

# Canadian Missionary Link

Published in the interests of the Baptist Foreign Missions of Canada.

Vol. XXVI.

TORONTO, JUNE, 1911

No. 10

## CONTENTS

	PAGE
Directory .....	162
The Circles Opportunity .....	163
Missionary News .....	164-6
Medical Work—Akidu .....	166-8
The Ministry of Healing .....	168-71
What We Are Doing .....	171
An Opportunity to Help .....	171
Isabella Thoburn—Pioneer of Education for Indian Girls .....	172-3
A Tribute to Mrs. Cross .....	173-4
Board Meeting .....	174
Treasurer's Report W.F.M.S. ....	176

## NAZARETH TOWN

By Clinton Scollard

Nazareth town in Galilee,  
Set where the paths lead up from the sea  
That like the chords of a mighty lyre  
Dirges over the rocks of Tyre,  
Mourns where the piers of Sidon shone,  
And the battlement—cinctured Ascalon.  
They have waned as the sunset wanes;  
Little more than a name remains;  
But more than a name we hold it, - we,  
Nazareth town in Galilee!

Nazareth town in Galilee!  
Ah, what a golden harmony walls!  
The dawn seems, flooding its bright white  
And when the violet twilight falls,  
What a vast procession of stars  
Pageants over its stilled bazaars!  
And when the full moon touches the height  
Of Tabor, a torch of brilliant light,  
Never was sight more fair to see;  
Nazareth town in Galilee.

Nazareth town in Galilee!  
Strumming a desert melody,  
The Bedouin minstrel trolls in the street;  
At the Well of the Virgin the maidens meet;  
The cactus-hedges crimson to flower,  
And the olives silver hour by hour  
As through their branches the south wind  
steals;  
A clear bell peals, and a vulture wheels  
Over the crest where the wild crags be;  
Nazareth town in Galilee.

Nazareth town in Galilee!  
At the sound of the words how memory  
Kindles as earth does under the spring,  
Till the dead days rise for our visioning;  
And out of them one compassionate face  
Beams with a more than mortal grace;  
Out of them one inspiring voice  
Cries in the ears of the world "rejoice!"  
And ever a beacon of Hope shall be  
Nazareth town in Galilee!

# Canadian Missionary Link.

25 cents a Year in Advance.

Kindly look at the address label on your paper, and notice the date.

Please notify Editor of change of address.

Money may be paid to local agent, or sent by Money Express Order, Registered letter, or P. O. Order to Miss Jacqueline M. Norton, B.A., 50 Howland Ave., Toronto, Ont.

## MISSIONARY DIRECTORY

**IN INDIA—Akhidi** [Kistna Dist.]—Rev. J. E. and Mrs. Chute, M.D., Miss Mary R. B. Selman, Miss Edna Corning, Miss K. Marsh.

**Cocanada** [Godaveri Dist.]—Rev. John Craig, Mrs. Craig, Rev. D.A. and Mrs. Gunn, Rev. John F. MacLaurin, Mrs. John B. MacLaurin, Miss Jessie Findlay, Miss Ida Ryerse, Miss Agnes E. Baskerville, Miss Ruth Philpot.

**Peddapuram.**—[Godaveri Dist.]—Miss C. McLeod.

**Yellamanchilli.**—[Visazapatam Dist.]—Rev. J. A. K. Walker.

**Samulcotta.**—[Godaveri Dist.]—Rev. H. E. and Mrs. Stillwell.

**Tuni** [Godaveri Dist.]—Miss Ellen Priest.

**Pithapuram.**—[Godaveri Dist.] Rev. C. L. Timpanv, Mrs. Timpany, Miss Jessie Allyn, M.D.

**Vuyyuru.**—[Kistna Dist.]—Rev. R. E. Benson, Mrs. Benson, Miss Gertrude Hulet, M.D., Miss Carrie M. Zimmerman.

**Ramachandrapuram** [Godaveri Dist.]—Rev. J. R. Stillwell, Miss L.M. Jones.

**Narsapatnam.**—[Vizag Dist.]—Rev. A.S. Woodburne and Mrs. Woodburne.

**IN BOLIVIA—La Paz**—Rev. A. B. and Mrs. Reckie.

**IN CANADA.—On Furlough**—Mrs. J. R. Stillwell, 132 Lewis Street, Ottawa; Rev. C. N. and Mrs. Mitchell, 863 Manning Ave., Toronto; Rev. E. G. and Mrs. Smith, 48 Howland Ave., Toronto; Miss Lida Pratt, Petrolea; Miss E.A. Folsom, Williamstown, Vt., Miss A. C. Murray, Arkona and Dr. A. W. and Mrs. Woodburne, Entricon, Mich. Rev. H. B. Cross, Goodlands, Man. Miss Kate MacLaurin, 193 Robert St. Toronto. Rev. A. A. and Mrs. McLeod, 1703 Georgia St. Vancouver, BC., Miss S.I. Hatch, Bedford Park, Toronto; Miss J. F. Robinson, Bobcaygeon, Ont., Rev. R.E. Smith, 48 Howland Ave., Toronto, Rev. A. A. and Mrs. Scott, 48 Howland Ave., Toronto.

## ADDRESSES.

### PRESIDENTS, SECRETARIES, TREASURERS.

**ONTARIO:** Pres., Mrs. John Firstbrook, Bedford Park, Toronto; Corresponding Sec., Mrs. R.W. Angus, 42 Howland Ave.; Toronto; Home Department Sec. Mrs. H.H. Lloyd, 396 Brunswick Ave. Toronto; Rec.-Sec., Miss B. M. Pugsley, 126 Yorkville Ave., Toronto; Treasurer, Miss Helen H. Burke, 23 South Drive, Toronto; Sec. for Bands, Mrs. G. W. Barber, 35 Charlotte St., Brantford, Bureau of Literature, Mrs. Thos. Moor, 517 Markham St., Toronto.

**W.B.F.M.S. EASTERN ONT. AND QUE.**  
Hon. Pres. Mrs. T.J. Claxton, 353 Greene Ave., Westmount; Que.; Pres. Mrs. H. H. Ayer, 343 Oliver Ave., Westmount; Cor. Sec., Mrs. P.B. Motley, Sunnyside Road, Westmount; Treas. Mrs. N. Ohman, 1212 Greene Avenue, Westmount; Sup. of Mission Bands, Mrs. J. Hale Ramsey, 14 Springfield Ave., Westmount, Que. Bureau of Literature, Miss Florence Dakin, 380 Victoria Ave. Westmount, Que.

## BUREAU OF LITERATURE.

Band Exercise—Crystal and Coin, 7cts.; Mother Goose and her Family, 12 cts.; The Helping Hands, 3cts.; Aunt Polly Joins the Missionary Society, 3cts; Mission Facts, 3cts.; Miss Lecty's Views, 3cts., Dish Cloth Dialogue, 3cts.; Holder Dialogue, 3cts.; Music Sacred Songs for Little Voices, 15cts.; Mite Box Song, 3cts.; Holder Song, 3cts.; Lorenz Missionary Songs, 25cts.; Book Juniors in China, 20 cts.; Africa for Juniors, 25cts.; China for Juniors, 25cts.; Japan for Juniors, 25cts.; With Our Juniors in Mission Fields, 20cts.; Missionary Chalk Talks, 15cts.

