

"He shall speak Peace to the Heathen."



Canadian Missionary Link



CANADA

PUBLISHED IN THE INTERESTS
OF THE

Baptist Foreign Missions

OF CANADA



INDIA

DECEMBER, 1903.

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No. 4

CHRISTMAS GIFTS.

'Thou hast received gifts from men!' Ps. 68: 18.

Christmas gifts for thee,
Fair and free!
Precious things from the heavenly store,
Filling thy casket more and more;
Golden love in divinest chain,
That never can be untwined again;
Silvery carols of joy that swell
Sweetest of all in the hearts lone cell;
Pearls of peace that were sought for thee
In the terrible depths of a fiery sea;
Diamond promises sparkling bright,
Flashing in farthest-reaching light.

Christmas Gifts for thee,
Grand and free!
Christmas gifts from the King of love,
Brought from His royal home above;
Brought to thee in the far off land,
Brought to thee by His own dear hand.
Peace as a river flowing free,
Joy that in His own joy must live,
And love that infinite love can give.
Surely thy heart of hearts uplifts
Carols of praise for such Christmas gifts!

MISSIONARIES IN BRANDON.

Sunday, October 25th, was a red letter day in the history of the Brandon church. We had with us on that day two lady missionaries, Miss Hatch, from the Ramachandrapuram field, and Miss McLaurin, from Vuyyuru, two stations of our mission in India. They were on their return journey to India by the Pacific route after a much needed furlough. The privilege of listening to them and meeting with them was gladly welcomed.

Our Convention Reports we hope will be carefully read by all those who had not the privilege of attending the meetings.

Two thankoffering reports have been received, we hope the number will be largely increased this month as the money is greatly needed for the carrying on both of our Home and Foreign work. The Lord hath done great things for us whereof we are glad. Let us then, as we enter upon a new year's work, Expect great things. and attempt great things for God.

BOARD MEETING.

The first meeting of the new Board was held in the Aylmer Baptist church on Friday, Nov. 13th, at 10 a.m., Mrs. Booker presiding.

Extracts from some of our Missionaries letters were read, which show the great need for Bungalows for our lady Missionaries at Akidu, Ramachandrapuram, Vuyyura. If we would try to realize the discomforts to which our representatives in that hot climate are subjected at all times in their work, surely we would make such an effort, that the amount required would soon be in our Treasurer's hands. Look at ourselves—consider our lady missionaries! give as the Lord prompts, whether the little or the much, and the needed accommodation for efficient work, preparation and rest will soon be our missionaries.'

Estimates were then discussed for the coming year and passed as presented.

Miss Buchan was re-appointed Foreign Sec'y, and Miss Violet Elliot, Treas., by acclamation, with thanks for their valuable services.

An invitation from the Walmer Road church, Toronto, to hold our next Convention there was heartily accepted.

GRACE ALEXANDER, Sec'y, *pro tem.*

We would call attention to a book entitled "The White Letter," written by Mrs. Eva Rose York, known to many of us in her noble work in the Redemption Home. Rev. Dr. Withrow, in "Onward," says of it: It is a wonderful story of how God raised up the weak and fallen one and made her strong in His service. Yet it is not impossible, or untrue to life. There is much of the nobler side of life revealed in these pages. There is, too, something of the shallow and evil. It is a book that will broaden the sympathies of every reader.

It can be procured of Mr. Wm. Briggs, Methodist Book Room, Richmond St, West, Toronto. Price 50 cents. All profits over net of publishing to be devoted to W. F. Missions.

REPORT OF THE WOMEN'S FOREIGN MISSIONARY SOCIETY ANNUAL CONVENTION, HELD AT AYLMER, Nov. 11th, and 12th, 1903.

FOREIGN MISSION DAY.

Jacqueline M. Norton.

"And thou shalt remember all the way which the Lord thy God led thee." "Ask and it shall be given you; seek and ye shall find; knock and it shall be opened unto you." "Pray without ceasing."

Summed up in these passages is the spirit and thought which held possession of all in the Twenty-seventh Annual Meeting of the Women's Foreign Mission Society. After a prayer service, led by Mrs. Spidell, of Boston, and devotional exercises by Mrs. Newton, of Durham, Mrs. J. T. Booker, the loved and honored President, of the Society, gave her annual address.

The report of the Recording Secretary, Miss Moyle, was read in her absence, by Mrs. Robertson, of London.

Miss Elliot, the Treasurer, reported the total receipts for the year to be, \$8,727.84; the total disbursements, \$9,098.58, which includes the balance left over from last year. The income available for regular work, is \$7,104.31. There has been an increase of receipts in regular work of \$299.51.

Mrs. Porter, Editor of the LINK, reported the number of subscribers, 4,709, the list extending from the Pacific to the Atlantic, and over to India and China. The receipts for the year were, \$961.45; the disbursements, \$887.79, leaving a balance on hand of \$73.76.

After prayer led by Mrs. Hoyt, an address on "Village Schools," was given by Rev. J. E. Chute, of Akidu, India. There are 82 of these village schools in our mission with 1039 boys and 540 girls on the roll. They have 98 teachers whose duties, aside from the secular teaching, are to conduct the prayers of the Christians in several neighboring villages, to visit and preach, to teach the singing of hymns and to conduct classes in Bible and the catechisms. Their schools are held in a chapel, if there is one in the village; if not, under a tree or in an open square. Their highest grade is the Fourth Standard, the first government examination but nearly all the scholars leave after reaching the first or second Standard. The majority of the teachers are Normal-trained of the Intermediate Grade. The greatest hindrances to the work are the ignorance and poverty of the people and the per-

secution and public scorn which those who attend receive.

Mrs. Barber, of St. George, conducted a Bible Reading founded on Paul's words, "Whose I am, and whom I serve." We belong to God, by right of creation, by His purchase of us, and by choice. Our relation to Him is that of a servant to a Master and Christ has given us this place which He willingly occupies Himself. As the vine and branches exist only for the production of fruit, so we must bear in our lives the fruit of the Spirit,—love, joy and peace.

Greetings were received from the Methodist, Disciple and Presbyterian congregations of Aylmer, the Provincial W.C.T.U., the North West Missionary Society, the Women's Eastern Ontario Society, the Leper Society and Mrs. Fanny Stovel, McLeod.

Mrs. Holman opened the afternoon session with prayer, after which the election of officers took place. It resulted as follows:—

President, Mrs. W. D. Booker; 1st. Vice-President, Mrs. Freeland; 2nd Vice-President, Mrs. T. M. Harris; Recording Secretary, Miss Moyle. Members of Board till 1907: Miss E. L. Hill, Miss Norton, Mrs. Woodburne, Miss Alexander, Miss Nicholls, Miss Rogers, Miss Tapscott.

The report of Miss Buchan, Foreign Mission Secretary, was most encouraging. A very important request was made by the Conference held in India. There is not sufficient accommodation for our single ladies. They are now living with the missionary families and there is no room for more, while on the field there is an urgent necessity of having two single ladies on each of the three largest fields, Akidu, Vuyuru and Ramachandrapuram. This question of bungalow building was much discussed and there was a strong feeling both in regard to its necessity and to the advisability of starting a fund for building purposes.

An address was given by Dr. Pearl Chute, of Akidu, India, on her medical work. She gave many interesting accounts of the native way of treating patients and the medicine in vogue. She treated 2000 patients during her first year in India. Her little hospital, "The Star of Hope," has three rooms, a dispensary and two wards, each accommodating five beds. Men, as well as women, are treated for the simple diseases and all

castes are represented among her patients. The missionary, however, pays no attention to the caste distinctions. The hospital is self-supporting.

Mrs. Johnston conducted a question drawer in which many questions were asked and answered relating to Mission Circle and Band work.

Two resolutions were presented and adopted by the Convention, one of heartiest appreciation of and gratitude to the ladies of Aylmer for their unparalleled kindness and hospitality; the other, asking for Government measures to control the cigarette smoking.

Rev. E. J. Stobo opened the evening session with the reading of the sixty-eighth Psalm and prayer, after which Rev. H. C. Priest, of Tuni, India, gave an address on "Seven years among the Telegus." Half of the human race is in heathenism and only one-third has as yet heard the Gospel. The land of India is peopled with 300,000,000 people under the village system. Seventy-one per cent of these are dependent on agriculture and pasture; which fact makes famine doubly disastrous. The lack of a national language makes missionary work very difficult. There are one hundred different languages with fifty dialects. Their religions are as numerous as their languages: Hinduism, Mohammedanism, Buddhism, Parsee and Judaism. India is a land of contrasts. The missionaries see immense wealth existing side by side with the direst poverty. One meal a day is the regular allowance of 40,000,000 people. Caste, affecting religious, social, and economic life is the greatest obstacle to the spread of Christianity. In Mr. Priest's own field of Tuni are 200,000 people living in 200 villages scattered over an area of 500 square miles, and he, with a little band of native workers, are the only evangelizing agencies at work.

The first week of each month is devoted by the missionary to his assistants. He hears their reports, counsels them and teaches them the Word. He then starts out on tour to the villages where thirty or forty will gather on the street while the missionary preaches and sings, and answers their questions. These questions, asked more often than otherwise by the ignorant and totally uneducated classes, show the acuteness of the Telegu mind. "What is the origin of evil?" "Is the Devil greater than God?" "If not, why the existence of sin?" "Why did Christ come as a child?" Such questions as

these can come only from thinking minds, and call forth the best from the missionary.

This work of missions is a huge farce from a human standpoint, but the greatest results are those that cannot be tabulated; the undermining and overthrowing of Hinduism; the craving of these people's souls after God and His truth.

Rev. J. A. K. Walker, of Renfrew, Ont., gave the closing address of the Convention, on "Face to Face with Heathenism." We must not make the mistake of considering heathenism a synonym for ignorance; for India, while steeped in heathenism, has the remnants of one of the most wonderful civilizations that the world has ever seen. The intellect of the educated Hindu is keen and subtle and only with one as keen and subtle can he be met. They have there in some branches the highest development of art, an example of which is the magnificent Tag Mal, one of the seven wonders of the world. They now have their railways, canals and telegraph systems. What is God's purpose in sending Britain into this wonderful country? In tones unmistakable He is saying: "Go ye . . . and make disciples of all the nations." If the moral and religious tone of a nation is determined by the status of the women, India has sunk very low. The place intended for her by God and by nature is not hers in India. She is unwelcome from her babyhood and formerly infanticide was common. Then, too, one-fifth of the women of India are widows, and 2,000,000 girls under ten are among those. So, though the Shastras do contain many beautiful morals and ethical principles, there is no life-giving power from them. The Gospel brings life and light. It is the power of God unto salvation to everyone that believeth. And so it has been proved in the lives of many of these people of the dark lands. Not only is it so among those who belong to the ignorant and outcast ones of India, but also of the higher castes, constituting only one-fifth of the total population. We find just as large a proportion of these coming to lay down their burden at the foot of the cross of Calvary.

