

# Canadian Missionary Link

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

Vol. XXXIX.

TORONTO, MARCH, 1914

No. 7.

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"Measure thy life by loss and not by gain,  
Not by the wine drunk, but by the wine poured  
forth ;  
For love's strength standeth in love's sacrifice,  
And he who suffers most has most to give."

—Selected.



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## Canadian Missionary Link.

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## EDITORIAL.

"The world is so full of a number of things,  
I am sure we should all be as happy as kings."

Kings! Are you sure they are as happy as we are? The Editor has her doubts. She feels that this is the very most beautiful world that she ever lived in. There are so many wonderfully good hearts in it—and she has had some wonderful peeps thereinto. Let her tell you about it, and begin away back at our Convention in Ingersoll last November, for something happened there which she can never forget.

In the church, as we were all going out one day, a lady introduced herself by a name which the Editor recognized as belonging to one of our student volunteers for foreign service. So she just asked, "Are you his mother?" and, sure enough, she was. So then the Editor said, "And are you glad your son is going to be a foreign missionary?" And without hesitation she gave answer, "Oh yes, I consider it a great honor"—and was going on down the aisle. But even as she went she turned, came back, and said: "I suppose it would be too much to ask the Lord that all my children might become missionaries!" Now, your Editor felt something like people must feel when a great fortune is unexpectedly bestowed upon them—millions and millions. Her breath almost forsook her. She had never experienced such generosity; and it did seem a great deal to ask even of our Lord. But she knew He could do far more abundantly above all that we could ask or even think, and so she answered as quickly as she could: "According to your faith be it unto you."

What a royal mother-heart was there! To take in the whole wide world, and be ready to empty her home for its

sake and the Gospel's; and consider it an honor! Do you wonder that the incident made a warm place in the Editor's heart, and memory keeps it warm? As long as there are hearts like that left to us in the denomination, there is hope for the "wholly unoccupied fields."

And only yesterday morning the Editor arose thinking about Miss Priest's bungalow—not the old one, where the rats and white ants overran her, but the new one she is going to have; and she wondered if anyone was remembering about it and sending money for it, and she sighed just a little as she glanced at her little mission-barrel, for it does take such an age to fill! But when she went to take a cup of tea with a friend that very afternoon, lo, and behold! her hostess handed her \$10 "for Miss Priest's bungalow"! Coming right into her hand thus from the warm hand of a dear friend, it had all the charm of a personal gift, and sent her home so light-headed (hearted, maybe!) that she quite forgot to take the car as she was bade, and walked home instead—on air, not concrete. When she got inside and remembered, all she could do then was to pop the care fare into that same thankful little mission-barrel. So somebody was thinking about it, after all. Are you?

And now just a wee story picked up from one of our exchanges. A little Chinese maiden, carrying her little brother on her back, was spoken to by a missionary, who said, kindly, "Poor little girl, what a burden for you to carry!" But, even as she staggered under the weight of him, the little girl looked up into his face and said: "It's not a burden, sir; it's my brother!"

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"THE NIGHT LIES DARK UPON THE EARTH."

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It made all the difference, didn't it? What a sermon from a wee maiden in China, for all of us! That Telugu in India for whom you give and work—is he your burden, or your brother? Do you bear him on your heart in love and prayer as your brother? Those Christians over there—scattered in hundreds of towns and villages whom God through your prayers and gifts and men and women working there has led out into freedom and a new life—they are so unlearned in the Way, do you pray faithfully for them? Did you think for one moment that when they were converted and baptized your responsibility was over? Why, their fight is only then begun—not finished. And against what odds! Think of your own warfare, how hard it is for you to be Christlike with all your Christian antecedents, training, surroundings—your books, your home life, your church life, your companions, above all your open Bible. Ah, how little you know, after all, about fighting the good fight, as they know it! For they live where Satan's seat is. Amidst squalid surroundings, in terrible proximity to all that is down-dragging, with an untold heritage of ignorance and sinful living from their forefathers; above all, with the Bible a closed book to a great majority of them because of their illiteracy—how are our people over there to fight the good fight and, as Paul says, "having done all, to stand," if we, who are, under God, responsible for their new life, do not continually stand by them in prayer? And not only must they stand, but they must go forth to conquer India for Christ. Out of those dingy, forbidding-looking villages where are the congregations of "those that are being saved" must come, what's more, those that are to save others—Christianize India. Ah, if you knew the fierce temptations that assail them, hourly from without and within, you could never forget them for a day. They are out here for India. Oh, pray for them.

"If ye fulfil the royal law according to the Scripture, thou shalt love thy neighbor as thyself, ye do well."

K. S. M.

"Stir me, oh! stir me, Lord, till prayer is pain—  
Till prayer is joy—till prayer turns to praise,  
Stir me, till heart and will and mind—  
yes, all  
Is wholly Thine, to use through all the days;  
Stir, till I learn to pray 'Exceedingly.'  
Stir, till I learn to wait expectantly."

### LETTER FROM MRS. GORDON.

Dear LINK Readers:

You will all be interested, perhaps, in knowing how this great needy land of India appealed to me on first arriving. We landed in Colombo the 8th December. I was glad that all sea-journeying was over, although it was very pleasant all the way—but one can have too much of a good thing.

A few hours were spent in Colombo, viewing many beautiful sights, the strangest event being a ride in a rickshaw—a big baby carriage pulled along by a native, running as far as we wanted to go, with the perspiration pouring from his body. The following morning we arrived in Tuticorin. Our train was waiting for us; how strange it seemed! The carriages are nothing like our Canadian carriages—the corridors are just large enough to allow one person to pass along, and then by the time we had all necessary baggage in the compartment there was room enough "just for two." How curious the natives were! And what impressed me more than anything was that there were so many beggars, and though some appeared nearly starved, yet if we gave to one they would all have gathered around. We were soon on our way to Madras, where we changed for Waltair. We both felt so happy when our train landed us at Waltair; in

## AND WE HAVE LIGHT:

fact, I could have danced for joy. Mr. and Mrs. Higgins and Miss Hinman welcomed us at the station, and were pleased to see us after our long journey. We soon made our way to the bungalow, about one mile from Waltair. What do you think was in store for us? From the beginning of the compound to the bungalow the driveway was lined on each side with children from the different mission schools of Waltair and Vizagapatam! What a sight it was! Some holding flags of welcome, and there were "Salaams" and "Good morning" from those who could speak English. How they like to speak English when they can! Nor was this the end of our welcome, for when we reached the bungalow we were adorned with flowers, after which the children performed in many ways, singing, drilling, etc. Everything was done in Telugu, and when I heard them singing and talking as fast as their tongues would allow them, I wondered if it would be possible for me ever to speak so that they could understand me. However, the following morning we were soon settled down to study. It was such a happy welcome for us. Why, Royalty couldn't have received better! The bungalows are built very large, and altogether different from the homes in Canada. The rooms are two or three times as large, and twice as high. Our bungalow is situated upon a hill, with trees surrounding us on every side. My impressions were altogether different of India regarding scenery. I thought nothing could look so beautiful with so much sin around, but my ideas changed immediately; in fact, we would have to remind ourselves frequently that we were in India—apart from the people and the huge palm trees, other things seemed homelike.