Address all orders to

Mrs. THOMAS MOOR

517 Markham St.

Toronto, Ont.

# Canadian Missionary Link.

Published in the interests of the Baptist Foreign Missionary Societies of Canada.

VOL. XXXVI.

TORONTO, JUNE, 1911.

No. 10

## THE CIRCLE'S OPPORTUNITY

The purpose of our Mission Bands is to educate the boys and girls in the world-need and to train them to give to that need service and money. The purpose of the Women's Mission Circles is the same for the women of the churches. Thus the older ones and the younger ones are in some measure provided for, but what is there for the young men and women of our churches—that strong and vigorous life which is taking its bent for future years, capable of so much service in the present, and even more, perhaps, in the future. In a few churches there are Young Women's Auxiliaries which are trying to do this work of training. But these exist only in a few churches, and in the vast majority of our churches and among the vast majority of our young men and women very little, if any, work is being done to train and inspire these lives for service in spreading the Gospel.

This means that not only is valuable service being lost at the present time, but that we are making impossible the greatest possible future success in our work of evangelization. The interests of life are formed in youth, and they are likely to be permanent interests. Consequently a failure to gain the heart and secure the service of the young people of the present means a strong barrier against advancement in the years to come.

It is a marvel that these young people do not rise and demand training and attention. But it is a much more marvellous thing that the members of our churches are not grasping more quickly the importance of this work they are failing to do, and are not setting about to remedy the difficulty, and it is just here that it would seem there is a great avenue of service open for our Women's Circles, which they have as yet been slow to enter. Why cannot, and why do not, the Circles in every one of our churches, large and small, adopt as part of their task the introduction of systematic study in missions among at least the young women of their constitu-

ency, with the direct intention of gaining their interest and making them intelligent enthusiasts to carry on the grand work of telling the Gospel story here, and elsewhere.

This is no impractical idea and there are no insurmountable barriers in the way. It is not a difficult thing to gather the young people together, and gain their interest. Perhaps the greatest practical difficulty is to find some one to lead, some one who will and some one who can. The "can" part has been largely solved by the establishment of our Summer Conferences for Mission Study, the avowed purpose of which is to train leaders for this very work. These Conferences are under the direction of the Young People's Missionary Movement, are held for a week at each of three different places in Ontario and Quebec—Woodstock College, Woodstock, Ont., July 24-31; Whitby, Ont., July 3-10, and Knowlton, Que., July 12-19. These have proved to be very popular and have done a vast amount of good, but the fact remains that hosts of the young people throughout Ontario and Quebec are not receiving the benefit of them directly or indirectly. Now, what better or more enduring work could our Circles do—large or small—than to take up this question of interesting the young people in missions by means of mission study; by choosing a leader who will initiate and carry on this fascinating task, and then—and then, send this leader to Whitby, Woodstock or Knowlton to gain information and inspiration which he or she will be eager to communicate in the months to follow.

The cost of this is not great. The charge for board is \$5 and \$6 for the week and a registration fee of \$3 for Conference expenses. Full information concerning any one of these can be obtained from Rev. J. G. Brown, D.D., Confederation Life Building, Toronto, or Rev. H. C. Priest, Confederation Life Building, Toronto.

There is not the slightest doubt that the mission study classes in all our churches would mean great strength to

those churches in the present and future, and this is one, and an available, means of testing them. Therefore, do it, and do it now.

There commences in this number a short series of biographical sketches by Miss Nellie Davies, of missionary women who have played an important part in one or other of the several lines of missionary activity in different countries. These will be read with much interest, will certainly have an educative value, and we hope may prove an inspiration and incentive to many, perhaps lead some to follow in the footsteps of those who have gone before. We hope also that their influence may spread beyond the individual readers and that they may be made use of by the Circles.

#### MISSIONARY NEWS.

Tuskegee Institute is to be a model for a college to be built in South Africa for the native black people. There has arisen in recent years among them a persistent desire for education, and this plan of building and equipping a college, the aim of whose courses shall be to "train men of character fitted to do social work for their own people," is the result of this desire.

From West Africa comes the following startling paragraph, written by Rev. David A. Day, a missionary there:

"I wonder that the Africans do not shoot with poisoned arrows every white man that lands upon their coast, for they have brought them rum, and they are still bringing it; and in a few decades more, if the rum traffic continues, there will be nothing left in Africa for God to save. The vile rum in that tropical climate is depopulating the country more rapidly than famine, pestilence and war; and I am only waiting for a man to fill my place at Muhlenburg Mission to come home and take the platform against the rum traffic; for I can do Africa more good warring against the liquor traffic here than I can preaching and teaching the Gospel there. Africa, with the simple Gospel of Jesus, is saved, but Africa with rum is eternally lost; for the few missionaries that can survive there can not overcome the effect of the river

of strong drink that is being poured into the country."

The "Million Movement" in Korea is still in progress. In some places the workers are provided with small blank books. On the first page is written the name of a friend, who is prayed for and worked with, until converted; then on the second page is written another name, and so on. One woman converted between six and seven years ago has brought over 100 women to Christianity in that time. How does this compare with the zeal of Christian Canada?

We hear expressed from time to time the desire that the churches of heathen countries may become self-governing and self-supporting. In India one step has been taken towards this in the appointment by the Church of England of an Indian Archdeacon. His name is Rev. Ihsan Ullah, and he will be called the Archdeacon of Delhi.

A census of Christianity, very encouraging in its results, has recently been made in India. It is estimated there are now about 4,000,000 Indian Christians, or one-hundredth of the entire population. One graduate out of every twelve is said to be a Christian. Many of these Christians then are well-educated, and they are bound to play a large and increasingly important part in the making of the future India.

The Zionist Movement among the Jews is being rapidly pushed. Within comparatively few years the population of Jews in the Holy Land has increased from 20,000 to 100,000, and the movement is now taking on more vigorous life than ever.

The total population of the Moslem world is estimated from 175,000,000 to 259,000,000. "As our eyes sweep the horizon of all the lands dominated or imperiled by this great rival faith, each seems to stand out as typical of one of the factors in the great problem. Morocco (one of the dark places in the world to-day) is typical of the degradation of Islam; Persia of its disintegration; Arabia of its stagnation; Egypt of its attempted reformation; China shows the neglect of Islam; Java the conversion of Islam; India the op-

portunity to reach Islam; Equatorial Africa its peril. Each of these typical conditions is in itself an appeal. The supreme need of the Moslem world is Jesus Christ. He alone can give light to Morocco, unity to Persia, life to Arabia, rebirth to Egypt, reach the neglected in China, win Malaysia, meet the opportunity in India, and stop the aggressive peril in Africa."

