

expensively educated son to be a missionary, and then have to support him in India?

14.—Can you suggest any other way of supporting our missionaries than by the voluntary contributions of the Baptists?

15.—Do you really wish to be exempted from contributing yourself?

16.—Would you wish to have even one of our missionaries withdrawn for lack of funds to sustain him?

17.—If you give nothing for this object will you not feel somewhat embarrassed in heaven every time you meet a Telugu there?

A few years since dear brother B., residing in the County of Norfolk, contributed the large sum of \$500 to our Mission. Through the instrumentality of that money there are doubtless even now some Telugus in heaven, and by the time he gets there himself there may be quite a cluster of them waiting to welcome him home. That money passed through my hands as treasurer, and it commenced its influence for good the moment I saw it. The contemptible paltry sums I was then receiving from many of our churches had so soured my mind that such a most reasonable "God-send" was truly refreshing. I feel its influence to this day. Some of the senders of these paltry sums were so scrupulously particular to send the exact amount that had been collected; that silver and even coppers were sent in letters. Did it never occur to these honest souls that there was no law to prevent them from adding a trifle themselves to make up an even dollar?

Some say that they will be better able to give \$10 in fifteen years than \$1 now. To give at the commencement of their start in life, they say, would be like killing the goose that laid golden eggs. Did it never occur to such that \$1 now may do more good in the Lord's cause than \$25 fifteen years hence? Do such think themselves better financiers than Jehovah? "Now is the accepted time," to give to the Lord. "Oh," irritably says one, "there are so many calls for money." I agree with you that there are, and I trust that you will agree with me that the number of blessings you receive from God is vastly in excess of the contributions you make to His cause.

"Oh," turbulently say another, "the Baptists have so many societies I really do not know which one to give to." Allow me to suggest that you extricate yourself from this difficulty by the masterly piece of strategy of contributing to them all! That these calls are numerous I admit, but this is no reason why you should take umbrage at those who make them. Those who call are generally those who contribute largely themselves, and it is most unreasonable that besides doing themselves only what they ask you to do when they go to the additional trouble of calling on you, you should be uncivil to them. Shame, shame on you!

The real question is: Can these calls be lessened without injury to the cause of Christ? I think not. Doubtless these "calls" will continue to be made on you till you are "called to give an account of your stewardship," and you might as well discipline your minds at once to bear them.

I well recollect once counting 63 teams and carriages close together near a chapel in which an association was being held. Now, suppose, while the \$3.43 collection for the Telugu Mission was being taken up inside the chapel, that a swarm of bees had attacked the horses, whereby they were all killed, and the carriages destroyed. Would these dear liberal brothers and sisters, think you, be seen trudging on foot to the association of the next year in order to contribute their \$3.43 to our Foreign Mission? Not a bit of it. 63 teams and carriages would be there as before, but they would be more expensive ones, the whole costing some 7000 or 8000 times as much as their collection to convert the Telugu.

A few years since Mr. and Mrs. A. were asked for a contribution to our Foreign Mission, when they stated, in the most positive manner, that it was as much as they could possibly do to feed and cloth their four children. Since then the Lord has committed to their care and keeping dear little Jimmie and darling saucy romping Ruthie. We do not see these last two children running about in a state of nudity and half starved on account of the impossibility of their parents providing for more than four.

A year or two ago Mr. and Mrs. B. were asked for aid to send the gospel to the poor heathen Telugus; they too declined in the most decided manner, because, as they stated, it was really as much as they could possibly do to support their six children. Since then the Lord supports Johnnie and Susie for them in heaven free of charge, yet they give nothing to the Mission, notwithstanding their family expenses have been reduced one-third.

There are Mr. and Mrs. C., who almost solemnly promised to render us some aid, as soon as they got into a house of their own, and were relieved from paying rent. They got into their own house long ago, and when reminded of their solemn promise, coolly made answer that they could not, because it required

so much to furnish their new house, in order to make it "look like other folks'!"

Last year, when Mr. D.'s youngest child was writhing in agony, and "nigh unto death," he vowed to the Lord that if He would only restore his "dear, dear, dear, darling sweet little Bennie" to health, he would in future be more liberal in sustaining His cause. When, however, the collector called on him this year he refused, as usual, to give anything, urging as a reason that he had a doctor's bill to pay. Bennie had been restored to perfect health, and was sitting on the lap of the collector, playing with her guard-chain, when the refusal was made.

Mr. E. refused to give anything to our Mission last year because he had on hand a law suit concerning a horse, but promised most positively that he would be "liberal" this year if he only "won the suit." Alas, alas! when the collector called this spring after he had "won his suit," instead of redeeming his pledge, he refused to give anything, because he had a bill of costs to pay! Apparently forgetting that if he had not "won his suit," besides losing his horse, he would have had all the costs of the court to pay.

It is, I believe, estimated that there are two million grains in a bushel of wheat. It therefore follows that the farmer who gives a bushel of wheat to our Telugu Mission, gives the ninth part of one grain towards the salvation of each one of the 18,000,000 Telugus! As small as this is, it is the ninth part of a grain more than hundreds of their fellow farmers are giving. How would the giver of a bushel of wheat like the following engraved on his tomb-stone?

"The dear departed was a member of the Baptist Church, and gave to the extent of a ninth part of a grain of wheat towards the conversion of each of the Telugus, among whom that denomination had a mission."

He who gives one dollar gives only the 18,000 part of a cent towards the salvation of each Telugu! How would such a one like to be introduced into heaven by an angel, thus—

"I beg to introduce to the heavenly host and to Him who bore our sins in his own body on the tree, this Canadian Baptist, who when on the earth contributed to the extent of the 18,000th part of a cent per each Telugu, in order that they might be saved!"

