and fears, broken now and then with fits of indifference. Yes, I am here, my sisters, ready, when the language is acquired, to begin the work we together have undertaken for the Lord. My *MUNSHI* comes every morning and gives me a lesson. Although I have not yet had much experience I think I shall enjoy the study of the language."

"I long for the time to come when I shall be able to talk a little to the girls who so frequently come in to see me; and I believe there are plenty of homes I might visit at once if I were ready. But let us work work and wait until the Master says 'Go,' after having been fully prepared to present the glorious light to our heathen sisters sitting in darkness."

Extracts from report:—"Bro. Craig reports the completion of the Mission House, the total cost being \$2,900; also the erection of a chapel at a cost of \$300. \* \* Building has been found very expensive in Akidu, as bricks, lime and sand had to be carried a distance of forty mles, involving an outlay of \$500 to boatmen alone. \* \* Much inconvenience has been felt at times by having only one mission boat for the Cocanada and

Akidu fields. Bro. Craig writes, 'I have much pleasure in telling you that a boat for Akidu has been built at Cocanada. The new boat is about the same size as the CANADIAN, and will look very much like it. Its cost was \$700 and is named after our President, T. S. SHENSTON.'

"Your Board," the report goes on to say, "does not know who furnished the money for building the mission boat T. S. SHENSTON, but is satisfied that it is one whose alms are had in remembrance in the sight of God"

The writer desires to state that he furnished no part of the funds to build the boat, nor did he know who did till a few days since. A more much appropriate name would have been "CRAIG."

Report continued:—"Bro. McLaurin under date of July 1st writes: We arrived at Cocanada on the 17th of March. The following day Bros. Timpany, Craig and myself, visited Samulcotta and saw the house. I must confess I was disappointed, not with the situation—that is good—neither with Samulcotta—that is all right; but with the house and the state of dilapidation in which are found it."

The report closes thus: "In reviewing the result of the year's labor, your Board sees much for which to thank the God of Missions, and much reason for encouragement as to future efforts. Never in the history of Missions has the finger of God more clearly pointed out to the seventy the duty of going forward. Never before had our Foreign Mission so deep a hold on the Baptists of Canada as at this hour."

# FINANCIAL STATEMENT.

DR.		CR.	
Balance on hand.....	\$ 100 00	paid Missionaries.....	\$10985 00
received from all sources .....	10596 75	Disbursements.....	710 16
balance due Treasurer .....	898 41		
	<u>\$11,695 16</u>		<u>\$11695 16</u>

The 6th annual meeting of the Womens Baptist Foreign Missionary Society, West, was held (?) on the 13th of October, 1882.

President.

MRS. FREELAND.

Vice-Presidents.

MRS. J. H. CASTLE AND MRS H. J. ROSE.

Secretaries.

MRS. J. E WELLS, Corresponding; MISS DEXTER, Recording.

Treasurer.

MISS LLOYD.

The seven following new Circles are reported for the year :— St. George, Hamilton, St. Thomas, Ailsa Craig, Beverly St. Church, Toronto, Delhi and Belfountain.

Extract from the 6th annual report :—“ We all felt that we must send a Zenana worker to India. At the January meeting the application of Miss Frith, of Montreal, was considered and your Board after a long and earnest discussion, unanimously decided to recommend her to the General Board for appointment. \* \* What we have for some time desired is now an accomplished fact ; we have now a lady Missionary appointed to work among the Zenanas.”

#### FINANCIAL STATEMENT.

DR.		CR.	
Balance on hand.....	\$1324 70	Paid Foreign Mission.....	\$2087 21
Total received .....	2223 92	Disbursements.....	44 39
		Balance on hand.....	1417 02
	<u>\$3548 62</u>		<u>\$3548 62</u>

The 6th annual meeting of the Womens Baptist Foreign Missionary Society, East, was held in the Olivet Baptist Church in the City of Montreal on the 12th day of October, 1882.

President.

MRS. CLARK.

Vice-Presidents.

MRS. PAYNE, and MRS. D. K. McLAREN,

Secretaries.

MRS. BENTLY, Recording ; MISS MUIR, Corresponding.

Treasurer.

MRS. FRANK SMITH.

3 new Circles (Cumberland, Beebe, and Roxboro) reported during the year, making the total number 22, and have 35 life members.

The report closes thus :—“ Looking back upon the year just closed, we must all realize that the work in which we are engaged claims our earnest and most zealous efforts. In sending out our sister Miss Frith, we have added another link to the chain which binds our hearts to the noble band of Missionaries in our Canadian Telugu Mission ; and let us hope that in the coming year, while they are laboring in far-off India, amid so many discouragements, it may be said of the Canadian women of Canada ‘ They have done what they could.’ ”

FINANCIAL STATEMENT.

DR.		CR.	
Balance on hand	\$ 417 71	Paid for Mission purposes	\$1075 00
Received from all sources	958 45	Disbursements	7 04
		Balance on hand	294 12
	\$1376 16		\$1376 16

From the 68th annual report of the American Baptist Missionary Union (1882) we learn that the Union have now 7 separate stations among the Telugus and have baptized of them during the year 2163 and expended \$45 036,11. The following are the number of baptisms in connection with the three stations with which our Canadian Missionaries were formerly connected.

Nellore — Baptized, forty-five ; membership, 510.

Ongole.—Baptized, 2,062, membership, 17,554.

Ramapatam.—Baptized, twenty-three ; membership, 531.



Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death ?

Therefore we are buried with him by baptism into death : that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

For if we had been planted together in the likeness of his death, we shall be also in the likeness of his resurrection :

Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.—THE WORD OF GOD.





MISS FRITH.

Miss Frith was born in Winchester near Ottawa in 1851. When e'even years old she began to realize her sinful state. From that time she earnestly desired to be a Christian but not until the August of '67 while attending a series of revival meetings conducted by Mr T L. Campbell, assisted by Mr. McPhail, Mr. McLaurin (Missionary) and others did she find peace and light. Two days after her conversion she was baptized in the Castor river by Mr. D. Mulhern. Two years later in a conversation concerning the Mis-ionaries, Mr. and Mrs. McLaurin and Mr. and Mrs. Timpany, her cousin, James Frith, explained to her what a call to the Lord's work was. That conversation made such an impression on her mind that a year later she offered herself to the Lord for the foreign field. After spending nearly two years in study, three in teaching and over two laboring as a Bible woman in Ottawa and Montreal, Miss Frith by the advice of her friends laid her case before the Foreign Missionary Board. The result of this step was that Nov. 13th, 1882, she was welcomed in Co-canada by Mr. and Mrs. McLaurin and Mr. and Mrs. Timpany whose call to India years before had led her to listen until she, too, heard the voice of the Master saying, "Go work to-day in my vineyard."

1883.  
 THE 17TH ANNUAL MEETING  
 OF THE  
 BAPTIST FOREIGN MISSIONARY SOCIETY  
 OF  
 ONTARIO AND QUEBEC

Was held in the Talbot Street Church, London, Thursday, October 18th, 1883. Chas. P. Raymond, Esq., in the chair. Addresses were delivered by Rev. J. L. Campbell, of Cheltenham, Rev. Dr. B. D. Thomas of Toronto; Rev. Dr. W. N. Clark of Toronto and Rev. J. W. A. Stewart of Hamilton.

President.

CHAS. RAYMOND.

Vice-Presidents.

WM. CRAIG and A. A. AYER.

Secretary.

REV. J. W. A. STEWART, B.A.

Treasurer.

T. S. SHENSTON, ESQ.

At a Board meeting held this day Treasurer Rev. E. W. Dadson and Secretary Rev. J. L. Campbell resigned their respective offices and T. S. Shenston, Esq., was appointed to fill the former and Rev. J. W. A. Stewart, the latter.

The 7th annual meeting of the Canadian Telugu Conference was held at Bobbili, India, on the 13th day of January, 1883. Among those reported present were Rev. John McLaurin, Rev. John Craig, Mrs. A. V. Timpany, and Miss Frith. Statistics:

Cocanada.—Baptized, forty three; members, 167.

Tuni.—Baptized, seventeen; members, 35.

Akidu.—Baptized, 220; members, 820.

January, 1883.—Five of the Telugu churches were organized into an Association—2 from Chicacole, 2 from Bimlipatam, and 1 from Bobbili.

Under date, India, January, 9th, 1883 Mr. Craig writes with respect to the Calcutta Conference:—"I am sure that all lovers of the Lord will rejoice to hear that there seemed to be a spirit

of true consecration in all that was said and done. There seemed to be a general feeling that we needed more of the Spirit's power in our work, and hence earnest prayers went up for this blessing." \* \* "Mrs. Tucker, wife of Major Tucker, of the Salvation Army, was one of the speakers. Her remarks contained much good sense, I thought. I heard her on Sunday, the 31st Dec., also, and was much struck with what she said. I was moved to tears as I heard her speak of the struggles she had gone through in giving up all for Christ's sake. She said it was not pleasant to see former friends curl their lips in scorn. It was not pleasant to be ridiculed, but what she had done, she had done because she felt the Lord called her to do it for the sake of His work. She spoke very strongly on the subject of women preaching in public, and cited the history of Deborah and others in proof of what God can do through weak women."

On board the Mission boat "T. S. Shenston," under date February 27th, Bro. Craig writes :—"In the evening I visited the village, which is two or three miles from the canal. As I went on foot, I had plenty of exercise before I arrived at the boat again, about 10 o'clock. I preached in the moonlight to quite a crowd of Malas. On Thursday morning I visited another village nearer the canal; I had never visited it before. I preached first in the Malapilly and then in the Shudra village. Returning to the boat I baptized three men from Ardhavaram. In the evening we visited two villages further south, one on the west side of the canal and the other on the east side, but both far enough away. Having visited one, I returned to the boat about half-past seven; had a cup of tea and then went to the other.'"

"On Monday I preached and a man was baptized in the canal. I forgot to say that four women were baptized in the canal at Lingampadu on Saturday before I attended to the police business."

"The work is full of promise in every department. Peter has baptized sixty two and I have baptized ten since the new year began, making a total of seventy-two."

From Cocanada, under date, April 20th, 1893, Bro. Timpany writes :—"To me the work seems glorious, not only in what is done, but particularly in what we know is coming. The stone cut out of the mountain without hands, is filling the whole earth. It is filling India, and the Telugu country will not be passed over. Never, at any time of my life, was life dearer to me for my work's sake than now, for the harvest time is come. Satan and all wicked angels and men cannot keep back the car of salvation." \* \*

‘Hold the ropes! We are getting hold of the jewels in the mine!!’”

“I have very little anxiety about the women’s part of the work : you have organization But I am anxious, very anxious, about the general society. We cannot hold up here now, it would be ruin. After some years, when the work in some places has become self-sustaining, it would not be so bad. But for the present the war supplies must come from home. May God open the hearts of our people at home to supply our wants. We are only playing at Missions yet—only think, 30,000 Baptists give \$10,000 : 33 $\frac{3}{4}$  cts each for spreading the gospel among the heathen ! Oh, it makes my soul sad when I think of it. How very few there are who know why Christ their Saviour keeps them in the world,—still, the dawn of a better day comes on apace.”

From Samulcotta, under date, May 2nd 1883, Bro. McLaurin writes :—“Friday, the 20th April, Mrs. McLaurin and I went down to Cocanada to the opening of the home boxes. It was the first week of our vacation, and our minds were at ease, so we enjoyed the occasion thoroughly. I need not particularize. Many old, trusted and loved names appeared. They recalled many scenes, both pleasing and sad.”

From Akidu, under date May 10, 1883, Bro. Craig writes : “Last year I sent an account of my April tour ; then I visited the villages north of Akidu. This year I visited the villages to the south-west. I travelled with my tent. The first night we stopped at a village six miles west of Akidu, and on the edge of Colair Lake. A great many heard the truth ; I counted about twenty-five women among those who were listening at one time. We have only two or three members there, but many more must come out soon The second night we were at a village about eight miles further south. The third night we moved on to Peyyairu, where fifty-three were baptized in November, 1881. On that occasion the village headman, who is a Shudra, told one of my preachers he would give him quite a quantity of rice, if at the end of a year there was one christian left among the fifty-three baptized. He said they would all be drinking and gambling again before a year was past. The preacher went to him on the occasion of our visit last month, and reminded him of his promise, but he only smiled. The Mala hamlet here has become a Christian hamlet.”

“I visited about sixteen other villages and returned to Akidu on the 19th April, at 11 p. m.”



“Two or three weeks ago my students came from Samulcotta for the vacation, and are now at work upon various parts of the field. Last Sunday we had a good many people at our monthly meeting. Eight were received for baptism, and on Monday morning I baptized them in a tank a short distance from the mission compound. Peter and I have baptized one hundred and ten since the beginning of this year. I trust we may have the privilege of baptizing many more before the end of June.”

In “Mission Boat,” under date October 11, 1883, Bro. Craig writes with respect to the “MEMORIAL HOUSE, AKIDU.”—“In my report to the Board I gave some particulars about the new house at Akidu for a girl’s boarding school. The building was finished in July, but a suitable time for dedication services was not found till Sunday last, October 7th. On that day we met at 2 30 p. m., in the Memorial House instead of the chapel, and I preached to the christians assembled, taking as my subject the last chapter of Proverbs. I spoke of her to whose memory the house had been erected, reminding the women and girls present of the example she had set them by her brief but consecrated life in India. In regard to the house, I said we had met to thank God for it and ask His blessing on it, that very many many girls might find a home in it, and while there might learn not only such things as reading and writing, but also their duties as Christian women; that after a few years of study at Akidu, they might go back to their various villages to train the children they might find there; that so the influence of this Memorial House might be felt for years in numbers of villages on the Akidu field. I am sure that all our sisters at home will join us in these desires.”

“Our people do not have many feasts, so it is wise to arrange one for them occasionally. On Monday, the 8th, I provided a feast to which about seventy sat down. It was the feast of dedication, so it was partaken of in the new house. Cooking the food furnished as much pleasure as eating it. After the meal was over we sung a number of hymns and the people dispersed.”

November 2, 1883, Mr. Timpany writes:—“We travelled the most of two nights to reach the place. The second night a wide treacherous river took us two hours to cross. It was half-past four Sabbath morning before I got the tent pitched and, tired out, threw myself on my cot for an hour. On Monday evening, 29th October, I baptized just at dark in Lingampurty, eighteen men and women. I have never had anything like this on my Cocanada field before. The head man of the village of of nearly two hundred houses, his wife, son, daughter and sister

were among the number. There were others to come and they wanted me to stay another day. I could not do so, and the same night we turned homeward."

At a meeting of the Board November 12th 1883, at the Standard Publishing House, Toronto, was read a letter from Bro. Currie, in which on account of the health of himself and family he asked permission to visit Canada, January 1st, 1884.

January 14th, 1884, at a Board meeting a letter was read from Missionary Currie in which he stated that inasmuch as it is deemed necessary for Missionary Craig to return home this year he deemed it best that he and his family should postpone their return for another year. This letter bridged over a great difficulty in which the Board found themselves placed and the Secretary was instructed to express to Bro. Currie the feelings of the Board with respect to his generous offer.

Extracts from report :—Samulcotta Theological Seminary.—Regarding the work, aim, and success of this School of the Prophets, the esteemed and devoted Principal, Bro. McLaurin, sends the following cheering report :—

" We have much pleasure in submitting this, our first report of the Samulcotta Theological Seminary, to the prayerful attention of the Board. I need say nothing to you about the importance of this school to our Mission, and the necessity of maintaining it in a state of efficiency. To this I believe you to be fully alive.

Our object.—Our first great object is to train men, who have given evidence of a call of God to preach the Gospel, to be more efficient in their work \* \* The whole expense of food and clothing, for a single student, for the school terms, is about \$17. \* \* Our students are required to be members of the Churches, to be at least 14 years of age, and persons with a desire to be useful. Men and boys are not allowed to wear any jewelry. Women are not allowed nose jewels or toe rings. Both men and women are required to wear the national dress. Neither drinking nor smoking is permitted. We also require one hour of manual labor during the day. This they have done during the past year with alacrity. \* \* Though the Missionary's wife is not reckoned a Missionary, yet her work is often, in many respects, no less important than his.

Mrs. McLaurin teaches five English classes. This is voluntary work on the part of teacher and taught, being aside from our regular course of studies."

Cocanada Station.—Of the work and prospects on this important field, our brother Timpany thus writes:—"It is cause for profound gratitude to God that all the mission band who were here a year ago are, after another year, alive and in usual health \* \* There are now on the Cocanada field nearly 200 church members, scattered in places far apart. In one direction I must go by boat some 60 miles to visit some of them, though the direct route is nearer. In another direction I must go straight-way 40 miles, by cart, to reach others. So, you see, the good seed of the Kingdom is widely planted. With care, its fruit will cover all the region. Cocanada has been much stirred by the baptism of some caste men. I was told, years ago, that I should never baptize in Cocanada, a Brahmin of the place. That, if I did so, my place would be torn down. I did it, and there came near being a great row. It was averted by the quickness and sense of the English police-officer. The young Brahmin was under 18 years of age, so his relatives took him away by legal means. He says he will never be anything but a Christian."

Bro. Craig sends the following report of the Tuni field:—"During the past year, by the blessing of God, considerable progress has been made on the Akidu field. I must still devote a paragraph of my report to the subject of

Building.—Although the building of the Mission Boat was mentioned in the Secretary's report, last October, the boat was not finished till the end of September. I was detained in Cocanada nearly the whole of that month, waiting for the boat, as I wished to return to Akidu on it, so that I might proceed to tour at once. The boat has proved a great blessing already. I have visited many villages that I could not have visited had I not had a boat to myself.

I take pleasure in reporting, also, the erection of a house, to be used as a dormitory or dwelling house for the girls' boarding-school. Instead of erecting a number of small houses or rooms in a row, I have built one large house, with verandah all around, the back verandah and part of the end verandah being walled in to serve as store-room, cooking-room, bath-room and sick-room. The main room is 27 feet long and 18 feet wide. I suppose that about 75 girls could be accommodated if necessary. The verandah could be arranged so that some might sleep on it. The house is substantially built, and has cost about \$530, which has been contributed by relatives and friends, in loving remembrance of my late wife. Hence the building will be known as the Memorial House."

"The Seminary at Samulcotta was opened on the 3rd of October, much to the joy of us all. Mr. and Mrs. McLaurin moved to Samulcotta on the 29th of September, and on the same day I started for Akidu on the new boat—its first trip. Mr. McLaurin's furniture was on the 'Canadian.' Mr. and Mrs. McLaurin were with me on the 'T. S. Sherston.' We considered it a high day, and joined in praising God for both the new mission house and the new boat. During the year, three single and two married students from the Akidu field have attended the Seminary."

"Until April, we had only one man from the Madjas among all our Christians. In that month, eight were baptized at a village about twenty-four miles south of Akidu." \* \*

"I take pleasure in reporting the baptism of a number of young people, most of whom were children of christians. Converts have been received from quite a number of new villages. In all, 233 have been baptized, and the membership at the end of June numbered 925."

# FINANCIAL STATEMENT.

DR.		CR.	
Received from all sources...	\$9690 94	Paid Missionaries.....	\$ 898 41
		Disbursements.....	8487 70
		Balance on hand.....	304 83
	\$9690 94		\$9690 94

The 7th annual meeting of the Women's Baptist Foreign Missionary Society was held on the 12th day of October, 1883 in

President.

MRS. FREELAND.

Vice-Pres dents.