The Vatican and Roman Catholic authorities of Spain and Portugal have their hands more than full with the problems that are pressing on them. Spain attempted to reopen negotiations with the Vatican concerning the reduction of the number of religious orders. The Vatican would consent only on condition that no legislation should be introduced on these topics in the Cortes without the consent of the Holy See. This demand has been firmly refused, so a deadlock has once more occurred. In Portugal a conspiracy against the provisional Government failed. This conspiracy had the approval of the authorities at Rome. But now, as ever, "wise in their day and generation," these defeated priests and monks are trying to make peace with the government, especially since the determined threats to bring about the separation of church and state. The government, on their part, demand assurance of loyal adherence to the republic before releasing the arrested priests.

That the Bible is the most widely read book in Germany is a cheering piece of news. The large increase last year is said to be largely due to the publication of illustrated Bible portions which have had a large sale among continental Catholics. Roman Catholics are accustomed to have religion presented to them by means of pictures, and it is hoped this success may mean an application of this method elsewhere.

The far north has perils of its own and terrible hardships to offer the missionary. Two missionaries were, not long since, attempting to cross a desolate waste from the basin of the Mackenzie River to the headwaters of the Porcupine. When they started on what proved to be a 27-days' tramp they had food for only three days. For the last few days they kept alive by eating their moccasins and muckluks, which are boots made of raw sealskin. These

were soaked until they became soft, then cut in strips and toasted over the fire. The trip lasted altogether fifty-one days and completely exhausted both of the travellers.

Chicago has become one of the leading Roman Catholic cities of the world. It is now said to rank with Paris, Vienna, Munich and Dublin as a Catholic centre. In 75 years it has risen from a single parish, with 100 communicants, to an archdiocese of 1,000,000 communicants. There are in the city 188 Catholic churches and 143 parochial schools with 81,680 pupils. The statement of these facts ought to provide food for reflection among Protestants.

A great forward movement is being arranged and carried out among many of the denominations of the United States. Among other plans, one denomination is sending a party of representatives around the world for mission study. They are to leave July 1 and to stay abroad a year or a little longer. They go first to Great Britain and Europe to study religious conditions there, past and present, then to Greece, Turkey, Syria, Palestine and Egypt, Ceylon, India and Burma, the Straits Settlements, Siam and Laos, the Philippines, China, Korea, Japan and the Hawaiian Islands. That the churches at home may not have to wait too long for the inspiration gained, there are to be 10,000 correspondents in as many churches, to receive reports of the tour and bring these reports before the churches. A volume is to be printed on the return of the party. This is an energetic, business-like policy to gain the facts and disseminate knowledge which will create the interest and bring forth the means necessary for the speedy evangelization of the world. The whole undertaking is financed independently and so brings no expense to the Board.

It is said that fully three-fourths of the population of Japan is a rural population and has yet never had an adequate presentation of the Gospel. A call has gone forth from Japanese Christians and American missionaries for reinforcements to work in town and country. The Japanese ask that the former solicitude for the spiritual welfare of the country be once more exercised.

The Baptists of the Southern States are planning to open a new work in Uruguay, at Montevideo. Montevideo is a large city not far distant from Buenos Ayres, and the manners, customs and language of the people in Uruguay and Argentina are so much alike that many difficulties will be eliminated from the work.

The Chinese Baptist Church of San Francisco has recently enjoyed a revival when twenty new members were added to the church, making a total of ninety. They are proving themselves liberal givers to all denominational enterprises.

In connection with the effort to increase mission giving one of the churches of the Southern States, Haskell Avenue Church, Dallas, Texas, has surely found a means of securing abundant supply. Every member of the church is to put into the treasury each week one-tenth of his income, and at the end of the month this total amount is to be divided proportionately for church expenses and benevolence. "If this could be adopted by all our churches there would no longer be any question about funds for the work, but the great problem would be to devise plans for wisely expending the immense sums of money which would come into the hands of the various Boards."

#### WHOM BUT THEE

Mrs. N. Ohman.

All on Thine altar I have laid,  
My reputation, will and mind.  
My friends and ease, my time, my soul,  
My all in all, in Thee, to find.  
And oh! the love, that wraps me round,  
And saves me from the tempters'  
power,  
As on Allmightiness I lean,  
And sing away, each happy hour.  
And Christ walks with me all the way,  
(Companion fairest of the fair).  
As yonder lovely shore we view,  
And sounds celestial fill the air.  
Earth has no charms apart from Thee,  
Without Thy light how dark the sky!  
The birds chant dirges all day long,  
The flowers droop, and zephyrs sigh.  
The world's best joy is very dross  
Compared with pleasure such as this.  
Oh! who for worldly joys could crave  
That knows this deep, abiding bliss.

#### MEDICAL WORK—AKIDU.

Medical work in Akidu for 1910 has been much the same as in other years. As only a fraction of our time can be given to the hospital the number of treatments is not large. There were 1,850 new patients and 1,367 repeats, making a total number of 3,032 treatments. In-patients were 72. As in many cases we give eight days' medicine, the number of repeats is not as great as when medicine is given for only two or three days.

Patients from all classes were treated—Christian, Mohammedan and Hindu; men, women and children, and occasionally a goat, cow or ox was brought for our attention. The in-patients represented every caste.

It may be that the story of two or three of our patients will give the reader a glimpse of India.

One afternoon a young Brahmin, who has always been friendly, asked us to come and see his brother-in-law. We found the poor fellow in the last stages of Beri-Beri and could do little for him but send him home to die. A night or two afterwards we were awakened and asked to come quickly to see the sick man's wife. We hurried to the hospital, and there on the verandah a Brahmin girl in all the beauty of her young womanhood, lay dead. When she had seen that her husband was surely dying she left the house, which was all confusion and tumult, ran out, tied some stones in her clothes, then jumped into the well—rather than be a widow, an accursed one. There they found her within fifteen minutes. "Rigor mortis" had not set in, so they brought her, with a faint hope that we might be able to restore her. Though she was an only daughter, they scarcely mourned, but rather rejoiced because of the virtuous deed she had done, and with sad pride burned her on the funeral pyre of her husband.

"Rukmerne" was another little Brahmin woman, but she was only fifteen. There is no girlhood or maidenhood in India, first children, then married women.

Rukmerne had never been well after the birth of her little boy and they brought her poisoned with over-doses of native medicine. She sank rapidly. When the end drew near, as the custom is, she was put on the floor to die. Oh the weeping and wailing! who can de-

scribe it. It was impossible to make ourselves heard and as there was nothing that we would be allowed to do, we left them alone with their dead.

No Hindu would willingly defile his house with a corpse, so she was to be taken direct to the burning ground.

After some little time we went back for the funeral. Oh! the horror of the scene! There, in the sand by the road side, propped in a semi-sitting posture against a palm tree, was the body of little Rukmerne. They had given her a purifying bath, her clothes were dripping wet, her pretty wavy black hair streamed in tangles about her shoulders,

with them, telling them how sorry she was for them. Sorrow made them forget their caste and they didn't drive her away.