Remember, that if every one of the 18,000,000 Telugus were converted, there would still be 19 times their number of heathen remaining in India.

Not unlikely some of those on whose "toes" I have "trod" will condemn this letter for its great want of dignity. I plead guilty, and ask mercy on the ground that the want of dollars was so great, that I forgot my dignity, and I honestly believe that one dollar will be of more real use to the poor Telugus than all the dignity I possess. I think there is a great want of dignity in being in debt, and our poor missionaries not regularly paid. For ought we know some Telugu may even now have reached heaven through the instrumentality of the money we owe.

T. S. SHENSTON,

President B. F. M. Society.

Brantford, Aug. 18th, 1879.

OUR INDIAN STATIONS.

Cocanada.

THE MISSION FIELD.—Mr. Timpany says:—"The interest in the Cocanada field is good, some nineteen have been baptized and many are awaiting the ordinance in the villages. Of one thing I am sure, just as fast as we are prepared to take care of the converts and train them in the truth as it is in Jesus, converts will come—according to our consecration of men and money, it will be.

THE GIRLS' SCHOOL.—Mrs. Timpany writes to a friend:—"We have been getting a lot of new Telugu Hymn Books, which we were anxious all our scholars should buy. So I found them some plain sewing which they can do very nicely, and several have just been in to receive pay for their work. Some of the books are better bound than the others, and some of the girls just now said 'We want the best books, and if you will give us more work we will earn enough to pay for those.' I was glad to see them willing to work and anxious to have the best books, so I gave the work, and have no doubt others will be here for more. We think it much better for them to earn their books in this way than for us to give them. Mr. Timpany told the boys he would find work for any among them who chose to buy a hymn book, but has had no applications, as yet.

Since we moved our school up from town only about half of the little heathen day scholars come. We knew this would be the case, but could not avoid the difficulty. About 30 come quite regularly, however, and as soon as we get into our new school house I

have no doubt we can induce many from the neighborhood to attend, but at present our room is as full as it can be. If we had had means, I would have liked to rent a small room in the town, and keep all the children who were attending under Christian influence. We have done the best we could, and leave the result in our Master's hands.

THE CHAPEL SCHOOL HOUSE.—Mr. J. Craig says in a private note:—"I believe no one can estimate the blessing that building will be to the people of Cocanada. You know this place has a population of 20,000. The chapel is close to the road, and along that road multitudes stream back and forth nearly all the time. I hope there will be preaching there every day at least once, and perhaps twice. I believe more good will result from constant or frequent preaching in that building than all the preaching that may be carried on in the streets. I look for many baptisms in Cocanada within a year after the chapel is dedicated to God's service.

Bimlipatam.

Letter from Miss Hammond.

MY DEAR YOUNG FRIENDS.—Three months have sped swiftly. To your friends in Bimlipatam there have come no very particular changes. Our health and strength have been spared us, in an eminent degree, and we have many daily proofs of the protecting love of our heavenly Father. We are now in the midst of our hot season, and it really is hot. We did not expect the monsoon till the middle or latter part of this month, but on the 19th of May rain began to fall and continued at intervals for nearly two weeks. Sometimes it fell in torrents. It was my first experience of rain in India, worthy of mention, and I could not help enjoying it, nevertheless it somewhat retarded and injured Mr. Sanford's building operations in town. Our school-house, built of mud, was nearly ready for the roof—now it must be rebuilt from the foundation. The cook-house and walls about the place suffered slightly. Our dwelling-house, being built of more solid material, remains intact. The loss in rupees is slight. Perhaps we think more of the loss of time, for Mr. S. must superintend the re-building in this dreadful sun. Notwithstanding these hindrances we hope to move in the place the 1st of July. We do not expect to be as comfortable there as we are here, but the change seems necessary. We call our new compound "Rehoboth," the name was suggested by a friend at home. The rain cleansed the leaves of the trees from the dust which had so long covered them, and tiny blades of grass, refreshingly green, peeped above the ground. For two weeks now we have had no rain, and the heat is greater than before. We try to keep cool by thinking it cannot last many months longer. September will, doubtless, be more comfortable.

I spend a portion of every day in study, and will probably do so for months to come. The 1st of April the Churchills removed to Bobbili, and with many misgivings I took the school which Mrs. C. previously had in charge. For four weeks I retained the teacher she formerly employed, then, as they were without helpers and required his services I dismissed him. If a regenerated man he had never taken upon himself the vows of Christianity, hence was regarded among his friends as a heathen. After some time I employed Titus, one of Mr. Sanford's native helpers, who is known as a Christian, and never was a caste man. In consequence of these two facts many of the girls, including all the largest and furthest advanced, with one exception, left the school. I expected this trouble, but was not in a position to pursue a different course; moreover, I preferred if possible, having the school established on a known Christian basis. For a time I feared it would be broken up—now we seem to be on the sunny side of this difficulty. Mrs. Sanford's boarding girls go down every day, and I find them much assistance in the singing. This union of the schools somewhat decreases the expense.

Can you picture to yourself a school of native girls? They do not know their ages, but I presume they are all between five and fourteen years. They do not always come clean, with hair neatly arranged and tidy clothes. Lessons on the first two points must be repeated till one is tired, then repeated again. Sometimes they are so scantily clad it is necessary to provide something for them. I will tell you how this is done.

In order to induce the girls to attend school, Mrs. Churchill offered 4 annas, about 12 cents, per month, to all who would come regularly. She does not believe in the principle involved, nor do I, and we practice it for a time only as a means to an end. I am endeavouring to raise the school a step higher, that is, trying to induce the children to attend because it is necessary and fight that they should. To return to the clothing. Instead of giving them the money we buy material and teach them to make it into skirts