

The Canadian Missionary Link

CANADA

INDIA

The Gentiles Shall Come To Thy Light

And Kings To The Brightness Of The Rising Sun

DECEMBER, 1900.

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THE

Canadian Missionary Link.

VOL. XXIII. |

TORONTO, DECEMBER, 1901.

| No. 4

Editorial.

THANK-OFFERING.—It is the wish of the Foreign and Home Missionary Societies that the Circles should hold Thank-offering meetings as early as possible.

CORRESPONDING SECRETARY'S REPORT.—We would direct special attention to this report, and advise all to read it through, as it is full of information concerning our work. Only selections from it were given in the public meetings at the Convention.

JANUARY LINK is to be a special Ramachandrapuram number. It will be illustrated and contain much interesting information. We should like very much if our agents would make a special effort to use this in increasing the lists of subscribers. Please send orders for sample copies, which we will send free.

THE Fourth Interdenominational Conference of Woman's Boards of Foreign Missions, in the United States and Canada, will be held in New York City, at the Marble Collegiate Church, corner of Fifth Avenue and Twenty-ninth Street, on Wednesday, Thursday and Friday, January 16th-18th, 1901, the Conference opening at 2 p.m. on Wednesday, and closing at 12:30 p.m. on Friday. The executive officers and two delegates from each Board are invited to take part in the deliberations of the Conference.

The main theme will be Interdenominational Policy.—Educational, Medical and Home work will be discussed in relation to it. The Committee of Arrangements are making every effort that this Conference may be of practical value to the Boards represented.

PRAYER CALENDAR.—The Prayer Cycle or Calendar, prepared by Miss Hatch and Miss Katie McLaurin, is being gotten out in very attractive form. The cover is embossed in silver and tied with cord convenient for hanging upon the wall. There are two

colors Columbia blue and Jacqueminot red. Besides the subject for prayer each day and a carefully selected Scripture text, there is much information given on our mission work. Our Society sends out this Calendar in connection with its twenty-fifth anniversary. Orders may be sent to Mrs. C. W. King, 80 Amelia St., Toronto, or to the Baptist Book Room, 19 Richmond St. W., Toronto. Price 35 cents, post paid.

BOARD MEETINGS.

The annual meeting of the Board was held in the First Baptist Church, Brantford, Thursday, Nov. 13th, at 3 p.m. Owing to the absence of the President and the two Vice-presidents, Mrs. W. H. Porter, as senior member of the Board, presided.

Twenty-six members were present, also Mrs. H. M. N. Armstrong and Miss Baskerville.

The annual reports of the Rec. Sec., Treas., LINK, Bands, Bureau and Cor. Sec. were read.

A resolution was passed, expressing the gratification of the Board, and thanking Mrs. Booker for consenting to act as President for another year.

The first meeting of the newly-appointed Board was held Friday, Nov. 16th, at 9.30 a.m., in the same place, Mrs. T. M. Harris, 2nd Vice-pres., presiding. Twenty-one members being present.

Miss Buchan and Miss Elliot were re-appointed Cor. Sec. and Treasurer.

In order to simplify matters as much as possible, a resolution was passed instructing the Directors of the Associations in future to receive the collections taken at the meetings, and forward to the respective treasurers.

Miss Baskerville spoke of the great need of a Normal Training Department in connection with the Girls' School at Cocanada, in order that the Christian girls might become fully qualified teachers.

Miss Hatch having prepared and sent out the material for a Prayer Calendar, a committee was instructed to have it printed as quickly as possible, in

order to have it ready for the Christmas trade. It is to be as dainty as possible for the sum of thirty-five cents. Orders may be sent to Mrs. C. W. King, 80 Amelia St., Toronto

ESTIMATES FOR 1900 TO 1901—FROM REGULAR INCOME.

Bible-women	\$ 35 00
Village Schools	330 00
Samuloota Seminary	360 00
Akidu (Miss Morrow)	655 00
Cocanada Zenana work (Miss Simpson)	780 00
Cocanada School	700 00
Peddapuram (Miss McLeod)	580 00
Ramachandrapuram (Miss Hatch)	655 00
Tuni (Miss Priest)	240 00
"Specials" on Estimates from India—from our Regular Income:	
Miss Folsom, one quarter in India	125 00
Miss Selman and Munshi	575 00
Passages from India—Misses Priest and Folsom	600 00
Addition to Estimates:	
Miss Baskerville's furlough	300 00
Miss Folsom's furlough	150 00
Miss Priest's furlough	150 00
Expenses of the Society at Home	100 00
Total Regular Estimates	\$6335 00
Specials—To be provided from Special Funds:	
Dr. Hulet and Munshi	\$ 515 00
Miss Baskerville's return to India	350 00
Special Appropriation to Village Schools	215 00
Total Specials	\$1080 00
Total Regular	6335 00
	\$7415 00

A. MOYLE, *Rec. Sec.*

THE CONVENTION.

The Women's Baptist Foreign Missionary Society of Ontario met in Brantford, November the 14th. About 250 delegates were present. The meetings were also well attended by the residents of Brantford and vicinity.

The ladies of Brantford received the delegates with great cordiality. The arrangements were so complete that everything seemed to go with perfect smoothness.

The program printed last month was carried out with few changes. In the absence of the president, Mrs. T. M. Harris, one of the vice-presidents, presided with grace and ability. Miss Clump, of Paris, was appointed secretary of the Convention. The reports of the Officers of the Board are printed in full in this issue, so need no comment except to say that they were good.

Reports from the Associations were for the most part encouraging.

Miss Ryerse's address on "Our Papers," we give in this issue.

Mrs. Armstrong's address on "Spiritual Service" will appear in January or February LINK.

The Bible-reading given by Mrs. H. Lloyd, was very helpful.

The election of officers resulted in re-electing the same ones for the coming year.

The retiring members of the board, namely, Mrs. S. S. Bates, Mrs. T. S. Johnston, Mrs. W. H. Porter and Mrs. Wm. Davies were re-elected.