No sooner had we settled than we were reminded of Christmas approaching by the closing exercises of the mission schools. Such occasions as Christmas entertainments never occurred to me. I was amazed, and I'm sure you

would have been in seeing caste girls and boys doing their part in such an excellent way, condemning their own religion by their singing and reciting with gladness of Christ's birth and His love. We saw while visiting the mission schools over 1,200 girls and boys under Christian influence and teaching. Think of what this means in days to come! How eager they are to learn! In one of the schools an oral Bible examination was given by one of our missionaries. Question upon question was asked, and every one answered. Oh! that the study of our Bible was made as interesting in home and school, that the children would learn to love and know the word of God, in Canada as well as in India.

The native Christians themselves are very devoted and true to Christ. In their prayer meetings, song services and church services they are very eager to pray, and pour out their hearts' desire to God. Do we not lack communion with our Saviour in our Canadian prayer meetings and church services? It appeals this way to me as I see our native Christians so earnest in prayer.

Many friends would be wondering in what way we spent our first Christmas in India. Perhaps you thought of a lonely one, but let me give you a happy surprise. Miss Flora Clark invited us to Vizianagram to spend Christmas Day with herself and Mr. and Mrs. Higgins. On arriving, we found there twenty-one in the party, including eight children. You can imagine what a jolly time we had. About 4 o'clock Christmas morning the native Christians awakened us singing their Christmas carols and playing the tom-toms; the music is very different from ours—it is lovely to hear them singing songs of praise, but when one feels sleepy it is not very welcome. Santa Claus was very good to us all; in fact, he gave Mr. Gordon and me a very delightful surprise by handing us many lovely gifts from many of the missionaries. Upon our return home again,

## SO MANY HAVE TO GROPE THEIR WAY,—

preparation for Conference was made. This is quite a "chose," as all bedding, lanterns, water bottles, etc., are taken along. I wish you could have seen us—a party of missionaries, about fourteen in number, all in one carriage en route for Cocanada, along with our luggage; a regular picnic in every way, and a good time.

We were welcomed into the Conference by the President, Mr. Cross. It was indeed uplifting and helpful to meet all our fellow-workers, and to know of their work. The reports were all interesting, and they gave us a greater desire to know the Telugu language, so as to be able to get in touch with the people of India. However, by the aid of your prayers, and with our own patience and perseverance and dependence upon God, we hope to master it.

Mr. Gordon has charge of the English work while studying the language. We have come back from Conference more fully equipped for the service of God in the great work of forwarding His Kingdom.

I have had the pleasure of "keeping house" for the last few days, during Mrs. Higgins' absence. This is my first attempt since my marriage, and what with the native helpers and their trying ways and my lack of Telugu, you can imagine the "pickle" I was in. But this is only incidental in our lives as missionaries; the main object of our life in India is to be used of God in uplifting this wonderful people out of idolatry and degradation into a true and holy life.

Your missionary,  
(MRS.) R. GORDON.

## A NEW MISSIONARY.

News has reached us of the arrival of a new lady missionary at Samalkot, India, on Jan. 15th. Helen Caroline Timpany and her mother are both very well, thank you.

ON THE "MISSIONARY WARDS"  
IN PITHAPURAM, INDIA.

When racked with pain, and worn with care,  
Away from the noise, and the smells,  
and the glare,  
Mid grass and trees with sky above,  
Each blessing full of a Father's love,  
The heart expands and health anew  
Comes flooding soul and body too.

From out the door the sufferer sees  
Only the sky, the grass and the trees,  
No noise of dogs nor harsh street cry,  
Only the trees, the grass and the sky,  
And his tired eyes close, and his worry flees  
As he drinks in the air and the health-giving breeze.

The building alone, with its clean stone floors,  
The bed and the linen, the windows and doors,  
Would bring comfort indeed, be a restful retreat  
To one who was worn with the burden and heat.  
But the heart o'erflows with healing balm  
As it drinks in the quietness, coolness and calm.

And many a time, as the fever burns,  
The heart of the sick one with gratitude turns  
To the unknown friend in that far-off land,  
Who lovingly gave with a generous hand,  
To provide such comfort and cleanliness rare  
For his suffering brother, burdened with care.

May the Father's rich blessing reward the one  
Who through love for his Master this kindness has done,  
And when he is troubled and filled with pain,  
May health, peace and happiness be his again,  
And the thought of the comfort which he has given  
Bring joy upon earth and reward in heaven.

—A Patient.

## AND WE HAVE SIGHT.

**MISSION STUDY BOOKS.**

Emily Crawford Cline.

Interest in the study books is growing; many questions are being asked about them; many Circles are beginning to use them. This is just as it should be. Rightly used, the study books help to make the Circle meetings interesting, and not only this, but if their use is persisted in year after year, they cannot fail to develop in our women an intelligent interest in world-wide missions, help them to catch a vision of the greatest thing going on in the world to-day, the growth of the kingdom of God upon earth.

One study book can be presented in the Circle meetings during the year without in the least encroaching on the time for prayer and the proper emphasizing of our own special mission fields, home and foreign.

There is an inviting list of books to choose from. "Following the Sunrise," a study of a hundred years of Baptist Mission work; "Western Women in Eastern Lands," a study of fifty years of woman's work for woman; "India Awakening," "China's New Day," "Korea, Burma and Siam," and many others that might be mentioned.

When the Circle has decided on the book to be used, a small committee (two or three) of the brainiest women available should be chosen, whose business it will be to procure at least two copies of the book, and after reading it carefully, draw up the programme for the year. In order to do this wisely, it is necessary not only to know the book, but to know the women of the Circle. Mrs. A. is capable of writing a paper, Mrs. B. can give a talk, Mrs. C. will do neither, but can read a story, etc.

One book is cut in pieces, each woman receiving the portion on the topic she is to present, one month before she is to present it. Let her aim not to give all the details, but to make the main thought or facts as clear and as unfor-

getable as she can. It is wonderful how well the women will get to do this after a little practice. And just here lies one of the benefits of the system. Occasionally have a "quiz," review questions written on slips of paper and distributed, or a "round table," a general discussion on the subjects under consideration. Circle members, give the study books a trial.