MRS. J. H. CASTLE AND MRS. THOMPSON.

Secretaries.

MRS. JOSHUA DENOVAN, Recording; Mrs. H. J. ROSE, Corresponding.

Treasurer.

MRS. W. H. ELLIOTT.

The report says "it would be difficult indeed to estimate the good that has been accomplished and the impetus that has been given through the instrumentality of the Missionary LINK. Its columns always contain the latest intelligence from our Missionaries, as well as much that is of general interest."



## FINANCIAL STATEMENT.

DR.		CR.	
Balance on hand.....	\$1417 58	paid for For. Mission purposes...	\$2469 00
Received from all sources.....	2678 99	Disbursements .....	56 91
		Balance on hand.....	1570 66
	<u>\$4096 57</u>		<u>\$4096 57</u>

The 7th annual meeting of the Women's Baptist Foreign Missionary Society, East, was held on the 11th day of October, 1883, at the City of Ottawa.

President.

MRS. T. J. CLAXTON.

Vice-Presidents.

MRS. PAIN AND MRS. AYER.

Secretary.

MRS. BENTLY, Recording; MISS MUIR, Corresponding.

Treasurer.

MRS. FRANK SMITH.

The report says :—"Our sister, Miss Frith, who went to labor as a Zenana worker in September last, we are happy to say, is progressing remarkably well. Several communications from her have been received, proving her fitness for the work."

"We desire to record our grateful thanks to our aged sister, Mrs. McPhail for her generous donation of \$150 to the funds of the Society."

## FINANCIAL STATEMENT.

DR.		CR.	
Balance on hand.....	\$ 294 12	Paid Foreign Mis. Society.....	\$ 850 00
Received from all sources.....	1018 91	Disbursements.....	32 30
		Balance on hand .....	430 73
	<u>\$1313 03</u>		<u>\$1313 03</u>

From the 69th annual report of the America Baptist Missionary Union (1883) we learn that the Union have 7 separate stations among the Telugus, and have baptized of them during the year 2067 and expended \$64,391.67. The following are the number of baptisms in connection with the three stations with which our Canadian Missionaries were formerly connected :

Nellore.—Baptized, fifty-four ; members, 563.

Ongole.—Baptized, 1,972 ; members, 20,865.

Ramapatam —Baptized, twenty-three ; members, 531.



We have great pleasure presenting to our readers a picture of the first graduating class of the Samulcotta Seminary. Who can estimate the power for good that these four men, carefully trained and consecrated to Christ's service, represent? We hope to hear of these men from time to time as leaders in Christian work, and we trust that year by year gradually increasing classes will go forth into the great harvest field. We are doing no more important work in India than that of training native preachers and teachers. Through these chiefly must India be evangelized.

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1884.  
THE 18TH ANNUAL MEETING  
OF THE  
BAPTIST FOREIGN MISSIONARY SOCIETY  
OF  
ONTARIO AND QUEBEC

Was held in the Baptist Church in the town of St. Thomas, on Thursday, October 16, 1884. Mr. C. Raymond in the chair. Prayer by Rev. Dr. Castle. Addresses were made by Rev. Mr. McDiarmid, of Ottawa ; Rev. John Craig, Rev. Mr. Hallam and Mrs. Churchill, the three last returned missionaries from India.

President.

CHAS. RAYMOND.

Vice-Presidents.

WM. CRAIG and A. A. AYER.

Secretary.

REV. J. W. A. STEWART, B.A.

Treasurer.

T. S. SHENSTON, ESQ.

January 12th, 1884 —The 8th annual meeting of the Canadian Telugu Conference was held in the Mission House, Cocanada. Among those present were, Mr and Mrs. McLaurin, Mr. and Mrs. Timpany, Mr. and Mrs. Currie, Mr. Craig and Miss Frith. Statistics :

Cocanada, baptized, 123 ; members, 263.

Tuni, baptized, 18 ; members, 50.

Akidu, baptized, 178 ; members, 975.

LINK for June 1884 :—Dear Friends,—By God's mercy my little girl and I have reached Canada in safety. We arrived at New York on Sunday, the 18th of May, at Rochester the next day, and at Port Hope on the 22nd. Although feeling rather weary, I hope to be present at some of the associations to tell of what God is doing through us among the Telugus. May He enable us to be faithful. Hoping to meet many of you soon and speak face to face, I am your fellow-servant,

JOHN CRAIG.

LINK for July, 1884 :—Rev. G. L. and Mrs. Currie, of the Tuni Station, with their children, reached home on the 9th of June, in fairly good health. They are now at Wolfville, Nova Scotia, where the family will temporarily reside. Mr. Currie went to India as a Missionary of the Ontario and Quebec Society, about nine years ago—Mrs. Currie, formerly Miss Armstrong, was sent out previously by the W. M. A. Societies, of the Maritime Provinces, and was married to Mr. Currie soon after his arrival in India. They have both done good, steady, earnest pioneer work at Tuni, and will be warmly welcomed by their many friends in the several provinces of our Dominion.

July 5th, 1884, Mr. Currie writes from Wolfville :—"He in whose hands are the winds and waves, permitted no harm to befall any of us in the conveyances in which we travelled, the long road, and brought us in safety to our destination. Mrs. Currie has had the great pleasure, after nearly eleven years absence, of meeting again in the flesh her dear aged mother."

Extract from report :—"Suffice it to say, that late in the evening of Oct. 16th, 1873, at the house of T. S. Shenston, Esq., Brantford, there were laid before the Board of this Society, letters from the Rev. John McLaurin, then at Ongole, and the Rev. A. V. Timpany, then at Ramapatam, setting forth the needs and the advantages as a mission field of the Telugu country surrounding Cocanada on either side of the great Godavery river. These brethren earnestly recommended us to undertake this field as a mission of our own, and to accept heartily a work which seemed almost thrust into our hands by the Lord of the harvest. Before the Board adjourned that night it was unanimously resolved to obey the leadings of Providence, and to enter upon this independent work."

"Of the honored brethren who then constituted this Board and assumed this responsibility, the Revs. John Bates, R. A. Fyfe, James Cooper, T. L. Davidson, and Mr. A. R. McMaster have since gone to their reward."

"Ten years work.—What then have these ten years accomplished on this Canadian Baptist Foreign Mission field? As to the workers—Mr. and Mrs. McLaurin arrived at Cocanada in March, 1874, and in February, 1876, were joined by Mr. and Mrs. Currie. In January, 1878, Mr. and Mrs. Craig were added to their number, and in December of the same year Mr. and Mrs. Timpany, and finally Miss Frith joined them in November, 1882. To these who have gone forth from our own Christian land we rejoice to add the following, won from heathenism, viz :



seventeen Native Preachers, of whom three are ordained, three Colporteurs, six Bible-women, and twenty-three Teachers in the day schools. Taken altogether, surely a band of workers whom we may deem it a privilege to sustain."

As to the kinds of work, let us remember that the Telugu people in all number about 17,000,000 and that of these at least 1,500,000 are entirely dependent on this society for their evangelization, and for all the blessings of the gospel."

Passing on now from the spiritual and mental and coming to the material, we find that this Society has become the possessor of property in that far-off land to the value of about \$17,500. This property consists of station chapels, homes for the missionaries, dormitories for the station schools, village school-houses, the Seminary building, boats, tents, etc., and the ground by which all these are occupied.

Our brother, the Rev. G. F. Currie, with his family, from Tuni, also safely reached his home in Wolfville, Nova Scotia, in the month of June. It is exactly nine years since we bade Bro. Currie God-speed on his setting out for India.

Mr. Timpany has travelled over a large part of his wide field during the year, and as a rule, his preaching has received good attention. He reports 121 baptisms amongst the Telugus. These include all classes, from the Brahmin down to the Pariah.

Mr. Craig says :—" We have continued to preach the gospel to the people of Akidu, but have not seen much fruit as yet. In some of the neighboring villages, however, there has been quite an ingathering, so that our hearts are cheered."

Touring —" In September and October I was out for three weeks, and visited fourteen villages, where we have members, and three where we have none. In November I was out ten days and visited fourteen villages. On November 27th I set out for Colair Lake and visited on and near it twenty villages, returning to Akidu on December 20th. After our Conference and Association, in January, I was out for about two weeks, and returned to Akidu on February 13th, just a week before my departure for Canada."

In closing, Mr. Craig says :—" I left Cocanada with my little girl on the 4th of March. On the 14th we sailed from Madras. We reached New York on the 18th of May. I would record my gratitude to God for His preserving care over us during the long journey."

General Outlook.—With all the obstacles and discouragements, incident everywhere to foreign mission enterprise, we can-

not but feel that the outlook is exceedingly hopeful. In his address before the Baptist Union at Brantford, in May last, the President, Dr. Clarke, said that he did not know where else on earth so small a body of Christians were cultivating so fruitful a field. This field with its million and a-half of human beings is getting dotted all over with men and women who love Jesus Christ."

During the year 117 were baptized, and the present membership is 1,024.

# FINANCIAL STATEMENT.

DR.		CR.	
Balance on hand.....	\$ 10 86	Paid Foreign Mission.....	\$12,183 00
Total received .....	12,657 29	Disbursements.....	310 00
		Balance on hand.....	173 15
	\$12,668 15		\$12,668 15

The 8th annual meeting of the Women's Baptist Foreign Missionary Society of Ontario was held in the City of London on the 9th of October, 1884.

President.

MRS. FREELAND.

Vice-Presidents.

MRS. J. H. CASTLE AND MRS. THOMPSON.

Secretaries.

MRS H. J. ROSE, Corresponding; MRS. V. ELLIOTT, Recording.

Treasurer.

MRS. W. H. ELLIOTT.

The following addition to the list of life members for the year : Mrs. Thomson, Guelph ; Mrs. Ettie Cohoon, Timpany Grove ; Mrs. J. G. Goble, Goble's Corners ; Grandma Burtch, Woodstock ; Miss Flora Pegg, Simcoe ; Mrs. L. C. Barber, and Miss Harriet Haviland, Boston, Ont.

The report closes :—" The Treasurer's report is encouraging, we have good reason to congratulate each other on the year's work but there is always some room for improvement. Let us remember in all we do and ask others to do we are working, not for ourselves, not for the Missionaries, not for the heathen, but for Christ, and in Him for all. This thought will overcome many of our difficulties. We may give, even out of our sin and want, an acceptable gift to him who gave Himself in all His fulness,"

## FINANCIAL STATEMENT.

DR.		CR.	
Balance on hand	.....\$1570 66	Paid for Mission purposes.....	\$2628 00
Received from all sources.....	2897 45	Disbursements .....	84 48
		Balance on hand.....	1755 63
	<u>\$4468 11</u>		<u>\$4468 11</u>

The 8th annual meeting of the Women's Baptist Foreign Missionary Society was held in the First Baptist Church in the City of Montreal, October the 2nd, 1884.

President.

MRS. CLAXTON.

Vice-Presidents.

MRS. PAYNE, and MRS. UPHAM.

Secretaries.

MRS. BENTLY, Recording; Miss MUIR, Corresponding.

Treasurer.

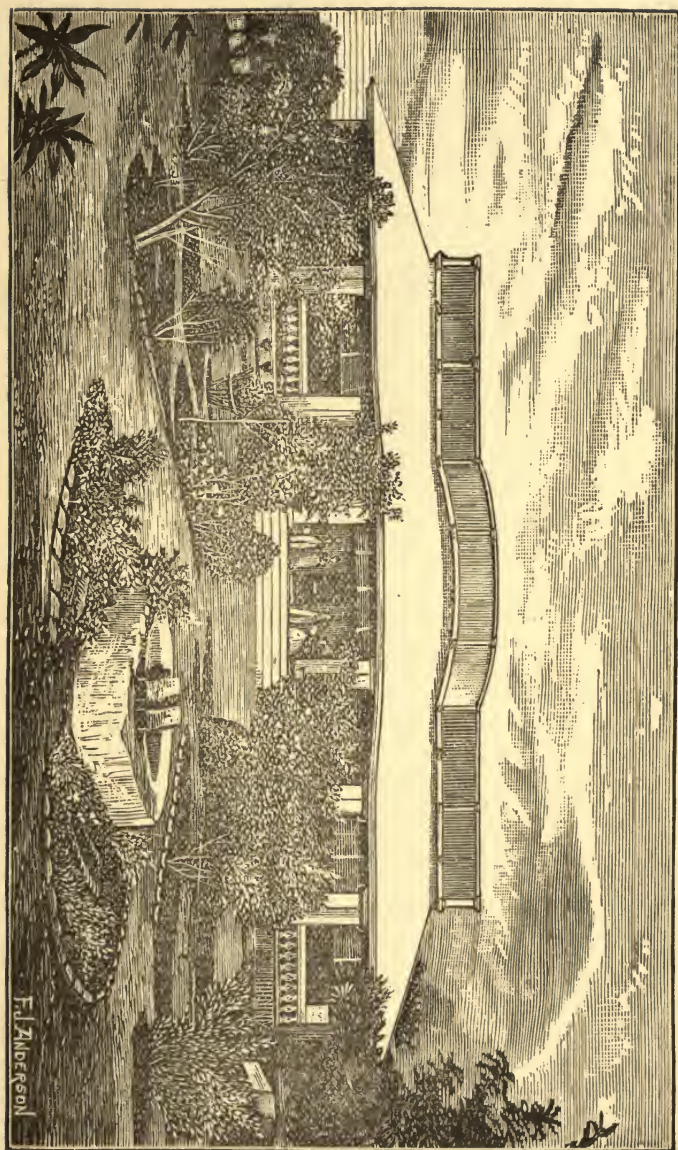
MRS. FRANK SMITH.

The Report states that one new Circle—West Winchester had been organized during the year, and that "The reports from India are most encouraging."

## FINANCIAL STATEMENT.

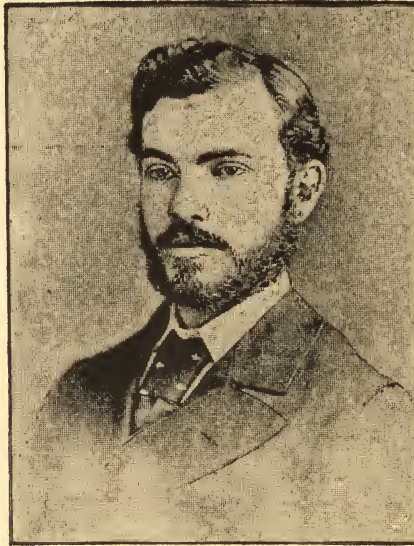
DR.		CR.	
Balance on hand.....	\$ 430 73	Paid Missionaries.....	\$1042 00
Received from all sources .....	1138 22	Disbursements.....	32 86
		Balance on hand .....	494 09
	<u>\$1568 95</u>		<u>\$1568 95</u>

From the 70th annual report of the American Baptist Missionary Union for 1884, we learn that the Union have now 11 separate stations among the Telugus, and have baptized of them during the year 2,723, and expended \$69,180.76. The following are the number of baptisms in connection with the three stations with which our Canadian Missionaries were formerly connected: Nellore.—Baptized thirty-two; members, 563. Ongole.—Baptized, 1,653; members, 14,588. Ramapatam, baptized, 50; members, 628.



COCANADA MISSION HOUSE See subsequent page).





REV. JOHN CRAIG, B. A.

John Craig was born in Toronto, Canada, June 4th 1852. He was converted and baptized into the Bond Street Baptist Church Toronto, by Dr. Caldecott. His education was obtained in the High School, Port Hope, Upper Canada College and Toronto University, Toronto, where he graduated silver medalist and in the Theological Seminary, Rochester, N. Y.

He spent some time in England and the Continent and one year as pastor of a Baptist Church in Canada. He was appointed to Mission work in October, 1877, and sailed the following week for India, reaching Cocanada early in January 1878. He entered at once into the study of the language, and while doing so took charge of the English work in Cocanada. In 1881 he took charge of the Akidu Station, comprising the larger number of Christians and where during the previous year Mission premises had been built. In April of that year his wife Martha Perry Craig died at Akidu.

Over a year of 1884-5 was spent in Canada recruiting his health and doing much valuable work for the Mission. While at home he married Miss Sumner, of Beamsville, and in company

with Mr. and Mrs. Stillwell they sailed for India, landing in Cocanada Oct. 1st, 1885. Since that time he has resided at Cocanada and carried on Mission work there as also on the Akidu field.

Bro. Craig is a painstaking, persevering and conscientious Missionary. He lends all the energies of mind and heart to the conversion and elevation of the Telugus and especially in the matter of self-support has been eminently successful.

He takes an intelligent interest in all that pertains to the good of the country as a whole, and enjoys to a large extent the confidence and respect of both natives and Eurasians.



MRS. JOHN CRAIG—(nee SUMNER)

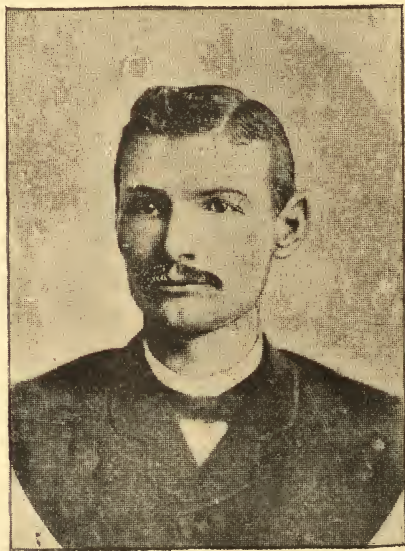
Bro Craig has been twice married His first wife was Martha Perry, daughter of Mr. and Mrs Perry, formerly of Port Hope and afterwards of Rochester, N. Y. She was a quiet, unostentatious, sweet dispositioned Christian woman, who did what she could in the sphere to which God called her. She died almost alone in Akidu in April, 1881. Her sweet face and affectionate heart endeared her to all who knew her. She left behind her a precious memory and a dear little girl who now lives with her uncle in Port Hope.

Ada A. Sumner, Bro. Craig's present wife is the daughter of Mr. and Mrs. Sumner of Beamsville of Ontario. She was born April 11th, 1856, and born again and baptized by Rev. R. B. Montgomery in 1869. She was educated in the High School of her native village and the Art School, Toronto.

She taught school for several years with much success. In this way she developed a character and gained an experience which admirably fitted her for her after life work. All this time she had a desire to devote herself to Foreign Mission work.

She married Bro. Craig in July 1885 and sailed with him for India, Aug. 1st of that year.

Mrs. Craig is a firm, conscientious, evenly balanced christian woman, whose influence for good is ever increasing, and whom may God spare many years to be a comfort and help to her husband and a blessing to the Telugus.



REV. J. R. STILLWELL, B. A.

This brother was born in Walpole, Ontario, Canada, January 15th, 1855, was converted and baptized by his grandfather Rev. T. Stillwell in 1874. He was educated in Hamilton Collegiate Institute, Toronto University (B A.) and Rochester

Theological Seminary. He taught school several years and preached during his College vacation. In 1855 he responded to the appeal of the Board for one to fill the place of Bro Timpany, was accepted, ordained and designated at Brantford in July and with his wife sailed in company with Bro. and Sister Craig Aug. 1st and landed in India, October of the same year.

He at once entered upon the study of the language and with such success that he conducted a full service in Telugu before he had been nine months in the country and was prepared for his 2nd year's examination before the end of the first year. On account of the failure of Bro. McLaurin's health in 1887 he was appointed by his Brethren Principal of the Seminary.



MRS. J. R. STILLWELL.