The body was placed on a litter, well besprinkled with red and yellow powders, and borne away by four Brahmans. The grief-stricken father went ahead, swinging a smoking pot of incense, behind followed the weeping women in their dripping wet garments, for they had plunged into the canal to purify themselves so that they could pass others without defiling them.

Thus little Rukmerne was borne away to the burning ground, never having



*Pithapuram Mission House.*

her face was smeared with sacred powders to the gods, her limbs were twisted and warped, her ear-rings, nose jewels, and necklaces had been removed and big strong men with ropes were tugging and pulling at her heavy anklets to get them off. Presently a rope broke and the men fell back laughing into the sand.

It was too horrible. We brought tools and had them removed speedily.

At one side sat the aged grandmother with a number of other women, most of them widows, weeping and beating their breasts, and in their midst a poor, half-witted Christian woman sat weeping

heard of Jesus. So many, many every day are dying without Him.

But medical work is not all sadness—there is much gladness too. During the year we had the privilege of helping and restoring many. Among them a young Brahmin was spared to his little twelve-year-old wife, and God gave us many opportunities of witnessing for Him to all that family.

Our compounder, D. Andrew Paul, and our nurse, Rosinamma, his wife, have given good service during the year. They have both been studying Hindustan so they may be better able to help

Mohammedans, and Rosinamma also has had Bible lessons each day with her patients.

Pray for them that they may have a strong desire for souls and that they may be much used of God.

Pearl Smith Chute.

### THE MINISTRY OF HEALING

#### Among the Telugus.

Our mission works among the Telugu people, of whom there are about 26,000,000, speaking the sweetest of the 180 or more different languages spoken in India. It is called Telugu and is often spoken of as the "Italian of the East." It is strictly phonetic and every word ends in a vowel, making it soft and musical.

Our mission is situated on the east side of India, extending from Vuyuru, 450 miles from Madras, to Annakapalle, 420 miles from Calcutta, a stretch of about 200 miles.

About half way between Vuyuru, on the south, and Annakapalle, on the north, is situated our principal medical station, Pithapuram, about midway between Madras and Calcutta and ten miles from Cocanada, our oldest station on the sea.

Pithapuram is an important city in several ways. It has a population of 15,000. It is one of the very holy cities of India. Tradition says that a great Rakshasi, or Giant, troubled the Brahmans at their sacrifices and one of the gods came down and slew him. His head fell at Benares, the holiest city in India, his umbilicus at Puri, where Juggernaut, the god of the world, is worshipped. His feet fell in Pithapuram. Pithapuram means the town of the throne or diocese and is one of the original sixteen seats of Sakti worship. It is known religiously as "pada gaya," which means "the place of the wounded feet."

A wealthy Rajah, whose income is about \$300,000 a year, lives here. His forefathers were soldiers of the Nizam of Hyderabad (Mahomedans) and received their lands as a present for faithful service. They adopted the Mahomedan custom of secluding their women and all those of this particular caste of the Sudras observe this custom very strictly here.

Because it is a prosperous and populous centre and on the railway, and because it was most difficult to reach by

direct preaching, it was considered a good medical centre. It was looked forward to as such from the time they heard Dr. Smith was preparing to go to India as a medical missionary.

In 1874 our mission was opened and it was not till 1893 that our medical mission work was started by Dr. Smith.

Although they had been trying for some years to acquire suitable land for a station at Pithapuram, when we arrived in 1893 they had not succeeded in getting any. Yellamanchili became vacant by the necessity of Mr. Lafamme taking furlough, and we were sent to fill the gap. This was early in 1895. After using one of the bathrooms in the bungalow and the end of the verandah for the medical work for some years, a small hospital was built and the congestion relieved at the bungalow. I cannot tell you the relief of knowing that those suffering from smallpox did not need to come to the bungalow, peeping in at the kitchen door or windows looking for the doctor.

People used to walk into our dining-room or bedroom and announce there was cholera in their house and they wanted medicine. Lepers and others suffering from all sorts of loathsome diseases and sores came to the bungalow and when they could not find the doctor, wandered about the verandah looking for him. Oh! the joy of that little hospital and what it meant to us! It was erected at a cost of \$400.

One day, in the year 1899, a Brahman (the highest caste in India) came flying into the compound, his hair hanging down his back, looking for the doctor for his wife, whom he dearly loved. She was almost dead. He had tried the services of the usual old native women, the hospital mid-wife and the hospital assistant without avail. My Indian teacher or Munshi, a friend of his and ours, begged him to call Dr. Smith. The thought of having a man, and a Christian, attend his wife was almost worse than death, so he delayed till almost too late.

Dr. Smith went and was able to save his wife, and his kindness to this Indian gentleman won his affection then and there. A Bible was also given him. This gentleman, Mr. Venkata Ramanayya, was from Pithapuram and had brought his wife to her mother's house in Yellamanchili, as the custom is. Ceremonial uncleanness keeps people from helping at these times, also for



tunately keeps the curious from crowding around.

In 1900 a boy from Pithapuram suffering from lock jaw was brought to us in Yellamanchili. By God's blessing he was cured and another warm friend for our mission was made in the person of his father, another Brahman.

Before these gentlemen came to Dr. Smith for medical help they had been bitter enemies of our work. They had vowed to keep us out of this holy city. They were both schoolteachers, teaching in the same school in Pithapuram, and one day one of our preachers came to the school and sold some Gospel portions to the boys. When this became

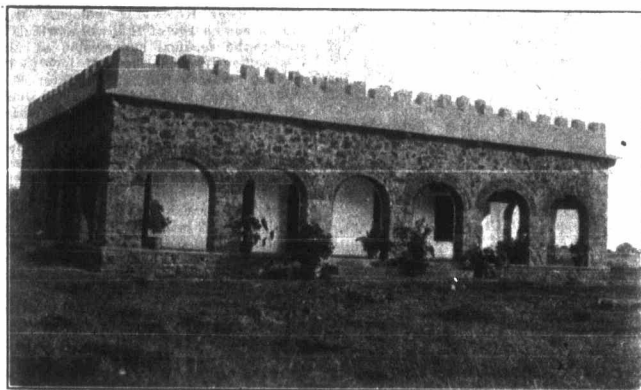
two acres, was secured. It is the site of the maternity and infectious wards and the well.

In 1902 we came home on furlough, returning in 1903. While looking after the work in Yellamanchili frequent visits were made to Pithapuram.

Our Rajah gave us land for our bungalow on a 99 years' lease. Through the friendship of our old friend, Mr. Venkata Ramanayya, more land was acquired adjoining the first piece.

The Pithapuram hospital is not all under one roof, but is made up of a number of separate buildings.