Rev. R. Trotter closed with prayer this twenty-seventh birthday of the Women's Foreign Missionary Society. The last year was one of blessing and fruitfulness, the birthday was full of inspiration and encouragement, and we hope that through the future days all those who heard may give out to those with whom they come in contact of the inspiration received so

that we shall all press toward the mark of the prize of our high calling of God in Jesus Christ.

PRESIDENT'S ADDRESS.

The year just closed has been one of unusual blessing to the dear workers in India, by giving them the largest number of conversions they have ever had.

So we begin the day with a note of praise and thanksgiving. I would mention three reasons why we should especially thank God for the past year.

1st. For the large numbers that have accepted Christ as their Saviour, and united with the churches.

2nd. For sparing all our missionaries and increasing their number.

3rd. For granting us the privilege of helping to send God's message to the Telugus, by giving us the desire to sustain the work with our prayers and gifts. Shall we not search our hearts and see if we have done all we *could* and all we *should* to help Foreign Mission?

How different the outlook now, to what it was years ago.

When early in the past Century Dr. Duff, while studying the secluded and degraded condition of women in India, said, "To try to educate women in India was as vain as to attempt to scale a wall 500 yards high." Dr. Duff, "great as was his wisdom, was not able to see that in the last quarter of the Nineteenth Century a great army of women of holy heart and life would invade India, and prove mighty through God, not only to scale that wall, but to *throw* it down." It is they and they alone who can reach the women of India. This is why as an organization our Womens' Foreign Missionary Society exists. We are workers together with our Home Missionary Society. One is our Master, even Christ. Our aims and efforts are one and there is something inspiring in the thought, that we all are helping to carry out Christ's last command to "preach the Gospel to every creature."

That our work may be more thorough and effective, separate organizations are needful. This is why we have various branches of work in our churches. All criticism of woman's work as leading to the diversion of funds from the General Treasury falls before the well-known facts, that as a rule the churches with the most active Women's Circles are the most generous contributors to our General Boards. If missionary information and interest as is too often the case

in our churches, is largely confined to the women of these societies, how important to have their hearts and minds broadened by this work. By this means many loving hearts, generous hands, and vigorous intellects which otherwise might have remained unknown, have been discovered and developed.

Many have learned in recent years that women in heathen lands are preventing hosts of men from becoming Christians, and that in India there never will be found noble men until the homes are blessed with good and enlightened women.

Years ago the great problem was, how to reach the mothers of India. Lady missionaries have solved that problem, under God they have opened Zenana doors and have told the story of redeeming love to the burdened and sorrowing hearts of those within.

We cannot expect women secluded all their lives, who know nothing of the outside world but what their husbands tell them, to exert much influence for good. But our lady missionaries established schools, trained teachers and Bible-women whose work is telling on hundreds of these people already. The influence of these women is felt in all branches of the work, and they are an inspiration for good wherever they go. Would that the large number of women in our home churches who have not experienced the joy of sharing in this work realised the blessing lost to themselves in the eternal joy and happiness it is their privilege to give to darkened lives burdened with sin.

Our new ladies, who went out last year, Misses Pratt and Corning, were heartily welcomed and at once shared with the overburdened ladies on the field in the double work with which some of them were overburdened. Yet much of their time had to be given to the study of the language, and adapting themselves to their new and strange surroundings. But imagine if you can the special joy they felt in having with them again Misses Folsom and Baskerville, the honored and loved principles of our English and Telugu Boarding schools. The sisters have served long and well, and are beloved and respected by all who know them. At present all are well and hoping soon to welcome back those who have done such excellent work among us during their home visit, and who are now on their way to India.

Let us not forget to pray for these our devoted representatives. They have relinquished much

in leaving home and loved ones, and will have difficulties to contend with in that heathen land that we know but little of. When those now on the way reach India our work will be well provided for, as, in addition to Misses Hatch, McLaurin, and Murray, we have Miss Robinson, a new lady, sent to our field and supported by the W's.M.Bd., of the North West. This was an unexpected boon, and we are grateful for the encouragement and additional strength Miss Robinson will bring to the work. This has been a year of unusual blessing to India while we at home have realized God's loving care and guidance. We praise Him to-day for all that has been accomplished through the prayers and efforts of the many earnest and faithful members of the Mission Circles, and not the least for the funds that seemed so much needed. Your Board are grateful to one and all for their earnest interest and prayers and efforts.

The late Census shows an increase of 7 per cent. in the total population of India for 10 years, while the Christian population has increased 30 per cent. "Dr. Chamberlain has shown that—1st, The Christian community is a power to be considered in the affairs of the empire; 2nd, The influence of the Christian community is out of all proportion to other factors in India; 3rd, It is bound to continue and increase; 4th, It has its ideals in fruit, and unlike Hinduism and Mohammedanism it has a future greater than the past." In education also great progress has been made and a marked improvement in self support. In our own Mission the Native churches, numbering 41, contributed last year 4,758 rupees, which means nearly \$2,000. Three of the churches are self-supporting. One of these, the church in Gunnanapudi, sustains a Native Missionary on the Anakapally field. Will you allow a reference to our General Society. You know how they are hindered with debt, causing our Missionaries to suffer both for men and money.

When their work suffers ours suffers also. We would like to help them, but our own work has kept pace with our income, so we have asked the Circles to give a special collection for this debt. Our Missions are filled with hope for the future if the churches at home will but loyally support them. But is it not hard for them to be hopeful with a worse than empty treasury burdening our General Society. As one of them said in a recent letter, "the Lord was showing us that it is not by might nor by power, but by His

Spirit," and in answer to the prayers of Christian people that so many have been converted last year in India. Almost every letter from the field contain request for prayer. Are we remembering them thus and while they toil do we pray? Howard Taylor says, "While we need funds to carry on this work, there is a greater need, and that is prayer." Our own Miss McLaurin's request, in a recent LINK, that we unite in prayer with them in India, for the hastening of a revival, which they believe is very near, should be heeded by us all. In the 4th chap. of the Epistle of James we read, "Ye have not, because ye ask not." With increased faith let us wait upon God, till both here and in distant lands, abundant answers of grace are showered upon us. If we pray we'll give, if we give we'll pray.

O woman, look! Behold your mission fields;
The ripening grain invites your sickles keen;
The morn has faded, and the noon is past;
There is no time to dally or to dream.
Haste to the task a Saviour's will appoints,
To bind, or glean, or garner, "till he come;"
And you shall find inscribed on cross and crown
Love's benediction set in stars—"Well done!"

Now, while the needs are pressing,
And waving fields are white,
Let gifts flow forth in blessing,
And speed the Gospel flight.

Stay not the truth's ongoing
Till lands invite no more,
And hands shall cease from sowing
To gather in the store.—Selected.

J. T. BOOKER.

Aylmer, 1903.

CORRESPONDING SECRETARY'S REPORT OF THE HOME DEPARTMENT.

With feelings of deep thankfulness and gratitude to God for permitting us to labor for Him for another year, we present this our third annual statement. We realize fully how much more might have been done in the way of correspondence if we had more time to devote to it, but He knoweth all things and can sympathize with us in our busy lives and bless the few words hastily written in the midst of household cares, as richly and abundantly as the more carefully worded epistle of greater strength.

The year which closed, Oct. 15th, has been one of changes in our Directorate. Mesdames Mullock, Haines and Pense, have, for various reasons, been called to give up their beloved work, and their places have been filled, either

temporarily or permanently, by Mesdames Hendrie, Dack and Shenstone. We bid the ones who have stepped out a loving good-bye, and extend a warm greeting to those who have taken up the burden. The Directors have done good work this year and deserve the hearty thanks of this Convention. They have had to possess their souls in patience while they waited for some reports that failed to come in time, but they nearly all came in at last and the burden rolled away, and with bright faces they are prepared to step out into another year.

Statistics gleaned from our Directors' reports.

We have in our thirteen Associations, 12,572 women in our churches where Circles exist. Of this number 3,954 contribute to Foreign Missions. We have 2,070 women who subscribe for THE MISSIONARY LINK, our foreign mission paper. I have not secured the number who read it.

Returns have come in from 216 Circles and 124 Bands, who have contributed \$7,657.63 to Foreign Missions, an advance over last year of \$684.48. Praise God for this.

Our work seems to have received a fresh impetus this year, partly owing, no doubt, to the fact that we were brought face to face with returned missionaries. As we listened to their earnest words we realized how many blessings we had that they were deprived of, how barren our lives had been in the past, and we determined to make greater efforts than we had ever made.

There seems to be an awakening among the churches as to the need of grasping those who are too old for the Band and yet, too young for the Circle, in their own estimation. A great field is open here, and in every church some one is needed to work it. Call it what you will, but let us have the young cared for and missionary principles instilled.

Thirteen additions were made to our Circles this year, but unfortunately, thirteen are missing, so the total number remains unaltered. Then regarding Bands, 114 reported last year, 30 additions were made, making the total number 144, but 20 are missing, and therefore the number is only increased by 10, total 124. Of the 20 missing Bands, two have merged into one, and are not really lost as contributors, and two are Baby Bands, which do not always report each year. One Director has a sad fact chronicled in her report. One Circle has died. If any woman here present lives at or near a

place where a Circle has died, will she not constitute herself a Resurrection Committee and bring it back to life before 1904 Convention.

One Director sent me something besides bare figures in the form of a little incident. A woman who could not give much money made a quilt and it sold for \$4. The same Circle to which she belonged sent a woman who was not a member to the Association. She brought home an interesting report, joined the Circle and has not missed a meeting since. Two Circles have partly furnished a room at Grand Ligne. A Band finds missionary gardening a profitable way of raising money. A young girl gives \$10 as a result of an appeal for the North West.

Will the other Directors please send on any especially interesting facts; it will help us to make our reports more life-like. Let your light shine, not for your glory, sister, but for our good.

Niagara and Hamilton Association reports the formation of a Young Woman's Auxiliary, in James St. Church, Hamilton. They have a membership fee of five cents a month. We expect great things from this Auxiliary.

Train the young girls in missions and when they are old they will not depart from the work.

Some of the Circle reports are very interesting and show strength and vigor; others have not done so well as last year but are not discouraged.