Rebecca Delahey was born near Pembroke, Ontario. Her father is of Huguenot blood and she possesses to a large extent the excellent characteristics of that famous race. She is full of warmth and zeal and ever ready to learn or do to the extent of her ability and to second her husband in every good word and work. May her days be long and her life full of blessing.



1885.

THE 19TH ANNUAL MEETING  
OF THE  
BAPTIST FOREIGN MISSIONARY SOCIETY  
OF  
ONTARIO AND QUEBEC

Was held in the Guelph Baptist Church on Thursday, October 22nd, 1885. The President, Chas Raymond, Esq., in the chair. Meeting addressed by Mr. Smith, of Tiverton; Rev. J. W. A. Stewart, Secretary; Rev. G. M. W. Carey, M. A., of Brantford, and Rev. F. W. Auvache, the new Missionary.

President.

CHAS. RAYMOND.

Ex-Præsidents.

WM. CRAIG and A. A. AYER.

Secretary.

REV. J. W. A. STEWART, B.A.

Treasurer.

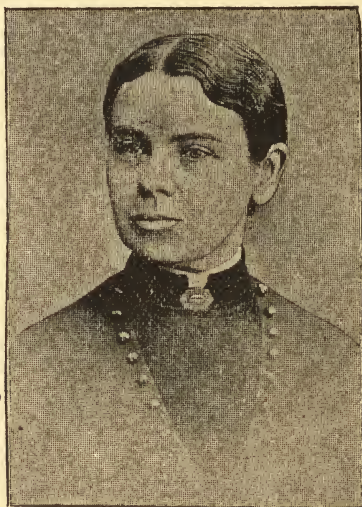
T. S. SHENSTON, Esq.

January 19th, 1885.—The 9th annual meeting of the Canadian Telugu Conference was held at Bimlipatam, India. Among those reported present were, Mr. and Mrs. McLaurin, Mr. and Mrs. Timpany, and Miss M. J. Frith. The statistics furnished :  
Cocanada, baptized, 104 ; members, 377.  
Tuni, baptized, 3 ; members, 53.  
Akidu, baptized, 125 ; members, 1113.



MISS ALEXANDER.

Miss Alexander's connection with our Foreign Mission work seems like a beautiful dream. She is the eldest daughter of the Rev. John Alexander of Toronto. Her whole life has been one of Christian activity and specially helpful to her father in his pastoral work in Montreal, Brockville, Brantford, Toronto and other places. To know her was to love and esteem her highly for her work's sake. She was appointed in June, 1887, and sailed from Boston on the 6th of October of the same year and reached Madras in December. Tuesday the 6th September a large meeting was held in the Jarvis Street Baptist Church, Toronto, to bid her farewell. On the voyage she became acquainted with Rev. D. H. Drake of the Missionary Union—shortly after landing they became engaged and were married in the Mission House in Cocanada on the 17th January, 1888. Believing that He doeth all things well, we would not have it otherwise if we could. Her work is ours, as our work is hers, because the whole is our common Lord's. She meant to engage in Zenana work in Cocanada. She may engage in the same or other work in a larger sphere. May all possible blessing attend her way.



MRS. TIMPANY.

Mrs. Jane Timpany (now Mrs. Booker) is the oldest daughter of the late Rev. John Pates of whom a notice is given on page 90, and a sister of Mrs. (Rev.) John McLaurin our first Missionary to Cocanada. She was born in Ballina, Ireland, on the 6th July 1840, and immigrated with her father's family to America, landing in New York on the 8th day of April, 1850. For some time her father was the pastor of the Baptist Church in Cascade, Iowa, U. S. Mrs. Timpany became a member of that church in 1855 being baptized by her father while he was pastor thereof. Was married to Mr. Timpany on the 15th of October, 1867, and in the following month sailed from New York City for London. and from thence to India, arriving at Madras on the 18th of April of the following year, and at Nellore—her first Missionary home—twenty-one days afterwards. The whole journey occupying over six months! This was before the Suez Canal was opened, She has travelled this 11,000 miles journey four times one of which was as a widow and now writes the author "I am really at a loss what to say as there are very few events in my life worth recording. She is a sister to Professor J. T. Bates, B.A., of the Woodstock College and Rev. S. S. Bates, B. A., pastor of the College Street Baptist Church, Toronto. The name of Timpany will always be associated with the Ontario and Quebec Foreign Missionary Society as is the name of Judson with that of the American Baptist Missionary Society.



REV. A. V. TIMPANY.

## FALLEN ON THE FIELD.

LINK for March, 1885 :—

Startling and sad was the message flashed from India to Canada on Friday, the 20th of February: "Timpany died yesterday," and repeated by the Secretary of the Foreign Mission Board till many hearts that day were bowed beneath the bitter stroke of sudden bereavement. To the children patiently longing and waiting for the return of their loved parents, after one more year of absence—to the aged parents—to the many relatives the blow must have been severe indeed. May God, who is a very present help in time of trouble, strengthen these loving hearts to bear their heavy sorrow.



To his call to the work and persistent determination to preach the gospel in the regions beyond to those who otherwise would never have heard of a Saviour's love, the Foreign Missionary Society of Ontario and Quebec owes its existence. And when, after nine years of service in India, he returned, feeble, faded and worn to regain health and strength, the women of our churches will long remember with what indomitable perseverance he planned, worked for and urged the organization of the Women's Foreign Missionary Societies, and the establishment of this little monthly paper.

No particulars of his call to depart and be with Christ can reach Canada for many weeks. but we cannot help fearing that the burden and strain of double work proved too much for his enfeebled body, so that the Master, who doeth all things well, in loving kindness called His tired servant home to rest from his labors and enter into the joy of his Lord. Breatling more of the spirit of the Apostle Paul than any man we ever met, it may truly be said of him, "He hath fought the good fight, he hath kept the faith; henceforth there is laid up for him a crown of righteousness which the Lord, the righteous judge, shall give him at that day."

From many a christian home, from many a praying circle, from many a pulpit in our land has the cry gone up to our Father in Heaven to sustain and comfort the widow in her desolation, to fold her close to His loving bosom, to place underneath and round about her the Everlasting Arms. The children also are commended to the care of the Father of the fatherless.

"The memory of the just is blessed" Many, both in India and Canada will ever thank God that A. V. Timpany lived and worked and taught others to work for Jesus.

A standard bearer has fallen! The banner of the Lord must not be left to trail in the dust. Who will take the vacant place?

M. FREELAND.

The LINK for June :—

Americus Vesputius Timpany was born in the township of Bayham Elgin County, Ontario, on the 21st of December, 1840. Although surrounded by religious influences he was not converted till he was nineteen, when the Rev. J. P. Hall was holdnig special services in the Malahide and Bayham church.

In 1860 he entered the College at Woodstock, where he completed the literary and theological courses. He was absent from college two years, during which he taught school at Florence for

eighteen months and at his native place for one summer. He graduated from Woodstock College in the spring of 1867, and spent the summer in visiting the churches of Ontario and Quebec to stir up an interest in Foreign Mission work. Mr. Timpany had received his call to this work some years previously, and after prayerful consideration had offered himself to the Missionary Union of Boston, U. S., for service in the foreign field. He was accepted and appointed to the Telugu Mission. Through his efforts an Auxiliary Society was organized in Ontario and Quebec.

On the 15th October, 1867, Mr. Timpany was married to Miss Jane Bates, daughter of the late Rev. John Bates. A few days later designation and farewell services were held in connection with the meetings of the Convention at Ingersoll, when the power of the Holy Spirit was felt in a remarkable degree. On the 24th October, Mr. and Mrs. Timpany left Canada for India. From England they went to India on a sailing ship by the Cape of Good Hope, and were several months on the voyage. After a short stay in Madras they proceeded to Nellore, where they arrived in May, 1868. Mr. Timpany was soon able to help Dr. Jewett in missionary work. Early in 1870 he removed with his family to Ramapatam about forty miles north of Nellore, and occupied the place as a station of the Mission. Here he labored for six years, and had the joy of seeing the Lord's work prospering in his hands. When he began the work there were thirty or forty members in the district; when he left in March, 1876, there was a membership of six or seven hundred. The Theological Seminary at Ramapatam was begun by him and remained under his care for a year.

Mr. Timpany returned to Canada with his family in July, 1876, and in the following October he resigned his connection with the Missionary Union and worked henceforth as a missionary of the Baptist Foreign Missionary Society of Ontario and Quebec. During the two years of his stay in Canada he visited most of our churches; aroused our sisters to take a definite part in the work by organizing Circles with Central Boards, and started the publication of the Missionary LINK. Mr. Timpany had a natural gift for the practice of medicine. While at Ramapatam he was able to relieve much physical suffering, but he felt the need of instruction, especially in surgery, and hence attended lectures at the Toronto School of Medicine in 1877-78.

Leaving Canada in September, 1878, with his wife and youngest child, he returned to India, and arrived at Cocanada on the 26th December. There he labored incessantly till his death

from cholera on the 19th February, 1885. The Telugu chapel, the Girl's Dormitories, and the mission boat CANADIAN, are memorials of his faithfulness in providing for the material wants of the mission. I might add the English Chapel at Cocanada, which was bought and renovated under his directions, also the Akidu mission boat, which was built under his superintendence.

When part of the Cocanada field was made a separate charge with Akidu for its station, the district that remained to the Cocanada missionary contained only 50 converts. This was at the beginning of 1880 Under Mr. Timpany's care this number increased to 400 in five years. Mr. Timpany was the author of a Compendium of Theology in Telugu, and was known as one of the best Telugu scholars among the Missionaries laboring in that language. \* \* He has left a loving wife and three children to mourn his loss and cherish his memory. The picture is from a photograph taken just before he returned to India in 1878.

### SUDDEN CHANGE.

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Since the last number of the LINK reached its readers God has permitted death to remove from those very near and dear to the editor, a sweet young wife and tender loving mother, rendering her presence in that bereaved Manitoba home an imperative necessity.

At the Board meeting held on the 17th of April a very judicious committee was appointed to secure another editor for this little paper. We have reason to believe that they will be eminently successful and that the LINK will in future become a greater power for good than ever before.

The number for June will be issued under the new management, when notice will be given of any change of address for communications and remittances; in the meantime they can be sent as usual.

In laying down the work we have loved so well, and in bidding farewell to all the dear friends with whom, for nearly seven years, we have been in constant communication, we thank them most fervently for their kind consideration, efficient help, and invaluable co-operation. We also bespeak a continuance of the same cordial sympathy for those upon whom the future conduct of the LINK will devolve.

M. FREELAND.

LINK, July, 1885:—"From a letter to Mr. Wm. Elliott, January 26th, 1885, by Mr. Timpany. The day of salvation of this people draws near at length. Where, 5 years ago, there were about 300 Christians, now there are 1 500, and I fully expect to see in another five years this 1,500 reach as many thousands. The living God is on our side."

### MR. TIMPANY'S DEATH AND BURIAL.

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I enclose a copy of a letter received this week from Cocanada. The writer is clerk of our English Baptist church at that place. The details given in the letter will be read with sorrowful interest by thousands in this country.

All our conjectures were vain, for it seems that our brother was taken away very suddenly by cholera. Perhaps a few explanations may be in place: Coringa will be found on one of my maps a few miles south of Cocanada. Dr. Beech, the Government Surgeon at Cocanada, was a personal friend of Mr. Timpany. The Rev. Mr. English is the Government Chaplain, and a clergyman of the Church of England. The bridge mentioned joins the two parts of Cocanada, otherwise separated by a wide creek with connects the canals with the sea. Cocanada proper is north of the creek; the Mission premises are in the northern part of Cocanada. South of the creek is Juggaudhapuram, which contains the meeting house of our English church, and also the cemetery where Mr. Timpany was buried. Gabriel Josiah, my baby that died in 1879, and many others of our people there await the resurrection of the just. I might add that Jugganadhapuram is now regarded as part of Cocanada. The cemetery is about a mile and a half from the mission premises. The carriage that bore Mr. Timpany's body to the grave was used to carry our baby's body six years ago.

JOHN CRAIG.

April, 2nd, 1885.

Cocanada, 20th February, 1885.—My dear Brother Craig,—It is my painful duty to inform you of the death of our dear Bro. Timpany. He died yesterday of a sharp attack of cholera at about 2.30 p. m, and was buried at 9.30 p. m. On Wednesday the 18th, he conducted the prayer-meeting, and spoke so earnestly and lovingly of heaven. There was a look of weariness in his face, and the mere recounting of the joys of heaven seemed to refresh him. It is not known how he contracted the disease,



but Mrs. Timpany thinks it was on this wise: On Tuesday, the 17th, he went to Coringa on business, and while there one of his Christians brought him a small pot of milk. He did not particularly want to drink, but to please the man and show his appreciation of his kindness, he drank it against his better judgment. Although he made no complaint of any specific illness till next morning, it is believed that with the milk he imbibed the germs of the disease. This belief is confirmed to a certain extent by the fact that certain cases of cholera have occurred in Coringa, and that the epidemic is raging in Masulipatam and northwards to such an extent that the canal between that place and Bezwada has been put under quarantine.

The attack was a sharp one; symptoms exhibited themselves at 8 a.m., and by 2.30 p. m. he was gone. It was so sudden and unexpected that none of us knew it till our poor pastor was gone. My wife and I were the first to get there, but we were an hour too late. Brother McLaurin is most unfortunately away at Rangoon, which port he reached yesterday. He had gone to try and shake off the fever, which has attacked him with unusual rigor lately. This morning Mrs. McLaurin received a telegram from him, and wired him a reply, informing him of the sad news. I forgot to mention that poor Mr. Timpany's death was so unexpected that Mary was in school, and when sent for came home too late to see her father alive. Owing to the nature of the disease, Dr. Beech, who undertook the funeral arrangements, hurried on, and we buried him at 9.30 p. m. At a little past 8 p. m. we put him in the coffin, and he was borne to the chapel in the mission compound. There Jonathan had a short service, as Dr. Beech was averse to exposing the body long. Thence the body was borne away in his own carriage, drawn by his Christians. At ten minutes to nine we were crossing the bridge, and at half-past nine last night we had put out of sight to await the final resurrection, the poor, tired, weary and worn out body of our beloved pastor. As the night was dark we had eight torches to illumine the long procession which followed him to the grave. You can imagine what a weirdly solemn sight it was. There in the silent grave yard, with the darkness and stillness of nature around, were gathered the people of Cocanada; his school girls, native Christians, and members of the English church, sobbing and crying as if their hearts were breaking.

The Church of England burial service was read over him by the Rev. Mr. English, and we put him away. It was an impressive and awful ceremony in its gloomy grandeur, for each one of

us felt that we were burying the mortal remains of one, who for many years was to us a kind and loving father, who identified himself with us thoroughly. Our sorrows were his sorrows, our joys his joys; the smallest affairs of each one of us interested him as if they were his own. We, the members of the English Church, are overwhelmed with our great loss. We have lost a loving, large-hearted, humble pastor, and we feel that we shall never look upon his like again.

On Saturday, the 14th inst., he married the Rev. J. Williams, of Vizianagram, to Miss Gordon, and in a speech he gave on that occasion, he dilated largely on death, in connection with birth and marriage, the other two great events of life. On Sunday the 15th, he preached one of the most eloquent sermons I have ever heard him deliver. His theme was "Jesus," and oh! how lovingly he spoke! What glorious pictures he drew of the bliss of heaven! During the sermon, in a state of rapture he exclaimed, "Sun of my Soul!" We little thought that before five days had gone by he would be basking in the light and warmth of that "Sun."

I believe he hardly spoke during his illness. In the morning he went to his work as usual, but remarked to Mrs. Timpany that he was very ill. During his illness I believe he only said, "This is cholera. The will of the Lord be done. I would like to live for the work." I believe God took him to give him rest, for if ever a man looked worn out and weary, and thoroughly in need of rest, our poor brother did. I think his frame was so exhausted as to be able to offer no resistance to the inroads of any serious disease, much less such a malignant and deadly one as cholera. What is our sorrow and loss to that of Mrs. Timpany and his little ones, here and in Canada! Our hearts are pained at her grief and bereavement, but we trust in the Lord to "temper the wind to the shorn lamb."

This morning a telegram was sent to the Rev. J. W. Stewart, Hamilton, "Timpany died yesterday." I can imagine the wail there will be through Canada when the news spreads. Oh! if he had been relieved for a little while to recruit himself, things might have turned out otherwise; but regrets are vain. He is now at rest. We hope that the death of our dear pastor will be an eloquent appeal to the sons of Canada, and that there will be no difficulty in getting more to come and gather in the abundant harvest. Our school will miss him very much. I really do not know what we will do without him. It is getting on so nicely, and only lately he had a long chat with us about the boarding

school he intended building. The first donations towards it have been put in the bank, and he talked of raising subscriptions when he went home. I hope you will remember this scheme in your appeals for help. A boarding school is much needed, and if we only had the accommodation, we would get many more scholars. With Christian love, believe me,

Yours very truly,

GEO. H. WHITE.

In LINK for November, 1885, Miss Frith writes :—" We cannot look back and renew the work of the past year without first mentioning the great loss we have sustained in the death of our dear Bro. Timpany, who was so deeply interested in our work among the women. We miss his earnest prayers, his words of encouragement, his sympathy, his unwavering hope and faith in the living God. \* \* I shall always feel that it was a great privilege to have spent my first two years in India with Mr. and Mrs. Timpany, and if success follows my labors, as I hope there will be, I shall feel that it is owing in a great measure through the blessing and wisdom of God, to the inestimable help and advice received from them."

April, 15th, 1885, at a Board meeting held in Woodstock a resolution was passed relating to the loss sustained by the Mission in the death of Rev. A. V. Timpany, and a copy ordered to be sent to his widow.

At this same meeting Bro. John R. Stillwell presented himself to the Board as a candidate for Missionary labor in the Foreign field. After having answered the various questions put to him in a most satisfactory manner, he was unanimously appointed as one of our Missionaries.

July LINK, 1885, Mr. Craig writes :—" And now that the time has come when I must leave Canada with its spiritual light and warmth, and go back to the darkness and chilliness of heathen India, I ask for myself personally, and to those who go to that land for the first time, a special interest in your prayers. Dr. Carey did well when he compared missionaries to miners. I have been down a mine, and know the darknes and gloom that reigns there. I have been in India and know something of the gross spiritual darkness found there."

"Mr. Stillwell and I expect to sail from Quebec on the 1st August, and to be at Cocanada about the 1st October. I am happy to say that we each hope to have the companionship of a wife. I state these facts so that our friends may pray for every member of our little party while we are on the way and after our arrival

in India. Before my visit to Canada I wrote many a letter to the LINK. If the Lord will, I shall write many more after my return to India. To all who read these lines I now say—Farewell !”

In the LINK for the same month :—“In a letter from Mrs. Manning, of Halifax, written a short time after Mr. Currie’s departure, she says : ‘We have had your missionaries, Mr. and Mrs. Currie, with us for a few days. I invited her down to Halifax to see him off. We held a farewell service on Friday evening, and on Saturday at two o’clock the steamer left. Poor Mrs. Currie, it was with a sad, heavy heart she turned away and took the train for Wolfville. Three little children are a great care and responsibility for one so frail as she. Her strength returns slowly. I hope the warm weather will bring new life ; but she will miss her husband so very much. These separations are very trying, and involve great sacrifice for the cause. I felt in looking at her that I had really made no sacrifice to give the gospel to the heathen.’”