The main building has large con-



*European and Missionary Ward, Pithapuram.*

known to the teachers they made the boys burn the books, dismissed school then and there that they and the boys might take a bath and so get rid of the pollution from so close contact with our Christian preacher! A Brahman bewan (the manager of the Rajah's estate) threatened to dispossess and excommunicate any who dared sell land to the mission.

Mr. Venkata Ramanayya, though not a Christian at this time, became a warm friend of ours and of the mission. If he found himself in a mission station he called on the missionary. Through him, in 1901, the first bit of land, about

sulting, operating, treatment and compounding rooms, an eye ward, besides four other wards for medical and surgical cases. There is a separate building for cooking.

The maternity block has an operating room and three wards with bathrooms.

We have a "gosha" ward, the gift of Mrs. Churchill, of Bobbili, in memory of her husband, whom Dr. Smith treated in his last illness. Gosha means "secluded," and this ward is for women not supposed to be seen by men outside those in their own families.

There is a cottage or private ward, the gift of an Indian non-Christian

Brahman gentleman, the Mayor of Canada.

The old mud and brick building in which Dr. Smith camped while erecting the hospital, has been provided with a permanent roof and is now used for cases of an infectious nature, tuberculosis, gangrene, etc.

In our own mission compound is a European ward for missionaries and other Europeans.

In this group of buildings we can easily accommodate forty patients.

Just before we came home last year Dr. Smith secured land from our Rajah on a 99 years' lease for a bungalow for Dr. Allyn and for nurses' quarters.

Since we came home a son and heir has been born to our Rajah. Dr. Allyn and our nurse, Miss North, were present, Miss North staying two months with the Rani afterwards. In recognition of their services the Rani presented Dr. Allyn with \$3,500 for a woman's dispensary and for nurses' quarters. These are now in course of erection.

Three years ago last February, in 1908, the hospital was formally opened. In 1909 there were 202 in-patients and 6,000 treatments given to out-patients. In 1910 there were 231 in-patients and 8,149 treatments to out-patients.

Early in 1910 Dr. Jessie Allyn came to take charge of the women's work here. Miss North, a woman of English parentage, trained as a nurse in India, is our right-hand helper in every branch of the hospital work. She was providentially directed to us in the fall of 1909.

P. Blandinamma, a dear Indian Christian, is a trained nurse and medical Biblewoman.

Besides these are five Indian Christian women being trained as nurses, and there are two medical evangelists. As Dr. Smith is away fewer men naturally come to the hospital.

Mr. Venkata Ramanayya and his wife were baptized and united with our church some time before we left India.

Dr. Woodburne arrived in 1900 and had charge of Yellamanchili, Akidu, Peddapuram and again Yellamanchili. After almost eight years of service he returned to Canada on furlough. But to the great disappointment of his many friends his health has not been sufficiently restored to permit of his return.

The Yellamanchili work is being continued under the direction of N. Benjamin and K. W. Robert, medical evangel-

ists. 2,856 patients were treated last year, and over 3,000 treatments.

Akidu work was opened in 1896 by Mrs. Chute, who still has charge of this work. Her hospital, the "Star of Hope," was built in 1898.

Vuyyuru was opened in 1898 by Gynanamudhau, trained in Yellamanchili by Dr. Smith. Dr. Hulet took charge in 1902 and built a small hospital.

The students of Samalkot Seminary are under the medical charge of Mr. Boaz, who also has quite a practice in the town.

An account of our work would not be complete without mention of the leper hospital in Ramachandrapuram, which includes the Kellock Home for men and the Boulter Home for women. Miss Hatch has charge of this work, which is under the medical supervision of Mr. Joshee. He was the first boy to be trained by Dr. Smith and was later sent, at Miss Hatch's expense, to Agra Medical Missionary Training School, where he graduated as a hospital assistant. In addition to the leper work, he has a small hospital where he treated last year over 4,260 patients without expense to the mission.

Another branch of our work among the Telugus is being carried on in Natal by Mr. G. Lazarus, another of our medical evangelists, who receives a stipend from the government for his care of the Indian coolies working on the plantations. He employs his spare time in preaching the Gospel to his countrymen in Africa.

Surely God has been in all this work. May He ever be first in everything connected with this most interesting endeavor to bring souls into His kingdom.

M. C. Smith.

#### WHAT WE ARE DOING.

Miss Hatch and Miss Robinson have reached home for their furlough. Miss Hatch is staying in Toronto for a time, and Miss Robinson is at her home in Bobeaygeon. They report a very pleasant trip, and are feeling somewhat better than when leaving India.

Mrs. Firstbrook, the President of the Western Ontario Society, has been obliged to give up her engagement to speak at all Associations, and, in fact, all outside work for a time, on account of illness. We hope this illness may

be of short duration, both for Mrs. Firstbrook's sake and the sake of the work.

Miss Baskerville is enjoying her new work in the Zenanas. She says: "The work itself is most interesting—seldom a day passes that we do not meet with something special, and it does seem so good at last to have the privilege I longed for through all the years of 'preaching among the Gentiles the unsearchable riches of Christ.' There is a peculiar joy in giving the Word to women in their homes—how wonderful it is that we have something to meet every need, and every desire of the human heart!"

Mr. and Mrs. McLeod are in Vancouver, reaching there April 27th. They hope to be in their own home before long, and expect to stay in Vancouver. Many friends have been glad to welcome them home already, and the Ontario and Quebec people will be glad to add their welcome when they have the opportunity.

Dr. Allyn, who has been a ministering angel to the whole mission force, as well as to the natives, has herself fallen ill. She is in Cocanada at the Rest House suffering from typhoid fever. The case is not considered an alarming one, but there will be much anxiety till she is quite well again. Dr. Hulet, the Civil Surgeon of Cocanada, and Miss North, of Pithapuram, are in attendance.

A number of our missionaries are spending part of the hot season on the hills. Miss Baskerville, Miss McLeod, Miss Marsh, Mr. and Mrs. Timpany, Mr. and Mrs. Woodburne, Mr. Craig, Mr. and Mrs. Chute, are at Kodaikanal, and Mr. and Mrs. Bensen, Misses Findlay, Priest, Ryerse and Zimmerman, and Dr. Hulet, are at Ootacamund. Miss Alexander is also with them.

The Mission Study Book for next year is now published. The title is, "The Light of the World—an outline study of Christianity and non-Christian Faiths" by Robert E. Speer. The name of the book for Bands and Junior Societies has not yet been announced, but it is to be written by Mrs. Montgomery, the writer of last year's two books. The Circles would do well to consider the use of these books when planning their next programme.

### AN OPPORTUNITY TO HELP.

Ancient riddle.—What is it that is white and black and red (a)d all over?

Modern answer.—The "British Weekly." In proof, read the following extract from a late Cocanada letter:—

"Mr. J. R. S., of Ramachandrapuram, gets the 'British Weekly.' He sends it on to us, and then the C.'s have it. When done with it, it goes to Mr. A., deacon of our English Church, who passes it on to Miss G. When that household have absorbed it, it goes to Mr. S., a Eurasian member, and then its real travels begin. Mr. A. takes it out to the steamers, where it is eagerly received by the officers. They have instructions to pass it on. Sometimes it is given to the Guards on the R. E., who devour whatever reading-matter they can get hold of. Or, it goes out to the salt district, where families are much isolated. I think it does good wherever it is read."