The following associations have done more financially for Foreign Missions this year than last, and we will call them our "Honor Roll" — Toronto, Oxford and Brant, Owen Sound, Guelph, Whitby and Lindsay and Northern.

"The call for 1904 is for a fuller, braver service. God wants us to enter more deeply into the spirit of that broad commission which He gave to each one of us and which flings us out to the ends of the earth with His Gospel." God help us each and all this year to give Him *our best*.

Respectfully submitted,

LIZZIE LLOYD,

Corresponding Secretary.

TWENTY-SEVENTH ANNUAL REPORT OF THE
RECORDING SECRETARY OF THE W.B.F.M.
SOCIETY OF ONT. (WEST).

During the year four regular meetings of the Board have been held, with an average attendance of seventeen, two special meetings of members residing in the city, and three meetings of the Executive Committee. The monthly

meetings for prayer have been regularly held on the last Thursday of each month. Miss Hatch, Miss McLaurin and Miss Murray have attended a number of both Board and prayer meetings.

At the first meeting of the newly appointed Board, held in James St. Baptist Church, Hamilton, November 14th, 1902, regular estimates amounting to \$6,699.50 were passed. Special estimates, \$1,985.00. Total, \$8,684.50.

At the February meeting the invitation for the Convention to meet in Aylmer was accepted. At a meeting of the Executive Committee held in June, the resignation of Miss Tapscott as Secretary of Bands was received with very great regret, and a committee appointed to confer with the Home Mission Board regarding a successor. Miss Tapscott planned so wisely and was so well supported by the Band workers that a decided advance was made all along the line.

At the September Board meeting Miss Tapscott's resignation was accepted, and Mrs. G. W. Barber, of St. George, appointed to fill the vacancy. Mrs. Barber enters upon the work full of earnest enthusiasm. Shall we not support her with our prayers, asking and expecting great things from God.

During the year 74 Circles, two Bands and one other organization reported Thank-offering meetings. Amount contributed, \$629.19. Last year 92 Circles, six Bands and three individuals contributed, \$797.76.

Eighteen Circles and four Bands failed to hold the annual Thank-offering meeting, making the amount contributed, \$168.57 less than last year from this source. We are glad to report that two of our young lady missionaries have been added to the list of life-members. Other faithful workers have also been honored:—

Mrs. James Bardwell, Hamilton; Mrs. John Kemp, Brantford, by Mr. R. H. York (in memory of his wife); Mrs. H. E. Stillwell, Mrs. Wm. Tapscott, Mrs. Ralph Trotter, Aylmer Mission Circle; Mrs. F. W. Elliot, Burford; Mrs. F. W. Spidell, Boston; Miss Hannah Shipley, Cheltenham; Miss Wilhelmina Brodie, Grimby (by bequest from the late Mrs. Wm. Forbes); Mrs. J. W. Weeks, Mrs. James Webb, Mrs. Frank Chubb, Trinity Church, Guelph (the two latter by a bequest to the Circle); Mrs. James Smither, Harrow; Miss Bessie Newcombe, Ingersoll; Miss Georgia Fitzgerald, Grenfel, N.W.T., London, Talbot St.; Mrs. Phæbe McConnell, Lakeshore, Calvary; Mrs. L. McKinnon, Port

Elgin; Mrs. E. A. Lewis, St. Thomas; Miss Katie S. McLaurin, Walmer Road, Toronto; Miss Maria Buchan, Jarvis St., Toronto; Mrs. F. C. Elliott, Waterford. Twenty-one added during the year, making the total number of Life-members 285.

The following officers were elected for the coming year: Mrs. Barber, Pres.; Mrs. Free-land, 1st Vice-Pres.; Mrs. T. M. Harris, 2nd Vice-Pres. Members of the Board elected to 1907: Mesdames Woodbourne, London; E. L. Nile, Guelph; Misses Alexander, Rogers, Norton, Toronto; Miss Tapscott, Teeswater, and Miss Nicholls.

ESTIMATES FOR 1903-4.

Bible women at Narsapatnam	\$ 30 00
Grant towards village schools in general	425 00
Grant towards Samulcotta Seminary	500 00
Akidu—Miss Morrow and her work	630 00
Cocanada—Miss Simpson and zenana work	849 00
Cocanada—Miss Baskerville and girls' school	1,125 00
Peddapuram—Miss MacLeod and her work	600 00
Ramachandrapuram — Dr. Gertrude Hulet and work	720 00
Tuni—Miss Priest and work	680 00
Vuyyuru—Miss Selman	500 00
Miss Pratt and Munshi	550 00
Timpany Memorial School, Miss Folsom	\$500 00
Miss Corning and Munshi	250 00
	750 00
Miss Hatch	500 00
Expenses of the Society	125 00
	<u>\$7,984 00</u>

Bungalow Fund—
Special for this year = \$2,000 00

A. MOYLE,
Rec. Sec.

FOREIGN SECRETARY'S REPORT.

According to the good hand of our God upon us we have been able through another year to carry out all that we undertook at its commencement. To God be all the praise.

The loud call for missionary families for India, and the lack of accommodation for more single ladies, decided our Board to increase its appropriation to the Samalotta Seminary and to village schools, rather than appoint any more single ladies at present; so, although we have received very desirable offers from young ladies who are ready to spend and be spent in the

Master's service in India, the Board has not thought it wise for the present to accept any.

We rejoice with our sister societies in the west, that the way has been opened for them to take a forward step and appoint lady missionaries of their own. Miss Robinson, the newly appointed missionary of the Manitoba and North-West Board, is now on her way to the field and the money for her outgoing and support is provided. Miss Macken, of Vancouver, has been accepted by the Board of British Columbia to go to India as their missionary next year.

MISSIONARIES OF OUR BOARD.

Miss S. I. Hatch is now on her return journey, accompanied by Miss Kate S. McLaurin, the missionary of the Walmer Road Church, and Miss Murray, of Eastern Ontario and Quebec. Their services to the Society while in Canada have been invaluable. Those on the field are Misses S. A. Simpson, A. E. Baskerville, Ellen Priest, Charlotte MacLeod, S. E. Morrow, Mary R. B. Selman, Dr. Gertrude Hulet, Misses Ellen Folsom, Lida Pratt and Edna Corning, two zenana visitors, thirty-six Bible-women and several teachers. These have in addition to zenana, educational and medical work, carried the message of salvation as far as able, to the 1,700,000 souls in the 2,258 villages that comprise the field of the Baptists of Ontario and Quebec. Their confidence has been in God, who has said, "Be not afraid, nor dismayed by reason of this great multitude; for the battle is not yours but God's."

In the absence of Mr. Priest and family from Tunj, Miss Priest has been solaced by the companionship of Miss Pratt, who is working away at Telugu, but thankful to be able to commence a little work teaching a class in Sunday School, she has also been able to help Miss Priest with the boarding school work, has seen the working of the Spirit in the lives of some for whom she has been praying, and hopes soon to be permitted to enter into full work.

When, during Mr. and Mrs. Chute's furlough, Miss Morrow was left in charge at Akidu, Miss Selman, from Vuyuru, kept her company for a time, but after her return, Miss Morrow was left, so far as Europeans are concerned, completely alone on that great field, with no white face within sixty miles to the West, nor thirty to the East. To her the Master's promise, "Lo! I am with you always" must have been very real, for she writes: "Yet I am happy and

would not change places with any one in the fair home-land."

ZENANA WORK.

"The entrance of Thy words giveth light." God's word has entered during the past year into many homes in India, causing darkness to disappear before the light of life, and he has in various ways used His people in this work. For instance; S. Sarah, the wife of the Telugu pastor in Cocanada, is specially gifted in *fancy needlework*, in which the native ladies are much interested, and which gave her entrance into many zenanas. Though now prevented through ill-health from visiting herself, she is teaching other Christian women the same work, in the hope that by them she may carry the message of salvation into many a darkened home.

The *singing* of a hymn attracted the attention of a Brahmin woman as she was on her way to the well, and as she stood and listened, a great longing to hear the story of love came into her heart. At last she gained courage to invite Miss Gibson into her house where now a welcome always awaits her. The singing of a most beautiful story in verse, entitled "The Real Incarnation," has become very popular in most of the homes. This is printed and sold at six for a cent. The women, who seldom sing it, readily buy it, and either read it themselves, or get some one else to read it to them. The *magic lantern* is another way of telling the "old, old story." Mr. Laflamme was lately invited to the spacious house of a leading lawyer in Cocanada, and there showed his lantern pictures of the "Life of Christ" to seventy-five of the chief ladies of the city, all caste women, and at the close gave to each a little colored picture card. Mr. Laflamme has never known of any male missionary doing work of this kind in India before. A *knowledge of medicine* and skill in its use has also opened the doors of the zenanas as nothing else could.

A marvellous change is going on in the zenanas; prejudice is disappearing; the women are more eager for the visit of the missionaries and their helpers, who are constantly being called to visit them. Women, who at one time would not have allowed any one to leave a tract with them, now gladly receive any portion of the Scriptures or Christian papers and read them through.

Many women who had never before heard the name of Jesus have been reached this year, and

the constant testimony of others who had heard has been, "we have served idols for nought," "we will serve them no longer." The truth of this was proved during a recent bathing festival when thousands went down to bathe in the sacred river Godaveri in order to wash away their sins, and not one in all Miss Gibson's houses had done so, neither had any who had heard the Gospel way, join in any offering when the New Year was observed as an idol feast. "Ye shall know the Truth and the Truth shall make you free."

In many zenanas decided growth and interest in the things of God have been manifested. The women are realizing that they are debtors to give the Word to others, and three of them, although poor, have become voluntary subscribers to the "Women's Aid Society, for sending the Gospel to the regions beyond."

The highest castes are beginning to open their doors to the missionary. For years not a single Brahmin house could she get in, now she visits several. One Brahmin woman came in where Miss Beggs was visiting one day, sat down and listened to what was said and to the hymns sung, then asked her to read out of the Bible. She was charmed with the story of the healing of the Centurion's servant, and said, "these words like nectar will remain in my throat forever."

Zenana work is more or less carried on, in every field of our mission. In Cocanada, Miss Simpson and her assistants have made 4,800 visits during the year, with an average of four hearers. While very many profess to be really believers, "it will require very strong faith and lots of courage for the women to come out before their husbands do."

The Caste Girls' Schools.—The hymns, Bibles, stories and prayers learned by the girls and repeated in the zenanas have brought light to so many of the women that these schools also come under the heading of zenana work. In Cocanada, Miss Simpson has two Caste Girls' Schools, with an attendance of over a hundred girls. In the Robinson Street School so many little girls attended that Miss Simpson found it necessary to employ a third teacher (Veeramma). The girls in the Jugganaikpuram School are so intensely interested that during the teacher's illness they kept it open themselves, the larger girls doing the teaching, and as each lesson was finished they ran to the teachers house near by to ask what to do next.