Mrs. H. H. Lloyd, a new member, was elected.

Mrs. J. A. K. Walker, our missionary, gave a most interesting and instructive address on "Hinduism Ideal and Real.

Miss Margaret King, missionary from China, spoke in the afternoon on the women in China, and in the evening on her own work among the high class Chinese women. Both addresses were very good.

Miss Baskerville's address in the evening brought us all closer to the work at Cocanada, by giving us a clear and vivid picture of it.

The question drawer, concluded by Mrs. Dr. Barber in the afternoon session, brought out many practical suggestions to workers. The questions were answered with much ability and aptness.

Many expressions of satisfaction were heard as to the success of the Convention. It was felt that an unusual amount of information was given.

We presume the Home Missionary day will be reported in the *Visitor*.

OUR MISSIONARY PAPERS.

I have been asked to speak this morning in the interests of the two mission papers that are particularly our own—the LINK and *Visitor*.

To me, the very engraving on the front of the LINK is full of suggestion. It tells me that the hearts of the daughters of the Maple Leaf are united to the hearts of the daughters of the Palm Tree, by that chain of Love which the Son of Righteousness—Christ himself—has perfected. We have the Gospel Light, which alone can melt from off our sisters' hands the iron fetters of Indian caste.

Were you ever tired and discouraged, thought

your work for Christ did not amount to much ; everything looked black, all the world seemed awry, when a knock, a visitor of cheery face and voice enters.

She told you that others were having just such trials, but how God had blessed their efforts ; that this part of Christ's vineyard was prospering, and about someone else who was succeeding. While she was talking, the discouraged look left your face, energy returned, and by the time she was ready to leave, you were ready to carry on your work with a brave heart.

That is the way I feel as I read the pages of our *Visitor*, though I do not mean to say that I am always in a downcast mood when I read it ; far from that. But one's heart is gladdened to hear of God's work in other places. And another thing, I am glad that they do not change that little motto, "Be not weary in well doing." It appears at very opportune moments sometimes.

Within the last year, we Canadians have grown intensely patriotic, and it is nearly time we had. We were patriotic enough to send to South Africa 1,000 of our noblest boys, and then another 1,000, besides hundreds upon hundreds of dollars. We did our duty to our Queen and our country. We celebrated in no small way all the important victories, and now we are giving the boys a grand welcome home.

But what aroused our interest in that far-off land ? what kept it up ? Why did we not forget there was such a thing as war ? Was it not the newspapers ? They have played a far more important part than any of us can conceive of. They have told us all about the Boers, their state, and the dispute. They have also told us of our losses and success. To them we owe most of our interest. Such is the case in missions.

All those people who say they do not believe in missions, that we ought to spend our energies on the home church, and so forth, are ignorant people, so far as missionary intelligence is concerned. I do not care how well educated they are in other matters ; in this they are ignorant. Would not any man who did not read the war and the political news, consider himself behind the times and fit for the backwoods ? Then ought we not to consider ourselves out of date, if we do not read our mission news ? To change ignorant, indifferent Christians

into well-informed, interested workers, our two mission papers are well adapted to do. Get a person who does not believe in missions to read both of our magazines for six months, and I feel sure that by that time they will believe in Christ's great Commission.

Get the children of your homes to read the stories and by-and-by they will read the other articles, then before you know it, we will have a generation of ardent workers in our Bands and Circles. The stories are not an insignificant part by any means. I have learned to read and love our denominational and other papers by starting with the stories and gradually picking up the other parts. If they do not read, then tell the items in a bright manner. They are queer children that will not soon learn to like and understand anything told them. If possible, I always make it a point, on the Sunday before any of our four mission collections, to tell my class, in as full and interesting a manner as possible, about the mission field in question. Then I ask for at least ten cents each. As a result we give as a class more than any other, altho' we are girls and have to earn our money before we give. But where would I or any other teacher be if we did not have something from which to gain information ? In Band and Circle work they are indispensable. By a little thought the programmes, given month by month, can be used for each. Then there are so many beautiful selections and poems suitable for recitations. But could there be such a thing as taking the papers and not reading them ? We may put them away, forget all about them and some day find one in a large newspaper as we go to build the fire. They are so small they can easily get lost in our blanket sheets of newspapers. Then let us take, read, and sustain our dear little papers.

HOW MUCH DO YOU KNOW ?

This was the question that came up in our minds at our last Circle meeting in McPhail Memorial Church, Ottawa. After a Bible Reading on "Fruit Bearing," by our President, Mrs. Frith, followed by earnest prayer that we might each be a fruitful Christian, the reports from Perth Convention were received. Then Mrs. Frith said she was afraid some of our members did not fully understand about the work of the different Societies, or just where the money con-

tributed by our Circle was sent. She proposed this winter to spend part of our time in learning more about the work in its different departments, and had prepared twelve questions which would be handed to each one present to be answered at our next meeting. All the answers could be found in the LINK and Visitor for November. She knew that most of our members took these papers, and hoped we would study them carefully as she did not want one or two members to answer all the questions.

It seemed a very good plan to me, and so I felt that a list of these questions might help some other Circle President and asked permission to send a copy to the LINK.

1. What are the names of the Societies to which our Mission Circle belongs?
2. Is there any other Woman's Society (Baptist) in our Province?
3. What is the aim of our Home Mission Department?
4. What is the aim of our Foreign Mission Department?
5. By whom, and when, are the officers of these Societies appointed?
6. How many Circles in Eastern Ontario and Quebec contributed to Home Missions last year (Oct. 1899 to Oct., 1900)?
7. How many to Foreign Missions?
8. Name the amount of contributions to each?
9. Through what Society do we send our gifts to Grand Ligne and North-West?
10. What appeal is now being made for Grande Ligne?
11. What additional work has our Home Mission Society undertaken this year?
12. What amounts did our Circle contribute last year to the different missions?