This is typical of the history of the papers and magazines our missionaries receive. They live in a land where there is a famine of good literature. The number of awakening and keen-minded readers is ever increasing. A great deal of reading matter that is pernicious and infidel is finding its way into India. Cannot we do more from home to offset this exile? Mrs. M. E. C. and her Post Office Crusade has done noble service. Let more of us help. There are mission reading rooms at Cocanada and Pithapuram, and the Y. M. School is also a good thing along this line.

The Cocanada letter quoted above, continues: "We are glad to get 'The World's Work.' It goes into the reading room. Such papers as the 'World Wide,' 'Literary Digest,' 'Outlook,' 'Westminster,' 'Christian Herald,' 'Independent,' etc., are eagerly read, and do much good. The ordinary run of fiction magazines we do not care for. Harper's, Scribner's, The Century, and others of that class, are invaluable."

In Cocanada alone, are hundreds of Hindu college students, bright, progressive young fellows, who are open minded compared to their fathers. Many more hundreds of B.A.'s and M.A.'s, English-educated, of course, are scattered all over the country—mostly in Government offices. Literature that is true, pure and uplifting will be to these as seed cast into fertile soil.

M. B. McL.

## ISABELLA THOBURN—PIONEER IN EDUCATION FOR INDIAN GIRLS.

Miss Nellie Davies.

Any connection between a vulture's quill and a girls' school in Lucknow? Yes, and much that is interesting. It all centres around Isabella Thoburn.

One day while her brother, a missionary in India, was resting in a mango orchard after a busy day spent in one of the villages in Rohilkhand, India, he picked up a vulture's quill and idly whittled it into a pen. Going back to his tent, he wrote to his sister of his work and the great needs. Chiefly, his thoughts dwelt on the tremendous need of a girls' boarding school. Almost in thoughtless fun, he asked her if she would not come out and start the work.

By return mail her answer went back to her brother that she would go when the way was opened. This was not a spasmodic, emotional idea. She had sound judgment, loyal devotion to duty, and a cheerful Christian spirit which carried her through all difficulties to the place where her work lay.

Perhaps much of this was inherited from her parents, who were Scotch and Irish. They were among the pioneers to the country south of us. They had plenty of opportunity to show their calibre. Her mother, on more than one occasion, showed wonderful bravery. Once a greatly infuriated, insane man rushed into the room where she and one of her daughters were sitting. Quietly going on with her work, she had such an influence over the man that when she asked him for the axe which he had been brandishing he willingly released it. Surely every woman will agree that almost equal courage was shown, when after a particularly hard season, but when conditions were becoming a little easier, her husband gave her an extra dollar, telling her to buy a new cloak, she quietly returned it, saying, "It will go along with yours to the Lord's work. I can turn my old cloak." Though only ten years old at her father's death, Isabella Thoburn says that she well remembers his high devotion to his Christian principles.

It was not until three years after her promise to her brother that she was able to fulfil it. Her duty was at home, where she cared for an invalid, widowed sister-in-law and her two boys, while at the same time she taught school. In

1869 she sailed with Dr. Clara Swain, arriving in India in time for the Methodist Episcopal Conference, under whose Board she held her appointment.

In Lucknow, where she was located, her school was begun with six girls. Although the attendance was small, and there were some who might have helped by, at least, refraining from saying that her plan was not practical, she settled down with her usual quiet, forceful energy to make this work a success. Very soon she was able to buy a piece of splendid property, which, strange to say, had been occupied by one who had opposed her work. Six years later, seeing the great need of a school for English girls, she opened one at Cawnpur, forty-five miles west of Lucknow. There was no one else to take charge of this work but Miss Thoburn. This necessitated her travelling by night between the two places.

At the end of ten years, during which time much lasting work had been accomplished, she sailed for home on her first furlough. There she was to meet another problem. She was naturally of a quiet, retiring disposition, but just as naturally were the people at home curious to know of her work. It was also very important that they should be told of it. When her first invitation came to speak in public, she had a hard time to bring herself to the point of acceptance. She told them she would sit at the front of the church and answer any questions that might be asked. The outcome was that the questions came in so quickly and required such lengthy explanation that she soon found herself standing at the front of the church delivering her first lecture. This was on a Sunday afternoon, in a Presbyterian church. She afterwards, laughingly, blamed her Presbyterian friends for her unorthodoxy. After that she spoke many times, one of the most noted being at the Ecumenical Conference in New York in 1900.

One writes of her: "She was soon in demand everywhere, and ever afterward was one of the most acceptable and effective of missionary speakers. She was never pretentious or exciting, but always earnest, calmly intense, and so direct and practical that no one heard

her without feeling the power of her personality."

In 1882, she again went to India and took up her work there. She at once saw the necessity of making the school standard equal to that of a college curriculum. In time it became the highest-grade institution for women in India. She realized, as all other missionaries, that India must be Christianized by intelligent, Christian Indians.

She was able to stay only four years. But though in ill health, she found a place in America where she could do active work for God. She was made house-mother in the 'New Deaconess' Home in Chicago. Under her direction, similar work was commenced in Cincinnati and Boston. She believed the fundamental thing in Christianity was the spirit of service. Surely she followed in her Master's footsteps.

In time she was able to return to India, and was again appointed Principal of the Women's College at Lucknow. Seeing that many reforms were needed, and, wishing not to offend any, she left her own cool and quiet room for one in the main building. The management of the girls seemed to have become lax, but by her winning example better order was established though not without much labor and sacrifice on her part. She personally supervised the house-keeping department, rang the rising bell, made her own bed, and dusted her own room; so that the girls were either glad to do as much or felt it was simply the right thing to do. When any were ill, the most serious cases were cared for by her in her own room, many a night being spent in nursing them. With all these extra duties the work of the school was not forgotten. She took many of the classes, the most backward and difficult being found among those which she taught. One of her pupils said later: "We can now understand that this was done to check a certain laxity in the management of the girls, without offending any of the parties, which is often the case in other schools when a reform is undertaken by a new lady principal. All this was done with a quiet dignity, which inspired both love and awe in all around her, and grown-up people were struck with the wisdom which guided her to do all things without offending."

The expenses of the school were so heavy that in 1900 she returned to America to collect funds. As a sample

of the girls who were being developed at the college, she took with her Miss Lillivati Singh. On one occasion, after Miss Singh had spoken, ex-president Harriman remarked: "If I had ever had a million dollars and had spent it all on Foreign Missions and this young woman were the only result, I should feel amply repaid for my investment." It is said of her that all the praises which she received left her unspoiled.

In the same year they were able to go back to their work in India. While still on the return trip, Miss Thornburn felt that she was not to spend much more time in this world. In less than three months from her arrival, she contracted cholera and died.