The work in the Sunday School has not been quite so regular because of a difficulty in finding protectors for the girls.

The Cockshutt Girls' School in Ramachandrapuram has been a joy to the missionary. Two of the older girls, who last year, in the face of strong opposition from the parents, presented themselves for baptism, saying, "We are believing; we want to do as God bids; we do not want to be forced by our parents to worship idols, which we know is wrong. Please receive us?" have been "kept by the power of God" who mercifully hindered their marriage which it was feared might prove a snare. The Sunday School has had an average attendance of twenty girls and is in a very hopeful condition.

The Caste Girls' Sunday School in Akidu had an attendance of fourteen, mostly of the Kapu caste, who being able to read, very quickly learn the hymns and Scripture texts which are there taught. For a strange reason, the school has had to be closed. One Sunday Miss Morrow took with her to the school the very pretty wife of one of the preachers from a distant village, who was visiting her, but during the week returned to her home. Her absence was noticed the next Sunday and inquiry was made as to the reason, but not believing the answer given, the girls decided that she was a caste girl whom the missionary had stolen away and was hiding; so the parents being afraid their children too, might be stolen, stopped sending them to the school.

TOURING.

Miss Simpson and her Bible-women have visited eleven villages outside of Cocanada, and all the madiga, mala and swaper pettas in the town.

Miss Morrow has held 472 services on the Akidu field, with sometimes, a large audience, sometimes two or three, and sometimes only one. In many villages the people are waking up, in other villages those who were awake have not gone to sleep.

Miss Morrow tells of two married women who are much interested; they are able to read, are taking weekly lessons in the New Testament and learning to sing hymns. The husband of one asked for a Bible, for he wants to read from beginning to end about this religion. She gave him one of Lord Radstock's Bibles, which he is reading diligently. He is a doctor, and could in his practice reach many people with the

Gospel, if he were converted and filled with the Spirit.

Miss Morrow has had to take charge of Dr. Pearl Chute's boarding school, so at present has to confine her touring to an occasional visit to a near village with the pastor and teachers, in the evening. The brethren do the preaching, Miss Morrow goes to draw the crowd, as a white face is very attractive.

On the Ramachandrapuram field Dr. Hulet has been greatly gladdened by the number of homes that have welcomed her on some parts of the field, and by the intense interest manifested, especially by the Komma women. These women profess to have put away all idol worship; they pray to the true God, and in contributing to the support of the missionary Bible-woman "show their faith by their works."

"The Lord in the midst of thee is mighty," has been Dr. Hulet's experience; for He has heard her prayer for the women in Vadlamur, and caused the seed to grow. Hope is strong that in God's good time many will be convinced of the Truth and then He will call out leaders from among them, who will, in breaking the ranks open the way for many more to come out boldly. If only a few come out, such severe measures will be used, that the work for a while will be at a standstill; but if a number make confession, nothing can be done to prevent the work continuing.

Miss MacLeod has spent 51 days in touring on the Peddapuram field, has made 580 visits and found a number of women who say, "We believe and have ceased to worship idols." A caste woman heard the Truth from Miss MacLeod about four years ago, a native Christian unlearned and ignorant, save in the knowledge of the one God and Saviour, was used by God to further enlighten her, and now she has begun to attend church services and give collection, and is so determined to live a Christian life, notwithstanding the jeers of her daughters, that although very old, she one morning walked eleven miles to Peddapuram in the hope that Miss MacLeod would take her in. A loved nephew who was always kind to her, finally persuaded her to return with him, at the same time she assured all that, in choosing to serve the one true God, she had chosen the good part.

Miss Priest never had better hearings on the Tunj field than now, and God is giving her entrance into new houses.

In several homes the women are greatly

interested in a weekly lesson on the Life of Jesus. This class was started to establish in the faith seven Christian women who cannot read. These have brought other three, and "their happy, interested faces, as they study together what our God is like as revealed in His Word, is an inspiration."

Miss Priest is rejoicing in the change that has been wrought by God's Spirit in the hearts of her sweeper woman and daughter. They and one of the school girls were recently baptized.

BIBLE WOMEN.

In Akidu, Cocanada, Narsaputam, Peddapuram, Ramachandrapuram, Tunj and Yellamanchilli, our missionaries have had Bible women at work. Some changes have been reported. One or two have been dismissed, God has taken others home to himself, some thirty-six Bible-women are now at work. A few years ago it was the exception when a Bible-woman could read, now it is the exception when she cannot read. Many have received their training at the Cocanada Girls' School, consequently, are much more efficient workers. They all work in their own and neighbouring villages, telling the good news around their own doors and often so preparing the way for the missionary, that her heart is filled with joy at the welcome that awaits her. A few are specially gifted in winning the caste women—others have more power with the outcast. Many, as Miss Hatch has so beautifully told us, are precious diamonds, polished and brilliant from the hands of the lapidary, wielding a wonderful influence for good wherever they are; others are weak and tottering, just like little babes who often fall. All are earnest students of God's Word, have taken great delight in their work during the year, and God is using them to tell their heathen sisters the only way of salvation and win them to Christ and to build up Christians in their most holy faith. Some of the Bible-women have worked all day and every day, others who have very little children and other home duties, have only been able to give half a day to the work, a very few can only give two or three days a week. Several are so circumstanced that they can work without pay. The majority are supported by this Society. The Women's Helpmeet Societies and native Christian women support others. The societies are organized for the study of the Scriptures and the furtherance of the Gospel, and what can be said of few, if any Circles in Canada, is reported of the Tunj

Society, where every woman is a member and as a rule comes to the meeting. Seven villages of Akidu sent in reports of their meetings.

MEDICAL WORK.

The care of all the work for women on the Ramachandrapuram field, the Caste Girls' School, the Leper Home, Home for the untainted children of lepers and the Hospital have taken much of Dr. Hulet's time. Many sick come to her house and while ministering to their diseases she has told them of Christ the Great Physician. Dr. Hulet's skill has been the key to open many doors in Ramachandrapuram and in Pusalpudi, where with the help of her tactful and courteous Bible-woman, Martha, a welcome was always received and the blessed old story listened to, but God called Martha to Himself some months ago, and though many more houses have been opened, Dr. Hulet can only see them very occasionally. Many Brahmin houses have received visits from Dr. Hulet, of 1,496 patients who have been treated during the year, 393 were Brahmins.

Miss Simpson's knowledge of medicine and nursing gives her much influence in Cocanada, where she every year has a great many patients.

On the Akidu field Miss Morrow and Miss Selman who have given considerable attention to the use of medicine, find every day a little medical work to do, if only to pull teeth. We have a little hospital in Akidu "The Star of Hope," but the people do not seem to realize that during Dr. Pearl Chute's furlough it is closed.

Leper Work.—The leper work is very hopeful. The teaching of God's Word has borne precious fruit. Nine converts have recently been added to the church by baptism, twenty-one were received earlier in the year. The only objection Dr. Hulet hears to lepers coming to the Home in Ramachandrapuram is that all who come there become Christians.

EDUCATIONAL.

Cocanada Girls' School.—First comes the Cocanada Telugu Girls' Boarding School, of which Miss Baskerville, the principal, writes: "Looking back to thetime when my work first began in the school, I cannot but contrast the state of things then and now. Without a suitable building, poorly equipped in furniture and appliances, with not one teacher on the staff whose qualifications were up to the requirements of Government and twenty-

six boarders in the school, there was plenty of room for improvement.

At the beginning of this my second term of service, we stand on a much higher plane. We now have a building that calls forth commendation from Government Inspectors and Inspectresses, who are proverbially chary of praise; our blackboards are considered worthy of imitation; our furniture is all that Government requires that it should be; all the teachers on the staff are qualified and normal; the number of boarders has increased three-fold; the dormitories, kitchen, store-room, etc., are on an improved plan. We have a hospital room in which severe cases of illness may be kept apart; we have a commodious granary in which a year's supply of rice may be stored, and a considerable sum can be saved yearly by buying grain in quantities when the price is low.

Thus equipped, our school has a most hopeful outlook, may the blessing of God rest upon the work abundantly, and may it be a power for good in His hands, in raising the people in this land of darkness into the light that shines from His throne!"

After several years of patient and diligent effort, both by Miss Baskerville and Miss Murray, to find a properly qualified Head Master for the school, you can imagine with what joy she welcomed the offer of Mr. A. P. Veersawmy to take the position. Mr. Veersawmy is the pastor of the Telugu Church. He has had ten year's experience as Head Master in the Girls' School at Nellore, and is in every way a suitable man for the position from a spiritual, as well as an educational standpoint.

The school opened after the summer holidays with 75 boarders, and 20 more entered during the year, but 14 left; some to be married and some to go for normal training. The highest number of day scholars was 23. The classes in English which were commenced last year proved so popular and so many girls came that Miss Baskerville was obliged to have a special class for them, this added two English classes to her daily and other classes.

The older girls have helped in Sunday School work, going out in twos and threes on Sunday afternoons under Miss Simpson's direction.

Three girls are in the Training Class, taking such studies as will best fit them for efficient Bible workers. Salome, of Narsapatnam, is one of these. All who have passed through this

department are now doing excellent work as Bible-women on their different fields.

Some meetings held by Mr. Francis were blessed to the conversion of fifteen or more of the girls—five of whom were received for baptism.

Miss Baskerville now looks forward to years of uninterrupted work, and in the midst of her many duties hopes to find time to go on with her translation work, so long laid aside.

Timpany Memorial Hall (Miss Ellen Folsom, Principal, Miss Edna Corning assistant).—Miss Folsom tells of much to be grateful for as a school; at the beginning of the year it was deeply in debt, but now, through the kindness of friends at home and abroad, is not only out of debt, but has a small sum on hand with which to make some necessary repairs.

The year opened with only eight boarders but closed with twenty. Six belong to a class which was opened at the beginning of the year as an experiment, in the hope of helping such children as could not possibly pay full fees. It has made it possible for some promising children to attend the school. Three of the boarders are boys, bright, intelligent little fellows, of five and seven years of age.

Four hours of every week are given to needle-work. Each grade has certain stitches to learn, the higher grades being expected to cut and make certain garments. They also learn to patch and darn very neatly. Miss Folsom says "The children have made marked improvement in their sewing this year. I wish I could send you some samples of their stitches and button-holes."