**MISSION STUDY IN A COUNTRY CIRCLE.**

If any Circle should be thinking out what might be best for their programme of study, let me suggest "try one of our Mission Study Books."

But someone may say, "That is all right for town Circles, but it is impracticable in the country." Have you tried it? If not, don't condemn it until you do.

We are a country Circle, and have found it to work out quite satisfactorily. I cannot say we have met with any special difficulties, indeed in some ways it is easier worked than some other methods, for it is less difficult to get a number of members to prepare a part of a subject than it is to get one member to prepare the whole, and we believe that the result is better.

Our book of study is "Western Women in Eastern Lands," and our plan of work is the following: Every member provided herself with a book (paper cover 35c); then we appointed a leader, on whom much of the success of the study depends. She selects a chapter or as much as she considers will profitably occupy our time, and arranges it so that as many members as possible will take part. Two weeks or so before the meeting a slip is handed out to the different members, telling them exactly what they have to prepare. The sisters have always been ready to respond to this, and make a special effort to be present. After our opening exercises, our season

## ONE PATH IS THEIRS AND OURS—

of prayer (to which we have usually a good response), and our business, we get to our study. The leader, of course, will open it. Then one member may read the principal points, which she has previously marked in her part of the lesson. Another may condense her portion into a short paper, or another may so prepare as to tell her part in her own words. We like to encourage discussion, for we always find that it lends more interest.

Studying out the subject in this way, month by month, we have acquired fresh knowledge concerning the organizing of Women's Boards, and the work of the pioneer missionaries in these countries, and we have also been able to enter more intelligently into the lives of the women of the East. One very important feature of the book is a number of sketches of the lives of such women as Mrs. Doremus and Dr. Clara Swain. In studying these we had a very inspiring time.

Of course, there are objections to the work: Too long time elapses between our meetings for a consecutive study like this; also we are apt to fall behind with the current missionary intelligence. Still we are confident that the Mission Study Class would form an interesting and profitable variety of work for any Circle.

(If this Circle had a Watch-Tower Committee to watch for, gather up and report briefly on items of current missionary news, that difficulty would be obviated. It need only take a very few moments of each meeting. Try it, Breadalbane.—Ed.)

(MRS.) J. E. STEEDMAN,  
Breadalbane, Ont.

"We are not here to play, to dream, to drift;  
We have hard work to do and loads to lift.  
Shun not the struggle, face it, 'tis God's gift."

—Sel.

## WHO SHOULD READ MISSIONARY LITERATURE?

**First, the leaders.** "To learn facts takes time and patience, but nothing save holiness commands such homage as a thorough mastery of facts. It is the rarest and costliest product in the mental market."—Arthur T. Pierson.

**Second, the uninterested.** "To know the facts of modern missions is the necessary condition of intelligent interest."—Arthur T. Pierson.

Have you read "Thinking Black," by Dan Crawford? It is a book to grip the heart. Twenty-two years without a break in Central Africa has not made Mr. Crawford forget his humor or his art of putting things in a big, vital way (\$2).

Another book sure to charm is "New Thrills in Old China," by Charlotte Hawes (\$1.25).

"Following the Sunrise," the new study book for the Foreign Mission Campaign. An interesting account of the hundred years of Baptist Foreign Mission work. Price per copy: paper cover, 35 cents; cloth cover, 50 cents; postage additional.

"Judson, the Pioneer," a life of Judson, written for boys. Price per copy: Paper cover, 35 cents; cloth cover, 50 cents; postage additional.

"Ann of Ava," a fascinating account of the "heroine of Ava," Ann Hasseltine Judson. This book is issued in three different bindings: In paper, at 35 cents a copy; in cloth, at 50 cents and at \$1 each.

"Missions Made Fascinating for Wide-awake Girls." This book of Miss Susan T. Durfee's is well named. As soon as one reads it, she wants to gather a group of girls and try out the plans suggested. With Miss Durfee's book as a manual, the woman who loves young people, and who believes in the missionary enterprise, could surely interest the average group of girls. The "A. H. G." club need not necessarily



## OF SIN AND CARE

mean a new organization. The plans suggested would be feasible to use in Sunday-school classes or in young woman's missionary societies already formed. But the motto, the inspiration to girls in the life of the courageous and high-spirited young pioneer, Ann Hasseltine, the songs printed in the back of the book, the suggestions for a pin and a banner, would all appeal to the girl in her teens and help to bridge the gap that exists in so many churches between the mission band for the children and the Woman's Missionary Society. The book may be had at the Mission Rooms, 450 East 30th Street, Chicago, for sixty cents.—From our Exchanges.

## C. E. IN INDIA.

The Christian Endeavor Societies of South India held their recent annual convention in Madura, with 1,600 in attendance. A musical pageant, representing the Pilgrim's Progress, was presented before an audience of 2,300 persons, who filled the largest hall in Madura. The story was told in solo and chorus by men and women in costume, the music having been written by Indian Christians. The audience is reported to have been deeply moved by this old, appealing story.

## FINANCES.

(Part of a paper read at Norfolk Association by Mrs. Louis Beemer, Waterford, Ont.)

Your Director has asked me to give a few thoughts on the financial part of the work, this afternoon. I have no new methods, no novelty schemes, nothing striking in the way of raising money to suggest—just the old, old way, but possibly in a new dress. My idea on this subject is that the finances are an important part, but not the important part. It takes the "an" and the "the" to make a whole, which means prayer, education and money. I would keep the finances in the back-

ground and educate the people up to the needs of missions. When they know these needs and understand them and feel that the money given has been wisely, judiciously and economically spent, they are willing to give, and there will be no trouble about the finances. This has been recently illustrated in the Leper work, when \$63,000 was asked for, and \$65,000 came pouring in. We all knew we must have money for everything, and we all understand that without it we are crippled. We cannot advance. If we had it on hand, just at the right moment, many opportunities could have been seized, which never come again. I think no Band or Circle should be judged by its financial report. There are many struggling Bands and Circles, like the widow's mite in the Lord's sight, who will receive the greatest reward and blessing. I am glad that it is not the weak Circles that have gone behind this year; almost without exception, they have made advancements, and I verily believe this will redound in the local home work, as it is said a missionary church is always a live church. A pastor once said to me: "If my church is working for missions, I can trust them that they will work for our own interests; it is when I get into a church where the mission spirit is dead that I nearly always find the rest of the work in a pretty dormant state."