SISTER BELLE.

Ottawa, Nov. 1900.

TWENTY-FOURTH REPORT OF THE CORRESPONDING SECRETARY OF THE WOMEN'S BAPTIST FOREIGN MISSIONARY SOCIETY OF ONTARIO (WEST.)

Surely the hand of our God has been upon us for good during the past year and a half, as is seen in a growing sense of responsibility on the part of Christian women, a deepened interest in missions and increased giving.

This year 215 Circles and 111 Bands have reported to the Treasurer as against 211 Circles last year and 100 Bands.

Confusion must have been caused by the change of time for closing the books, for with two exceptions, the returns from the Associations have been late this year and many of them very incomplete. We would urge upon the local secretaries and treasurers the necessity of promptness in sending the filled in forms to the directors thus relieving the already over-worked officers of the Boards. Never in the history of the Society was there a more earnest and efficient body of Associational directors than now.

The Ecumenical Conference on Foreign Missions, which was held in New York, from April 21st to May 1st this year, was indeed an inspiration to the many whose privilege it was to be in attendance. Women's work in missions had a very prominent place on the programme.

The native Christians in India have, during the past year and a half, made good progress in the matter of giving. Helpmeet Societies have been formed and the support of Bible women undertaken, other Bible women have decided to give much of their time freely to the work. All this at a time of scarcity on account of the terrible famine that has raged in so large a part of India.

Reinforcements.—The cry from our missionaries in India has been, "Send four single ladies this year to help us." Of seven, who have during the past eighteen months expressed a wish to devote their lives to Foreign Mission work, two have been sent, others are diligently preparing themselves for service. The most pressing need just now is for a thoroughly qualified teacher to take the position which will be left vacant in the Timpany Memorial School, when Miss Folsom comes home next year.

On the 20th of February, 1900, Miss Mary R. B. Selman, of Wilkesport, Ontario, and Miss Gertrude Hulet, M.D., of Norwich, Ontario, were accepted by the Board as missionaries to India. Miss Selman is a former director of the Western Association, is a graduate of the Chicago Baptist Hospital and of the Chicago Baptist Training School.

When in 1890 Miss Hulet was written to as to the likelihood of her becoming a medical missionary, the way was not then open to her, but God remembered the prayers of His handmaids, and after graduating from the Women's Medical College, Toronto, and three years' practice in medicine, she has now been appointed, and with Miss Selman and Dr. and Mrs. Woodburn, sailed from New York on the 29th of September for Bombay, where they were due about November 3rd.

Furloughs.—The time has come when one or more of our missionaries will be returning each year. To-day we welcome Miss Baskerville to our Convention. After a term of nearly eleven years in India, she came home in July, 1899, and although much in need of rest for both mind and body, very soon began visiting among the Associations. Wherever she has gone her visits have been an inspiration, but the Board must insist on her taking a long rest so that she may be able to resume the principalship of the Girls' Boarding School in Cocanada for which she is so well fitted and to which she has devoted so many years.

Miss Priest, of Tuni, and Miss Folsom, of the Timpany Memorial School, Cocanada, have been selected to return in 1901. It seems almost a risk to allow Miss Hatch to remain for another year, she has been so poorly; but unless there is some one to take her work, and special

money is provided for her passage, it will be necessary for her to stay until 1902.

AKIDU.

Miss Morrow.—At the July meeting of Conference, Miss Sarah E. Morrow was designated to the work on the Akidu field. Like her predecessors, Miss Morrow's first year in India was spent in learning the language and the manners and customs of the people. She also occasionally visited with Miss Simpaoo, the zenanas of Cocanada; made a tour in the *Elizabeth* with Miss Hatch on the Ramachandrapuram field; a short one in *Glad Tidings* with Miss Stovel on the Akidu field; and although only a looker on, learned much about the people that she could do in no other way.

From December to March, Miss Morrow, with her Bible-women did real missionary work on the Yellamanchilifield, and gained an entrance to many houses that had been opened through Dr. Smith's medical work, but to which the Bible-women were not admitted unless accompanied by a foreigner. Miss Morrow became so interested in the work on this needy field that she would gladly have remained had not the call from Akidu field been more urgent. With much shrinking she accepted the latter and has entered on the work there, trusting in Him whose "strength is made perfect in weakness," confident that she "can do all things through Christ who strengtheneth her."

Miss Stovel.—Work among the heathen women of Akidu was commenced by Miss Fanny M. Stovel in the latter part of 1889, and continued until 1899, when with an almost aching heart she left it for another field of labor. During those ten years it had become "a part of her life," for she "loved the work and loved the women and children among whom she labored." The work of these years is graphically told in a leaflet written by Miss Stovel and lately published called "Ten Years on the Akidu Field."

Before leaving Akidu, Miss Stovel had the joy of bringing her five Bible women to the almost unanimous decision to *gratuitously* give the Gospel to the heathen women by whom they are immediately surrounded: of seeing the native Christian women undertake the support of a Bible-woman on another field, and others give one, two or four days a week to work in their own villages.

At Akidu, on Tuesday, December 12th, 1899, Miss Fanny M. Stovel was married to the Rev. A. A. McLeod, of Anakapalle. We unite with her in the prayer that they may be "'True yoke-fellows,' ploughing a straight furrow, bringing glory to His name, finding their joy first in Him, and then in one another."

MEDICAL WORK.

"*Star of Hope.*"—During 1899, Dr. Pearl Chute treated 2,781 patients; of these 1,776 were new ones. The 61 in-patients included 16 obstetrical cases. Among those treated were 483 despised outcasts, 148 Mohammedans, 581 Christians, and the remaining 1,569 were high caste. There is quite a noticeable change in the attitude of the caste people toward the mission. Especially to the Christians is the "Star of Hope" a great boon; for when sickness comes they are no longer tempted to call in the village doctor with all his heathenish ceremonies.

