

Examined and found correct.

M. L. SMITH, Auditor.

Halifax, Jan. 5th, 1881.

List of Societies and amounts contributed during the year 1880.

Amherst, \$70; Annapolis, \$16; Bridgetown, \$11; Bear River, \$10; Berwick, \$8; Clarence, \$27; Canard, \$33; Canning, \$10; Canso, \$14; DeBert, \$28; Digby, \$6 20; Deerfield, \$9 50; Falmouth, \$11 63; Freeport, \$2; Great Village, \$18 12; Guysboro', \$19 65; Hantsport, \$16; Hollifax, Granville Street Church, \$41 50; Halifax North Church, \$57 53; Hammond's Plains, \$14; Indian Harbour, \$3 70; Indian Harbour (West.), \$10 50; Kempt, Queen's, 85c.; Liverpool, \$11 47; Lake George, Yarmouth Co., \$10 80; Melvern Square, \$18; Milton, Queens, \$9; Margaree, \$5; North Sydney, \$13; Newport, \$21; New Germany, \$20; Onslow, \$13 50; Osborne, \$2 28; Pine Grove, \$26; Perteaux, \$11; Parrsboro', \$8; River Hebert, \$10; Sydney, \$15; Summerville, \$37; Truro, \$47 35; Torbrook, for 1879, \$12; Torbrook for 1880, \$13; Upper Wilmot and Lower Aylesford, (Branch) \$6; Wolfville, \$58. Weymouth, \$4; Windsor, \$63 50; Weston, Cornwallis, \$11 50; Yarmouth, Temple Church, \$33 75. Total, \$898 30.

[Our limited space compels us to omit the list of donations attached to each report. — ED. LINK.]

THE ELEVENTH ANNUAL REPORT OF THE CENTRAL BOARD OF THE W. M. A. SOCIETIES OF NEW BRUNSWICK.

After some introductory paragraphs this report says:

We are happy to be able to report that we have not fallen behind in our contributions this year. Some of our Societies have done more than last year, but more should have been done. Old Societies that have long since ceased to contribute should have been revived, and have sent forth their love offering to this feast; and new Societies should have been organized and represented here to-day did the Baptist women of New Brunswick but think as they should what blessings come to them through the knowledge of our Lord and Saviour.

When we contrast our position with that of our heathen sisters, if it were only for this life, we wish they had heard of the Nazarene. But when we think of the life to come, and hear from His own word, "I am the way, the truth and the life; no man cometh to the Father but by Me," and know that they have never heard of the Father or His precious Son, and that without this knowledge they cannot have life eternal, we would fly to them with the Gospel.

We have frequently heard from our missionary Miss Hammond, during the year, and we have wondered how she has been enabled to accomplish so much work, and also at the almost super-human judgment she has manifested in the many perplexing circumstances in which she has been placed. At the beginning of the year she was located at Bimlipatam succeeding admirably with her school and mission work; but in May she was removed to Chicacole, to take charge of that station in the absence of Mr. and Mrs. Armstrong who, from Mrs. Armstrong's ill health, were returning home. There she has been since, alone, directing the work of that important field, sending out native preachers, superintending the schools, administering medicine to the sick, visiting the women in their homes and telling them of the way of life, holding female prayer meetings, and numberless other things until she says she is kept in a constant whirl.

In a letter dated November 20th, she says:

There have been some changes in the work since I came here. I like it better, but it has not been done without a great deal of heavy care and trouble for me; but I believe the prayers of home friends have brought near the help of the Lord. It seemed to me at one time that He took the work out of my hands, and for what He did I shall never cease to praise and thank Him. My health has been and is still good, and could you see as I do, you would say with me that it is God's goodness in answer to the prayers of people at home. I know when people pray, and the Lord has been near me at Chicacole. I have said so many times, 'More than all in Thee I find.'

And thus she goes on to write.

One great burden on her heart expressed in that letter is for the conversion of the teacher of the school. This we should all remember, and join with her in believing prayer, that not only she should have her desire in this, but that she may see thousands of those by whom she is surrounded, brought to a knowledge of the truth, and made useful in God's cause.

The wives of our missionaries in Bobbili and Bimlipatam are also doing noble work. Mrs. Churchill writes under date November 22nd:

I resumed my Caste girls' school, October 1st. I had only fifteen to begin with, but my daily average for the month was thirty-eight. It will not be quite as large this month, as the novelty is wearing off, and the benefits to be gained are not tangible enough with the pupils or their parents to induce them to come regularly. Still we have a good school in which I spend my forenoons very happily.

We have not a Christian in Bobbili so I had to take a heathen to teach in my school, but he has been under our instruction a good deal since we came here. He told me last evening, when we had a long talk after I had dismissed my Sunday-school class of boys, that he truly believed in the one God and Jesus Christ his Son our Saviour. I told him he must not say that to please me, and if he truly believed he must confess Jesus before his friends and the world. He replied that he must bring his wife with him. I often find him when I am late in getting to my school, earnestly reviewing my Bible lesson with the children. Pray for him and for my little girls, that the truth may take deep root and bear fruit to the glory of God, and for me too, that I may be faithful to this new charge the Lord has given into my hands.

I give the children a holiday on Saturday, and then have Sunday-school on Sunday morning to which they come even better than on week days.

A great many people visit the school daily. Indeed, whenever I leave the doors opening out to the street open, they are filled. When I shut them they come around to the windows, and fill them up with their heads. This is not a help to the good order and attention of my children, as you may suppose, and so I often have to close all up except doors in the rear of the building. Then they disperse, only to come again when they see a chance of again looking in. O how often I wish I had a native Christian, male or female, to go out-side and talk to the crowds that assemble, while I carry on my work inside. But we must wait the Lord's time for this. I suppose, as we have done everything we could to secure one and have not succeeded.

We are beginning to look for a reinforcement from home to our mission. Surely there are some among our young pastors at home, or those preparing for the work, who have the cause of missions and the needs of the perishing heathen enough at heart to be willing to forego the comforts of home and the association of Christian friends, and spend their lives in preaching the Gospel to those dying people; but why do we not hear of them? And is there not among all our Christian sisters at home one who is not only willing but anxious to come out and help us in teaching these women the way of life? I cannot believe it possible that there is not. Many of these women will never hear of Jesus and His great love to us unless we go to them and teach them.