July, 21st, 1885, Mr. J. R. Stillwell became a member of the First Baptist Church, Brantford, and was ordained therein.

July, 11th 1885, Tunj, Bro. Currie writes :—“I am glad to be able to report my safe arrival in this country, after a journey of a little more than two months from Canada. For travelling mercies granted me all the way I feel deeply grateful. Leaving Wolfville, N. S., on the 24th April, I reached England on the 4th May, Madras on the 21st June, and Cocanada on the 1st July. Was cordially welcomed at Cocanada by the occupants of the Mission House, and was pleasantly surprised to find that the members of the English Baptist Church had arranged for a welcome meeting, to be held in their chapel on the evening of the following day. At this meeting which came off at the time appointed, among other exercises of a devotional and social character, an address of welcome was read and responded to, making altogether a quite enjoyable occasion. But, alas ! how clearly one sees out here the tremendous gap that has been made in our working force. Ah, that new-made grave in Jugganadhapuram ! We can only fall back upon the assurance that others will be raised up and the work will go on.”

“After remaining about a week in Cocanada, I came to Tunj, arriving here two days ago. It was pleasant to see the familiar place again, and to exchange greetings with the Christians who live at the station. But here, too, pleasure is mingled with pain, A new made grave in our little cemetery contains all that is mortal of K. Jane, the wife of Charles. She was the most intelli-



gent, the best educated, and the best qualified for usefulness of all our Christian women. Her loss is keenly felt, and her presence greatly missed here. Not a few familiar faces have appeared at the door of the mission house during these two days, and it is encouraging to be assured both by words and looks that many, besides our native Christians, are pleased to see the house again occupied."

Some weeks after the news of Bro. Timpany's death was telegraphed to Ontario, Mrs. Freeland received a letter of which the following is an extract :—

"Here is a letter for the LINK. Brother McLaurin is here. He is not well, sick with fever and planning to go away for a sea voyage. It makes me feel lonesome. I do hope Mr. Craig will be back by the 1st October, and that a new missionary may come. Pray God to put it into the heart of a good man to come to this work. There is a great deal of interest in all parts of our mission field. I verily believe a thousand would be baptized this year could we do the work. Oh it is glorious, but where are the reapers? The girls are doing nicely. I am trying to get a suitable matron. There are 49 girls in the boarding school. Mrs. Timpany has not been well, but is better now. Mary is well. I am well, save when I overwork and give the slumbering favor a chance."

A. V. TIMPANY.

September, 14th, 1885, Bro. Craig writes, dated Red Sea :—  
"It has occurred to me that a table of distances from Canada to India might be found both interesting and useful. Hence I send you the following :—

Toronto to Quebec (about).....	479
Quebec to Liverpool.. ..	2650
Liverpool to London.....	220
London to Gibraltar.....	1299
Gibraltar to Malta.....	981
Malta to Port Said.....	935
Port Said to Suez.....	87
Suez to Aden.....	1308
Aden to Colombo. ....	2093
Colombo to Madras.....	610
Madras to Cocanada.....	350

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11,012

"The total distance by the route we have taken is just about 11,000 miles. If we travelled with the mails via Brindisi in Italy, and then via Bombay to Madras, the distance would be less by one thousand miles. I hope the readers of the LINK will not forget us because we are so far away. Think of us and pray for us and our work."

September, 21st, 1885, at a Board meeting held this day Miss S. I. Hatch, of Woodstock, Ont., was, on the recommendation of the Women's Foreign Missionary Society, appointed one of our Missionaries for the Telugus.

October 22nd, 1885, at a Board meeting held in Guelph, Mr. A. W. Auvache presented himself as a candidate for the Foreign Mission field, who, after answering in a satisfactory manner numerous questions was duly appointed as one of our missionaries.

October 2nd, 1885, Cocanada, Bro. Craig writes:—"We left Suez on Friday, the 11th September. The voyage to Colombo was very pleasant on the whole. We arrived there on the 22nd and left again on the 24th for Madras, which place was reached on the 26th. \* \* We landed at Madras exactly a month from the day we embarked. Having found a stopping place, we learned that Mr. and Mrs. McLaurin had been there three days before, on their way home to Cocanada from Bangalore. Mr. Stillwell and I spent the afternoon calling on Dr. Jewett and Mr. Waterbury, both of the American Baptist Missionary Union."

"On Monday after attending to various matters Mrs. Craig and I took the steamer for this place, where we arrived yesterday morning, on the day so often mentioned by our late brother in his urgent requests for an early return, on my part. Bro. McLaurin was waiting at the landing, and gave us a warm welcome. Mrs. McLaurin, Miss Frith, Miss Folsom, and Mr. Currie were at the mission house to give their welcome. We have had a happy meeting, and are all deeply thankful to God for His preserving care. Mr. and Mrs. Stillwell remained at Madras to purchase furniture. Bro. McLaurin expects to open the seminary next Thursday. I need scarcely say that I miss the face and voice of our dear departed brother."

October 8, 1885, Samulcotta ; Bro. McLaurin writes:—"We are back again in our old home, and at our loved work. We opened to-day with over fifty students. \* \* A week ago to-day we welcomed Bro. and Sister Craig back to India. How glad we were to see them ! To-morrow we go into Cocanada, to receive Bro. and Sister Stillwell. May their days be many and very useful and very happy in India."

October 9, 1885, Cocanada ; Bro. Craig writes :—"By the blessing of God Mrs Craig and I arrived here safely on the 1st of this month, and Mr. and Mrs Stillwell arrived to-day, after a week or ten days in Madras. At present this house contains our whole force of missionaries, Mr. Currie having been here for some time, and Mr. and Mrs. McLaurin having come from Samulcotta this morning to see the new arrivals and attend a welcome meeting to be held in the evening."

"Those to whom everything here is new have one advantage. They do not feel the shadow that falls on us who look in vain for our beloved fellow-worker of former days. Perhaps by-and-bye I shall become used to his absence. \* \* I might write much more, but I forbear. I hope to go to Akidu next week and spend a few weeks on that field. We desire a continual interest in your prayers. I forgot to say that the seminary re-opened yesterday."

Akidu, November 20th, 1885, Bro. Craig writes :—" \* \* Before I left Akidu on my way to Canada, I asked God to permit me to see the mission house once more ; in other words to bring me back safely in due time. On the 17th of October I had the pleasure of entering the house, and thanking my heavenly Father for his answer to my prayers. I was welcomed cordially enough by all, but there was a certain amount of sorrow mingled with the joy. Peter came from Gunnanapudi to see me. He wept as he took my hand, for part of his sorrow was very fresh. Isaac, who had been his companion for many years, had been called away on the first of the month, and Peter's heart was very sore. 'This has been a year of sorrow,' he said. 'First came the sad tidings of Mr. Timpany's death, and before we had recovered from the shock caused by that, cholera visited Gunanapudi, and carried off fifteen of our members. Then my little girl fell sick and died ; she was nearly four years old. And last of all, Isaac became ill, and died on the first of the month.' \* \*

November 20th, 1885, Cocanada ; Bro. Stillwell writes :—"Long before this reaches you, you will have received Brother McLaurin's notice of our arrival here ! yes, we are here, at Cocanada—we arrived at Madras on the 26th September, and there said good-bye to our steamer, Coromadel, which seemed to have grown into something very much like a friend, for we had slept in its cabins and walked its decks and mingled with its people a whole month. At Madras also we parted with the Craigs, who went on in an earlier steamer than we could get ready for. We followed them in the next steamer, leaving

Madras at noon, Tuesday, October 7th, and arriving at anchorage very early on the morning of the 9th. It was a beautiful morning. \* \* And then we looked at the boats coming off to us and studied their occupants, but none struck us as at all familiar. We had not met Bro. Currie before, and so did not know him until he came up the ship's ladder and introduced himself. He had come off very early to meet us, and accordingly we had the pleasure of his welcome before quitting the ship. We had received two letters at Madras welcoming us to India, one from Bro. McLaurin, and the other from Miss Frith. And Brother Currie brought another from Bro. Craig, so that we were not left in any doubt as to the welcome awaiting us."

"Under Bro. Currie's escort we left the steamer in a little steam launch and steamed first to the mouth of the canal, then up the canal. In about half an hour we arrived at the final landing place, and as we came near saw Bro. Craig with carriage and push and—umbrella. Bro. Craig looked to our baggage, and we took possession of the carriage and made our way to the Mission House. \* \* "We passed the bridge that spans the canal, the clock tower at the Cocanada extremity, several tanks or ponds, and finally passed through a gateway bearing the inscription: "Canadian Baptist Telugu mission" in English and Telugu characters. Through the gateway we passed into the Mission compound. Then came the Telugu chapel, which looked quite natural and the Mission House exactly as the photograph has it, except a few changes made of late in the front yard. Here we found Mrs. Craig and Miss Frith, and had barely got inside when brother and sister McLaurin put in an appearance, having come from Samulcotta that morning."

Extracts from the 19th annual report:—"At the time of Mr. Timpany's death the Rev. Mr. Currie was at his home in Wolfville, Nova Scotia, enjoying a much needed and well-earned rest. As soon as it became known what a loss the Mission had sustained at Cocanada, and how imperatively help was needed there, Brother Currie did not wait to be called out, but at once volunteered his service, and declared himself ready to sail on any day the Committee might name. This action on his part was the first relief which came to the Executive Committee in the crisis brought on by Mr. Timpany's death; and when it is further remembered that Mr. Currie's departure for India involved his separation from wife and children, your Board feels that is due to him to declare here our appreciation of his truly magnanimous conduct. The Executive Committee, in consideration of the hot



season in India, deemed it inexpedient for Mr. Currie to sail sooner than the latter part of April, and also invited him to a farewell meeting at Guelph on the evening of March 26th. This meeting was largely attended, and was most inspiring, and will doubtless often be looked back to by your earnest, self-denying Missionary, as he toils amongst the Telugus. Mr. Currie sailed at the time appointed, and on July 1st landed at Cocanada, where he was met on the wharf by the Rev. John McLaurin." \* \*

"As the outcome of all this correspondence, Mr. J. R. Stillwell, B. A., appeared before your Board at its semi-annual meeting, and formally and most heartily offered himself as a missionary to the Telugus. Before the meeting, and at the time of it, every means was used to acquaint the Board with the physical constitution, mental abilities and training, and spiritual character and experience of Mr. Stillwell, with the result that his offer was as heartily accepted as it was made. He was accordingly unanimously appointed to go forth under the auspices of your Society. His ordination took place in the First Baptist Church, Brantford, on July 21st. It is not unfitting to say here that his examination before the Council was at once a surprise and a delight, revealing a grasp of Christian truth and a power of personal conviction and religious earnestness which promise well for his career as a missionary. Indeed, those who know him best believe that in Bro. Stillwell we have a strong man, for whom we are thankful to God, and whose life, if spared, will count for something in the Canadian Baptist Telugu Mission." \* \*

"Having bid farewell to us all, Brethren Craig and Stillwell and their wives sailed from Quebec on Saturday, the 1st of August. After a short stay in London, they proceeded on their journey to India. They were favored with a prosperous voyage, and reached Cocanada probably about the first of the present month (October), and, doubtless, by this time are settled at their work in that land."

#### FINANCIAL STATEMENT.

Total received from the Churches.....	\$5,822 33
Total received from Women's Baptist F. M. Society	
(West).....	2,969 34
Total received from Women's Baptist F. M. Society	
(East).....	1,055 00
Total received from Judson Missionary Society, Wood-	
stock.....	55 25

Total received from the Foreign Missionary Society, Winnipeg.....	53 80
Total received from the Sunday Schools and Mission- ary Boxes.....	1,880 39
Total, Miscellaneous.....	949 08
Total received from Individuals .....	755 20
Total received from Legacies.....	191 47
Total received from Collections.....	88 88
<hr/>	
Total Receipts for the year.....	\$13,820 18
Balance on hand at last audit.....	173 15
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Total from all sources for the year....	\$13,993 42

## HOW PAID OUT.

Paid the Missionaries.....	\$13,125 64
Paid for Printing.....	139 00
Paid for Interest.....	67 00
Paid for Postage, Stationery.....	101 11
Balance on hand.....	560 64
<hr/>	
	\$ 13,993 42

The 9th annual meeting of the Women's Baptist Foreign Mission Society of Ontario was held in the town of St. Catharines on the 8th day of October, 1885.

President.

MRS. J. H. CASTLE.

Vice-Presidents.

MRS. THOMPSON. AND MRS. J. C. YULE.

Secretaries.

MISS V. ELLIOTT, Recording ; MRS. H. J. ROSE, Corresponding.

Treasurer.

MRS. W. H. ELLIOTT.

16 new circles reported for the year and the following nine ladies been made life members during the year :—Mrs. D. B. Wallace, Simcoe ; Mrs. J. Hull, Princeton ; Mrs. G. L. Oliver, Hart-

ford; Mrs. Lorenzo Beal, Boston; Miss Martha Nelles, Wilsonville; Mrs. Hollins, St. Thomas; Mrs. T. D. Crawford, Brantford; Mrs. W. Pegg, Hartford; Mrs. T. Cartwright, Calton.

The report closes thus:—"We have lost some on whom we leaned, but it is that others may have an opportunity to work. We must not fail to do our share; let each resolve to do everything in her power, that this great work may prosper, and that all in our own land, and they that sit in darkness, may see the 'Light of the World.'"

### FINANCIAL STATEMENT.

DR.		CR.	
Balance on hand.....	\$1755 63	Paid for Mission purposes.....	\$2879 30
Received from all sources.....	3415 78	Disbursements.....	59 87
		Balance on hand.....	2232 24
	<u>\$5171 41</u>		<u>\$5171 41</u>

The 9th annual meeting of the Women's Baptist Missionary Society, East, was held in the First Baptist Church, Montreal, on the 8th day of October, 1885.

President.

MRS. CLAXTON.

Vice-Presidents.

MRS. PAYNE, and MRS. UPHAM.

Secretaries.

MRS. BENTLY, Recording; MISS MUIR, Corresponding.

Treasurer.

MRS. FRANK SMITH.

Mrs. P. A. McEwen and Mrs. A. D. McCallum were added to the list of life members during the year, making the total number 40.

### FINANCIAL STATEMENT.

DR.		CR.	
Balance on hand.....	\$ 494 06	Paid Foreign Mission.....	\$ 1053 00
Total received.....	1069 30	Disbursements.....	15 21
		Balance on hand.....	493 18
	<u>\$1563 39</u>		<u>\$ 1563 39</u>

From the 71st annual report (1885) of the American Baptist Missionary Union we learn that the Union now have 12 separate stations among the Telugus, and have baptized of them during the year 1,556, and expended \$96,360.70. The following are the number of baptisms in connection with the three stations with which our own Canadian Missionaries were formerly connected.

Nellore.—Baptized, 53 ; members, 479.

Ongole.—Baptized, 304 ; members, 14,632.

Ramapatam.—Baptized, 12 ; members, 631.



But I have a baptism to be baptized with ; and how am I straitened till it be accomplished !

And being in an agony he prayed more earnestly : and his sweat was as it were great drops of blood falling down to the ground.

And at the ninth hour Jesus cried with a loud voice, saying, ELOI, ELOI, LAMA SABACHTHANI ? which is, being interpreted, My God, my God, why hast thou forsaken me ?

But he was wounded for our transgressions, he was bruised for our iniquities ; the chastisement of our peace was upon him ; and with his stripes we are healed —God's WORD.





GIRL'S BOARDING SCH 'OL CO CANADA.

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## GIRL'S BOARDING SCHOOL COCANADA.

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The photograph of this school was taken in January, 1884. It shows a row of houses, in which the boarding school girls live while attending school. A palm tree stands in front of the houses, near the center, and there are some small cocoanut trees also in the yard. To the right is a stone well. Many of the girls are standing in front of the houses. These buildings were paid for by the Women's Foreign Mission Society of Eastern Ontario and Quebec. The chapel and boat were paid for by the Women's Foreign Missionary Society of Ontario.

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## THE BAPTIST MISSION HOUSE AT COCANADA

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The cut on page 177 represents the Mission House, Cocanada. The house is over 60 feet wide exclusive of verandahs. It is about 44 ft. deep, excepting in the front centre, where a bow of 8 feet makes it 52 feet.

There are six large rooms, with four dressing and bath rooms attached. The door directly in front, leads into a room 52 feet long and 22 feet wide.

Verandahs 10 feet wide extend all around the house, and at the sides they are enclosed to form bath rooms and dressing-rooms.

It is reached by a flight of steps from the back. The shrubbery in front is part of the garden. That circular piece of masonry in front is the curb of a disused old well.

The rooms to the left were occupied by Brother and Sister Currie, till they removed to Tunj, and then by Brother and Sister Craig till they went to Akidu. The rooms to the right were occupied by the McLaurins from 1876 till 1879. It was in this house that Brethren Timpany and Currie died. The house with 12 acres of ground, cook house, stables, wells, roads, etc., were bought in December, 1875, for R's. £,900 (\$4,250). The building itself cost when new R's. 15,000.



MISS HATCH.

Miss S. Isabel Hatch is the oldest daughter of John Hatch, Esq., of "Woodside," near Woodstock, the county town of the County of Oxford, Ontario. Her grandfather, the late John Hatch, Esq., was one of the earliest settlers in that county. A large portion of the present Town of Woodstock is on the farm purchased by him when in a state of nature in 1820. Our heroine missionary graduated from the Woodstock College, and afterwards for four years became a teacher therein. She was baptized in that same town in 1873, by the late Rev. John Bates, of whom reference is made on page 90. All those best acquainted with her in Ontario speak in the highest terms as to her qualifications for the important position she has voluntarily undertaken. Her own letters and the letters of others from India, all tend to intensify our interest in the brave girl, who leaves the home of her childhood to teach the heathen 11,000 miles away, the way of salvation. The author, from long acquaintance with her parents and grandparents feels a deep interest in her welfare.



REV. H. F. LAFLAMME:

Bro. Laflamme was born in West Winchester, Ontario, Canada, January 25th, 1865. When 15 years of age he was sent to Woodstock College to study for the law. Here in the fall of 1880, the Lord found him and turned his heart to the ministry of His word. In 1886 he went to Toronto for his Arts course. Here he met Mr. Forman, who visited the Colleges and Institutions of the United States and Canada, calling for volunteers for the foreign field. Bro. Laflamme at once volunteered—offered himself to our Board, was appointed, ordained and designated to the work, in company with Bro. Davis. Together they visited many of the churches of Ontario and Quebec with much profit to the Society. In company with Mr. and Mrs. Davis, he sailed for India, landing in Cocanada November 12th, 1887. While studying the language of his future charge he keeps his mind and heart engaged in English work in Cocanada. Our brother is a young man full of faith, and zeal, and devotion for the Master, and we pray that the Lord whom he loves will greatly use him for His own glory in the salvation of many Telugus.





MRS. F. W. AVAUCHE.

Mrs. F. W. Avauche (Elizabeth Owen), is the 3rd daughter of Lewis Owen, a member of the Welsh Baptist Chapel, Everton village, Liverpool. Mrs. Auvache was born in Liverpool in the year 1853; was educated in Liverpool and graduated in Warrington College, England. She was baptized in the City of Chester, and was for some years previous to her marriage engaged in a christian philanthropic work in Liverpool.

Married to Rev. F. W. Auvache on Dec. 8th, 1885, and soon after left for India. In consequence of ill health, returned with her husband in November, 1887, and at present is compelled to reside in London, England, for medical treatment.