A famous Brahmin doctor, who for years had done his best to keep Miss Stovel from entering the caste houses, became seriously ill and was taken to the "Star of

Hope." God graciously restored him, and although still the same proud, haughty Brahmin, he has ceased his opposition and occasionally makes a friendly visit.

Dr. Chute reports the finances so encouraging that she hopes that even the \$20 asked for, to pay the compounder, may soon be required no more from us. "Nuraa" is still the doctor's right hand helper. With pleasure, Dr. Chute looks forward to the coming of our new ladies for "the harvest is so great and the labourers are so few."

Village Schools.—Mr. Chute reports 22 village schools on the Akidu field, with an average attendance of 390 boys and 81 girls, most of whom are below the second standard.

More than half these schools are either self-supporting, or else are supported by the Local Fund Board; but the latter have Christian teachers and are conducted in the chapel. In Gunnanapudi, all but one of these schools are supported by the church. In Moturu they are nearly all supported by the Local Fund; the Mission, however, supports two, these two are the most encouraging on the field; they teach up to the fourth standard and pass a fair number of the pupils each year. All the Akidu church schools are self-supporting.

Some of the mission money has been applied in helping to build school houses, which are much needed, for the shade of a tree is only suitable for fine weather, and beside the many interruptions, as well as numerous counter-attractions, prevent any good work being done.

There is still great need of better educated teachers. Mr. Chute says there are ten applications for teachers for one that can be supplied. He has only one fully qualified teacher; another will be ready in December, and three others are preparing. There are a few women who can teach. One, a superior woman, is teaching a school in Gunnanapudi, but the people grumble; they would rather have no school than have a woman teacher. In fact, women as teachers are at a discount, for, say they, "It is a female thing, what can it do?"

ANAKAPALLE.

Bible-women.—Mrs. McLeod reports:—"Sadhi Martha, who was the Godavery Women's Helpmeet Society's missionary, worked part of the year in Anakapalle, then she and her husband moved back to their own village, and since her departure there has been no salaried Bible-woman. The municipal teacher's wife, the two preachers' wives, and one other, together with Mrs. McLeod, go in and out among the heathen homes with the message of salvation. Fifty-seven houses have been opened to them; some of these are Brahmins, some Komati, some Goldsmith, Kapu, toddy-drawers, weavers, mat-makers, and Malas.

"In a few houses the women read with us the chapter or lesson for the day. In others they learn to sing our Christian hymns, and in others they simply listen.

"Early in the year, an elderly woman, Rachel by name, came up from a village on the Ramachandrapuram field, to give us a month's help. She could neither read nor write, but she had a very real and very bright Christian experience and her heart was aglow with love and desire to tell others of her Saviour, and she was very enthusiastic, out early and late, scarce taking time for her meals. Many Anakapalle women will long remember her stay among us."

Sunday Schools.— "The Sunday schools are four. One is held in the chapel, one in the open street, and

two on the verandas of two different idol temples. In all, except the one held in the chapel, we are using the International lessons, picture rolls and cards."

Village Schools.—"Here, in Anakapalle, there are 12 good municipal schools, one of which is taught by a Christian, a Samalkot graduate. At the end of last term his work was highly commended by the Inspector, and an increase of salary sanctioned by the Municipal Board.

"On Sunday he conducts a Sunday school, made up of his day pupils and others who are attracted by the picture rolls and cards."

Mrs. McLeod would be so thankful for packages of old S. S. picture cards and rolls. She says:—"There is a good school in Anakapalle, teaching English, and scores of boys come, asking for English papers, and the home S. S. papers would be just the thing to give them. The postage would be money well spent."

COCANADA.

GIRLS' BOARDING SCHOOL.

Miss A. C. Murray, who has been in charge of the Cocanada Girls' Boarding School ever since Miss Baakerville's furlough commenced, writes:—"God has manifested His presence with us in the conversion of souls, in revealing secret sins, in delivering from disease and death, in blessing upon the secular department, in leading the Christian girls into active service for Him, and in many other ways.

"As formerly, the Missionary has led the girls in the study of God's Word, with the exception of the Infant standard, which is taught by one of the assistants. All the classes have received half-hour lessons, daily, in the Word, and during much of the time the students in training two lessons.

"The ground covered has been—

Infant standard	.....	Catechism, Commandments, etc.
First	.....	New Testament stories.
Second	.....	Old Testament stories.
Third	.....	Mark.
Fourth	.....	John.
Fifth	.....	Genesis.

"The girls in training are studying Exodus and Acts. This, we are sorry to say, does not cover the curriculum laid down by Conference, but it is all we have been able to do.

"As the Spirit has led, special effort has been made to bring the unaved to a definite acceptance of Christ, in a little meeting held on the veranda of the bungalow, from 7.30 to 8 a.m., while the head-master conducted morning prayers in the school. In a precious little meeting, held on Easter Monday, about twenty little girls professed to have 'passed from death unto life.' We are seeking the testimony of changed lives before permitting all to be baptized.

"The number baptized from the school, including two day scholars who afterwards became boarders, was 12."

The health of the school has been good. "The result of the examinations held at the close of 1899 was gratifying. Out of sixty present at the Annual Examination for promotion by the Government Inspector of Girls' Schools, fifty-six passed. We found it necessary, however, to cancel some of the passes. Much prayer had been offered previously and God was with us. The Inspector, a Brahmin, wearing heathen marks upon his

forehead, was impressed, and we united in prayer that his visit to us might be a blessing to him.

"Of the seventeen who went up for the Primary and Fifth Standard Examinations but two failed, ten passing the full Primary and five the Fifth Standard."

Delay in receiving the results of these examinations prevented our sending any girls for training; consequently, the girls who had passed the Fifth Standard were received into the Bible Training Class. As before mentioned they receive two Scripture lessons daily, except Friday, when they study a hymn, give or are taught, a model zenana lesson and relate the week's experiences in the zenanas into which they have gone in company with Miss Simpson and her helpers. Besides they receive instruction in secular teaching and devote considerable time to needle work.