It pains us to note there are thirteen churches in this Association with no Band or Circle. If each one of these churches had sent a Band and Circle offering of only \$2, our \$50 shortage would have been made up. Now, why need you feel that because you cannot give much, you will give nothing? Do not feel that way. Do something, if you only send a few cents; show that there is some mission life left in your church. Think of those thirteen churches without children being trained in missions! How can we expect them to give to missions when they take our places as

## BUT WE ARE BORNE ALONG.

men and women of the church, and we have passed on, to give an account of our stewardship of that last command: "Go ye into all the world and preach to every creature." So, to you officers, I say, keep ever before your Band or Circle the greatness of the work, the vast fields untouched by any mission and why—"because there is not meat in mine house, saith the Lord." Show them how little you and I can give, compared with the great needs, and yet how that little makes up the grand total.

Now, how shall we raise our finances? If you do not take home but two words from here this afternoon, let those two words be "system" and "enthusiasm." I will repeat it: System, system; enthusiasm, enthusiasm. No Circle or Band can run their finances in a haphazard manner. I prefer the ten or twenty cents a month for the Circle, giving ten cents to Home and ten cents to Foreign. In this way, we get twenty or forty cents more a year. See what that extra twenty or forty cents means to your Circle. It does not mean very much to any one, and yet to the Circle it makes a difference in their financial report and to the Association a very great difference, and then on to the Convention from all the churches. Oh, the work that could be taken on with that extra, hardly two cents a month difference! Now, when you go home, won't you please talk over the extra few cents and the monthly plan of giving, and just try it this year. We found we received more money by having the members bring their ten or twenty cents to the Circle, and they did not feel it as much as paying a lump sum. I wish I had time to read extracts from the May and June LINKS, but the thought I must give you is this, that if you are only giving \$1. a year, when we could give \$2, \$3, \$5 and \$10 or \$25 a year, we are failing to fulfill our obligations and hindering the coming of the Kingdom. THE LINK also tells us that one of the very greatest things that could happen

would be to take away from our women the thought that their duty is done when they pay their poor little dollar a year. Now, sisters, can we not forget more of the material things of this world, and think more of the Spiritual Life is too short, even at the longest, that it seems vain to waste our time on the glittering things here, that so quickly fade, which could be spent on winning the jewels that could be ours, to shine forever and forever. Now for

## Enthusiasm.

The collectors should be enthusiastic women, who are deeply interested in missions. In a business house, you know they are very careful to look out for good salesmen—men who love their work, men who know their goods, can talk them and show them at their best. No doubt, you all have had clerks wait on you in such a listless, half-hearted manner, and who seemed so indifferent whether you purchased or not, and should you ask the question: "Does this wash or does that shrink?" the answer is "Why I don't know." Another salesman waits on you as though he knew his business and knew his goods, and is anxious to give you exactly what you want. Now, which one are you apt to go to the next time you buy? To the one that knows his goods, every time. And you actually wait a few minutes to have that person wait on you. I know there is one store in Brantford where I like to buy my linens, because the clerk said to me one: "When I tell you every thread in that piece is linen, it is linen. I worked in a linen mill in Ireland, and I know linen." I found it true. When he tells me it is linen, it is linen; that's why I like to buy of him. So now, collectors, know your goods that you are offering; try and learn all you can about Home and Foreign Missions. You are working for your Master, the Lord Jesus Christ, the reward for your services is to be very

## AND THEY THEIR BURDEN BEAR.

great, for He tells us: "They that turn many to righteousness shall shine as the stars for ever and ever." Do you know that every dollar you and I help to gain or give to missions, gives us an interest in those souls that have been won, just as much as those that have gone to the home or foreign fields. So when you go to the people to collect, go not in the spirit of a beggar. I hate that word in connection with any of the Lord's work. The idea of mentioning such a thing seems low, degrading and disgraceful. Everything is the Lord's, it is not yours or mine, and then to term what should be an offering into begging, it is belittling our Lord. Surely no thinking person will ever use it.

Now, you will meet some who do not believe in missions. I met one just the other day, and I said: "Not believe in missions and you a reader of as many papers as you read! When only a few weeks ago that greatest of all heathen nations, the Chinese nation, asked that all the Christian missions pray for China on the last Sunday in April. A nation that practically closed its doors against missions until within the last hundred years. The Boxer movement was only thirteen or fourteen years ago, yet to-day China asks for the prayers of the Christian missions, and only a few weeks ago a proclamation was sent out to destroy all the idols in the public temples in Honan and throughout China similar proclamations are being sent out. Does China believe in missions? Has a dollar sent there been wasted? I want to have a share in those Chinese souls. I cannot go myself, but I can give something, and so have a share in the winnings. China has at last been aroused to see the need of Christ." When I got through, she never said a word, but walked into the house and gave me \$1.25, and was at the next meeting, and when a request for some money had come in, she moved that we give that amount or more, if we could.

## BUSY INDIA.

Over India's 35,000 miles of railway, 350,000,000 passengers travelled last year. Twelve million telegrams were sent over the 72,000 miles of wire and 58,000 miles of irrigating canals took water to 48,000,000 acres of otherwise waste land.

## WHAT A DOLLAR WILL DO.

1. Keep a child from starving for 50 days.
2. Feed and clothe an orphan for 25 days.
3. Pay for the education of an orphan for 25 days.
4. Feed a poor widow for a month.
5. Furnish a teacher for untaught children two weeks.
6. Send out a Bible woman for two weeks, when she may brighten 50 homes and 200 souls.
7. Send out an evangelist for one week, who may reach at least 14 villages and 1,400 souls.
8. Send out a colporteur with the Bible for 12 days.
9. Buy 50 copies of the Gospel in any language.
10. Buy 12 New Testaments in any language.
11. Buy three Bibles in any language.
12. Set in motion incalculable influences.—Miss. Rev. of the World.

## A MISSIONARY REST HOME.

Dear Readers,—You will rejoice with your representatives of the Foreign Mission fields that they are to have a "Rest Home" on Lake Muskoka.

This has been made possible through the generosity of Mr. and Mrs. W. J. Stephens, of Bracebridge, who have given to our Board 150 feet lake shore frontage.

As soon as this offer was made known, another friend came forward with a most generous offer to build a house. Rev. W. A. Cameron, of Bloor St. Baptist Church, Toronto has given his popular lecture, "The Land of Burns," the proceeds of which, amounting to \$120, are towards the furnishing. Others, on hearing of the liberality of these friends, are offering to help in various ways.

We hope to have work on the building commenced as soon as the frost is out of the ground.

Your missionaries, as they come home, will now have a quiet resting place in one of the most beautiful and healthy spots in Ontario. We offer our sincere thanks to those who are making this home possible for us.

One of the most grateful ones,

BARBARA MOULD.

35 Walmer Road,  
Toronto.

## FOOT-SORE, HEART-WEARY, THEY

## AT THE BOARD MEETING.

FEBRUARY 13th.

Thirty members present. Among these, two out-of-town members, Mrs. J. J. Ross and Mrs. Pearce, Director of Norfolk Association, were especially welcome.