A missionary of another denomination said: "Here was a rich and powerful Government, anxious to promote the cause of female education, on the one hand, and a Christian woman without money, prestige, or other resources on the other. Both had the same object in view, and both were in the same field, but the lone missionary worker succeeded, while the powerful Government met with comparative failure. The whole case is simply a miracle. It is a picture worthy of the most serious study." Surely this woman was used of God. She believed in the thirteenth chapter of Second Corinthians. Miss Singh said one of Miss Thornburn's verses was: "I am a poor creature, yet no matter, for in Christ I work, and if I were strong and wise, I could do nothing without Him."

#### TRIBUTE TO MRS. CROSS.

One of the saddest days the Vuyuru Christians have ever experienced was the home-mail day that brought the news of the death of their "little mother," Mrs. Cross.

The letters came early in the morning, just as school was opening, and when the news was told to the children, a wave of awe swept over them, and as the teacher, in a broken voice, translated the letter which told of her last few hours and her happy death, there was real sorrow in their little faces. There and then we all knelt in prayer for the sorrowing husband and for the little one, who will never know a mother's love.

During the morning the Christians gathered on the verandah, also to hear

the letter and to talk about the little woman who had been so much to them.

Mrs. Cross had never been very strong while in India, and often regretted the fact that she wasn't able to do more for these people whom she loved. But her life was like a beautiful flower whose beauty and fragrance were a benediction to whomsoever came within its touch. Her people loved her and her husband as few missionaries are permitted to be loved.

The preachers and teachers from the near villages came into the station, and the next evening a memorial service was held in the little chapel. How beautifully they all spoke of her, and one of the teachers said, as though that were the best trait of all, "That she never became angry." Only a few short months before they had given them such a happy farewell in the same little chapel, and now they met in sorrow. Still, their sorrow was not without hope, for they prayed that they might meet her in that home above to which she had but gone before.

#### A MISSIONARY.

#### BOARD MEETING—ONT. WEST.

The quarterly meeting was held at 27 North St. 33 members being present. After the opening exercises by Mrs. McLaurin, who presided, Miss Hatch responded to the words of greeting extended by the president; expressing her gratitude for journeying mercies, and asking our united prayers, that while she renewed her strength, she might also be helpful to those at home.

The vacancy on the Board caused by the death of Mrs. Porter, was filled by electing Mrs. Judson MacIntosh. The sending out of new missionaries was considered, but on account of lack of funds, was rendered impossible. Miss Folsom's medical examination report was submitted, and as it stated her health to be restored, it was decided to respond to her plea to return to her much-loved work this fall. Who amongst us will help to make this possible?

Miss Hatch summarized the work of Miss Phillips, the new appointee in India. As she is an Eurasian, well qualified for this work, she will not need to be returned for rest, and such workers are hard to secure. The treasurer reported having \$140 out of the \$265 necessary for her support.

The convention Programme Committee was appointed.

The fact that so many demands are made on our missionaries while on furlough, led the Board to call attention to their resolution that all requests be sent to Mrs. Lloyd before engagements were made for them to visit the Circles. After prayer by Mrs. Woodburne the meeting adjourned.

Emma Pugsley,  
Sec'y. (pro tem.)

#### NOTICE—EASTERN SOCIETY.

Will the Circles and Bands of the Eastern board, kindly remember their board meeting early in June, and make preparation for the same.

JESSIE OHMAN,  
Treasurer.

#### SPECIAL NOTICE.

More than one-half of the Convention year has passed. Less than one-half of the amount necessary to cover our estimates, has been contributed. \$1,290.00 less has been contributed this year than last year. Can we not make a special effort to reduce this shortage?

HELEN BURKE,  
Treasurer.

#### ASSOCIATION NOTES.

Owen Sound.—The annual meeting of Circles and Bands of the Owen Sound Association will be held in Durham on Wednesday, June 14th, at 2 p.m. Churches having no Circle or Band are invited to send delegates. The Home Mission address will be given by Mrs. H. S. Mallowney, Owen Sound, and the Foreign Mission, by Dr. Smith, of India.

Mrs. Geo. S. Burt,  
Director.

Ottawa.—The Mission Circles and Bands of the Ottawa Association will hold their annual meeting with the Kenmore Church on Tuesday, June 20th, at 2 p.m. It is hoped every Circle and Band in the Association will send delegates. Representatives from churches where no Circles exist, will be gladly welcomed.

M. S. Sheldon,  
Director.

Cornwall, Ont., April 24th.

Whitby and Lindsay.—The annual meeting of the Circles and Bands of the Whitby and Lindsay Association will be held with the church in Lindsay, June 14th. Mrs. Firstbrook, the president of the Women's Foreign Mission Board, will be present to tell us some of the things she saw while visiting our mission fields in India. Mrs. Lillie, 2nd Vice-President of the Women's Home Mission Board, will be present to give us a talk about our Home Mission work, and Mission Band work. Will all Circles and Bands see to it that they are well represented at this meeting. Churches where no Circle or Band exists are kindly invited to send representatives also.

H. A. Madill,  
Director.

Toronto.—The annual meeting of Circles and Bands of the Toronto Association, will be held in Simpson Ave. Methodist Church, corner of Simpson Ave. and Howland Road, Friday, June 16th, at 2.30 o'clock. Churches having no Circle are invited to send delegates. Miss Jacqueline Norton will speak in the interests of Home Missions, and we hope to have a Foreign Mission address from Miss Hateh. Mrs. Judson Macintosh will give an address on Young Women's Work.

Julia M. Scott,  
Director.

Norfolk.—Association meeting of Circles and Bands of Norfolk Association will be held in Villa Nova on June 13th. Receptions in the auditorium at 1.30 p.m. A very short verbal report will be called for from each Circle and Band and it is hoped none will fail to respond. An excellent programme is being prepared and will be published in the "Baptist."

Mary E. Davis, Director.

Peterboro Association.—The annual meeting of the Women's Circles and Bands of the Peterboro Association will be held with the Gilmour Memorial Church on June 14th, afternoon and evening. Mrs. J. R. Webb will present foreign mission work in the afternoon. Dr. J. L. Gilmour has been secured to represent home missions in the evening. Churches having no Circles or Bands are requested to send representatives.

Mary N. Nicholls, Director.

### CIRCLE REPORTS.

Guelph.—The annual Thank-offering service of our Circle was held on March 1st. The President, Mrs. E. J. Zavitz, presided. We were fortunate in having with us Mrs. Firstbrook, who told of her recent trip to India. Having visited many of the mission stations, the Rajah's palace, and the Zanana of the caste women, she was able to give a most interesting description of the work going on day by day. The offering which amounted to \$35.02, was equally divided between Home and Foreign Missions. Our Circle feels the loss of a much valued member, Mrs. E. D. Clarke, who has removed to Vancouver. She held the office of president many terms, having been a member of the Guelph church the greater part of her life.