Just before embarking for India Mrs. Avauche's church membership was transferred by letter to the Baptist Church in Stratford, Ontario. Mr. and Mrs. Avauche are now both members of that church.



REV. F. W. AUVACHE.

Rev. Fredrick William Auvache was born in London, Eng., on August 15th, 1856. Converted in Hampton, England, in August, 1871. Baptized in Woodstock in the fall of 1878, by the late Prof. Torrance. Emigrated to Canada in April 1872. Educated at the Galt High School, Woodstock College, and the Pastor's College, London, England. Sailed from Quebec for India on November 20th, 1885. Married to Elizabeth Owen in Liverpool, England, on December 8th, 1885. Arrived in India March 2nd, 1886. Compelled through ill health to leave India on November 20th, 1887, and arrived in Canada May 3rd, 1888.

By a Council held at the call of the Stratford Church, November 10th, 1885. Mr. Auvache was ordained by a unanimous vote of the Council, after a very satisfactory examination.

While quite young he was placed in Miss McPherson's "Home," in London, England. The Christian influences there surrounding him led to his conversion when he was fourteen years of age. At the prayer-meeting in the "Home" was developed the desire to, in a quiet way, make known the gospel. It was not, however, until 1875, through a conversation had with a student of Woodstock College, that he realized that some day he might preach the truth, and, may be, become a foreign missionary.



MRS. J. E. DAVIS.

Laura Lockhart was born in Durham Co Ont., Nov. 5th, 1856. In 1878 she was converted and joined the Presbyterian Church of which her parents were members. Even then she wished to be immersed. She was an active worker in Sabbath School and Mission Circle for years. She had also often expressed a desire to go to teach the heathen the way of life. Some time before her marriage of her own accord she went to Port Hope—was immersed and joined the Baptist Church there. Her Lord has heard her heart's cry and she is now preparing to tell the story of life to the heathen Telugus.



REV. J. E. DAVIS, B. A.

Bro. Davis was born at Wicklow, Ontario, Canada, February 17th, 1858. He was converted and baptized at Haldimand by Rev. J. B. Moore. Up to his 23rd year his educational advantages were of the scantiest. In 1880 he went with his brother G. B. Davis, B. A., to the North West to establish Prairie College. He studied in that institution and subsequently in Rapid City Academy for about four years, and matriculated into Manitoba University with first class honors. He graduated B. A. in 1887, and came east the same year, with the intention of studying theology in McMaster Hall, Toronto, but the call for men to fill the vacant posts in the Telugu field was too urgent, and he sent in his name. He was ordained and designated to the work in Bloor St. Baptist Church, Toronto, on 5th July, 1887.

Himself, wife and Mr. Laflamme reached India November 12, of the same year. Bro. Davis' difficulties in early life will admirably fit him to endure hardship as a good soldier of Jesus Christ. He is richly endowed for work, and may God use him mightily for His glory.





MRS. GARSIDE.

Mrs. Garside is the daughter of Rev. Joshua Denovan of Alexander St. Baptist Church, Toronto. Margaret Denovan was born in Glasgow, Scotland, was baptized by her father in Montreal and her education in the different places where her father had pastorates. She is young and her Christian experience is mostly to be made and her life work lies mostly in the future. She brings with her to her work a sunny disposition and a tendency to find the humorous side of life. These tendencies will stand her in good stead during many a gloomy day in India. May her life be a very long one, a very sunny one and withal a very blessed one.



REV. ROBERT GARSIDE.

Emigrated from Leeds, Yorkshire, England, with his father's family in 1868. Was baptized by Rev. Robert Cameron and became a member of the Brantford Tabernacle Church a few years ago. "The evening meeting of the Fyfe Missionary Society, on December 2nd, 1887, took the form of a farewell service to our esteemed fellow-student, Robert Garside, who sails on Saturday next for India, as the special representative of our young men. All the city churches were represented in the gathering \* \* The Rev. Dr. Castle, as President of the Faculty, addressed his farewell words to the missionary elect. He was convinced that the foreign field required our very best men. Robert Garside was one of the noblest and best gifts which the College could bestow upon India. As a student he has shown himself to be of solid manhood and the brilliant talent of honest hard work. He went forth upon a sacred and glorious mission, carrying with him the esteem and love of the Faculty and students. The Doctor expressed his gratitude that the reproach of former days was blotted out, when the appeal, "A man for India," was iterated and reiterated, without response.



MRS. CURRIE.

Mrs. Currie (Maria E. Armstrong), was born at Wolfville, N. S., and was educated at the Ladies Seminary in that place. Was converted and baptized in 1861 by Rev. Mr. De Blois and united with the Wolfville Church. In 1872 offered for Foreign services and was accepted by the Foreign Missionary Board of the Maritime Provinces. Was designated in August 1873 at Windsor, N. S., in company with six others for the Karens of Siam, sailed from St. John and reached Rangoon, Burmah, January 12th, 1874. She spent two years in Burmah during which time she studied the Karen language and did Mission work at Savoy, Maulmein, and Henthada. She was married to Rev. G. F. Currie of the Ontario Board in Rangoon February 1st, 1876, and shortly after sailed for Cocanada and in 1878, took up her residence with her husband among the wilds of Tuni. Here for six years she knew the toils, the cares, and the privations of Missionary life as few know them. Her Missionary spirit was deep and original and she was strong both to bear and to do because she loved her Lord and loved the Telugus. Sadly needing a rest she returned with her wearied husband to Canada in 1884. Cheerfully she made the sacrifice when she sent him to fill the vacant place in 1875. In one short year the great sorrow of her life befel her—she was a widow and her children fatherless.

1886.

## THE 20TH ANNUAL MEETING

OF THE

## BAPTIST FOREIGN MISSIONARY SOCIETY

OF

## ONTARIO AND QUEBEC

Was held in the Baptist Church, Town of Paris on Thursday the 21st day of October, 1886.

President.

CHAS. RAYMOND.

Vice-Presidents.

WM. CRAIG and A. A. AYER.

Secretary.

REV. J. W. A. STEWART, B.A.

Treasurer.

T. S. SHENSTON, ESQ.

January 20th, 1886.—The 10th annual meeting of the Canadian Telugu Conference was held in the Cocanada Mission House. Among those reported present were Mr. and Mrs. McLaurin, Mr. and Mrs. Craig, Miss Frith and Mr. Stillwell. Statistics:—

Cocanada.—Baptized, forty-three ; members, 403.

Tuni.—Baptized, eight ; members, fifty-two.

Akidu.—Baptized, 202 ; members, 1,248.

February LINK, Bro. McLaurin writes:—"We are also rejoicing in a very fine Dollond's telescope. This is the joint gift of Bro. Claxton, of Montreal, and the trustees of Wookstock College. Bro. Claxton gave it to the College years ago, and now with his concurrence it has been presented to Samulcotta Seminary. A few days ago it was unpacked, and our boys had their first view of the heavens through a telescope. It is really a very superior instrument, and we are all very much indebted to the donors.

The above we use to get better acquainted with God's mighty worlds rolling in space. We have another instrument which assists us to become conversant with God's minutest wonders beneath our feet—a microscope. For this we are indebted to Bro. Shenston, our treasurer."





REV. G. F. CURRIE, M. A.

The following letter will contain all the information about this Brother that will be expected in a "Scrap Book." The departed Brother spent a week or two with the writer just previous to his departure for India. He was the youngest son of Zebula and Lovinia Currie. He was a printer by trade, and in that capacity worked in the city of Philadelphia and in the Harper's establishment in the city of New York. It was in this way he procured the means for his five years in the Wolfville Institute from which he graduated in 1874.

"He was born in Fredericton, N. B., in 1844. He was converted when a lad of some eleven years, and at that time publicly expressed his desire to be a foreign missionary. When eight.

een years of age he united with the Fredericton church. About this time he attended the Provincial Training or Normal School at St. John, and subsequently taught the public school for eighteen months at Keswick Ridge. Here he first began evangelistic and temperance work. He afterwards spent five years at the institution at Wolfville, graduating at Acadia College as one of the class of '74. His college course was marked by unusual ability in study, all subjects of the curriculum being grappled with in a searching and masterful way ; while his life was characterized by a simple, earnest, and firm religious faith. Friends in Cardigan, Newcastle and Andover—all in N. B.,—will remember his faithful labors as a home missionary during his college vacations. He was ordained to the work of the ministry at Andover, in July, 1874, immediately after his college graduation, and forthwith offered his services as a foreign missionary to the Board of the Maritime Provinces. The Board was unable to give him the expected encouragement in pursuance of his plans. Shortly after this the Board of Ontario and Quebec sought him out and offered to send him at once to India. He joyfully accepted the service, and after visiting a number of the churches in Ontario, was publicly designated at Guelph to the Cocanada mission field. Embarking at Halifax November, 1875, he reached Rangoon, January, 1876. On the first of February he was married to Maria E. Armstrong, of Wolfville, N. S.—she, it will be remembered, being one of the band of Missionaries who left the Maritime Provinces in 1873. Mr. and Mrs. Currie embarked at once for Cocanada, where they resided for nearly two years. While engaged in the study of the Telugu language Mr. Currie took an equal share with Mr. McLaurin in the charge of the English Baptist Church. He also organized in connection with the congregation a temperance society which has grown in numbers and influence ; and superintended the Sabbath School. As his ability to speak to the natives increased, he seized every opportunity of preaching to them either in bazaar, village, or on missionary tours ; on a number of which he accompanied Mr. McLaurin.

Leaving Cocanada he opened in January, 1878, a station in an entirely new field at Tuni. Then commenced a heroic conflict with superstition, ignorance, and Brahmin prejudice. He fought single handed, or even worse, for the two men who went with him as preachers proved unworthy of confidence, and were eventually dismissed. For a time it seemed almost as if the battle was going against him, but gathering a feeble band of recruits he held the ground with reverent determination to plant there the

standard of the cross. And this he did, the Lord granting him somewhat at least of his soul's desire. He wasted no time in argument with those who came only to oppose, he preached "the truth as it is in Jesus," beginning first in the town of Tuni, and extending his sphere of labor gradually, until every part of the field had been travelled over. The upper classes would not heed his message, and with strong desire he turned to the lower castes and outcasts. At the end of six years a church of about fifty or sixty members had been gathered from thirteen villages—the fruit of unremitting toil. He felt it very hard to leave the work in the spring of 1884, for there were enquirers in several sections of the field.

After his return, he writes in November, 1885: "Other candidates are desiring baptism in different places, but how soon I shall be able to meet them I do not know." The previous month he writes: "Prayer is a great source of comfort and encouragement to me now in my isolation. I realize [the fulfilment of the promise, 'Lo, I am with you alway.' I have been wonderfully sustained and have great reason to be thankful. Yet I do so long to see the people submitting to Christ, and this longing is so far from being satisfied." His desire was at least partially granted, for he baptized about 24 persons after his return. A few of these were from the Cocanada field, the northern part of which he had charge of. He had, indeed, general supervision of all the fields from the time of his arrival until Mr. Craig returned to India. In addition to direct missionary work among the heathen, he superintended the building of a house which served as a residence for his family, a school house which served the double purpose of school house and chapel, and a mission house which he was engaged in finishing when the call came to him to rest from his labors.

A few sentences must close this sketch. Mr. Currie endeavored always to preach somewhere each day. He was a father to his Christians. He made their troubles his own, and they were sure of his practical help. He never spoke complainingly of his privations. The first years at Tuni were attended with many hardships. When depressed by severe and continued illness, and discouraged by the state of the work, "once only," says Mrs. Currie, "I heard him exclaim 'all these things are against us.'" Those who have gone into heathenism as dark and imbruted as that at the new station at Tuni can understand his travail of spirit. Those who were privileged to know Mr. Currie will agree with me in saying that he was faithful, conscientious, earnest,



ever zealous, watchful, exact, wise, helpful. Perhaps his most distinguishing trait was humility,

the root  
From which all heavenly virtues shoot."

He seemed to have the gift of self-effacement. He never forgot that "the servant is not above his Lord," and with much sweetness and gentleness of spirit strove to obey the injunction, "By love serve one another." I trust our young men at Acadia, at Woodstock, at McMaster Hall may catch the spirit which impelled this noble life.

Mrs. Currie, whom I was privileged to count a member of my Sabbath School class in my college days, and her three little children will receive the prayerful sympathy of all readers of the LINK.

Woodstock, Ont., Sept., 1886.

THEODORE H. RAND.

Bro. McLaurin writes, August 3rd :—"Long before you see this you will know that as a mission we are again bereaved. Our faithful devoted brother Currie has been called to his rest and reward. He had been sick for a long time, but we thought he was improving till Saturday, 31st July, when he suddenly sank away. We had not anticipated this. It seemed to us as if in our weakness he could not be spared, so we looked to the Lord with much confidence for his recovery. But his work was done. What patient, close, hard work, it has been, few know. After years of lonely trial at Tunî, those desert places were beginning to be glad for him, and the solitary places to blossom. Much new ground had been taken in the Master's name, and fruit began to cheer his heart. When now we have to lay the hero of those quiet toils away to rest, we feel that we have lost much, and we are grieved for poor Tunî. May the Lord quickly send one to its rescue. The poor wife will be almost crushed. I wish you had known her, a gentle refined spirit; only God can soothe such grief. She will think it would not have been so hard had she been with him, but she cheerfully bore the harder part in sending him back so soon and so promptly when she was compelled to remain behind. I hope you will still have her come up to your annual meeting some time when she can bear it.

Bro. Craig writes :—"Our house has been somewhat like a hospital for weeks past. About the middle of June I went out for a short trip, and Mrs. Auvache came down from Samulcotta. When I returned I found Mr. Auvache here also, they had moved in the meantime. But Mrs. Auvauche was quite poorly, and for



weeks she was a prisoner in her room. Our dear brother Currie came on the 6th July, stayed for a few days and then went to Samulcotta. On the 15th Mrs. Craig and I set out for a tour. The next day Mr. Currie came here expecting to be comfortable in our bedroom, but our baby came that day and upset all our plans. Mr. Currie had to be content with a bed in this room—the study. In the next room Mrs. Craig was in bed, and on the other side of the house Mrs. Auvache was still ill.”

“We were so thankful that Mrs. Craig regained her strength rapidly. Meanwhile Mrs. Auvache began to appear at the table, but Mr. Currie became worse and was removed to Miss Frith’s room on Saturday the 24th. After our brother’s departure on the 31st, we all seemed to be well for a few days, but it was not long before the care and excitement undergone by Miss Frith began to tell on her, and she took to her bed. A week ago last Saturday she left for Bimlipatam, but she has been poorly there too. I trust we shall have better news soon.”

“Mr. McLaurin also has had one of his sick spells lately, and it begins to seem almost certain that he should go home in the spring. I trust the friends at home will bear us up in the arms of faith at all times, they never know what troubles we may be passing through. When it comes to death, a message is sent, but not otherwise.”

Bro. Auvache writes :—“Arrived July 6. Here the disease was so far checked as to allow of a short visit to Samulcotta. On returning to Cocanada, however, his illness became more serious. Everything was done for him that the physician’s skill, and careful nursing, night and day could do. Two or three times it seemed as if health was returning, and not until July 30. \* On Saturday, July 31, he sank rapidly. The most earnest efforts to prolong his fleeting life were made. ‘At about 8.15 p. m., he partly raised himself in bed, and stretching his arms upwards, he seemed eager to take hold on some one unseen to us, while his face seemed to lose the weary look of pain, and in its place came a look of joy and peace. Then he sank down and at 8.25 o’clock he was with the Master he so dearly loved and whom he so faithfully served. Miss Frith, Mr. and Mrs. Craig, Mrs. Auvache, and myself were with him when he passed away. We had sent word to Bro. McLaurin, but before he or Bro. Stillwell could get here, our dear brother was in glory. The doctor says the cause of death was failure of the heart’s action brought about by the debility of the whole system. Speaking to him a few days before his death, I said, ‘Bro. Currie, this is one of the all things

that work together for good.' He replied, 'Yes, God knows best ; I am quite content.'

"Our brother was buried on Sunday, August 1. We had a short service in our English chapel, conducted by Bro. McLaurin, the service in the cemetery being conducted by Bro. Craig. Our dear brother's body lies near to Brother Timpany's, there to await the Lord's coming."

August 10, 1886, Samulcotta; Bro. McLaurin writes :—" \* \* How unnatural it feels to put that name at the head of an obituary notice. Brother Currie, who only a few weeks ago was with us in this same room, whose features and form stand clearly before me as I write, whose quiet, gentle, soothing, musical voice I can now hear. Brother Currie, my first helper on the Canadian field, and the man who last year so heroically sprang into the breach made by Bro. Timpany's death, and who so soon fell at his post. Yes Bro. Currie's body has been laid in the cemetery, where our treasures are accumulating, and his soul has gone to join the great cloud of witnesses. We do not profess to understand our Father's dealings with us in this matter. We would rather not lift the veil. We know that He doeth all things well ; and Bro. Currie's work was done. And there was nothing else to do but take him to glory. We are not cast down. We loved our brother dearly." \* \*

"He came to us on the 12th February, 1876. He entered into our life like a gentle breeze, to soothe and refresh us."

"Everybody who has come in contact with our brother knows that he was a quiet man. He was a gentle man, a meek man, a man full of self repression. Yielding in matters of policy, etc., though firm enough in matters of principle and conscience. These are qualities not generally popular, though they are a blessing in our loud-voiced work-a-day world, and much set by in the good book. He learned the language early and well. \* \* In 1868, with his wife, he removed to Tuni. Tuni was and is a peculiarly hard field. The people are very poor and very ignorant and debased. He suffered much from fever, and they were constantly exposed to wild beasts and venomous reptiles. The house was more than once visited by Dacoits or thieves. Hard work was done and fruit was the result. When Brother Currie returned to his native land, with his family, in 1884, there was a church of fifty members and several preachers and teachers gathered from this virgin soil."

"He came here two weeks before his death. I saw the case was serious, and besought him to go to Cocanada, where he

could have treatment. He went. All was done for him that was possible. But he had finished his course and the Lord took him."

"This will throw additional labor upon those left, especially on Bro. Craig. He will need your prayers and sympathy. I am only good for so much. There are no reserves of strength in me any more."

"Who is to have the privilege of taking up the fallen mantle? A good man, a gentle, patient toiler, a man full of the Holy Ghost and of faith, has left a vacant place. Who will come and fill it?"

Bro. J. R. Stillwell, October 12th, 1886, writes:—"I had not seen Mr. Currie as yet, and knew him by name only. But Mrs Currie sent us a warm, hearty, genuine missionary letter just before setting sail, and we felt we had something special to say to Mr. Currie when we should meet him. The meeting took place on the morning that we lay off the Cocanada coast, waiting for some one to come off and meet us, and trying to realize our voyage had come to an end. We had not waited long when a gentleman came up the ship's ladder and asked for us. The gentleman was Mr. Currie, and we saw him for the first time. In his own quiet way he took charge of us, and together he went on shore. Since that time we met him often and soon became acquainted. Quiet, unassuming, and rather retiring, you might not notice him particularly at first; but on further acquaintance his smooth, even way, his well trained mind, his sincerity, thorough honesty in everything, the definiteness of his knowledge, his practical good sense, his faithful performance of his work, his courteous bearing and kindness of heart, all soon won him respect and love. We cannot wonder, then, at our missing him and finding it hard to grasp it all as reality. He departed so unexpectedly and quietly, gliding away, as it were, that we cannot help feeling how uncertain our hold is of our friends. Another has gone. Another place is vacant. Its meaning is clear to us. Has it any voice for you, enjoying gospel light?"