Best of all, the Holy Spirit has been working in the school. Four or five have given their hearts to Jesus, others are touched and thoughtful. It has made a blessed and complete change in the atmosphere of the school, where there was constant quarrelling before, now all is peace, where the enemy seemed to have such complete control, suddenly all was changed. Miss Folsom speaks of it as a miracle of grace.

Miss Corning's services have been invaluable. On her arrival at Cocanada in October, 1902, she at once filled a vacancy in the Primary Department, but has carried seven different subjects throughout the year. This help has enabled them to open a higher grade.

The Government recognizes Miss Corning as a certificated teacher, 2nd grade Collegiate, equal to a trained F. A., which is all that is

required for a High School, such as Miss Folsom hopes to make the Timpany Memorial School.

All Miss Corning's spare time has been diligently given to the study of Telugu. With it she will find abundant opportunity for work among the natives. She has been rejoiced by two of the school girls recently converted expressing a desire to give the Gospel to the heathen round about. They have the language now, and if truly consecrated would be wonderfully used by God.

So far, Miss Corning's only opportunity for Christian work outside the school has been in connection with the Sunday School services of the English Chapel. Her presence there has encouraged the natives to attend in larger numbers, and the school girls are some of them becoming interested and asking to go.

Samakotta Seminary.—In the Theological department the work moves as usual. The classes are small. There were ten young men in the Training Class for teachers this year. The course is for one year, whether they pass their examinations or not, they go out at the end of the year and are trained teachers. To be certificated teachers they must pass the examination and also the practical test. In the other three forms there are sixty-two boys. Last October ten of the boys were baptized. "It was a joy to see them confessing Christ," so writes Mr. Craig.

Village Schools.—It has been our privilege during the year to give \$500 to village schools. It is our hope in the near future to take their entire support, for besides being a most important work it is one that legitimately comes under one jurisdiction, being work for the children of India. Reports of these schools have been received only from Cocanada, Akidu, Ramachandrapuram and Vuyyuru, but these are sufficient to give a clear idea of what is being done by them. Some schools still suffer from lack of properly qualified teachers, others flourish under teachers who have been trained in the Seminary or the Cocanada Girls' School and know how to teach.

In writing about village schools on the Cocanada field, Mr. Laflamme says, "Except the compound school, the pupils in the others are the little naked refuse of the very poorest and lowest strata of the town. They come in like a lot of cawing crows, fluttering here and there and every where at first, noisy, shuffling, restless. Hair unkempt, faces and naked bodies

vile with accretions and often covered with nameless diseases. They are guiltless of clothing or manners. I have often seen two of them during prayers engaged at a safe distance over the bare back of a more devout fellow in a spitting duel.

No reverence nor fear, and with souls as devoid of light as their bodies of garments. Brought up in surroundings that defy description, they seem to be an utterly hopeless lot. Yet, after a few weeks these same children will be seen coming to school, perhaps with no more clothes on than would fairly fill a vest pocket, but enough to cover the upper part of the body, with faces shining and hair well kept, a little bundle of books and a slate, and every indication of a new life within. Not the Life of Christ, but the first step toward Him. They soon learn to sing like nightingales, and no question in the Catechism is too hard for them. I was moved to tears at hearing a class of the very lowest lads singing one day last week.

Some three or four of the boys from the Compound school were baptized last year and have united with the Church and they gave the best testimony we have had for years in the church meeting that received them. Some of them had been converted and then set to work to lead others to Christ, and God blessed their feeble efforts. They are the children of Christians but we have reason to believe that those same people were themselves brought to Christ through just such schools. 140 boys and girls attend the village schools in Cocanada. At Akidu and Vuyuru they have been carried on with a fair degree of success. A dying school has been revived. Two excellent new ones have been established. There has been a general quickening in education, due principally to the re-establishment of the Girls' and the Boys' Boarding Schools. Children now have the hope of getting into one or other of these schools, and thence to the Seminary, hence all are eager to attend the village schools. At Ramachandrapuram there are thirteen schools with 212 pupils. These are the nurseries where our workers receive their early training.

Yellamanchilli has only one day school on the field. It is at a wealthy village distant about eight miles, has two teachers and an attendance of about twenty-eight. The Bible is taught daily. Except for the teachers there are no Christians in the town but Dr. Woodburn feels that the daily teaching of the Gospel to the young is sowing the

seed for future harvest. There have been beside two other small schools taught by the wives of preachers. The schools help the work, the people will go to hear the Gospel because the missionary has taken an interest in their children.

There are thirteen Sunday Schools with eleven teachers and an average attendance of 212. The children are being influenced and trained and will under God we trust become a generation more receptive to the Gospel in their homes and hearts. Their influence in their homes is being now already felt.

NEW WORK—BUILDINGS.

A request has come from the Conference in India that we purchase some lots adjoining the Davies' Memorial Compound in Cocanada which can now be purchased and which it is very necessary for the security of our girls should belong to the mission. This has already been attended to through the kindness of Mr. and Mrs. Davies.

The Conference has made another and a very important request. There is not sufficient accommodation for our single ladies in India. It is most important to have two single ladies on each of our largest fields namely Akidu, Vuyuru, and Ramachandrapuram. The women's Boards are asked to provide bungalows at each of these stations. Our Master requires that we His handmaids shall be faithful.

JANE BUCHAN.

TREASURER'S STATEMENT.

From October 21st, 1902, to October 20th, 1903.

ELGIN ASSOCIATION.

Names.	Circles.	Bands and Others.	Total.
Aylmer.....	\$118 65	\$5 00	\$123 65
Calton.....	11 25		11 25
Dutton.....	5 30		5 30
Fingal.....	2 00		2 00
Gladstone.....	29 42		29 42
Iona Station.....	3 00		3 00
Jaffa.....	5 57		5 57
Lakeshore, Calvary.....	101 73		101 73
Lorne, West.....	1 25		1 25
Malahide and Bayham.....	22 00		22 00
New Sarum.....	14 40	6 95	21 35
Port Burwell.....	7 85		7 85
Shedden.....	11 85	2 77	14 62
Sparta.....	14 82	65	15 47
St. Thomas, Centre St. {	52 41	4 00	73 41
" " " Jr. C. E. {		*17 00	
Association Collection.....			6 96

\$401 50 \$36 37 \$444 83

15 Circles. 5 Bands. 1*Other Organization.

Names.	Circles.	Bands and Others.	Totals.
GUELPH ASSOCIATION.			
Acton	\$11 55		\$11 55
Berlin		13 30	22 11
" Ladies' Aid		*9 11	
Belfountain		2 00	2 00
Brampton	8 30	37 00	45 30
Erin	6 00	6 00	6 00
Cheltenham	50 00	3 50	53 50
Fullarton	5 00	5 00	5 00
" Ladies' Aid		*5 00	15 00
Galt	29 35		29 35
Georgetown	19 00	18 25	37 25
Guelph, First Ch	26 15		26 15
Guelph, Trinity Ch	103 53	15 00	118 53
Hespeler	23 26		23 26
Hillsburgh	15 25	1 00	16 25
Nissouri, East	5 00		5 00
Orangeville	12 50	1 50	14 00
St. Mary's	5 65	11 10	16 75
Stratford	18 00		18 00
Association Collection			9 42

\$338 54 \$121 46 \$469 42

15 Circles. 10 Bands. *2 Other Organizations.

MIDDLESEX AND LAMBTON ASSOCIATION.

Ailsa Craig	\$27 60		27 60
Alvinston	5 00		5 00
Arkona	24 65		24 65
Bridgen		\$2 00	2 00
Brooke	13 91		13 91
Brooke and Enniskillen	7 92		7 92
Calvary	19 75		19 75
Courtright and Moore	5 00		5 00
Denfield	13 18	2 50	15 68
Forest	8 60	1 59	10 19
Lobo	16 00		16 00

London:—

Adelaide St.	{ 89 33Sr. 15 00 }	{ Jr. 7 00 }	155 83
" " Y. L.	{ 27 50 }	{ B. 17 00 }	
Egerton St., Y. L.	5 85	8 70	14 55
Maitland St.	10 30		10 30
South	39 45	60 00	99 45
Talbot St.	{ 115 73 }	{ 2 07 }	124 80
" " B. Y. P. U.		*7 00	
Mount Brydges		17 00	17 00
Nissouri, West	9 80		9 80
Parkhill	2 00	10 00	12 00
Petrolia	106 86	12 00	118 86
Plympton	1 25		1 25
Poplar Hill	6 50		6 50
Sarnia	39 80	12 06	51 86
" Brock St.		2 25	2 25
" Township	6 50		6 50
Strathroy	15 25	8 50	23 75
Watford	2 50		2 50
Wyoming	{ 5 67 }		7 01
" Young Ladies	{ 1 34 }		
Association Collection			2 50

\$627 24 \$184 67 \$814 41

27 Circles. 15 Bands. *1 Other Organization.

Names.	Circles.	Bands and Others.	Totals.
NIAGARA AND HAMILTON ASSOCIATION.			
Beamsville	\$22 00	\$3 40	\$25 40
Binbrook	14 00	5 00	19 00
Caistor	4 00	4 00	8 00
Dundas	8 00	6 50	14 50
Fonthill	7 25		7 25
Grimsby	30 00		30 00
Hamilton, Herkimer St.	13 50		13 50
" James St.	{ 49 96 }	{ *12 00 }	{ 65 96 }
" " Y. L.	{ 4 00 }		
" Victoria Ave.	{ 29 00 Sr.42 00 }		{ 76 00 }
" " Jr 5 00			
" Wentworth St	15 95	9 93	24 98
Port Colborne	5 00		5 00
Rainham Centre	2 65	95	3 60
St. Cath'ines, Lyman St.	14 21	5 50	19 71
" " Queen St.	60 50	12 00	72 50
Tyneside	1 20		1 20
Westover	34 50	2 00	36 50
Association Collection			4 35

\$314 82 \$108 28 \$427 45

17 Circles. 11 Bands. *1 Other Organization.

NORFOLK ASSOCIATION.

Bloomsburg	\$7 50	\$8 50	\$16 00
Boston	45 00	20 50	65 50
Cheapside	3 00	3 00	6 00
Courtland Young Ladies'	3 00		3 00
Cultus	4 00		4 00
DeCewsville	6 00		6 00
Delhi	6 75	17 50	24 25
Eden		2 50	2 50
Forestville		3 80	3 80
Hagersville	3 90		3 90
Hartford	5 00	3 00	8 00
Houghton, First	12 50	3 40	15 90
Langton	4 00	7 00	11 00
Pine Grove	6 35	3 00	9 35
Port Rowan		5 43	5 43
Selkirk	5 60	4 34	9 94
Simcoe	{ 11 50 }	{ 2 10 }	22 10
" " Young Ladies'	{ 8 50 }		
Townsend Centre		17 00	17 00
Villa Nova	19 00		19 00
Victoria	8 00	17 00	25 00
Waterford	56 65	26 85	83 50
Association Collection			5 64

\$216 25 \$144 92 \$366 81

18 Circles. 16 Bands.

NORTHERN ASSOCIATION.