"Miss Simpson has enlisted the majority of the Christian girls in her Sunday School Crusade, and each Sunday afternoon they go forth under her supervision to teach the 'Way of Life' to children in all parts of the town."

The smaller girls spend Sunday afternoons in memorizing hymns, for the recitation of which they have been receiving picture cards sent to me from the Baptist Sunday School, Arkona, Ontario.

No. of boarders on roll in 1899, 85, in 1900, 79; No. of day scholars on roll in 1899, 20, in 1900, 20; average attendance in 1899, 77.

Teachers.—Head-master, M. Kesavarao Garu; 1st Assistant, M. Mary; 2nd Assistant, M. Keziah; 3rd Assistant, T. Mary; 4th Assistant, P. Satyavedam.

WORK AMONG THE WOMEN AND CHILDREN.

Miss Simpson reports during the year and a half 3,063 visits to houses in Cocanada, 40 new houses opened to her and her assistants, Miss Gibson and Miss Beggs, and 661 visits to villages and malapillies. This work has been continued with very little interruption and is most encouraging.

Miss Simpson's old workers Miriam and Minnie are still faithful. Miriam visits in the morning in the pettas, malapillies and the hospital, the afternoon finds her with Miss Beggs visiting the houses. Minnie teaches the women a simple Scripture Catechism and to sing Christian hymns. Those who can read are reading Matthew's Gospel. Others are learning to read. The increased interest in learning to read is one of the encouragements of the work. Five or six houses a day and one lesson in each house is all that Minnie can accomplish. Others are anxious to learn, but as yet she has not been able to find time to teach them.

P. Chinamma has, since Oct., 1899, been supporting herself and giving what time she can to the women. She conducts a prayer meeting every evening in her own petta, is "a woman of great faith and earnestness" and her testimony, as an unpaid witness, for the truth is bringing forth fruit.

Caste Girls' School.—In July of last year the old Brahmin master died and the workers feared for the school, but the attendance has rather increased and Miss Simpson is encouraged. Josiah Burder (Jonathan's son) with P. Sarah, are the teachers. S. Soodramma teaches in the morning and visits with the missionary in the afternoon, and V. Gouramma, the most advanced pupil and pupil-teacher, takes the class in the afternoon. The pupils have made very satisfactory progress; the results of the examinations were good.

In March, 1899, another *Caste Girls' School* was opened on the mission property in Jugganaikpuram by P. Lakhamamma, and already three of the little girls are ready for the II. Standard. The average attendance is about fourteen. In both these schools the children attend the Sunday Schools held in their school-rooms, and several of them gather other children in the afternoon and teach them to sing hymns, the Scripture Catechism and read to them Bible stories.

New Testaments, Pilgrim's Progress and Hymn Books, etc., have been given as prizes in these schools, so that most of those who can read have the Word in their own homes.

Miss Simpson reports *twenty-two Sunday Schools* among the heathen in different parts of the town. In this work the deacons, teachers, Bible-women, house servants, college students, young men in the Industrial School and others share.

During the eighteen months there have been no additions to the visible church, but the interest in Christ and His Kingdom is increasing and the workers take courage and go forward, knowing that it is theirs to sow the seed beside all waters, but His to give the increase.

In the sudden death of Pastor Jonathan Burder the work in Cocanada has sustained a great loss. Miss Simpson speaks of him as an extraordinarily clever man, very, very humble and so much in prayer, ever remembering the work among the women and children.

The new bungalow is a great boon to our lady missionaries. They are enjoying it and are trying to have a garden containing both flowers and vegetables.

ZENANA WORK.

This work is encouraging. More houses are open to the visitor than she can attend to. About three houses is all one can visit in an afternoon, consequently it takes time to make the round of the 91 on *Miss Gibson's* list, or the 72 on *Miss Beggs's*. Ten or fourteen years ago, it was hard to gain an entrance; now, although some are indifferent, there is no longer any prejudice against the Gospel. The ignorant listen to the Gospel eagerly, its very simplicity suiting their ignorance as one of their own teachings do.

The audiences vary. In one house all will pay attention, and Miss Gibson can sit down undisturbed and teach the women the truths of God's Word; in another house, perhaps only one will listen, while all the rest are apparently oblivious to what is being spoken. The work, too, varies. New houses are opened, former ones re-opened; women hear the Gospel for the first and often the only time in their lives; others who have heard it before, are glad to receive its teachings again. A young woman in a newly opened home is learning to read. A former school girl, now married and a mother, continues committing the New Testament to memory. School girls who have been given New Testaments, read them to their parents and neighbours, and sing the Gospel hymns. Even little girls sing so sweetly of Christ's sufferings on the cross, as to melt a mother's heart. The old deaf woman who was mentioned in the last report, is now learning to sing the Gospel, and goes among her more intelligent neighbours, astonishing them as she tells of what her Saviour has done for her.

Miss Beggs is greatly encouraged, not only in the progress her pupils in the zenanas are making in their studies, but in the deep interest they are taking in the

Bible. They rejoice in hearing it, one woman saying she could do without her food to listen to it; another, after the death of her only son, asks to have it read, as it gives her mind rest.

A Vadkanthee woman, whose son was very ill, asked Miss Beggs to kneel near him and ask the Saviour to heal him. The Great Physician answered the prayer. Another woman who was ill, asked Miss Beggs to pray the Lord to raise her up. Again the Lord heard and answered; and now the women are beginning to have faith in prayer.

Cannanumma continues steadfast in the faith, and when, some months ago, her only child died, she submitted completely to the Lord's will. A number of women have left idol worship altogether.

Early marriage is a frequent hindrance to the work among the girls. Just when one is beginning to take special interest in what she is taught, the zenana worker is informed that there is to be a marriage and her pupil is to be the bride. So the girl goes away to her husband's home; but loving messages often come to Miss Beggs, such as "Come to my village and let us all hear and learn about the Lord Jesus Christ, for there are many who will hear you."