1. Mrs. (Rev.) S. E. Grigg was appointed Foreign Corresponding Secretary, in place of Mrs. Fenton, who was compelled to resign, on account of ill health.

2. LINK reported encouragingly, on the whole, but the crusade for more subscribers must be pushed, in order to make it self-sustaining. There are about 8,000 now, another 500 will do it.

3. Treasurer's report shows the total receipts, since Oct. 21st (i.e., this year), to date, to be \$4,309.42. Circles are \$158.84 ahead of last year. Bands 43 cents ahead. Individual gifts, \$911.85 behind.

4. Report of Bureau of Literature shows activity and progress.

5. Mrs. Mitchell requests that at our next Convention, Bolivia be represented.

6. Mrs. T. Urquhart consented to act as Director of Toronto Association till June, in place of our lamented sister, Mrs. Scott.

7. A report, in re Muskoka Bungalow, was given by Mrs. W. H. Elliott. For information regarding this, see Miss Mould's paragraph.

8. An expression of appreciation and gratitude to Rev. W. A. Cameron for his lecture in aid of fund for furnishing this Bungalow was voted, the Choir and soloist, Miss Symons, being included.

9. Another friend sent \$25 towards the same fund.

10. Miss Alexander was appointed to write LINK regarding Tuni Bungalow Fund.

11. Miss Nasmith read extracts from letters from the front. Misses Hatch and McGill are mutually gratified that they are to be together during Miss Jones' furlough. Miss Priest rejoices in the prospect of a new, safe bungalow. Miss Philpott over signs of blessing in her work among the women of Samkoot.

12. At close of meeting, a member slipped a cheque for \$100 into the hand of our Treasurer.

"Lord, if we may,  
We'll serve another day."

M. B. McLAURIN.

## NEWS FROM CIRCLES.

Colchester.—Instead of having a social this year, we gave out Mission boxes in August, and on January 6th we met at the home of Mrs. E. Tofflemire, and opened the boxes, which amounted to \$33.87. We thank God and take courage. After our usual meeting, lunch was served. We had an enjoyable and profitable time together.

Yours in the work,  
MRS. ELLIS LARAMIE,  
Secretary.

Kingsville.—A Mission Band was organized here on January 22nd, with a membership of sixteen, with more to follow, all quite interested.

The following were elected officers: Leader, Mrs. Everet Wigle; President, Mahlen Augustine; Secretary, Miss Muriel Vizard; Treasurer, Maxwell Wigle; Organist, Miss Hazel Nelson.

JANE RITCHIE,  
Director.

Perth.—At our Annual Thank-offering Meeting, in November, Mrs. Hugh Robertson, who has been Secretary-Treasurer of the Foreign Mission Circle for nearly thirty-seven years, and also agent for LINK and "Visitor" since their inception, was presented with an address and certificate of Life Membership in the Foreign Mission Circle by the members of the church and congregation. At the same time and place, Mrs. Donald Robertson and Mrs. J. B. McLaren were made Life Members of Home Mission Circle, in appreciation of their interest and help in this Society.

These three ladies were completely taken by surprise and made appropriate replies.

The February meeting of the Mission Band was an interesting one, when Mrs. C. A. Farmer, who has been the very capable President since 1906, was presented with a Certificate of Life Membership by the Band.

An address to Mrs. Farmer was read by Mrs. Jennie Robertson, Treasurer of the Band, and little Christine Robertson presented the framed certificate.

Mrs. Farmer made a suitable reply, and was pleased; the ten dollars went to Missions.

A. A. ROBERTSON.

## UPON THEIR WAY,

Some Band leaders might find help in hearing of how the January lesson in the LINK was taken up by one leader. Instead of reading or telling it all herself, she condensed the matter given in THE LINK into five very short papers on the people, products, seasons, climate and scenery, which were read by five of the younger Band members. The leader conducted the flying trip over the Himalayas and the excursion into the jungle. Then the boys were asked to name some of our native birds, and when one was named, which was also found in India, it was written on the black board. In another column were written the birds not common to both countries, and descriptions given.

The historical part of the lesson was told by one of the older girls and one of the boys.

In this way, the meeting was made interesting, and others are being trained in leading.

**PAY UP — NOW OR NEVER!**

All subscribers and agents, please take notice that the Editor of THE LINK has orders from the Women's Board to drop all subscribers who are in arrears for more than one year. This means that all those whose label reads 1912 will be dropped, without any further notice than this, unless they pay arrears and renew subscription at once. There will be no other notice given but this. We are obliged, very regretfully, to do this, because we are losing money by supplying THE LINK annually to many scores of people who do not pay up. Look at your label. If you value THE LINK, please show your appreciation by paying your arrears and renewing your subscription now.

**NOTICE.**

Dear Sisters of the Eastern Convention:

I am sure that you will all be glad to hear of the progress we are making toward raising the money for the Claxton Memorial Fund. We are very grateful to those who have responded to our appeal, but there are still twenty Circles from whom we have not heard, and only five Bands, out of twenty-four, have sent a contribution. Will these Circles and Bands please make an effort to raise something for the Fund before the year is out?

We are exceedingly grateful to all who have contributed outside the

bounds of our Convention. One gift of fifty dollars from "A Friend" in Chatham, Ontario, was much appreciated and greatly rejoiced the heart of our loved Treasurer. Miss Cramp, whose loss by death has been greatly felt by our Board, of which she was a member for many years. Will you please note the name and address of our new Treasurer: Mrs. D. D. McTavish, 426 Roslyn Avenue, Westmount.

We have still \$550 to raise to complete our promised sum of \$2,500. With all monies paid in and promises still to be paid, we have only \$1,950, so far. The building is greatly needed in Vuyuru, the Chapel School House there has been in need of repair for fifteen years and it was a cause of great joy to our missionaries when we undertook to rebuild it. Surely, when they are willing to give their lives in this work, we at home should see that they are provided with proper buildings to carry on the work. If we all work with a will, we can do it, and we can if we will.

Might I suggest that the small Circles give a tea in the home of one of the members and have a collection. Several of our Circles have done this.

The country Circles who find it hard to get together might raise something by making talent money, as the children often do.

Your Committee would so much like to be able to say when we hand in our report to our President, that every Circle and Band in the Convention had given something to this Fund. It would be a beautiful tribute to the memory of our first President, Mrs. Claxton, whom we all dearly loved.

Yours in His work,

GRACE L. M. PATERSON.

56 Windsor Avenue,  
Westmount, P.Q.  
Feb. 9th, 1914.

**NOTICE.**

Will the Circle and Band Treasurers of Eastern Ontario and Quebec kindly remember that the next quarterly Board Meeting will be held the second Friday in March, and send all remittances in as promptly as possible.