Bardsville		46 25	46 25
Barrie	19 85		19 85
Burk's Falls	11 00	12 00	23 00
Collingwood	7 50	5 00	12 50
Fort William	15 00		15 00
Gravenhurst	5 00		5 00
Midland	15 65	3 65	19 30
New Liskeard	8 65		8 65

Names.	Circles.	Bands and Others.	Totals.
Parry Sound	9 20	3 91	13 11
Port Arthur	27 00	12 75	39 75
Rat Portage	9 10		9 10
Sault Ste. Marie	14 50	20 20	34 70
Sprucedale S. S.		*3 00	3 00
Stayner	5 00		5 00
Uhtoff	8 00		8 00
Association Collection			6 84

\$155 45 \$106 76 \$269 05

13 Circles. 7 Bands. *1 Other Organization.

OWEN SOUND ASSOCIATION.

Bentnick	\$9 50		\$9 50
Bruce, North	8 60		8 60
Burgoyne	7 15		7 15
Daywood	12 25	10 00	22 25
Durham	8 00	10 00	18 00
Elderslie	3 00		3 00
Flesherton	1 50		1 50
Meaford	1 50		1 50
Owen Sound	{ 28 00	{ 25 00	54 50
	{	{ B B 1 50	
Paisley	18 35	18 95	37 30
Port Elgin	31 85		31 85
Strathaven	4 00		4 00
Tara	3 75		3 75
Warton	4 00	6 00	10 00
Association Collection			4 80

\$141 45 \$71 45 \$217 70

14 Circles. 6 Bands.

OXFORD-BRANT ASSOCIATION.

Ayr	\$ 0 50	*\$ 0 50	\$ 1 00
Beachville	12 28		12 28
Brantford, Calvary Ch.	61 50	17 00	78 50
" First Ch.	616 03	35 00	651 00
" Immanuel	21 50		21 50
" North Star		1 50	1 50
" Park Ch	78 00	8 25	86 25
Brownsville	8 00		8 00
Burford	30 00		30 00
Burgessville	30 50	2 50	33 00
Burth	{ 6 00	{ 16 50	30 70
" B. Y. P. U.	{	{ * 8 20	
Ingersoll	52 77	3 90	56 67
Norwich	18 42	7 50	25 92
Onondaga, First	7 30		7 30
" Second	1 00		1 00
Oxford, East	10 00		10 00
" West	6 00		6 00
Paris	32 30	7 50	39 80
Salford	22 50		22 50
Scotland	24 95	3 35	28 30
Springford	8 50		8 50
St. George	45 05	31 34	76 39
Tilsonburg	7 00		7 00
Woodstock, First	66 60	14 00	80 60
" Oxford St.	35 40	18 00	53 40
Association Collection			5 05

\$1202 07 \$175 04 \$1382 16

24 Circles. 13 Bands. *2 Other Organizations.

PETERBOROUGH ASSOCIATION.

Names.	Circles.	Bands and Others.	Totals.
Belleville	\$ 8 00		\$ 8 00
Bewdley		\$11 50	11 50
Campbellford	5 75		5 75
Cobourg	16 50	5 50	22 00
Colborne	2 50		2 50
Cramahe	16 60		16 60
Gilmour Memorial Ch.	23 50	6 50	30 00
Haldimand	4 25		4 25
Lakefield	12 15	11 50	23 65
Norwood	2 15	2 00	4 15
Peterboro', Mulloy	{ 150 70	{ 48 67	206 68
" Baby B.	{	{ 1 25	
" Park St.	12 75	2 48	15 23
Port Hope	48 40	15 72	64 12
Selwyn	3 00		3 00
Association Collection			4 00

\$312 31 \$105 12 \$421 43

13 Circles. 9 Bands.

TORONTO ASSOCIATION.

Aurora	\$ 9 30		\$ 9 30
Bethel	20 60		20 60
Dixie		\$ 5 00	5 00
Markham, Second	25 50	5 00	30 50
York Mills	23 90		23 90
Toronto City —			
Beverly St.	54 13	*4 62	58 75
Bloor St.	{ 215 82	{ 11 99	240 79
" Y. W. Aux.	{ 12 98	{	
Century Ch.	40 40		40 40
Christie St.		17 00	17 00
College St.	52 38	5 90	58 28
Dovercourt Road	34 78		34 78
First Ave.	24 50	{ 53 00	77 50
Immanuel Ch.	47 25	{ * 5 03	
Jarvis St.	{ 832 24	{	835 37
" Girls	{ 3 13	{	
Kenilworth Ave.	31 77		31 77
Memorial Ch.	5 00	5 00	10 00
Moulton College		*39 30	39 30
Olivet Ch.	{ 16 86	{ 1 75	31 42
" Special	{	{ *12 81	
Ossington Ave	22 65		22 65
Parliament St.	39 15	*2 00	41 15
River St. Mission		1 38	1 38
Walmer Road	340 77	3 54	344 31
Western Ch.	{ 58 50	{ 27 00	102 50
" S. S. Class	{	{ *17 00	
East Toronto	24 00	4 00	28 00
West Toronto Junction	15 50		15 50
Association Collection			11 25

\$1951 11 \$221 29 \$2183 65

23 Circles. 12 Bands. *6 Other Organizations.

Names.	Circles.	Bands and Others.	Totals.
WALKERTON ASSOCIATION.			
Atwood	\$ 8 50	.....	\$ 8 50
Clinton	5 00	.....	5 00
Glamis	6 65	\$2 50	9 15
Kenilworth	14 75	.....	14 75
Goderich Ladies' Aid .....	.....	* 1 30	1 30
Listowel	15 10	.....	15 10
Mount Forest	42 58	17 00	59 58
Palmerston	10 05	.....	10 05
Teeswater	4 25	.....	4 25
Tiverton	14 25	.....	14 25
Walkerton	12 37	23 00	35 37
Wingham	6 10	.....	6 10
Association Collection .....	.....	.....	4 36
	\$139 60	\$43 80	\$187 76

11 Circles. 3 Bands. 1 *Other Organization.

WESTERN ASSOCIATION.			
Blenheim	\$ 2 50	.....	\$ 2 50
Bothwell	1 00	.....	1 00
Chatham	48 00	\$12 50	60 50
Colchester	9 54	.....	9 54
Essex Ladies' Aid .....	.....	* 2 25	2 25
Harrow	30 00	2 00	32 00
Leamington	6 00	.....	6 00
Ridgetown	11 38	.....	11 38
Sniderville	1 50	.....	1 50
Thamesville .....	.....	1 25	1 25
Wallaceburg	6 50	17 00	23 50
Wheatley	9 73	3 30	13 03
Wilkesport	8 45	17 00	25 45
Windsor	9 00	.....	9 00
Association Collection .....	.....	.....	7 50
	\$143 60	\$55 30	\$206 40

12 Circles. 6 Bands. 1* Other Organization.

WHITBY AND LINDSAY ASSOCIATION.			
Baddow .....	.....	\$ 6 00	\$ 6 00
Bobcaygeon	\$ 1 35	.....	1 35
Brooklin	21 25	7 75	29 00
Claremont	30 00	17 00	47 00
Fenelon Falls	13 35	13 00	26 35
Greenbank	8 48	.....	8 48
Green River .....	.....	1 25	1 25
Lindsay	28 10	2 60	30 70
Oshawa	3 00	9 50	12 50
Pickering	7 70	.....	7 70
Port Perry	6 00	1 37	7 37
Reaboro'	10 00	7 20	17 20
Stouffville	7 10	25 11	32 21
Uxbridge	7 50	17 00	24 50
Whitby	6 00	.....	6 00
Whitevale	6 40	.....	6 40
Association Collection .....	.....	.....	2 55
	\$156 23	\$107 78	\$266 56

14 Circles. 11 Bands.

MISCELLANEOUS.	
Collections (other than from Associations. \$ 86 46	
Interest—General Account.....	\$53 26
“Medical Lady” Fund. 4 81	
	58 07
Individuals—“Medical Lady” F. \$255 00	
Gen. Acct. (inc. \$7.75 for lepers).....	480 31
	735 31
Investment—Miss Nellie Davies' Gift	40 00
Legacy fr. Mrs. Wm. Forbes, designated.	100 00
Interest on investment by Mrs. Forbes...	13 67
Union Bible Class, Moody Bible Institute, Chicago	10 00
Refunds—Sale “Prayer Cycles”... 15 80	
Miss A. Grace Iler, re outfit money.....	10 00
Miss McLaurin, excess charge by railway.....	90
	26 70
	\$1070 21

216 Circles sent \$6100.17 total.
124 Bands sent 1336.15 total.
16 *Other Organizations sent \$146.09 total

STATEMENT FROM GENERAL ACCOUNT.

RECEIPTS.	
Balance forward Oct. 20, 1902 :	
New Missionaries (Misses Corning and Pratt).....	\$127 82
Refunds.....	38 72
Regular work.....	1949 26
	\$2115 80
Circles (inc. \$456 64 for extras).....	\$5952 42
Bands (“ 87 46 “ “) ..	1336 15
Other Organizations (including \$2.00 for extras).....	146 09
Association Collections.....	75 22
Miscellaneous (including \$107.75 for extras and \$26.70 refunds)	810 40
	8320 28
	\$10436 08

DISBURSEMENTS.

By General Treasurer :	
Regular estimates.....	\$6574 50
Special estimates.....	\$1485 00
Less bal. in India applied.....	285 64
	1199 30
Extras designated by donors :	
Lepers	\$369 13
Extra girl at Cocanada	7 00
Extra Biblewom'n, Satyavedam	8 00
Preacher at Yellamanchili	45 00
Passage Dr. Pearl Chute.....	100 00
Mr. and Mrs. Scott's fund	79 22
Bolivia Mission.....	45 50
	653 85

\$8427 71

Home expenses, the excess provided for by refunds.....	170 87
	<hr/>
	\$8598 58
Balance October 20, 1903:	
Miss Corning's fund.....	\$25 69
Refunds.....	19 55
Regular work.....	1792 26
	<hr/>
	1837 50
	<hr/>
	\$10436 08

STATEMENT FROM MEDICAL LADY FUND.

RECEIPTS.