TIMPANY MEMORIAL BOARDING AND DAY SCHOOL.

Miss Folsom reports that the year 1900 has brought many changes to the school. Two Christian teachers who were formerly pupils, and are members of the Baptist church, have taken the place of two teachers who left. These are a great joy to Miss Folsom, as are also the other two teachers. She thanks God for these four.

"Several girls whose influence was not happy, have left, and others of a better stamp have taken their places. A new spirit pervades the whole institution. Work which was very disheartening last year, has now become a pleasure again."

There are 48 scholars on the roll, 18 of whom are boarders. For Bible lessons the school is divided into three classes, and four lessons are given every week. On the fifth day a temperance lesson is given instead. Nearly all the children have signed the pledge and are staunch teetotallers.

The younger teachers have a prayer meeting every Sunday morning with the girls, at which even the youngest take part. The children's "Mission Band" meets once a month in the school building. For several months they supported two little girls in Miss Murray's school, and since they left, the Band has voted its money for famine relief.

The Lutheran Mission to the south have sent a dear little girl to be trained for them. Miss Folsom says, "It will be a real joy to train her for work for the Master. We are praying that more girls of this stamp and for this purpose may be sent to us. It was our dear Mr. Timpany's thought in starting the school, to make it a training school for mission workers." Several girls have already gone from it to do work among the heathen.

Village Schools.—Mr. Lafamme reports *five* on the Cocanada field. The principal one is held in what was the Matron's house on the old compound, is taught by two young men and has an attendance of some twenty-five girls and boys. This school is really the boys' department of the day school connected with the Girls' Boarding School. It is sending a number of boys each

year to Samalkota Seminary and to the local Raja's College in town.

The Reehupetta school is in one of the roughest sections of the town and is held in a little house built by Mr. Davis as a centre of Christian activity. It has two teachers, both lads from the seminary. The head-master is supported by ladies in Morrisburg. The children are learning a great deal of Bible truth.

The third school has had peculiar difficulties, a number of the parents of the children came out for Christ and joined the church, which so incensed the neighbours that they took most of the children away and placed them in a Roman Catholic opposition school; so far all efforts to win them back have been futile. Mr. Lafamme asks us to pray for this little school, and also for the wife of the head-master, who was baptized last year and is attending the girls' school, under Miss Murray, and learning to read.

Another school in a little malapilli north of the town. Last of all, it and has been pronounced the best by M. Kesavarao, who kindly inspected all these schools. It is taught by a woman who does not know much, but has the faculty of winning the affection and obedience of the little ones.

NARSAPATUAM.

Bible-women.—Here *Silla Lizzie* who was supported by the Women's Helpmeet Society, of the Kollair Association, did good work part of the year in Narsapatuam town. She and the wife of one of the preachers, found their way into sixty-three houses, and managed to get three Sunday schools together, one in the Goldsmith quarter, one in the Yellamanchilli quarter, and one in the Sweeper Peta. There was also a well attended school in the chapel. Both these women took ill and there is now no one working in Narsapatuam.

Anamma still works in Dharmasagarum and the villages in that vicinity.

Mrs. McLeod reports *Sunday schools* at Dharmasagarum and Balligatam.

The *Village school* at Dharmasagarum has been given up, the girls sent to the Cocanada Boarding school, and boys to the Yellamanchilli Boarding School.

PEDDAPURAM.

Work among Women.—It has been *Miss McLeod's* joy to spend sixty-four days in the tiring but at the same time the very delightful work of touring, and telling the story of redeeming love to those who have never heard it. While some may be "stone ground hearers," many others have gladly received the Word, as it is proved in the case of a woman of the Raja caste, who two years before had heard the Gospel message for the first time, and a few days before the close of last year, with her sweet old face crowned with snowy hair, with clasped hands, and rapt upturned look, she confessed her faith in Christ by baptism. Nearly every day, morning and afternoon, she goes into the town and witnesses for Jesus.

Bible-women.—For a year *Miss McLeod* had the oversight of *Maha Lakshmi's* work in Samalkot, Mrs. Craig has now assumed that responsibility.

Rebecca is again at work in Chilinga. Her field is an extensive one, and her physical strength small. Pray for her.

Nagamma still works in Shankalapudi and the surrounding villages. She is "faithful in the few things."

Leah, who has been working under *Miss McLeod*

since midsummer of '99, has a very sweet persuasive way of telling the old old story, and *Miss McLeod* says, "As she and *Sayamma* go in one direction, and my faithful *Achamma* and I in another in Peddapuram, we feel that the seed is being sown at least more profusely than of yore." "And yet even in this one town the work is more than we can compass."

Miss McLeod has one little class among the children in the Madiga Pett, and finds these children heralds into the homes. For some time *Miss McLeod's* health was such as to cause anxiety to her friends, but three months' rest on the hills, after three years on the plains, has renewed her strength.

Village Schools.—Seven day schools have been conducted in as many villages, with sixty boys and thirty girls in attendance. Some of these are doing good work.

RAMACHANDRAPURAM.

Instead of writing as she has done for twelve or fourteen years, a report of her work among the villages and homes where Christ has been taught, of day schools and Sunday schools where young and old have been instructed in the Scriptures, and of all the many means used for the uplifting of the women and children of India," *Miss Hatch* has written a loving tribute to the greatly beloved sister whom the Master has taken to be "with Him where He is," but who while here "was the silent partner in all her work."

A full report of the *Lepér Hospital* will be given in the near future, and a special number of the *LINK* will be devoted to work on the Ramachandrapuram field.

Summary of Work. January, 1899, to July, 1900:

Visits to villages.....	231
Visits to houses.....	526
Meetings held.....	202
Bible classes.....	172
Schools examined.....	25
Bible Talks.....	10
Days on Tour.....	105

Bible-women.—G. Martha, Kurmapuram; P. Miriam, Kurmapuram, left in May, 1900; N. Miriam, Ramachandrapuram; P. Katakshamma, Ramachandrapuram, new; M. Sarah Moramanda.