February 12, 1886, Nellore; Bro. Craig writes:—"Four years ago we began to talk of a jubilee celebration, and now it is a thing of the past. After our conference at Cocanada we left on the 25th January for Nellore. Our party consisted of Mr. and Mrs. McLaurin, Mr and Mrs Archibald, Mr. and Mrs. Craig, Miss Gray, Miss Frith, and Mr. Currie. The ladies occupied the CANADIAN, and the gentlemen the T. S. SHENSTON. At meal times we made exchanges. We reached Kottapatam, eight miles

from Ongole, on Sunday morning, January 31st, and spent the day at that station. Our canal journey ended on Wednesday, the 3rd February, at 3 p. m., and were soon travelling over a smooth road to Nellore, where we were welcomed by Mr. and Mrs. Downie and Miss Wayte."

"The jubilee meetings began on Friday the 5th inst., at 7.30 a. m., and were very interesting throughout. The first half hour of each day was devoted to a prayer meeting. \* \* There were present in all thirty-three missionaries, including wives. Every one missed Dr. and Mrs. Jewett, who were compelled to leave India two months ago on account of Mrs. Jewett's illness. Greetings were sent to them by a telegram to Malta. Dr. Jewett had been appointed chairman for the first day. The chair was left empty, but ornamented with garlands of flowers."

September 14th, 1886.—"Board met in the Standard office No. 117, Yonge Street, Toronto. The Rev. Dr. L. Jewett was introduced to the Board by T. S. Shenston.

September, 1886, LINK, appears the following two items:—"Miss Hatch, formerly of Woodstock College, has been appointed by the Women's Societies to labor in India. All who know Miss Hatch will recognize that one with her devotion and ability will do good service in the department to which she is called."

July 16th, near Samulcotta, India, on the Canadian Baptist Mission Boat "T. S. Shenston," the wife of John Craig, of a son.

October 1886, LINK.—From a letter from one of our missionaries we learn that Mr. Stillwell has already made so much progress in Telugu that he is able to conduct services with a fluency that is most gratifying, and that augurs well for his future usefulness. He takes charge at once of the Samulcotta Seminary, and we trust that a long career of usefulness awaits him in that position.

LINK —Miss Hatch did not get her appointment in time to sail with the Canadian Missionaries. She will, however, meet the Sanford's and Churchill's in London, and have their company for the rest of the journey. She takes the Cunarder Catalonia, which sails from Boston on October 14th. Many prayers and good wishes will follow our sister, and all will give her a hearty Godspeed to her work.

Extracts from Report:—"274 converts have been baptized during the year, making the membership in our Telugu churches on June 30th, 1886, 1,872. Two new churches have been organized." \* \*



“This year we are again called upon to mourn, for our beloved brother, the Rev. G. F. Currie, has been taken. Last year your Board had to report his self-denying action in cutting short his time of rest and starting at once for India to help fill the gap made by Mr. Timpany's death. Little did we think when we bade him such a hearty God-speed that we ‘should see his face no more,’ and that one short year would end his work. He died at the early age of forty-two, and in the eleventh year of his service as a Missionary of this Society. \* \* Bro. Currie sacrificed himself to the call of the hour last year. He had not recruited. The care, the loneliness, the hard work, the incessant travelling, the poor food and want of medical assistance, did their work. A good man, a gentle, patient toiler, a man full of the Holy Ghost and of faith has left a vacant place.”

“At the first meeting of your Board for this year, Mr. F. W. Auvache, of Stratford, appeared before it as a candidate for work on the Foreign Field. The acceptance of him by the Board was unanimous and most hearty. His ordination took place at Stratford on Nov. 10, 1885. He sailed from Quebec on November 21st. After spending a little time with his friends in England, where, also, his marriage took place, he, with Mrs. Auvache reached Cocanada in March of the present year.”

“For some time Miss Isabella Hatch, of Woodstock, has considered it her duty to devote her life to Missionary work. During a large part of the year the members of the Womens Societies have had it in their minds to send her forth. In response to an earnest appeal by the Missionaries now in India for her to be sent at once, action was finally taken by the Board of the Women's Society of Ontario, early in September, appointing Miss Hatch to go. At a special meeting of your Board convened on September 21st, this action of the Women's Society was heartily sanctioned. Accordingly Miss Hatch sailed from Boston on the 14th of this month (October.) She will proceed to Cocanada for the study of the language, and the future will determine the exact sphere of her work. In consideration of her high Christian character, her mental training, and her experience in teaching, it may be confidently predicted that if God preserves her in life and in health a career of great usefulness is before her in our Telugu Mission.

Mr. Currie reached Cocanada from Canada. July 1st, 1885. Here he remained in charge till the arrival of Mr. Craig, Oct. 1st. He then proceeded alone to Tuni, where, in spite of separation from wife and children, and isolation from those of his own

tongue, he toiled on, "in weariness and painfulness," till the beginning of July, when sickness compelled him to leave for Co-canada.

From Sir Rivers Thompson, Lieut.-Governor of Bengal, there comes this testimony :—

"In my judgment Christian Missionaries have done more real and lasting good to the people of India than all other agencies combined. By their pure, unselfish lives, by their fearless, brave exposure of all wrong and injustice, by their self-sacrificing sympathy with distress and sorrow, by their living with the people and for the people, they have exercised a power and produced results that words cannot fully set forth ; they have been the salt of the country and the true saviours of the Empire."

"Even such an authority as the Blue Book of the British Indian Government says, in a recent issue of it :—

"The Government of India cannot but acknowledge the great obligation under which it is laid by the benevolent exertions made by the six hundred Missionaries, whose blameless example and self-denying labors are infusing new vigor into the life of the great population placed under English rule."

# FINANCIAL STATEMENT.

DR.		CR.	
Balance on hand.....	\$ 566 64	Paid Missionaries.....	\$14248 60
Received from all sources .....	14653 65	Disbursements.....	600 91
		balance on hand .....	364 78
	<u>\$15214 29</u>		<u>\$15214 29</u>

The 10th annual meeting of the Women's Baptist Foreign Missionary Society, West, was held in Hamilton on the 15th October, 1886.

President.

MRS. J. H. CASTLE.

Vice-Presidents.

MRS. THOMPSON. AND MRS. J. C. YULE.

Secretaries.

MISS V. ELLIOTT, Recording ; MISS BUCHAN, Corresponding.

Treasurer.

MRS. W. H. ELLIOTT.

Extracts from report :—

“The next appropriation was. that as ‘a slight acknowledgement of the debt of gratitude we owe to the late Mr. Timpany and to Mrs. Timpany, that \$100 be remitted annually to Mrs. Timpany for four years.”

“The list of Life-members made this year, is as follows :—  
Mrs. W. Pegg, East Ward, Brantford ; Mrs. Wm. Hollins, St. Thomas ; Mrs. Crawford, Brantford, 1st Church ; Mrs. Wm. Pickard, Guelph ; Mrs. A. V. Timpany, Woodstock ; Mrs. Ryder, Goble’s Corners ; Mrs. S. Dadson, Paris ; Mrs. Davis, 2nd, Lobo ; Mrs. John Bates, Mrs. McLaurin, India ; Mrs. T. S. Shenston, Brantford, 1st Church ; Mrs. Carey, Brantford, 1st Church ; Mrs. Ira Barber, Villa Nova ; Mrs. John Haviland, Boston ; Mrs. John Nelles, Boston ; Miss Clara Lugsdin, Jarvis St. Church, Toronto.”

#### FINANCIAL STATEMENT.

DR.		CR.	
Balance on hand.....	\$2232 24	Paid for Mission purposes.....	\$4551 84
Received from all sources.....	4104 49	Disbursements .....	197 46
		Balance on hand.....	1587 43
	<u>\$6336 73</u>		<u>\$6336 73</u>

The 10th annual meeting of the Women’s Baptist Missionary Society, East, was held in the Olivet Baptist Church, Montreal City the 7th day of October, 1886.

President.

MRS. T. J. CLAXTON.

Vice-Presidents.

MRS. PAINE AND MRS. UPHAM.

Secretaries.

MRS. BENTLY, Recording; MISS MUIR, Corresponding.

Treasurer.

MRS. FRANK SMITH.

New circles have been formed during the year in the following places :—Buckingham. Kenmore, Maxville and North Nation Mills, making in all 35 circles.

Extracts from the report :—

“ At the request of Mrs. Castle, President of the Western Society, an extra effort was made to raise \$200, to assist in the erection of the new Zenana house. An appeal was made to our circles, which was heartily responded to, and soon the required amount was raised, and sent on to the treasurer of the General Society.” \* \* \*

“ In the year to come may the sisters in all our churches engage heartily and lovingly in this work, that more laborers may be sent forth, and soon may we hear of large numbers of the Telugus accepting Jesus Christ as their Lord and Saviour.”

FINANCIAL STATEMENT.

DR.		CR.	
Balance on hand.....	\$ 493 18	Paid Foreign Mission.....	\$ 1238 85
Total received .....	1153 05	Disbursements.....	10 29
		Balance on hand.....	397 09
	<u>\$1646 23</u>		<u>\$ 1646 23</u>

From the 72nd annual report of the American Baptist Union (1886) we learn that the Union have now 12 separate stations among the Telugus and have baptized of them during the year 1,220 and expended \$63,020.27. The following are the numbers of baptisms in connection with the three stations with which our Canadian Missionaries were formerly connected.

- Nellore,—Baptized, twenty-one ; members, 496  
 Ongole.—Baptized, 356 ; members, 14,890.  
 Ramapatam.—Baptized, twenty ; members, 601.





1887.

THE 21<sup>TH</sup> ANNUAL MEETING  
OF THE  
BAPTIST FOREIGN MISSIONARY SOCIETY  
OF  
ONTARIO AND QUEBEC

Was held in the Jarvis Street Baptist Church, Toronto, on the 17th day of October, 1887. Dr. Thomas in the chair. Addresses were delivered by Dr. W. S. McKenzie, of Boston, U. S.; Rev. John McLaurin, and Robert Garside.

President.

WILLIAM CRAIG.

Vice-Presidents.

CHAS. RAYMOND and A. A. AYER.

Secretary.

REV. JAMES GRANT

Treasurer.

T. S. SHENSTON.

The 11th annual meeting of the Canadian Telugu Conference was held at Bimlipatam on Monday, January 10th, 1887. Among those reported present were Mr. and Mrs. McLaurin, Mr. and Mrs. Craig, Mr. and Mrs. Stillwell, Miss Hatch and Mr. Auvache. Statistics :

Cocanada, baptized, 72 ; members, 490.

Tuni.—Baptized, eleven ; members, 53.

Akidu.—Baptized, 172 ; members, 1,329.

At the 12th annual conference held at Cocanada January 17th 1888, 1,966 members are reported.

Bro. Craig writes from India. February 10th, 1887 :—On the afternoon of Thursday, the 19th January a council met at Cocanada for the purpose of examining three candidates for ordination. Bro. McLaurin was moderator and Jonathan Burder, clerk."

Missionaries Appointed.—At a meeting of the Foreign Mission Board, of Ontario and Quebec, held on March 18th, two of the students of McMaster Hall were appointed to the Foreign

Field. Mr. J. E. Davis, B. A., had been for some weeks before the Board, and had already been accepted by the Executive Committee. Mr. H. F. Laflamme appeared before the Board for the first time and manifested such zeal and enthusiasm that he was appointed at once. Mr. Davis is a graduate of the Manitoba University, Winnipeg, and has spent several years in the Northwest. He has had considerable experience in Mission work on the prairies, and this will doubtless be of use to him in India. He has had only one year of his theological course, but it was felt that the emergency is such at present as to justify the appointment of an under-graduate. Mr. Laflamme is still in the third year of his University course, and is only twenty two years of age.

About this date Rev. James Grant of Paris was appointed Secretary in room of the Rev. J. W. A. Stewart, B. A. who had accepted the pastorate of the First Baptist Church in the city of Rochester, New York.

March 1887, LINK.—“In a letter from Miss Frith dated Bangalore, Dec., 23. She writes cheerfully as to her condition, but she is not by any means strong yet. She writes: “I thought a great many times, a while ago, that I would be with Mr. Timpany and Mr. Currie soon, and my body would be lying beside theirs in the little grave-yard, but God had other plans and I have been spared for some purpose I trust to do a little more work or perhaps to shine for him.

March 10th, 1887, Miss Hatch wrote from India:—Mr. Craig has had charge of all the fields, Cocanada, Tuni and Akidu, going out touring on them as often as possible; and besides this he has had to superintend these three buildings, the Zenana House, Rest House and Natives' House. One cannot do here as at home, put building into the hands of a contractor and then leave him to fill out the contract, for there is no one here competent for that. In many cases the missionaries themselves have had to supervise everything, personally, but Mr. Craig rightly thinking his time too precious for that, and knowing that most of his time was needed in the fields, has engaged an overseer for these buildings whom he holds responsible during his absences. This is the best that could be done, but the buildings don't progress quite as rapidly as they might have done otherwise. At present, however, the Zenana house is nearing completion.”

March 21, 1887, Bro. Craig writes from India :—" On Thursday, at a village two miles nearer Gunnanapudi, I heard from Cocanada and Samulcotta that Mr. McLaurin was ill, and feared he must leave India at once. I started immediately for home, spent about one hour at Akidu, and arrived at Cocanada on Sunday morning very early."

"I found Mr. McLaurin feeling better, but on Monday he was quite ill again, and we began to make arrangements for a sea voyage to Colombo, where he might wait for the steamer for London. The sea always does him good. He was feeling so poorly that I concluded to accompany him and Mrs. McLaurin. I came to this decision more readily, because I was feeling poorly myself. We have had a succession of hurries and delays. While expecting the steamer on Saturday, we heard that it might come on Friday and so prepared. Even the farewell meeting was held on Thursday evening, instead of Friday. This was given by the English church, addresses being presented to Mr. and Mrs. McLaurin and Miss Frith, each of whom received a silver napkin ring. But the steamer did not come on Friday."

April, 1887, LINK contains a long and most interesting letter from Miss S. I. Hatch, on her arrival at Cocanada, of which the following are short extracts :—" Mr. and Mrs. Churchill, Dr. Emma Cummings and self, took passage from Liverpool to Madras the following week. There were other missionaries aboard (Episcopal). The passengers represented all classes from the righteous over-much to the most unrighteous, so that it might easily be suspected that the relations were not always the most cordial. The ship, however, sailed smoothly on through the calm seas, quite unconscious of the tumults and storms that were being continually repressed within. The weather all along was delightful. \* \*

"In two days we reached Madras, anchoring there on Sunday night." \* \*

My letters received on board here, the first item of news was that the Foreign Missionary Society of Ontario and Quebec had closed the year free of debt. Cheery welcome tidings this! When we know how heavy the burden had been a few weeks before."

"We take the steamer to Cocanada, stopping at Musulipatam, where we left our pleasant companion and dear friend, Emma J. Cummings, M. D., who goes to Baputla as a Medical Missionary, and who will live with Mr. and Mrs. Bullard, Mrs. Bullard being a Canadian and formerly a student of Woodstock

College. On Saturday morning we anchor at Cocanada, and on the steam launch coming out to meet us we recognize the faces of Mr. McLaurin and Mr. Auvache. How good to grasp the hand of an old friend after so many tossings to and fro!

Some of the home letters which they bring with them are gulped down while questions and answers, inquiries, and orders for luggage are so hastily spoken! So we say good-bye to the last companions of our voyage, Rev G. Churchill and wife, who have taken great care of their protegee and shown her much kindness. Mrs. McLaurin greets us on the shore and I am hurried to the Mission Compound, my new home. The sun is intensely hot, for it is mid-day and the excitement is too great to allow us any glimpse of the town as we follow through. The compound is a pretty inviting place in this the cool season of the year, and as we drive to the door of the Mission House we are met by Mrs. Craig, Mrs. Auvache and Miss Johnson, from whom and from all our missionaries we received a very hearty welcome either by letter or by telegram, and so we close 'Our Notes by the Way.'

From Tuni, May 18, 1887, Mr. Craig writes:—"My last communication was from Colombo, after I had said farewell to our fellow-workers, who were homeward bound. On Saturday, the 30th April, I had the pleasure of reaching home. Mrs. Craig was recovering from a week's illness; and Mr. Auvache had just taken to his bed, where he remained for some time, with a severe attack of fever. He is not wholly well yet, though moving about."

"On the 3rd May, early in the morning, I received a telegram announcing the safe arrival of our party at Suez. This message saved us from anxiety until we had letters from Aden on Saturday last, which told us of the the extreme illness of Bro. McLaurin between Colombo and Aden. If he reaches Canada and has his health restored, his life ought to be one of great blessing to many, because it has apparently been given back so many times."

Farewell to Mr. and Mrs. McLaurin, and Miss Frith on their leaving Cocanada, copied from BAPTIST of Nov., 1887.—"On the evening of Thursday, the 17th instant, a social gathering of the English Baptist Church and congregation, presided over by the Rev. Mr. Auvache, the pastor of the church, was held in the new Timpany Memorial Boarding and Day School, for the purpose of presenting farewell addresses to Rev. Mr. McLaurin, of the Canadian Baptist Mission, and Miss Frith, Zenana Missionary, on the occasion of their departure for Canada, to recruit their



health, which had been materially declining for some considerable time.

The social was largely attended. The whole of the front portion of the large building was fully occupied, among others the Rev. Messrs. Heilles and Miles, of the Narsapur Mission were present.

The proceedings commenced by the chairman calling upon the Rev. Mr. Craig, to ask a blessing, when tea and cakes provided by some of the Marthas of the Church were served *AD LIBITUM*, by some of the young ladies of the school, who cheerfully undertook the work.

Next an appropriate hymn was sung, and an appropriate address was presented to the Rev. Mr. McLaurin, by Mr. G. H. White, of Messrs. Hall, Wilson & Co.

The address was handed over to the Rev. Mr. McLaurin, accompanied with two silver napkin rings, having his own and Mrs. McLaurin's names engraved on them. Upon which the rev. gentleman, who was very weak, rose, and in behalf of himself and Mrs. McLaurin thanked them for the handsome manner in which they expressed their esteem and regard, and for the many kind words spoken, with reference to himself and his wife.

Miss Frith who appeared to be overcome at the prospect of leaving those who were endeared to her, briefly tendered her heartfelt thanks for the kind allusions made to herself and her labours in Cocanada, and hoped in God's Providence to return soon to the scene of her labors, where she had made up her mind to live and die.

June 30th, 1887, C. BAPTIST.—“Mr and Mrs McLaurin, and son, arrived at New York, on Saturday, June 18th, where they remained until Tuesday, kindly entertained by Rev. M. McGregor and wife. From New York they went direct to Woodstock, where their children were awaiting them. Mrs. McLaurin was very well during the whole of the journey from Cocanada, but is by no means so robust as when she went away. Mr. McLaurin though far from strong, is very much improved, and feels that his strength is daily returning. From the day he left Ceylon until he reached Malta, neither he nor anyone on board expected that he would ever again see land. As soon, however, as he felt the cool northern breeze he began to mend. His stay in England did much for him, and during the Atlantic voyage he continued to improve. The meeting with loved ones at Woodstock, especially with their own children, was a gladly solemn occasion.”