FRANCIS RUSSELL,

Treasurer.

536 Grosvenor Avenue.

## Young People's Department.

### MISSION BAND STUDIES ON FOREIGN MISSIONS.

#### STUDY III.

#### Historical Sketch of the Canadian Baptist Mission in India.

(Mrs. Thomas Trotter.)

#### INTRODUCTION.

Mrs. Macintosh has written in the two earlier studies about the country and the people of India, where our missionaries do their work. Perhaps some of you Band boys and girls wonder how Canadian Baptists came to choose the Telugus of India out of all the heathen world. Your grandfathers and grandmothers and some of your fathers and mothers remember how this happened, but they may not have thought to tell you about it, and Band members ought to know not only who our missionaries are now and what they are doing, but they ought to be familiar with the story of our work in India from the beginning.

American Baptists have just been celebrating the centenary of Adoniram Judson, their first missionary and the great apostle of Burmah. What Judson was to American Baptist Foreign Mission work, Americus V. Timpany was to that of Canadian Baptists. Most of you boys and girls may help to celebrate the centenary of Canadian Baptist Foreign Missions. You will be glad then to know about its early history.

#### Early Mission Work of Ontario and Quebec Baptists.

Fifty years ago, the Baptists of Ontario and Quebec had no Foreign Missionary Society of their own, but many of them were anxious to obey the command of Jesus to send the story of His love into all the world. They sent money for this purpose to the American Baptist Missionary Society. In 1866, the Baptist Foreign Missionary Society

of Ontario and Quebec was formed, as a helper to the American Baptist Missionary Society, and two Canadians, Rev. A. V. Timpany and his wife were sent to work in India among the southern Telugus, where the American Baptists had already had a mission for thirty years. Mr. and Mrs. Timpany, while under the direction of the American Society, were supported by the new Canadian Society. At the Convention in Ingersoll in 1867, the young missionaries were solemnly and with great enthusiasm set apart as representatives of Ontario and Quebec Baptists for work on the Foreign field. A farewell meeting was held at Woodstock College. Mr. McLaurin, then a student, gave an address, and promised that, if, when Mr. Timpany reached India, he found need of help, Woodstock College would send it. When the request came, two years later, Mr. McLaurin responded by offering himself for the work, which, many years after, the writer heard him call "the most blessed work on earth." Mr. McLaurin took with him as his wife, a sister of Mrs. Timpany. They were daughters of Rev. John Bates, one of the pioneer Baptist ministers of Ontario, and the first president of the new Foreign Missionary Society.

It was a good deal harder to be a missionary in those days, than it is now. Mr. and Mrs. Timpany made the voyage to India in a sailing vessel. The Suez Canal had not yet shortened the journey. They were five months going from England to Madras, by the Cape of Good Hope, and three months in the vessel without landing. They suffered intensely from lack of proper food, and would have literally starved, but for provisions placed in their cabin when they got their outfit in England. Mr. and Mrs. McLaurin were kept waiting for months after they were ready to leave, because no sailing vessel was

## WE KNEEL AND PRAY.

available. At last, word came from Missionary Headquarters in Boston that they were to go "overland." That meant by steamer to Southampton, England, and from Southampton to Alexandria. Then by rail twelve hours, from Alexandria to Suez. From Suez another steamer took them to Madras. Their tickets cost them ninety-three pounds each. This included all kinds of wines, for which the missionary party, though, of course, total abstainers, had to pay. Mrs. McLaurin remembers that a surgeon on the boat tried to persuade them that they could not possibly live in India without drinking wine.

Mr. and Mrs. McLaurin went directly to Ramapatam, where Mr. and Mrs. Timpany were already settled, and where Mr. Timpany soon after started the Theological Seminary, which has been ever since the Seminary of the American Baptist Telugu Mission. In this part of the Telugu field, the Timpanys and McLaurins spent several happy, fruitful years.

One sultry morning, in 1871, when Mr. McLaurin was taking his early walk, he was surprised to see a respectable, well-dressed native gentleman coming towards him. This turned out to be Thomas Gabriel, a Telugu Christian, an educated and consecrated man, who had won a large number of converts to Christ in the region about Cocanada, and had organized a church, which at that time had fifty members. He had resigned a Government position, with a good salary, to give himself entirely to evangelistic work. He had, however, found it impossible to procure funds to carry on his mission, and when he met Mr. McLaurin, he was looking for some Society to take charge of the work he had begun in Cocanada. After having his request refused by both the English and American Baptists, whose hands were already full, he sent an appeal to the Baptists of Ontario and

Quebec. They felt that they must respond to the call. Dr. Fyfe was sent to Boston to confer with the American Society. After the conference, a cablegram was sent by him to Mr. McLaurin: "Go to Cocanada on the basis of your letter. Send resignation." At last, the Baptists of Ontario and Quebec had a mission all their own.

In March, 1874, Mr. and Mrs. McLaurin went by steamer from Madras to Cocanada in about forty hours. They had many trying experiences in the early days of the mission. For two years, they lived in very small and inconvenient quarters, but at last a beautiful and commodious Mission House and twelve acres of land were secured. Cocanada is the most important city between Madras and Calcutta, and the chief town of the Godavari District. It has always been the headquarters of the Ontario and Quebec Mission. Most of the missionaries have spent the first year there in the study of Telugu. They meet there in Conference. Those who have died in India are buried there.

#### Early Mission Work of Maritime Province Baptists.

In the little province of Nova Scotia, down by the sea, an interest in Foreign Missions was manifested by Baptists early in the last Century. In 1814, the Nova Scotia Baptist Association sent £8 13s. to the Bible Society at Halifax for the "poor heathen." Judson's great work in Burmah was followed with keen interest and several Nova Scotia men and women were sent to Burmah by the American Baptist Missionary Union. These were supported partly or wholly by Nova Scotia Baptists. In 1870, Miss Norris, a little dark-haired, dark-eyed woman, with a wonderfully winsome voice and manner, went from place to place and organized thirty-five "Women's Missionary Aid Societies," pledged to raise money for her support in Burmah. This was several years before the "Women's Mission Circles" were organized in Ontario and Quebec. Miss Norris had some years of very interesting work among the Karens of Burmah. She then became Mrs. Armstrong, and joined the Telugu Mission. Later, she and her husband took up work in Burmah, where they are still successful missionaries.