Ridgetown.—The annual Thank-offering service of the Ridgetown Mission Circle was held on Tuesday evening, April 11th, and was very satisfactory. The main feature was an interesting lecture, by the Rev. A. J. Bowen, of Blenheim, on "The People and Customs of the Congo," which was illustrated by lantern views. The meeting was presided over by Mrs. C. R. Jones. The receipts amounted to over \$13.00.

Blanche Watterworth,  
Secretary.

### A NOTE BY THE WAY.

Miss Janet Robinson, of Akidu, in a letter dated from London, speaks of her joy in being once more in a land where English is spoken and understood on every side, and of her gratitude for all the blessings of the Lord.

She wishes to thank all those who so kindly sent bright calendars, at her request, for the use of Bible-women, pastors, evangelists and village teachers, to each of whom they gave great pleasure. She speaks of the heart-sickness caused by the "hope deferred" of a new chapel-schoolhouse, the old one being no fit place, either in size or condition for the work that is being accomplished in it.

Miss Robinson tells with amusement of a letter meant for a child in Akidu School, addressed by mistake to Westmount, India, returned from Madras to Westmount, sent back to Akidu, followed her to London and was sent from there to her in Milan, returned with her to London, and is now once more on its way to the child in Akidu.

P. R.

## The Women's Baptist Foreign Missionary Society of Ontario West.

### TREASURER'S REPORT.

April 15th, 1911, to May 15th, 1911,  
inclusive.

#### RECEIPTS.

##### From Circles—

Pine Grove, \$1.10; Orangeville, \$4.25; Barrie, \$4.80; Toronto, Indian Road, \$9.25; Toronto, Christie Street Ladies' Auxiliary, \$5.00; Walkerton, \$7.10; Arkona, \$2.50; St. Catharines, Queen St. Y.L.M.C., \$13.00; Acton (\$5.50, Cocanada Dormitories), \$7.00; Bloomsburg, \$2.00; Boston, \$1.25; Sparta, \$4.06; Toronto, Jarvis St., \$118.25, (Thank-offering), \$210.17; Brantford, Park St. (Special Collection, \$9.71), \$21.90; Villa Nova, \$23.00; London, Adelaide St. (\$9.00 Chinese Famine Fund), \$31.20; Hamilton, Stanley Ave. Y. L. Aux., for G. Veramma, \$9.00; Norwich, \$9.25; Hartford, \$3.00; Toronto, College St., \$9.10; Strathroy, \$14.50; Peterboro', Murray St., Mite Fund, \$6.50; Toronto, Olivet (\$5.00 Thank-offering), \$11.85; Toronto, Wychwood, \$5.00; London, Maitland St., \$15.00; Port Elgin, for Student, \$4.25; Brooklin, \$6.50; St. Mary's, \$2.25; Aylmer (\$25 for Bible-woman, \$18.65 on account for Life Member), \$43.65; Grimsby, \$6.00; Niagara Falls, \$5.00; Delhi, \$5.00; Brampton, \$6.80; Lakefield, \$5.60; Binbrook, \$5.00; Toronto, Century, \$16.20; Tillsonburg, \$5.00; Wheatley, \$1.86; London, Egerton St., \$3.10; Hamilton, Wentworth St., Cocanada Dormitories, \$3.50; Toronto, Immanuel (Life Membership for Mrs. M. A. Baillie, \$25.00), \$39.00; Ailsa Craig (Cocanada Dormitories), \$34.50; Lindsay, \$11.00; Decewsville, \$3.50; Dundas, \$5.00; Onondaga, 1st Church, \$2.60; Georgetown, \$6.28; Forest, \$3.75; Woodstock, Oxford St., \$2.00; Port Hope, \$15.00; Bracebridge, \$5.00; Waterford, \$23.00; London, Maitland St., Y.L.M.C., \$3.20; Burgessville, \$5.00; Oil Springs, \$2.50; Boston Y. L., \$3.00; Galt, \$13.00; Selkirk, \$4.25; Stratford, \$14.50; Tiverton, \$7.25; Toronto, Elim, (for Leper, Venkamma), \$8.00; Toronto, College St., \$5.63; Chester, Sorosis (for Ch. Kerana), \$6.25; Hillsburg, \$3.00; Toronto, Dufferin St., \$5.35; Indian River, \$2.05; Sarnia (for Cocanada Dor-

mitories), \$52.00; Toronto, Walmer Road (\$10.00 for Miss Phillips), \$25.55; Brantford, 1st Church, for Miss McLeod, \$25.00; Toronto, Immanuel Y. L., \$5.00; Hamilton, James St. (Life Membership for Mrs. Wm. Robertson), \$25; Dunnville, \$6.15; Toronto, Bloor St. Y. L. Aux., \$15.78. Total, \$949.58.  
From Bands—

Norwich, \$2.75; Niagara Falls, Simpson Memorial, \$5.50; Bloomsburg, 50c; Boston (\$7.00 for Life Membership), \$14.50; Lakefield, \$6.00; Langton, \$2.50; Dundas, \$4.50; Campbellford, \$2.20; Vittoria (for Student), \$7.00; St. Mary's (for M. Kandeli), \$10.00; Brantford, Calvary Church Timpany, \$7.75; Port Hope (for Student), \$10.00; Springford, \$6.00; Hamilton, Stanley Ave. (for M. Martha), \$20.00; Southampton, \$1.50; Scotland, \$4.00; Port Arthur (for M. Manckyam), \$4.25; Claremont (for P. Paramma), \$17.00; Listowel (for Student), \$17.00; Toronto, Bloor St. (\$10.00 for Student), \$13.85; London, Egerton St., \$6.00; Waterford, \$1.09; Brampton (for G. Salome), \$17.00; Fullerton, \$1.50; Gladstone, \$4.20. Total, \$186.59.  
From Sundries—

Salford, Forward Movement Society, \$2.75; Brantford, Park St., Philath- (for G. Ruth), £7; Peterboro, Murray St. Chnrch, annual collection, \$7.50; Mrs. Hatcher, per Mrs. Mellish (for Rhoda), \$25.00; Toronto, Willoughby Ave. Y.L. B.C. (for E. Alice), \$4.25; St. Catharines B.Y.P.U. (for V. Anna), \$25.00; Hamilton, Wentworth St. Girls' Club, \$10.00; Jerseyville, Ladies' Aid, \$2.00; Miss Crittendon (for Miss Armstrong's School, Burma), \$1.05. Total, \$84.55.

#### DISBURSEMENTS.

By General Treasurer—On Estimates for India, \$815.00; Payments in Canada, \$100.00; Extras, \$26.57. Total, \$942.07.  
Expense Account—

To Janitor of Woodstock Church for Convention, \$2.50.

Total Receipts for the Month, \$1,290.72; Total Disbursements for the Month, \$944.57.

Total Receipts during this Convention Year, \$6,709.56; Total Disbursements during this Convention Year, \$6,758.67.

HELEN BURKE,

Treasurer.

23 South Drive, Toronto.