In CANADIAN BAPTIST :—

“At the request of the Bloor St. Baptist Church, Toronto, an Ecclesiastical Council convened on Monday and Tuesday, July 5th, 1887, for the purpose of examining and if thought advisable ordaining to the work of the gospel in India, Brethren H. F. Laflamme and J. E. Davis. After devotional exercises, Pastor Elmore Harris, of Toronto, was elected Moderator, and Pastor David Hutchinson, of Brantford, Clerk. The churches which responded to the invitation were as follows, viz :— \* \*

Among the visiting brethren were John McLaurin, returned Missionary from India.

July 4th, 1887, at a Board meeting held in the Bloor St. Church, Toronto, Miss Isabella Alexander was appointed as a Missionary.

July, 17th, 1887.—At a Board meeting in the Standard Office Mr. Robt. Garside was appointed as a missionary, but not to be sent until \$1,500 should be raised as a special fund for that purpose.

August, 1887, LINK, extract of a letter from Miss Hatch, dated at Cocanada :—

My Dear Mrs. Newman,—Our dear Miss Frith has to day left us to the deep regret of all. Many hearts were sad, but none more sad than her own. The thought of leaving the work so dear to her was very hard after being here only a limited time. As she says it was hard for her to leave home when she came here, but now it was doubly so to leave this, the land of her adoption, and the land to which God had specially called her. During the past few weeks all the time she could possibly spare and more has been taken up by receiving visitors who had come for the last talks. European and Eurasian, English and native Bichamic and Christian, one and all were listened and talked to with equal attention : to one an earnest word of advice, to another an encouraging word ; to one a reproof to another an exhortation, with many not Christians a few beseeching words of prayer. To-day the verandah was filled again, the school-girls were here and sang their good-bye hymns with their loved missionary sitting in their midst, to-night the verandah is quiet, the school girls have gone to their rooms, and Miss Frith is on the sea homeward bound.

Many here are praying for her quick return, and we hope those at home may unite their petitions at the Throne of Grace, that if it is God's will she may be fully restored so as to be able shortly to do so. In the meantime I take a nominal oversight

of her zenana work, paying the workers and meeting them once a month.

October, 1887, LINK. Farewell Services to Missionaries.—Farewell services of a very interesting character, were held in Brantford, and in Toronto, on the occasion of the departure of Mr. and Mrs. Davis, and Mr. Laflamme for India. That in Brantford was held in the Park Church, under the auspices of the Young People's Association of the Churches. The service in Toronto was held in the Jarvis Street Church. Rev. Dr. Thomas, Rev. James Grant, Rev. John Alexander, and Mr. Mr. Davis and Laflamme delivered addresses, and Dr. Castle offered prayer. The addresses were all good, but that of Mr. Alexander, in which he referred to the struggles he had passed through in connection with giving up his daughter to the foreign work, and the joy he had reached in making the sacrifice, was peculiarly touching."\* \* \*

November, 12, 1887, C. BAPTIST informs its readers that in consequence of sickness Mr. and Mrs. Auvache were returning from India with no prospect of their ever returning.

November, 1887, LINK. The ordination services occurred on Sunday evening, after the preaching of the annual sermon for the Foreign Mission Society by the Rev. Dr. Kellogg of the Presbyterian Church. The services were of a highly impressive character. The ordination prayer was offered by Rev. Joshua Denovan; the charge to the candidate was given by Rev. John McLaurin; the right hand of fellowship was extended by the Rev. Dr. Thomas. Mr. Garside is expecting to sail for India in November. The fund started by Messrs. Davis and Laflamme 'for the third man' is now complete.

November, 19th, 1887, C. BAPTIST —A most unique and delightful service was held in the Sunday School Hall of the Jarvis Street Church, on Wednesday evening, 9th inst. It was a church family farewell to Mr. and Mrs. Garside. The spacious room was filled to repletion. Dr. Thomas presided. Mr. William Elliott spoke for the Board of Deacons, Mr. D. E. Thomson for the mission societies of the church, Mr. W. J. Davis, for the Sunday school, and Mrs. Castle for the Ladies Circles. A deputation from the Alexander Street Church, consisting of Mr. Huston and the Rev. Professor McGregor, were introduced, and spoke with admirable appropriateness for the Young People's Association and the church which they represented. Mr. Garside feelingly responded. Before the meeting closed the Rev. Joshua Denovan arrived, and spoke words which thrilled all hearts. For appro-

priateness, conciseness and variety of speech—for tenderness, warmth and enthusiasm of feeling—for all that goes to make a meeting delightfully memorable, this certainly excelled. Not the least impressive features were the fervent prayers led by Rev. A. Grant, Dr. Buchan and Dr. Castle.

Mr. and Mrs. Garside left for New York the following morning and sailed for Liverpool on Saturday per steamship *Etruria*.

December 9th, 1887, Bro. Craig writes :—"What changes we have experienced in our mission during the past four years! Or perhaps I should say the past three years, because the departure of Mr. Currie and family and of myself and child for Canada in February, 1884, was not an unexpected event. But the death of our pioneer missionary a year later, brought Mr. Currie back months before he expected to come and even I hastened my departure from Canada and came as early as was safe for Mrs. Craig and Mr. and Mrs. Stillwell. Then we welcomed Mr. and Mrs. Auvache in March, 1886, and felt that we were picking up strength once more. But July brought sorrow and loss when Bro. Currie was called home to glory. Then it soon became evident that Bro. McLaurin must leave. We gave Miss Hatch a hearty welcome in December, that is, a year ago, but I for one was very much disappointed in not seeing any young men coming. Next came the decision that Miss Frith must go home, and her departure with Mr. and Mrs. McLaurin soon followed. What an anxious time they had on the way to England every one knows. Well, what next? Some more joy in the shape of reinforcements. But before the first of them came, another decision had been reached. Extreme illness had forced Bro. Auvache to decide that he must leave for England at once. On the 12th November I went out to meet Mr. and Mrs. Davis and Mr. Laflamme. I can assure you that was a high day at the Mission House. Mr. and Mrs. Stillwell were in from Samulcotta and Miss Falsom was with us too. A young lady for the Narsapur Mission came on the steamer with our friends and was met by another young lady, and both were with us during that day."

"Only a week later I went out to the steamer once more. This time to see Mr. and Mrs. Auvache and baby safely on board. Miss Ellen Gibson, whom I call deaconness, was with us. This expedition was as wretched as the previous one had been enjoyable. In the one case I went to welcome new-comers with vigorous bodies, in the other I went to say farewell to those who were in weakness and illness, leaving India to save their



lives. On the 12th I went on a steam launch, and the sea was calm. On the 19th we had to go in a sail-boat, and the sea was rough."

Extracts from the 21st report :—"About this time word was received from India that the health of the senior missionary, Rev. John McLaurin, was so impaired that it was a grave question if he could hold out much longer. For more than a year he had been so enfeebled that his work, at other times a joy, had become a burden almost too heavy to be borne." \* \*

"He accordingly sailed from Madras in April, and although seriously ill almost all the way across, and constrained to tarry for a while in England to recuperate, along with Mrs. McLaurin he arrived amongst us the third week of June. It is surely a matter of gratitude to our Father in heaven that he is able to report himself as recuperating fast. It is also well-known that Miss Frith, of the Women's Society, had been in poor health for a considerable time. Our sister's heart was so absorbed in her work that she forgot to take care of herself, and, consequently, her frame, not strong at the best, gave way, and she, too, acting upon the advice of the other missionaries, came home with Mr. and Mrs. McLaurin for a period of rest." \* \*

"It meant the closing up of Samulcotta Seminary for more than one year, and the entire cessation of all the work in this department which has been going on so hopefully ever since Bro. McLaurin had started it five years ago. It must be confessed that when the news reached us here in Canada of this foundation work, the education of a native ministry being stopped, that our fears grew apace, and that we seemed to see a dark cloud threatening the cradle we had watched with so much solicitude and hope." \* \*

"Only one missionary on the field, Bro. J. Craig, who is able to do full missionary work."

In his report on the field, Bro. Craig writes :—"It was my hope that I should be able to care for the Akidu field and part of this field without overtaxing my strength ; but the event that saddened July, 1886, left additional burdens on my shoulders. From then till April of this year, I had the care of all the fields, and the work was almost too much for me. When Mr. McLaurin was leaving here in such a weak condition, I felt it would be a comfort to him and his wife were I to accompany him and his wife as far as Ceylon. I did so, and the change did me much good, and when I returned, part of the burden was gone,

Mr. Stillwell having taken charge of Tuni and part of this field." \* \*

Bro. Craig writes :—" In September I had the pleasure of organizing churches at Maramanda and Nalluru. These two places are centres of aggressive work, and well worthy of having separate churches of their own." \* \*

" It will be remembered that for many year Bro. John Craig was the laborious and successful missionary upon this field. Since his removal to Cocanada as general overseer of our mission work on that and the other fields, Akidu has been without a resident missionary. We are hoping that the time is not far off when the way will be opened for Bro. Craig's return to his old mission ground." \* \*

" Early in this year," writes Bro. McLaurin, "it became evident that I could not remain much longer in the country, and Bro. Stillwell was unanimously asked by the missionaries to hold himself in readiness for the place. He came to Samulcotta at the beginning of the Seminary year. He had so far progressed with the language as to materially assist in religious exercises and take some classes. When illness compelled us to go to Bangalore he took full charge of the Seminary and taught all the classes till our return. From January till the final break down of my health, he taught all the classes with the exception of the senior theological class. From the 1st of March, till the close on the 5th of April, he again assumed full charge. I consider such progress and such work on the part of our brother to be altogether phenomenal."

" We had the pleasure also during the year to welcome Miss Hatch, of Woodstock, to a share of our work. \* \* We predict and pray for her a long life and usefulness in training the future ministry of our Telugu Christians."

Statistics for the year :

Samulcotta.—Members, sixty.

Tuni.—Baptized, five ; members, fifty-seven.

Akidu.—Baptized, sixty-five ; members, 1330.

Cocanada.—Baptized, forty ; members, 418.

Total, 1865.

# FINANCIAL STATEMENT.

DR.		CR.	
Balance on hand.....	\$ 364 78	Paid Missionaries.....	\$14042 87
Received from all sources...	15219 22	Disbursements.....	941 13
Balance due Treasurer.....	142 32	Balance due Treas.....	142 32
	<u>\$15726 32</u>		<u>\$15726 32</u>

The 11th annual meeting of the Women's Baptist Foreign Missionary Society was held.

President.

MRS. J. H. CASTLE.

Vice-Presidents.

MRS. THOMPSON. AND MRS. J. C. YULE.

Secretaries.

MISS GRACE ALEXANDER, Recording; MISS BUCHAN, Corresponding.

Treasurer.

MRS. J. L. ELLIOTT.

23 new circles organized during the year making in all 150.

The following ladies have become life members during the year: Mrs. Thos. Couch, Guelph; Mrs. Moor, College Street Circle Toronto; Mrs. Mills, Parliament Circle, Toronto; Mrs. Elmore Harris, Bloor St. Toronto; Mrs. Chas. Stark, Bloor St. Circle, Toronto; Mrs. Hall, Dundas; Mrs. Lewis Benedict, Brantford; Mrs. Bone, St. Catharines; Miss Jane Randal, Paris; Mrs. Carryer, and Miss Hatch, Woodstock; Mrs. Walter, St. Thomas.

#### FINANCIAL STATEMENT.

DR.		CR.	
Balance on hand.....	\$ 1487 43	Paid Foreign Mission.....	\$ 4075 00
Total received .....	4636 74	Disbursements.....	107 48
		Balance on hand.....	1941 69
	<u>\$6124 17</u>		<u>\$ 6124 17</u>

Woman's Foreign Missionary Society of Eastern Ontario and Quebec.

President.

MRS. T. J. CLAXTON.

Vice-Presidents.

MRS. PAINE AND MRS. UPHAM.

Secretaries.

MRS. BENTLY, Recording; MISS MUIR, Corresponding.

Treasurer.

MRS. FRANK SMITH.

The 11th annual meeting of this Society was held in the Olivet Church, Montreal, on the afternoon of Thursday, October 6th. The attendance was the largest the Society has yet had.

The President, Mrs. Claxton, then gave a most cordial welcome to the delegates from the circle present, expressing the pleasure that all felt in welcoming Miss Frith and the Rev. J. McLaurin amongst us at this time. Touching reference was made in the course of her address to the missionaries who had just left, and to the one who was then leaving our shores (Miss Alexander sailed from Boston October 6th), and the great honor that women of this age received in being called to work together in this our Master's cause; closing with an earnest appeal to the members of the Society for continued interest, for "Behold, lift up your eyes and look on the fields, for they are white already to harvest."

Two new circles for the year reported, making the total number 74.

Extracts from report:—

"We regret to state that our very efficient and hardworking Corresponding Secretary, Miss Muir, has been compelled to retire from active connection with the Board, in order to recruit her health. We shall miss her spirit of enthusiasm for missions, her loving zeal for the salvation of the Telugus which has often stirred us to greater effort, but we shall continue to pray that it may please God to soon restore her to health, and that she may again engage with us in this work which she has so much at heart."

"With four new missionaries going out this year, we are under fresh obligations to strive to induce every Baptist woman to become an active member of our Circles, and all doing what they can for our Foreign Missions."

#### FINANCIAL STATEMENT.

DR.		CR.	
Balance on hand	\$ 397 09	Paid for Mission purposes	\$1190 00
Received from all sources	1158 71	Disbursements	16 95
		Balance on hand	348 85
	<u>\$1555 80</u>		<u>\$1555 80</u>

From the 73rd annual report of the America Baptist Missionary Union (1887) we learn that they now have 13 separate stations among the Telugus, and have baptized of them during the



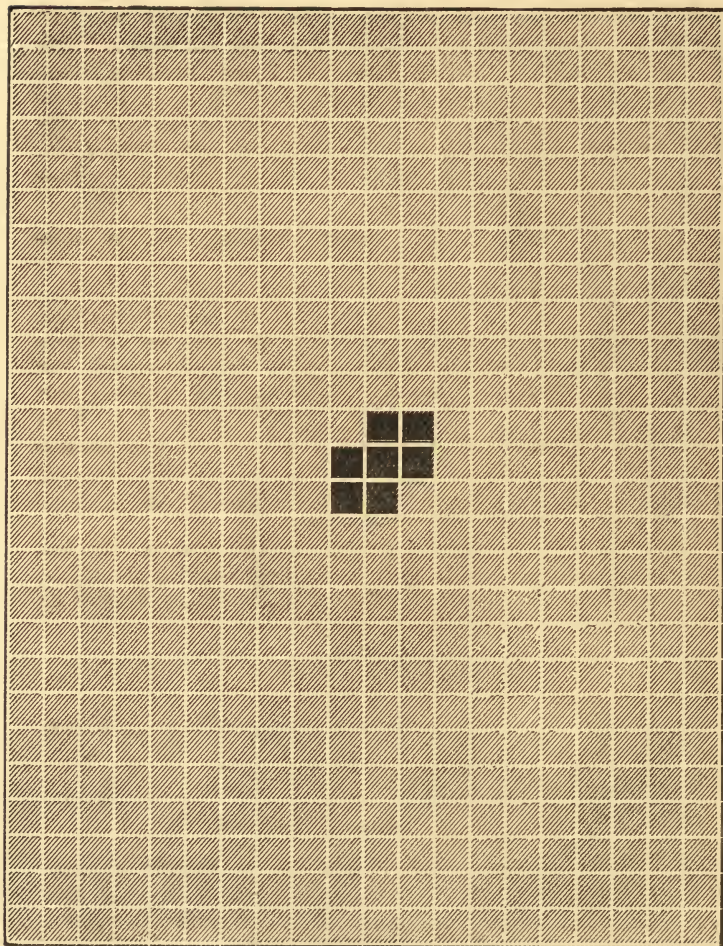
year 1,060 and expended \$49,148.04. The following are the numbers baptized during the year in connection with the three station with which our Missionaries were formerly connected :—

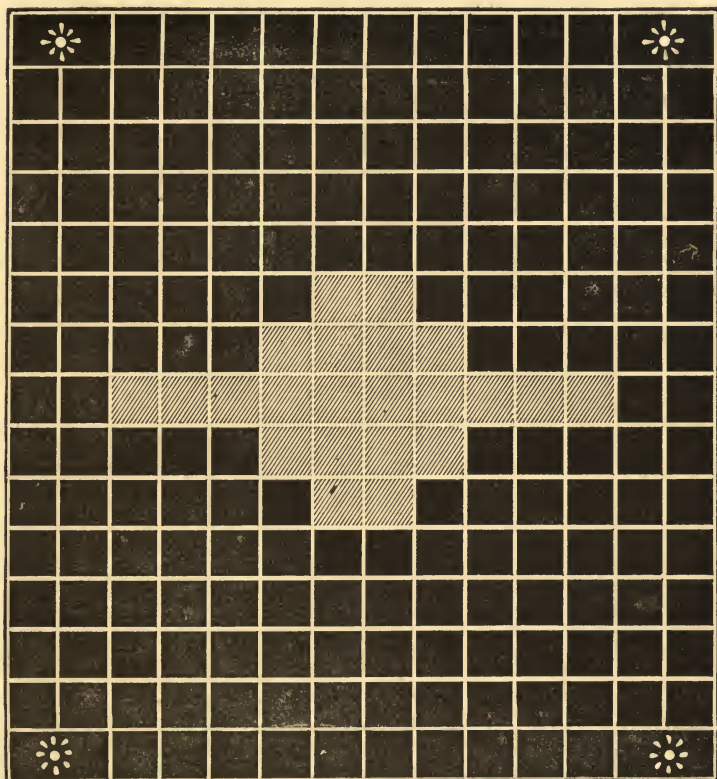
Nellore.—Baptized, twenty-two ; members, 582.

Ongole.—Baptized, 508 ; members, 15,147.

Ramapatam.—Baptized, none ; members, 601.

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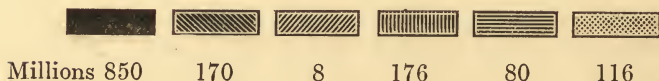




It is a work of no small difficulty to ascertain the correct number of Protestant Ministers now laboring within the Province of Ontario. The lists published by the respective denominations give a total of 3,330, after making due allowance for those residing within the province of Quebec included within some of the ecclesiastical boundaries of the East. From the best sources of information within our reach the following, we believe, will be found correct:—Methodists, 1,040 ; Presbyterian, 566 ; Church of England, 485 ; Baptist, 165 ; Congregationalists, 150 ; Evangelical Christians (so called) 134 ; United Brethren in Christ (so called) 25 ; making a total of 2,566 being 775 less than the number given in the Canadian Almanac.

The following are the number of Missionaries laboring among the Telugus, Province of Canada, Baptists, 8 ; (two of whom have not yet learned the language), American Baptist Missionary Union, 14 ; London Missionary Society, 4 ; Church of England Missionary Society, 6 ; Evangelical Missionary Society, 9 ; Reformed Dutch Missionary Society, 2 ; Episcopal Methodist, 4 ; making a total of 35.

Each of the 513 light colored squares in the left hand diagram, representing each 5 ministers (2,565) who are caring for the spiritual wants of the 2,200,000 of Ontario's population, represented by the 22 light colored squares on the right hand diagram. The 7 dark colored squares in the left hand diagram representing each 5 ministers (35) are caring for the spiritual wants of the 18,000,000 Telugus represented by the 180 dark colored squares on the right hand diagram. It is thus plainly seen that while in Ontario there is one minister to every 858 of the population, in the Telugu land there is only one Minister to every 500,000 ! Yes, it is true we "have heathen at home." But what have we abroad.