Balance forward Oct. 20, 1902...	\$243 89
Circles.....	\$147 75
Individuals.....	255 00
Interest on deposit.....	4 81
	<hr/>
	\$407 56
	<hr/>
	\$651 45
Total receipts from our Society (including \$150.00 from legacies).....	\$8727 84
*Total disbursements during the year.....	9008 58
Income available for regular work.....	7104 31

DISBURSEMENTS.

By General Treasurer:	
For Dr. Gertrude Hulet.....	\$500 00
Balance Oct. 20th, 1903.....	151 45
	<hr/>
	\$651 45

*NOTE.—The balances in Canada were intended to partly provide for some of the estimates undertaken, hence the excess of disbursements over income in this statement.

NOTE.—On account of lack of space the list of receipts from October 16th, to November 15th, 1903, is held over till the January issue.

VIOLET ELLIOT,

Treasurer.

Audited and found correct, Oct. 26th, 1903.

FRED L. RATCLIFF,	} Auditors.
G. W. HOLMES,	

BAND SECRETARY'S REPORT.

To-day, as we give our first report for the Bands of Ontario (West), we wonder that so great a work has been placed in our hands, and we esteem it a privilege to be linked with the thousands who are working together for the upbuilding of the Kingdom. Yet there is a touch of sadness, for we miss the voice of Miss

Tapscott, who so lovingly and faithfully performed her work. We sympathize with her in the severe trial and sickness which has compelled her to relinquish what she said, "was a part of her life." We can but hope to be as faithful as was she.

The work came to us just at the time for sending report blanks to the directors. From the returns we learn of the work of only ninety-seven Bands. Many local Band secretaries fail to respond promptly, hence the incompleteness of our reports. About seventeen new Bands have been organized. Cultas, Decewsville, and Century Church, Toronto, have disbanded for want of leaders. The Young Women's Band of College Street has joined the Circle, and so make it a stronger and more efficient organization. The Boys' Band and the Girls' Band, of Walmer Road, Toronto, have merged into one. The number of members reported in Ontario is 4,629. What a host of boys and girls who are a prophecy of what the future of our churches and missions is to be! Surely the Band work is most fascinating and encouraging, and in the end may show the greatest results for effort expended. The methods of raising money are varied. We are glad to notice how frequent mention is made of the use of Mite Boxes, which in the homes are constant reminders of the great world's work. In one Church \$40.00 came in the Mite Boxes. Some of the gifts do represent self denial, one small maiden having given forty cents from her candy money. Missionary concerts hold a large place also, and certainly such concerts when made distinctly missionary, have an educative influence on the whole Church. One Band had potato patches, and had a sale of their crop. A small Band is honored by having one of its members in training for a nurse, who hopes to devote her life to India. She determined to give her first wages to the Lord, and as the amount looked so small to her, she added to it what the other nurses paid for making their nurse's robe, while she made her own. Two Bands only mention the fact that there had been rich spiritual blessings. Shall we not this year work and pray for this, that our boys and girls may give themselves to the Lord. Chesley sends the sad intelligence that death has depleted the ranks, scarlet fever having been very prevalent in that vicinity. Rex Anderson, the Band's Treasurer, was taken. It does but emphasize the brevity of our opportunity.

The Foreign Mission Treasurer's sheet presents some interesting facts. The total amount contributed was \$1336.15, a gain of \$189.64 over last year. Last year 114 Bands reported, this year 124. There were thirty additions, but twenty omissions, so the total gain in number contributing is only ten. Several Bands gave extra amounts to the leper work, and to assist Mr. Ralph Smith, and Mr. and Mrs. Scott in their passage and outfit for India. Four Life-members have been added, Miss Etta Bartlett and Miss Irene Fleming, Brampton; Mrs. G. K. Martin, Murray St., Peterboro, Mrs. Mary B. Edy, Western church, Toronto.

In the Home Mission department, the gain has been \$151.56, total amount contributed \$747.30, the largest amount in one year in the

history of the Band work. Hence the total receipts for both Home and Foreign Missions were \$2,083.45. We rejoice over the increased giving, yet what a very small part of the work it really represents when we consider the magnitude of the educative and spiritual influences. We hope the Circles will deepen their interest in this work of the young people, and by prayer, by your presence, and by practical assistance, let the leader know you are upholding her in her efforts. Do the leaders wish a wee bit of comfort that their seed-sowing will accomplish great things? Read "The Bird's Ministry," a small poem, in the LINK of last June.

S. M. BARBER.

St. George.

Our Work at Home.

NEWS FROM CIRCLES.

ROCKLAND.—The Mission Circle held their Annual Foreign Mission Thank-offering, Friday, Nov. 6th, 1903. We were pleased to see a goodly number accepting the invitation to attend. An interesting program was rendered, opening with devotional exercises, followed by a solo from Miss Dent; music by the choir; duet by two young Mission Band girls; duet by two gentlemen. A very interesting and instructive address by Rev. Mr. Telfer, of Thurso, on Foreign Missions, was very much enjoyed and it was said by some to have been one of the best they ever heard; also a few remarks, then the collection in which all could take part. An invitation for all to adjourn to the basement for refreshments was then given. The collection amounted to \$42, which goes at once to our Foreign Treasurer.

PRESIDENT M. C.

GUELPH, TRINITY.—At the October meeting of our Circle, we had the pleasure of presenting our President, Mrs. Weeks, with a Life-membership certificate in the Foreign Mission Society. We had raised the sum of seventeen dollars at our Thank-offering last April, which was applied as part of Life-membership fee, no name being given then. During the absence of Mr. and Mrs. Weeks on vacation, the remaining eight dollars was contributed by two members of the Circle, when it was agreed that Mrs. Weeks be the recipient. The certificate was presented by

Mrs. R. M. Hobson, Vice-President. Mrs. Weeks feelingly replied, thanking the Circle.

At the same meeting the sum of fifty dollars, for Foreign Missions, was handed to the Circle by Mrs. Webb, being a bequest from her daughter, the late Mrs. Florence Irene Webb Jackson. The gift was received with thankfulness, though mingled with sorrow, and was appropriated in loving memory of a faithful member of Trinity Baptist Church, in making Life-members of Mrs. Webb and Mrs. F. H. Chubb. Mrs. Jackson, also left fifty dollars for Home Missions, which was handed to Mr. Vining, for Manitoba and the North West.

M. MATHESON, Sec.

MONTREAL.—The Mission Circles held their annual union meeting this November, by observing the Day of Prayer unitedly, in the French Baptist Church. Though the weather was not of the best, there were a good many present. Mrs. Claxton took the chair, with Mrs. Gordon at her right hand. There were many earnest prayers for the missionaries now returning to their fields, and some heartfelt, helpful words were spoken. Among other petitions, the ladies of the entertaining church, prayed in their own tongue, and it was with no slight interest, but a warm glow of sympathy their English sisters joined with them in words that were somewhat beyond the comprehension of some, but a spirit that touched all hearts alike. It was a more than usually helpful service of prayer and praise.

W. B. M. U.

Of The Maritime Provinces.

Communications for this Department should be addressed to Mrs. A. J. Christie, Amherst, N. S.

MOTTO FOR THE YEAR: "WORKERS TOGETHER WITH HIM."

IN HIM IS LIFE.

White heat, the iron in the furnace soon;
Withdrawn from thence, 'twas cold and hard anon,
Flowers, from their stalk divided, presently
Droop, fall, and wither in the gazer's eye,
The greenest leaf divided from its stem,
To speedy withering doth itself condemn.
The largest river, from its fountain head
Cut off, leaves soon a parched and dusty bed,
All things that live from God their sustenance wait,
And sun and moon are beggars at His gate.—

French.

A LETTER FROM MISS IDA NEWCOMBE.

The Sabbath is just passed; you may be interested in hearing how the day was spent.

At eight o'clock we have Sunday School in the chapel. I still have the primary class and enjoy the children very much. Yesterday, however, it became necessary for me to take the two adult Bible classes, for the lesson sheets had not come to hand, so the majority did not know the new lesson. I hope those taught learned as helpful lessons as the teacher.

After a brief intermission we had the morning service—not the regular sermon, for Mr. Gullison is away; but as many as were led to do so, passed on to others some helpful thought received while studying the Bible during the past week. Present with us were two in whom we are especially interested. One, a young man of the barber caste, claims to be a seeker after truth; the other, now a grey-haired man, many years ago professed faith in Christ, but was not strong enough to endure the fiery persecution of his own people, and since then has been trying to satisfy his conscience by outwardly conforming to Hinduism, while in secret, he says, he reads his Bible and prays. But this compromise has not given him the peace for which he longs, and now he feels that he must break with everything pertaining to Hinduism and henceforth be wholly for Christ. All these years of endeavoring to serve two masters has made him weak in will and timid, so he is hesitating and fearing to take the stand he feels constrained to. Pray for him and for the secret believers on our fields. In the service yesterday morning one of the preachers asked for prayer for three secret believers who

are "letting I dare not, wait upon I would." "Is it not enough if we have this faith in our hearts? Must we tell others?" Is the cry of more than one. They want the faith, but feel the cost of allowing others to know of it too great.

After the service, those of the boarders who had memorized scripture verses, came to recite them. A number of the boys have learned the Gospel of Matthew and are now committing the book of Proverbs to memory. The Psalmist says, "Thy word have I hid in mine heart, that I might not sin against thee," and we have confidence that, although many of these verses are doubtless soon forgotten, many will remain with the boys—the sword of the Spirit, in constant readiness for use against the adversary of souls.

At two o'clock I started out to the village schools recently established. Sometimes I return at night overjoyed with the good attendance and excellent attention the children have given; again, there are days when the work has been almost disheartening. Yesterday three miles in my ricksha brought me to a good sized village, and I made my way to the potter's street, where, under the shade of an immense tamarind tree, I teach the children who gather around me stories from the life of Christ.

After the last Sunday's story has been told by each child that has remembered it, a new one is taught. Those who were able to repeat the story for the day are then given lesson picture cards sent from Canada. This year I am using these cards in these village evangelistic schools only, instead of in our station day school, as heretofore. The children seemed pleased with them, and many, not entitled to receive them, clamor for them, but our rule is—no story, no card. As a rule, I do not try to hold the children's attention longer than thirty or forty minutes, so I make the stories short, but insist on thoroughness. Another thing that has pleased me thus far in connection with this school, is the number of adults who stand in the back ground and listen as well as the children. They frequently prompt some child when recit-

ing. I wish I could really show you the school. The dog that announced the arrival of the white face by yelping furiously, the children rushing from all directions—none too clean, but with smiles and salaams, the wide spreading tamarind tree with its thick foliage, the large flat stone on which I sit while the children squat on the ground in front of me, the adults standing behind them, the potters on either side busy fashioning earthen vessels upon their wheels, the bevy of children that escort me to the road and salaam again and again as I go on my way to the next school—all combine to make the scene both unique and interesting.