Teachers.—G. Sundamma, and N. Doramma, Ramachandrapuram.

Volunteer and Honorary Workers.—G. Shantamma, P. Maryamma, Kaleru; K. Rachel, Nalluru; B. Nokamma, D. Nokamma, K. Sarah, Ramachandrapuram; P. Maryamma, Pasalapudi; S. Bulleamma, Savaram; M. Chinna Cassie, Moramanda.

Others may be, or ought to be doing much work for the Lord, but I feel that the above need special mention that they may have your prayers and your sympathies.

Village Schools.—Mr. Davis reports 12 village schools on the Ramachandrapuram field with an average attendance of 220 pupils. The teachers are described as shepherds of scattered Christians, superintendents of Sunday Schools and Sunday School teachers, most of whom do a good deal of evangelistic work.

From these schools there are 7 boys in the Seminary, 23 girls in the Girls' Boarding School in Cocanada and 14 boys in the Boarding School at Ramachandrapuram. A worker on the Anakapalle field, the head-master of Peddapuram Boarding School, and one of the preachers on the Cocanada field are from them.

The two Cassias, who were such a help to Miss Simpson and Miss Baskerville in Bible-women's work and school work, both learned to read in the village school. The wife of a preacher on the Yellamanchili field and the wives of two preachers on fields north of our mission are former pupils of the Ramachandrapuram village schools. The head-master of the Boys' Boarding School, the head mistress of Miss Hatch's Caste Girls' School, four of the present teachers of the village schools are former pupils, and 21 young men and 20 young women, married and single, who have here learned to read, are helpful in many ways to the mission. Some young men, former pupils in these schools, are now in Burmah. When we remember that eighteen years ago there was not a Christian on this field who could read, we see what a blessing these schools have been. Best of all, most of the pupils have been converted and often the parents have through the children been led to Christ.

Mr. Davis adds: "The Lord bless you, sisters, for carrying on such a good work. You are working for the coming generation in beginning with the children. There is hope in the work for God is in it. Go forward."

Samalkotta Seminary.—Notwithstanding that our appropriations to the Seminary are still very much less than formerly, Mr. Craig has kindly sent a short report. Last year some fine men graduated from the Theological department. Just a month before the end of the term a member of the graduating class died after only a few days illness. Since January, it has been thought best to drop the class for a year as there were so few in it.

In the literary department the highest class, called the 3rd Form, has been unusually large, there being nine boarders, beside several day-pupils. The 2nd Form has been rather small; but the 1st Form has been very large, having twenty-seven boarders; there were in all sixty boarders and twenty-four day-pupils.

In December, '99, three out of six boarders who went up for lower secondary examination passed fully and one day pupil. One of the other boarders passed in all but one optional subject. The boys in the other classes succeeded pretty well.

Mr. N. Abraham has been head-master of the school, and Mr. Barnabas has taught some of the classes. Hence, there are now only two Hindu teachers. The question of teachers has been a perplexing one. Three young men are studying for teachers, one of them at Ongole College, so that after a time it is hoped Samalkotta may have its own Christian teachers.

A Y. M. C. A. has been organized in the Seminary and many of the boys have begun regular private Bible study. As many of the boys are unconverted, Mr. Craig asks me to "Pray that the Word of God may take hold of their hearts, and pray for us, the teachers, also."

Some of the classes in English have been taken by Mrs. Craig, who has in addition taken care of the boarding arrangements.

The boys are divided into three companies, and have tasks assigned them daily. One company looks after the cooking, which includes carrying water and splitting wood, another husks the paddy, as the unhusked rice is called, and the third company has a work hour, after school, and does any cleaning up or digging that may be required. These tasks are intended to keep the boys' minds humble and their bodies strong.

TUNI.

WORK AMONG THE WOMEN AND CHILDREN.

In reporting the work on the Tuni field, Miss Priest

says:—The growing interest in the case of many whom she meets regularly, and careful attention where there used to be indifference, is very encouraging.

As there arc several months when touring is out of the question, Tuni village comes in for the largest share of attention. Pikerowpett, another big village, and also ten or more smaller ones, within a radius of four miles from Tuni, are within easy reach. In Tuni, several women are learning the Lord's Prayer and a small catechism, and every now and then some whom Miss Priest visits, come to the Christian women's prayer meeting.

Of the *Bible-women*, Krupavate and Susie are still working in and around Chendoorty. They have six villages within walking distance in which they work.

Ma Laksmi reaches about twenty villages from Nundoor, and although unable either to read or sing, has entrance into many houses. Touring time is Miss Priest's opportunity to see something of their work; as far as she can find out, they are faithful, and through them many women hear the Gospel message.

A week of special meetings with the Bible-women, spent in the study of Ephesians, and prayer that they might be fitted for better service, were days of blessing.

Touring.—Ninety-two days were spent touring in different villages. Sixty-nine villages were visited, 23 of these for the first time. "Various," says Miss Priest, "were the receptions. In one village, back in the hills where no white woman had gone before, though I got off my pony very gently and approached very carefully, the women all disappeared, till one braver than the rest got up courage to come near enough for me to assure her that I was truly a woman and had come to tell them something very good. Through her, we got access to a number of women, but it was rather amusing to see one man stand on guard at the gateway of the yard, from the time we went in till we came out of the village.

"In another village, a Brahmin widow gave me a most cordial reception. She kept me all the morning, simply reading to her. The interest she showed made me wish she lived nearer, that I might visit her often."

Fever and then the Conference hindered Miss Priest in her touring, and hence some of the villages seen before did not get a visit.

Work amongst Christian women.—The women's Bible class in Sunday school has been a joy. The women are learning verses better, and some who cannot read are getting others to teach them.

The weekly women's prayer meetings have been more in the form of a Bible reading, and have been seasons of blessing.