The population of the world is estimated at 1,400,000,000. The chart opposite shows the actual relative number according to their religion. Each square represents 1,000,000 (one million) souls. Two and one-fifth of a square will represent the population of the Province of Ontario.

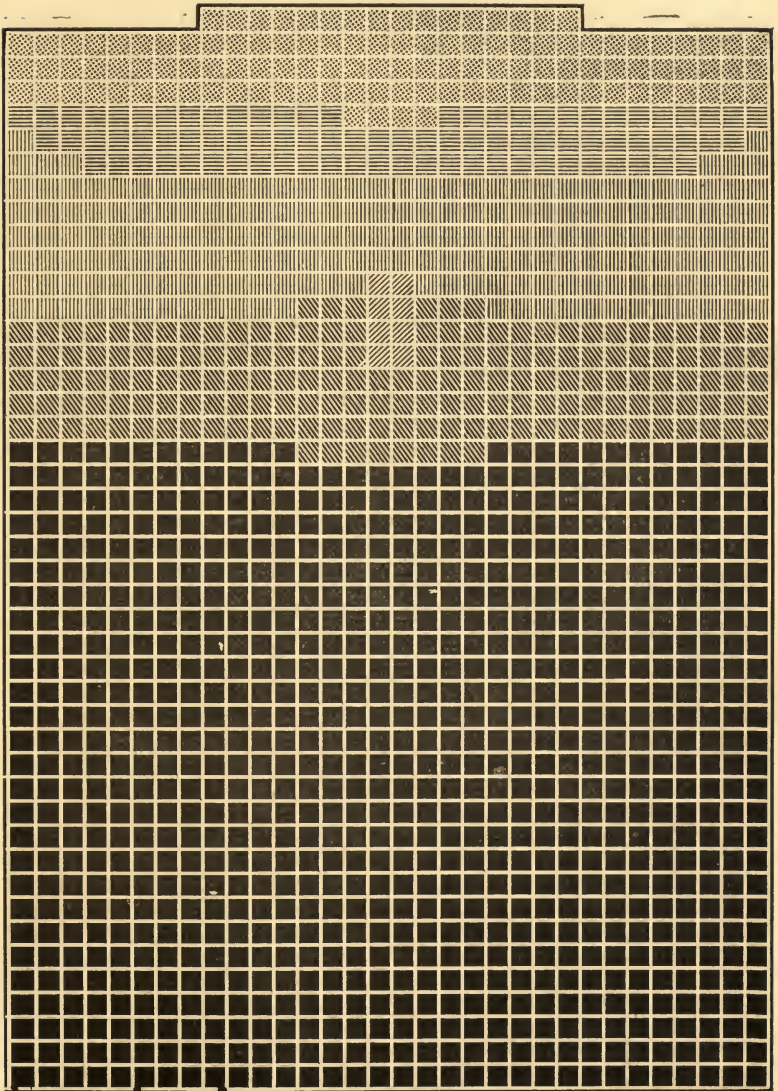
Jews, 8,000,000.

The Jews do not accept Christ as the long promised Messiah, but are still looking for the Messiah, when he comes is to be their temporal King.

GREEK CHURCH, 80,000,000.

Austria, 3,000,000. Russia; 63,000,000. Turkey, 13,000,000. Greece, 1,000,000. This church disown the authority of the Pope, and of course does not recognize the Church of Rome







as the true church. They baptize their children when from four to eighteen years of age by immersion, and give them the Lord's Supper immediately afterwards. They pray for the dead, and believe that the real body of Christ is in the sacramental bread.

#### PROTESTANTS, 114,000,000

Europe, 74,000,000. Asia, 1,000,000. Africa, &c., 2,000,000. America, 37,000,000. All Christians who differ (protest against) from the Church of Rome.

#### ROMAN CATHOLICS, 186,000,000.

Europe, 138,000,000. Asia, 4,000,000. Africa, 2,000,000. America, 42,000,000. Believe in the infallibility of the Pope—purgatory—masses offered to God a true and proper propitiatory sacrifice for the living and the dead—accept only the Church's interpretation of all scripture—"Whosoever will be saved before all things it is necessary that he shall hold the Catholic faith, which faith except every one do keep entire and inviolate, without doubt he shall perish everlastingly."

#### MOHAMMEDANS, 162,000,000.

India, 92,000,000. Turkey, 70,000,000. A compound of Paganism, Judaism and Christianity, with the Koran as their Bible, and as their rallying cry, "There is no God but God, and Mahomet is his prophet."

#### HEATHEN, 850,000,000.

Those who worship idols, and are ignorant of the true God and the only way of salvation, through the atonement of Christ.

#### TELUGUS, 18,000,000.

Heathens. About 1,500,000 are under the influence of our own Missionaries. Their country lies on the west side of the Bay of Bengal, and is shown on the map as lying within the dotted lines.

# IN MEMORIAM.

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## REV. JOHN BATES,

The first President of the Regular Baptist Missionary Society of Ontario and Quebec.

Born in Bugbrook, Northampton, England, January 26th, 1805.

Died in St. George, Brant County, Ontario, May 8th, 1875.

(See Page 90.)

## REV. A. V. TIMPANY,

The first Missionary sent out by the Regular Baptist Foreign Missionary Society of Ontario and Quebec.

Born December 21st, 1840.

Designated at Ingersoll, Oct. 17th, 1867.

Died in Cocanada, British India, February 19th, 1885.

(See Page 185)

## REV. GEORGE F. CURRIE,

Was Born at Fredericton, N. B., 1846.

Died at Cocanada, July 31st, 1886.

A Missionary of the Baptist Foreign Missionary Society of Ontario and Quebec, who was laboring among the Telugus in India.

(See Page 214)

## MARTHA MARIA PERRY CRAIG,

Born at Port Hope, Ontario, February 13th, 1853,

Died at Akidu, India, April 2nd, 1881.

The wife of Rev. John Craig, B. A., a Missionary of the Baptist Foreign Missionary Society of Ontario and Quebec, laboring among the Telugus in India.

(See Page 143)

## MARY McLaurin,

Born in Cocanada, India,  
Dec. 17th, 1875.

Died at Bombay, India,  
Feb. 25th, 1879.

Daughter of Rev. John McLaurin, a Missionary of the Baptist Foreign Missionary Society of Ontario and Quebec.

(See Page 117)

## IDA WADE CRAIG,

Daughter of Rev. John Craig,

Born in Cocanada, India,  
June 27th, 1878.

Died in Cocanada, July 14, 1879.

Aged 1 year and 17 days.

(See Page 119)

# Total Annual Receipts.

	America Baptist Missionary Union PAID.	Ontario and Quebec Foreign Missionary Society.	Women's Foreign Missionary Society. West.	Women's Foreign Missionary Society. East.
1867	\$ 6,863 55	\$ 1,169 27		
1868	4,393 56	2,056 93		
1869	7,851 32	3,180 46		
1870	14,142 60	2,853 35		
1871	17,806 64	3,994 09		
1872	13,920 80	2,136 08		
1873	16,126 99	3,341 10		
1874	30,382 07	4,580 88		
1875	27,534 02	6,012 00		
1876	33,430 30	4,914 85		
1877	30,583 37	7,921 57	\$ 590 44	\$ 434 37
1878	26,064 62	6,699 65	898 78	598 44
1879	33,721 57	9,145 21	1,424 55	978 81
1880	39,279 56	8,948 51	1,535 95	590 57
1881	43,451 32	7,687 52	1,625 10	825 30
1882	45,036 11	10,596 75	2,223 92	958 45
1883	64,391 67	9,690 94	2,678 99	1,018 91
1884	69,180 76	12,657 29	3,897 45	1,138 22
1885	96,360 70	13,820 82	3,416 78	1,069 30
1886	63,020 27	14,653 65	4,104 49	1,107 07
1887	49,148 04	15,209 22	4,636 74	1,158 71
	\$732,689 84	\$151,270 14	\$27,033 19	\$9,878 15

Paid Secretaries during the 21 years.....\$450 00

Paid Treasurers during the 21 years..... 000 00

An average of less than 6 cents per day.

\$450 00

# WOMEN'S BAPTIST FOREIGN MISSIONARY SOCIETY.

West Page	Date of Annual Meeting	Place of Annual Meeting	Presidents.	Secretaries	Treasurers.
106	Oct. 18, 1877	Toronto	Mrs McMaster	Miss Morse	Miss E Buchan
111	Oct. 16, 1878	Brantford	Mrs. Freeland	" "	" "
124	Oct. 10, 1879	Toronto	" "	" "	Mrs. Laird
136	Oct. 12, 1880	Toronto	" "	Miss Dexter	Miss Lloyd
150	Oct. 1881		" "	" "	" "
161	Oct. 13, 1882	Brantford	" "	" "	" "
169	Oct. 12, 1883	Toronto	" "	Mrs J Denovan	Mrs. W H Elliott
175	Oct. 9, 1884	London	" "	Miss V Elliott	" "
199	Oct. 14, 1885	St. Catharines	Mrs. Gastle	" "	" "
223	Oct. 13, 1886	Hamilton	" "	" "	" "
236	Oct. 26, 1887	Aylmer	" "	Miss Alexander	Mrs. J L Elliott

## Women's Baptist Foreign Missionary Society.

East Page	Date of Annual Meeting.	Place of Annual Meeting	Presidents.	Secretaries.	Treasurers.
106	Sept. 6, 1877		Mrs. J T Claxton	Mrs W S Porteous	Miss Green
112	Sept. 37, 1878	Montreal	" "	" "	" "
125	Oct. 20, 1879	"	Mrs. J. Gordon	" "	" "
137	Oct. 7, 1880	"	Mrs. Ayer	Mrs. Bentley	" "
151	Oct. 27, 1881	"	" "	" "	Mrs Smith
162	Oct. 12, 1882	"	Mrs. Clark	" "	" "
170	Oct. 11, 1883	"	Mrs. J T Claxton	" "	" "
176	Oct. 2, 1884	Ottawa	" "	" "	" "
200	Oct. 8, 1885	Montreal	" "	" "	" "
224	Oct. 7, 1886		" "	" "	" "
236	Oct. 6, 1887		" "	" "	" "



# BAPTIST FOREIGN MISSIONARY SOCIETY OF ONTARIO AND QUEBEC.

Page.	Date of Annual Meeting.	Hlacc of Annual Meeting.	Presidents.	Secretaries	Treasurers
44	Oct. 17, 1867	Ingersoll	None	Rev. W. Stewart	T. S. Shenston
60	Oct. 22, 1868	Toronto	None	" "	" "
63	Oct. 21, 1869	Woodstock	None	" "	" "
67	Oct. 20, 1870	St. Catharines	Rev. Jno Bates	" "	" "
70	Oct. 19, 1871	Hamilton	" "	" "	" "
73	Oct. 17, 1872	Aylmer	" "	" "	" "
76	Oct. 16, 1873	Brantford	" "	Rev J L Campbell	" "
79	Oct. 22, 1874	London	" "	" "	" "
85	Oct. 21, 1875	Guelph	C. Raymond	" "	" "
94	Oct. 19, 1876	Toronto	Rev R. A. Fyfe	" "	" "
104	Oct. 15, 1877	Toronto	" "	" "	" "
108	Oct. 17, 1878	Brantford	T. S. Shenston	Rev Jas Coutts	T. D. Craig
116	Oct. 16, 1879	St. Catharines	" "	" "	" "
127	Oct. 22, 1880	Toronto	" "	" "	" "
139	Oct. 28, 1881	Montreal	" "	" "	" "
155	Oct. 19, 1882	Hamilton	" "	" "	" "
165	Oct. 18, 1883	London	C. Raymond	Rev J W Stewart	T. S. Shenston
172	Oct. 16, 1884	St. Thomas	" "	" "	" "
182	Oct. 22, 1885	Guelph	" "	" "	" "
213	Oct. 21, 1886	Paris	" "	" "	" "
226	Oct. 17, 1887	Toronto	Wm. Craig	Rev Jas. Grant	" "

## COMPARATIVE STATEMENTS.

Year	ONTARIO AND QUEBEC.				Am. Bapt. Miss. Union.	
	Ministers with Churches. per year book	Members.	Male Missionaries.	Telugu Members	Male Missionaries.	Telugu Members.
1867	152	13,826			3	45
1877	218	25,283	4	325	9	5,167
1887	239	30,463	3 *	1966	17	27,489†

\* McLaurin, Craig and Stillwell, are the only ones who understand the language.

† This number is from the annual report of May, 1887. I have been unsuccessful in all my attempts to obtain a later report, May 20th, 1888.

	YEARS	CONVERTS.
1		
2		
4	... 100	..... 7
8		
16		
32	... 200	..... 63
64		
128		
256	... 300	..... 511
512		
1,024		
2,048	... 400	..... 4,095
4,096		
8,192		
16,384	... 500	..... 32,767
32,768		
65,536		
131,072	... 600	..... 262,142
262,144		
524,288		
1,048,575	... 700	..... 2,097,151
2,097,152		
4,194,304		
8,388,608	... 800	..... 16,777,215
16,777,216		
33,554,432		
67,108,864	... 900	..... 134,217,727
134,217,728		
268,435,456		
536,870,912	.. 1000	..... 1,073,741,823
1,073,741,824		
2,147,483,648		
4,294,967,296	.. 1100	..... 8,589,934,591
8,589,934,592		
17,179,869,184		
34,359,738,368	.. 1200	..... 68,719,476,735

The estimated average of human life is 33 years. Now suppose only ONE Telegoo should be converted through the instrumentality of our ten (males or females) missionaries now in India, and suppose that such convert should be instrumental in the conversion of TWO others during his 33 years life and each of these TWO TWO others during their 33 year lives and so on continue to increase uninterruptedly for 1200 years the result would be, as seen below, a number about 57 times greater than the present population of the globe!

NOTE—It will make a difference of 34,359,738,368 (28 times the present population of the globe) whether the first Telegoo is converted THIS YEAR OR 33 YEARS HENCE!

## AN APPEAL.

Reader listen to what thy Redeemer says, yea commands : "Go into all the world (Europe, Asia, Africa and America), and preach the gospel (the good news—that God so loved the world, etc.) to every creature (1,400,000,000) He that believeth ("faith cometh by hearing and hearing by the word of God") and is baptized shall (SHALL, SHALL) be saved, but he that believeth not shall (SHALL, SHALL, be damned." Mark, also, these searching questions. Whosoever (which includes the Telugus) shall call upon the name of the Lord shall (SHALL,) be saved." But "how then shall they (the Telugus) call on him in whom they have not believed? How shall they believe in him of whom they have not heard? How shall they (the Telugus, hear without a preacher? How shall they (McLaurin, Craig, Stillwell, Laflamme, Davis, Garside and Miss Hatch) preach, except they be sent (by the Baptists of Ontario and Quebec)?"

This does not mean that Mr. A shall remind Mr. B. that it is his duty to aid in sending out these missionaries, but is for the reader—Mr. A—himself to act. "The harvest truly is plentous (look at the diagram), but the laborers are few.

Craig, McLaurin, Stillwell, Laflamme, Davis, Garside and Miss Hatch from the Baptists of Ontario and Quebec, pray ye the Lord of the harvest (who filled your barn) that he will send forth laborers into his (HIS) harvest." "How readest thou?" "How much owest thou unto my Lord?" How much was your assessment last year? How much your tobacco bill? How much did you give for that.....? How much have you given for the Telugu Mission? Are you willing to go yourself? Are you willing for you son or daughter to go! Are you willing that those who do go shall suffer for the want of money? Are you willing that the Telugus shall perish for the lack of missionaries? Do you expect to spend an eternity in heaven with thousands of Telugus saved through the instrumentality of others?

Brethren Timpany and Currie and Mrs. John Craig have laid down their lives in this warfare, and the many hot tears shed for them fell 11,000 miles away from their graves.

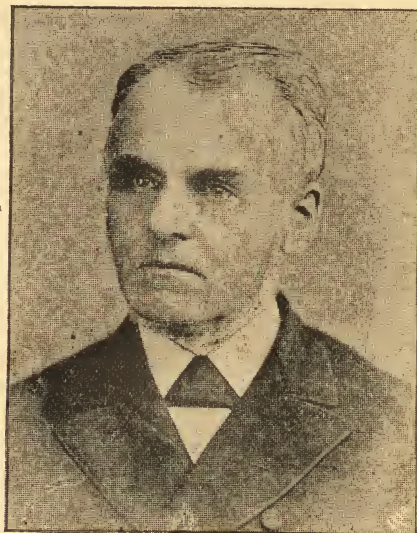
What is a few dollars in money compared with the sacrifice made by these brothers and sisters! Money is essential, and this money must come out of the pockets of the Baptists of Ontario

and Quebec. Can you not give ten or even twenty times more than you have been giving hitherto? Christ commands you to "roll away the stone," which you can do, in order that He may command the dead "to come forth." "He that hath an ear to hear, let him hear what the Spirit saith unto the (Ontario and Quebec Baptists) churches."

If each of the 30,000 Baptists of Ontario and Quebec would contribute half a cent a day for Foreign Mission purposes, it would be \$54,600 a year.

Out of every 100 church members only TEN GIVE ANY-THING WHATEVER to Foreign Missions. \$9 out of every \$10 contributed by ONE-TENTH OF THIS ONE-TENTH. \$98 is spent for religious purposes among the comparative few at HOME for every \$2 expended among the hundreds of HEATH-ENS ABROAD. In the United States, (and I presume in Ontario and Quebec) there is one minister to every 600 persons, but in heathen lands only one to 500,000 !!





T. S. SHENSTON:

The above is a very fair likeness of the author, of whom nothing personally needs to be said. I have stated already frankly that my sole object in going to the trouble and expense I have, was to preserve from loss interesting facts in connection with the origin and the first twenty year's operation of our young Canadian Foreign Missionary Society, and did not know of any really competent party at all likely to undertake the task. I am painfully conscious of many defects of omission and commission, and at the same time realize how useless it would be for me to cry "Wolf, Wolf," after D. D.'s, B. A.'s, M. A.'s, &c., have been raising the monotonous cry from time immemorial in the shape of mock-modest appeals to their "indulgent readers to overlook the many imperfections, &c."

It is a FACT—not mock modest nonsense—that from several essential standpoints I ought not to have undertaken the task, and forced myself into the position with my eyes open, solely for the reason named above. Many defects I detected when too late to remedy them, and many doubtless there are of which in mercy I am kept in blissful ignorance, owing to my defective education

al vision. Who would be "wise" when "ignorance is bliss"? If, however, I am forced out of this pleasant retreat by undue criticism, I shall muster all the dignity a guilty party can command, and protest against criticism altogether on the ground that the small portion of the edition that may not be disposed of gratuitously will be sold for the benefit of the Foreign Missionary Society of Ontario and Quebec, without any deduction for the expense of printing.

By loving my neighbor more than myself I refrain from mentioning some of the causes of defects.

With respect to the cuts of individuals I beg to say that they were executed at the GRIP Publishing Co., of Toronto, and are very inferior to what I expected them to be for the price paid. Had time permitted I would have replaced them by better.

With respect to the baptismal cuts, I beg to say that they were executed for me for a work I published some years ago, and are used in this book simply so fill up portions of pages which would be otherwise blank.

When I learn of some competent person who would have gone to the trouble and expense of such a work if I had not done so, I shall consider this one of the greatest mistakes of my life, and regret exceedingly that I have thus stood in such a ones way.

Brantford, 1888.

T. S. SHENSTON.