The next village is not more than a quarter of a mile beyond the last. Here there are two schools. The first is in the weaver street. Yesterday there was some counter-attraction, for very few of the children came, although there are thirty names registered. One must be prepared for such days and not become discouraged by them. There are many children in this village, and at first they came in such large numbers, there were more than I could well manage unaided; but when, in reply to their oft-repeated question, they had been assured again and again that neither next Sunday, nor the next, nor any Sunday, would I bring money or new clothes for them, the attraction for many was gone. A large wooden mortar is turned upside down for me to sit upon, and much the same thing takes place as in the last school.

I next went to the mala part of the same town and found the children, usually so well behaved, overflowing with mischief, so that they taxed to the utmost my ability to control them for even half an hour. In this place there is a promising lad about seventeen years of age who helps me. He is the son of Mrs. Corey's cook. He showed so much interest in Christianity that he was sent away from Kimidi, away from Christian influence. However, our boy is a relative, so the lad soon found his way to the Mission House, began attending the school, and seemed in no wise disposed to conceal the fact of his being convinced of the truth of the Christian religion. He has been a real help to me in this school.

Since beginning this letter he has come to me with the request that I try to get him work at some mission station. He says his people are threatening to send him to Rangoon or some distant place, for they are so afraid that so soon as he is of age, he will be baptised. His hope is

that if he can get some work to do he will be independent of his relatives and free to follow the dictates of his own conscience. In speaking of some in this village who seem interested in spiritual things, he said. "If some one would but have the courage to make the start, I feel sure there would be a number to follow."

On my way home, I visited two small villages on the opposite side of the road. One is a very small hamlet where there are few children, but a number of women came too, so I have quite a class. Oh, how dull they are; it did seem almost hopeless to try to teach them anything, but weeks at the one lesson have proven that they do learn something in time, and we hope they will, at length, grasp the truth that shall make them wise unto salvation. Yesterday it was quite difficult for me to get them to come together, for a peddler of brass earrings, etc., was displaying his wares to the women and children who were quite infatuated with them. I talked with some men who listened very well indeed, until the hawker had done up his wares and the others were ready to come, and we had our lesson.

A cactus hedge separates this hamlet from a dhobie village. I went around the hedge and came into the village from the back. Some of the children saw me coming and met me with the suggestion that we have the class on the beautiful green mound where we were then standing. I consented and they scampered away to bring the rest of the little ones. In this village all the children at all able to do so, are made to help in the washing and ironing, which work goes on on Sunday as on any other day. In consequence of this, the children in my class are very small and it requires much patience to teach them, but they are learning a little, which is encouraging. The grassy mound certainly was a great improvement on the centre of the village, where we are constantly liable to visits from dogs, cats, chickens and swine.

When I reached home, a case of sickness was reported to me, and I went to see what could be done. Then one call followed another until it was eight thirty before I could go to dinner. It was not at all late when I forgot the physical weariness in restful sleep.

Bimlipatam, Sept. 7th, 1903.

The programmes furnished "Tidings" from month to month are much appreciated. We hope all the Aid Societies will follow the suggestion for January in taking a forecast of "New Work for the New Year," as well as arranging for a paper on "The Savaras."

PUNDITA RAMABAI ON A PHASE OF HINDUISM.

In former years when I was an orthodox Hindu, I never knew the pleasure of expressing my gratitude by giving thanks to those who did some kindness to me. The Hindu religion never teaches to give thanks. For its chief doctrine is that man get solely what his Karma, or action, buys for him. If he is blessed with a good wife, it must be supposed that he has given a lovely little maiden in marriage to some learned Brahmin in his previous existence; if he is rich, it is because he gave money to the Brahmins in his former life; if anyone is kind to him—if some one gives him money, food, clothing, comfort or help in any shape—it must be taken for granted that the friend who does him kindness is his debtor, owed him money, food, clothing, kind words, comfort, etc., etc., in some one or other of the endless series of lives which the giver and the receiver lived before they were born in this present time. According to this belief no one is obliged to give thanks to anyone, not even to God. In all the prayers addressed to millions of gods and goddesses not a word of thanksgiving is to be found in any of the Sanscrit religious books. The people of India are in many cases better than their religion, and though they do not really have any idea of giving thanks to their benefactors, they show their gratitude by some word or action which gives an expression to their feelings. The old orthodox Hindu, wishing to express his gratitude for some great kindness done to him, says in a very affectionate manner:—"Oh, this person must have been my debtor in the former life, that is why he has done, or is doing this kindness to me, I bless him, may the gods have mercy upon him, may this poor, poor, debtor of mine be happy in this and in the next life!" The gods are not supposed to give anything to men unless men do something to obtain their favor. The Hindus are a generous people naturally. They like to share their blessings with others, but their religion has so marred their good nature that they do everything in a mercenary way. If they give anything to any one it must be given to the Brahmins and to the devotees of some gods and goddesses, that they may obtain some great blessing in many lives in future. What a great contrast Hindu religion presents to the teachings of Christianity. "In everything give thanks." To give thanks to God and to the friends who have done us some kindness makes

a Christian very happy. The Hindu is a stranger to this pleasant feeling, and so he loses one of the greatest pleasures of this life.

HINTS FOR WORKERS.

1. Grind the weapons of your warfare, with, "I can do all things through Christ who strengtheneth me."
2. Keep them sharp with the whetstone, "without me you can do nothing."
3. Use them with, "in everything by prayer and supplication make your requests be made known unto God."
4. President, study the sisters in your Society, until you discover the special gift possessed by each.
5. When their gifts are understood, plan for them work fitted to their talents.
6. Never discourage the timid sister by saying, "I have only five of six on whom I can rely," crushing her with the feeling that she is not one.
7. Work and pray expecting to have each one in active service.
8. Secretary, if unavoidably absent, see that your minutes of last meeting are present, at the monthly meeting.
9. Treasurer, plan the Great Worker in with your work.
10. Is your failure ever caused from its being made my work, instead of ours, Christ's and mine?
11. The disciples when sent by Christ gathered money from the fish's mouth.
12. Have your list carefully made out alphabetically, and book properly ruled.
13. Never say, "to-morrow those amounts must be written in," promptness always.
14. Remember it is a part of the work which admits of no mistakes.
15. County Secretaries, touch your Societies quarterly by your pen, if possible with your presence.
16. If one is found to be weakening, double your interest in that "one" until special nourishing causes it to grow again.
17. Strive to make each small Society see that it is a necessary "link." Press responsibility upon them.
18. Let all be bound together with—"workers together with Christ."

Reports to "The Messenger and Visitor," show that Crusade Day was observed by a number of "Aids." The general observance of the day must result in great blessing on work and workers.

WHAT THE POSTMASTER DID NOT KNOW.

Recently the assistant postal officer in the Chinese imperial post-office at Hankow was talking with his superior. The latter a Scotchman, was expressing himself on the subject of Chinese Christians, as foreign officials, tourists, and others who know little about the subject generally do. "The minute you tell me a Chinaman is a Christian," said he "I want nothing more to do with him. He's no good."

Now the assistant postal offices happened to be not only a Christian (a Wesleyan and an Englishman), but also well acquainted with the facts. So he asked the postmaster a question: "What do you think of Mr. Liu, our *shoff*?"

"He's a good man," said the postmaster, "a very capable man. We couldn't do without him." (In fact every cent of the post-office money passes through his hands.)

"Well," said the assistant, "he's a Christian—a Roman Catholic."

"H'm!" was the postmaster's only comment.

"What do you think of Yang?"

"Thomas Yang in the registry department?"

"Yes."

"He's good. We've just promoted him to entire charge there!"

"He's another," said the assistant.

"What do you think of Tsang?"

"You mean John Tsang, that big fellow in the registry department?"

"Yes."

"He's a first rate fellow, very trustworthy."

"He's another Christian. He and Yang are both communicants in the American Church Mission."

"Oh!" said the postmaster.

"What about Joseph Tsai, at Han Yang?"

"Well, we've given him entire charge at the Han Yang office," said the postmaster.

"He's another Christian; belongs to the American Episcopal Mission."

"Indeed," said the postmaster.

"How about Tsen?"

"You mean Tsen Hua-P'u, whom we've just sent to Hunan, to take charge of the new office at Hsiang-t'an? There's nothing the matter with him!"

"Well, he's another communicant in the American Episcopal Mission."

"Oh, keep still!" said the postmaster. "That'll do!"

The facts are even better than this incident indicates. Of eight Chinese employees in the Hankow office four are Christians, and these four are the ones who have steadily earned promotion and now occupy the highest positions—they are the best men in the office. The men chosen from this office to send to responsible positions in other places have all been Christians.

This incident illustrates the complete ignorance of what missions are doing, of many foreigners who live in China, outside of missionary circles. They not only do not know what missions are doing, nor how they do it, but even the facts about their own employees. Many of them pride themselves on understanding no Chinese and knowing nothing about the people. It is well to remember this when "people who have lived in China" tell us that missions are doing harm rather than good, and that "there is no such thing as a real Chinese Christian."—Rev. Laurence B. Ridgley, in *The Spirit of Missions*.

STORIES OF HINDU WOMEN.

A poor Hindu widow said one day to me: "Will the Almighty give a poor widow's prayer? I have been taught that *one* petition made by a married woman is more acceptable than a whole day's prayer by a widow." There are 25,000,000 widows in India to-day.

One day I entered the house of a Hindu whose child was sick, and the mother, who had often received my teaching before begged me to pray to my God for the child's restoration. When I had finished she said: "I like your Christian doctrine of one God. We have so many gods, I fear I may not appease them all, and the neglected ones will be sure to punish me."

In a distant village a group of women had been listening to the Gospel story, when one woman said: "We never knew that such a Saviour had come into the world until you came to tell us." Another said: "From my childhood until now I never heard such words. Oh! what shall I do that I may go where He is?" In another village some women heard us tell the story of redeeming love. They replied: "Tell us again who He was; and tell us slowly, for we forget so soon."

I was called into a new zenana, and presently I asked if my pupil had ever heard of Jesus. She said no, but whilst I was telling her a light broke across her face and she said: "Oh, yes, I remember now all about it. A Sahib once came to our village and told us about 'The Sweetest Name,' and said we must always take that Name with us. Yes, it was Jesus."—Mrs. Arthur Parker, (of Trivandrum), in *The Chronicle*.