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## THE CANADIAN MISSIONARY LINK

### GLAD ARE THEY OF A STONE

In 1871, the Baptist Convention of the Maritime Provinces decided to start an independent mission, and, in September, 1873, a party of seven missionaries sailed for Burmah, intending to carry on work among the Karens of Siam. However, after Siam had been explored by two of the party, it was deemed unwise to establish the mission which had been planned. The missionaries were then much perplexed. They at once sent to the Board at home for instructions. A special meeting of the Maritime Convention was called. To this Convention, the Ontario and Quebec Board sent its secretary with a proposal that the Maritime Province missionaries should cross the Bay of Bengal and help to cultivate the Telugu Field. The Convention saw in this proposal the best solution of their problem, and cabled to their missionaries in Burmah to go to Cocanada. The writer was a young girl in Nova Scotia when all this happened, and she well remembers the intense interest and excitement among Baptists over this development of their Foreign work, and the eagerness with which they followed every movement of their band of missionaries. Their names were household words and their photographs were found in many Baptist homes.

In July, 1875, the Maritime Province missionaries were welcomed to Cocanada, about a year and four months after Mr. and Mrs. McLaurin had taken up work there. They had for their headquarters a large bungalow, which they named "Nova Scotia." Some of the missionaries soon made a tour of exploration through the Telugu country, north of Cocanada, and three towns were finally chosen as centres for the Maritime Province work—Bimlipatam, Chicacole and Bobbili. For over twenty years, these were the only stations occupied by the Maritime Province Board. The names of these three towns, as well as the names of the missionaries came to be household words in many Nova Scotia homes.

#### Progress of Work in the Southern Field.

In 1876, Mr. Currie, from New Brunswick, who had been appointed to go out under the Ontario Board, arrived in Cocanada with his wife, who had been Miss Armstrong, of the Maritime Province Mission. In 1878, Mr. and Mrs. Currie opened up a new station at

Tuni. One of the missionaries described Tuni, at that time, as "black as midnight, morally, and dead as the dry bones of the valley of vision, spiritually." It was a very lonely place, "forty miles from English faces or comforts," and, at that time, without railway connections.

In this same year, the mission was reinforced by the arrival of Mr. and Mrs. Timpany and Mr. and Mrs. Craig. Mr. Timpany had sent his resignation to the American Board, and had just returned from a furlough in Canada. While at home, he had brought about the organization of the Women's Baptist Foreign Missionary Societies. These Societies at once began to furnish funds for buildings at Cocanada and elsewhere on the Field.

In January, 1880, the third station was opened at Akidu, with Mr. Craig as missionary. Akidu has been described as even more lonely than Tuni, that being on the highway between Madras and Calcutta; this, off by itself, where it is seldom visited by English or other officials. The view from the Mission House reveals an expanse of flat, saltish land, unrelieved by scarce a tree. India is famed for fine Government roads, but here there was not even a decent cart-track. But "heathen villages by the score lay close around, waiting for the light," and so it was a good centre for work.

As converts multiplied and the work developed, the missionaries felt that they must have a school, in which native preachers and teachers could be trained. To meet this need, the Samalocotta Seminary was opened in 1882, with Mr. McLaurin as Principal, and nineteen students. This number increased the second year to over fifty. Canadian boys and girls will be interested in the rules that were laid down for students wishing to enter:—

1. Students must be members of the church, at least fourteen years of age, and possessed with a desire to be useful.
2. No jewelry shall be worn by boys or men; women are not allowed to use nose-jewels and toe-rings.
3. All students, whether male or female, shall conform to the national custom in matters of dress.
4. The use of liquor and tobacco is prohibited.
5. Students shall perform manual labor, under the direction of the Principal, for one hour each day.

In Samalocotta Seminary, hundreds of students have been trained

## ON WHICH TO REST,

for efficient service in every branch of our work.

Cocanada, Tuni, Akidu and Samal-cotta; these names, like Bimlipatam, Chicacole and Bobbili on the northern field, soon became familiar in Canadian Baptist churches and homes.

## A Time of Trial.

From the beginning, the work at these stations had been most encouraging, and many converts were baptized every year. Now followed a time of trial. In 1881 came the first break in the ranks, through the death of Mrs. Craig. In 1885, while Mr. Craig and Mr. and Mrs. Currie were on furlough, Mr. McLaurin became very ill, and was obliged to go on a sea voyage to Burmah. Mr. Timpany was left to carry alone the whole burden of the work. He wrote to Mr. McLaurin, "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?" Just then, with this glorious vision and longing for helpers to gather in the harvest, God took the consecrated, enthusiastic Timpany to Himself. It was only a few hours' sickness, and on the 15th February, 1885, this rare soul was with God on the other side. It was a dark hour. Though not yet recruited, Mr. Currie hurried back to India, arriving there in July, 1885, and before the end of another July (1886), he had gone to join Timpany on the other side. The death of these two heroic pioneers was a terrible blow to the young mission, but the hearts of the people at Home were stirred as nothing else could have stirred them, and the story of the years

## From 1886 to 1912

is a story of constant growth in both missions. New stations were opened from time to time; many new missionaries were sent out; many converts were baptized; many churches and schools were organized; medical work was begun and hospitals were founded; many darkened, unhappy lives and homes were made bright and happy by the knowledge and love of Jesus. You may read about all this in "Beacon Lights," the little book just published by the Foreign Mission Board, which costs only ten cents.

## An Important Event.

For a good many years, the missionaries on the Field and many people in the home land have felt that it would be better for the work, if the two missions became one, and the Boards were united. After much thought and discussion and prayer, it was finally decided by the Maritime and the Ontario and Quebec Conventions and the Baptist Union of Western Canada, that all the Baptists of Canada should unite in carrying on Foreign Mission Work. In May, 1912, a meeting, to organize the new Union Board, was held at McMaster University. The officers of the Board are a Chairman, three Vice-Chairmen, representing respectively the Eastern, Central and Western Sections of the Board, a General Secretary and two Field Secretaries, a General Treasurer and two local Treasurers. Soon after the new Board was formed, the missionaries met and organized "The Canadian Baptist Mission Conference in India." This Conference advises the Board about all the details of the work in India.

So Canadian Baptists have now "a great United Mission," of whose churches, schools, hospitals and buildings, you will be told in the next lesson.

(Note to Band Leaders: Do not attempt to teach these lessons without a good map. If possible, procure the one on sale at the Baptist Book Room for \$2.50.)

## THE WOMAN'S BAPTIST FOREIGN MISSIONARY SOCIETY OF ONTARIO (WEST)

### REPORT FOR JANUARY, 1914.

#### Receipts from Circles:

Tiverton, \$4.00; East Toronto (Thank-offering, \$36.23), \$41.23; Brook (Thank-offering), \$4.00; Mount Forest (additional Thank-offering, 25c.), \$5.62; Georgetown (Thank-offering, \$5.33), \$5.80; Gilmour Memorial (Thank-offering, \$9.07), \$10.32; London, Egerton St. (Thank-offering, \$9.80), \$11.83; London, South, \$8.65; Toronto, Beverley St. (for "A. Elijah," \$17.00), \$24.00; Toronto, Dufferin St., \$2.70; Chatham, William St., \$7.60; Toronto, Century, \$20.15; Hamilton, Barton St., \$5.95; Toronto, Ossington Ave., \$29.16; Bentinck, \$3.15; Toronto, Walmer Road, \$15.55; Ridgetown, \$9.00; Toronto, Parkdale

## WHILE WE LIE PILLOWED ON THE FATHER'S BREAST.

(Lepers, 50c.; Thank-offering, \$20.50), \$31.41; Stayner, \$1.75; Belleville (Thank-offering, \$3.00), \$7.00; Port Elgin (for Student), \$4.25; Guelph, \$2.20; St. Thomas, \$11.38; Toronto, Annette St., \$7.75; Toronto, Immanuel, \$12.85; Brantford, Immanuel, \$6.75; Weston, \$3.95; Toronto, Roncesvalles, \$24.85; Courtland, \$3.50; Daywood (Thank-offering, \$7.25), \$10.00; Port Hope (Lepers, \$7.00), \$13.70; Toronto, Roncesvalles, \$2.05; Toronto, St. John's Rd., \$6.05; Eglinton, \$5.00; Sarnia (Thank-offering, \$12.00), \$19.20; St. George (towards Dr. Hulet's salary, \$6.15), \$18.15; Toronto, College St., \$20.65; Arkona, \$4.10; Brantford, First (for Miss McLeod), \$55.00; Toronto, Danforth Ave., \$14.00; Scotland, \$5.30; Toronto, Jarvis St., \$73.44; Hamilton, James St., \$10.00; Brampton (for Bible-woman), \$10.00; London, Talbot St. (Thank-offering, \$44.00), \$64.00; Wilkesport, \$4.30; Windsor, Bruce Ave. (Thank-offering), \$16.00; St. George, Y.L. (Life Membership Acct., \$1.30), \$2.40; Colchester, \$18.05; Wallaceburg, Y.L. (through sale of work and cooking), \$13.00; Parkhill, \$3.00; Toronto, Dovecourt Rd., \$10.99; Brantford, Park, \$41.25; New Dundee, \$7.75; Toronto, Waverley Rd. (Bible-woman, \$25.00), \$39.10; Lakeview (Thank-offering), \$17.05; Strathroy, \$1.60; New Liskeard, \$2.35; Tillsonburg, \$5.55; Toronto, Bloor St. (additional Thank-offering, \$1.50), \$65.17; Bloor St., Y.L. (additional Thank-offering, 50c.); Midland, \$10.00; Toronto, Memorial, \$5.00; Toronto, Indian Rd. (for L. Kamania, \$7.00; for M. Venkiah, per Mrs. Robertson, \$6.00), \$19.40; Hespeler, \$12.25; Wheatley, \$2.53; St. Catherine's, Queen St. (per Mrs. Mills, for two Tunj Bible-women, \$60.00), \$81.00; London, Adelaide St., \$23.30; Cheltenham, \$10.00. Total from Circles, \$1,067.53.

## From Bands:

Dunnville, Girl's, \$5.70; Brantford, Park (Life Membership, Miss Evelyn Rhea Rose), \$10.00; Toronto, Beverley St., \$5.00; Chatham, William St. (for Student), \$7.01; Burk's Falls, \$11.50; Ingersoll (for second Student), \$17.00; Port Arthur (for Student), \$4.25; Belleville, Jr., \$1.00; Hamilton, Barton St., \$2.25; Toronto, Bloor St., \$3.50; Windsor, \$5.00; East Toronto, (for Student), \$6.00; Toronto, Beverley St., \$3.00; Brantford, Calvary, \$4.88; Mt. Brydges (for Native Work), \$10.00. Total from Bands, \$98.90.

## From Sundries:

Investment, Miss Davies' gift, \$10.00; Investment, in trust, \$8.75; Mrs. R. W. Elliot for Dr. Hulet, \$100.00; for Miss Corning, \$100.00), \$200.00; Toronto, Parkdale (Mrs. Cowsart's Class, for Student), \$17.00; Mrs. Davies (for Tunj Bungalow, \$50.00; for Lepers, \$25.00), \$75.00; Toronto, Century, Jr., B.Y.P.U. (for Deenamma), \$17.00; Mrs. H. Rouleau (for K. Kantamma), \$17.00; East Toronto, Y.W.B.C. (for B. Deenamma), \$13.44; Miss E. A. Richards (Thank-offering), \$1.90; Brantford, Park, Y.P. B.S.C. (for K. Bagamma), \$20.00; Orillia, Phil. Class (for P. Mary), \$20.00; Toronto, Indian Rd., Y.L.B.C. (for Edia Alice), \$4.25; Campbellford, S. S. (for P. Martha), \$10.00; Guelph, Y.L. Aux. (Thank-offering), \$2.50; Mrs. A. E. Riley, \$1.00; Enniskillen, 12th Line, S. S. (for Student), \$17.00; Interest on account, \$49.12. Total from Sundries, \$483.06.

## Disbursements:

To the General Treasurer, on recurring estimates for India, for Jan., \$946.05; furlough, Miss McLeod, \$33.34; extras (Lepers), \$3.00; to the Treasurer, \$20.83; exchange, \$1.05.

Total receipts for January, 1914, \$1,648.49; total disbursements for January, 1914, \$1,064.30.

Total receipts since Oct. 21st, 1913, \$3,970.50; total disbursements since Oct. 21st, 1913, \$3,867.31.

Will you please note in this report two items, one a source of gain, the other a constant cause of loss in our work. The first is in the Sundry Receipts, and reads: "Interest on account, \$49.12." Your money from the time it reaches your Treasurer till it is forwarded to India, is in a Savings Bank, and interest is clear gain. This item appears half yearly. The other item to which attention is called appears in the Disbursements, and reads: "Exchange, \$1.05." This means that every out-of-town cheque not marked "payable at par in Toronto" costs 15 cents to cash in Toronto. This item, occurring nearly every month, could be cut out altogether, if every Treasurer would exercise care in this matter.

MARIE C. CAMPBELL,

Treasurer

MRS. GLENN H. CAMPBELL

113 Balmoral Ave., Toronto.



*Map of the*  
**Telugu Country**  
 SHOWING  
 BAPTIST \* MISSION \* STATIONS.

Total Population of Telugu Country 20,000,000.  
 Number of Baptists in 1870 150,000.  
 Number of Baptist Churches 1,500.  
 Number of Baptist Stations 150.  
 Number of Baptist Preachers 1,500.  
 Number of Baptist Converts 150,000.

Scale 1 Inch = 80 Miles  
 Published by the Baptist Mission Press, A. K. Iyer,  
 The Baptist Press, Bangalore, India.

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