The monthly meeting of the Women's Aid Society has also been kept up in Tuni.

Sunday School work.—This work has developed most encouragingly. There are now four taught each Sunday and one on Saturday. Some, not regular workers, are interested and find joy in the service. In this way about 100 children outside of the compound are being taught on Sunday and from 10 to 30 on Saturday. Miss Priest writes:—"We thank Him for all the open doors He has given us and ask your prayers that we may yield ourselves daily to the teaching and leading of the Holy Spirit, that He may reveal Jesus in and through us, that in all things He may be glorified in us.

"We need your prayers more than we can tell you. The indifference, the power of caste and the superstition

that prevail, and the opposition that is stirred up if a woman is brave enough to give up the observance of certain feasts or fasts; all combine to make us feel keenly that this is no easy conflict, and that no human power or wisdom is sufficient to overthrow the power and devices of the enemy. Our confidence is that the battle is the Lord's and so victory is sure."

VUYURU.

Village Schools.—This is the only work taken up on Vuyuru field by the Women's Board.

Mr. H. E. Stillwell reports:—Of the 16 village schools on this field, 12 have been permanent. The year closed with 14 in operation, having an average attendance of about 200 scholars. Nine of these schools are doing really excellent work!

Mr. Stillwell was rejoiced while touring in the region of the Kistna river, at having three little lads, each about 10 years of age, present themselves for baptism, and although it is not his custom to baptize Indian children of such tender years, the testimony of their new birth was so clear and intelligent, that he baptized them. These are the direct fruit of the village school.

A noticeable thing in the villages where there are good schools, is the heartiness of the services in the house of God. Partly because, in their leisure hours, the parents have sat near when the teacher was telling the children a Bible story or drilling them in the singing of a hymn, thus becoming interested; and partly because the children have in the school learned many hymns and so are a great help in the singing of the congregation.

And now, may "the God of peace, that brought again from the dead our Lord Jesus, that Great Shepherd of the sheep, through the blood of the everlasting covenant, make us perfect in every good work to do His will, working in us that which is well-pleasing in His sight, through Jesus Christ, to whom be glory for ever and ever. Amen."

JANE BUCHAN,

Corresponding Secretary.

RAMACHANDRAPURAM.

GODAVARI DISTRICT, AUG. 23, 1900.

To the Members of the Women's Foreign Mission Board and Convention, Canada.

Dear Sisters,—As the time of the Convention has been changed to October, my report should cover the period from Jan. 1st, 1899, to July 1st, 1900, one year and a half of work.

During this time a sister most dearly beloved has gone away to the home-land. I must look now for her welcome over yonder. To her intense interest and special sympathy with me in all phases of my work, to her weekly messages of love, good wishes and inspiring thoughts, to her prayers and her aspirations regarding me, do I owe to an inexpressible degree any small success that may have attended my poor efforts in this darksome land. Her strength in weakness, her constant perseverance amid discouragements and her fortitude amid sometimes overwhelming sorrows, were to me a constant inspiration, but now the blessed memory alone remains to me. Fragile in frame, delicate in constitution, she yet possessed a mind and heart capable of mastering all the details of an exacting profession, of performing

her constant daily duties, yet of taking in the whole world as her parish, the whole world to which, and for which, her sympathies were ever extended, her prayers ever directed, and her purse ever open. Never forgetful of what she owed the home, her great delight was in ministering and leading others to minister to the needs of those rescued from the bonds of heathenism, or of those who remained yet bound. Her fellow-members may know what she was to them in Church and Sunday School, Circle or Band, but few can ever estimate, and none can ever realize what she was to me through her life and through her letters. I am glad to know that she knew something of what she herself was to me, for when she thought the last call had come, her anxious thoughts were for me and how I would miss her letters.

From twelve to fourteen years I have reported to you of tours made, of villages visited, of homes where Christ has been taught, of day schools and Sunday Schools where young and old too, have been instructed in the Scriptures, of plain heart to heart talks with visitors to my room or to my boat, of those who have found the Saviour, of the spirit of missions implanted in many of our Christian women, of the training of special workers, of the times of prayer and refreshing, of work opening up in new directions, and of God's signified approval in many different ways, but of one of the silent and potent influences behind any one or all of these, I have not reported, and I have felt that at this time these few words in tribute to that sister's precious memory would be my truest report. A knowledge of her inspiration in the work is more than a knowledge of the work itself, inasmuch as the greater includes the less.

Dear sisters of our home circles, may I ask a few questions? Are you busy in your appointed work day by day? Do direct church duties take much of your time? Are you never in robust health? Are your means limited? Have you inward sorrows of which the world knows nothing? If indeed so, let me say that these need be no hindrance, for one consecrated life has overcome them all and found true joy in doing God's work in a land whose shores her feet had never touched, and among a people whose faces she had never seen.

God grant that the army of consecrated home workers may be increased more and more, a hundred-fold, nay, a thousand-fold! Then will His power in India and in Bolivia be known, and His name be established in the earth.

I am, dear sisters, your co-worker in His vineyard.

S. ISABEL HATCH.

**TWENTY-FOURTH ANNUAL REPORT OF THE
RECORDING SECRETARY OF THE W.B.F.M.
SOCIETY OF ONTARIO (WEST).**

Seven regular meetings of the Board have been held during the last eighteen months, with an average attendance of seventeen. One special meeting of the members residing in the city, and seven meetings of the Executive Committee. At the first meeting of the newly appointed Board, held in Ingersoll, May, 1899, estimated for the regular work amounting to \$6,203.37 were passed, and special appropriations of \$332.13. The balance required for a Zenana con-

veyance was passed as a special estimate. After hearing a very interesting letter from Miss Hatch regarding work among the lepers, permission was given for her to do what she could in that way, in addition to her regular work.

At the September meeting, a committee was appointed to confer with one from the Home Mission Board, regarding the change of time of the Convention. At a later meeting this committee reported, recommending that the Convention meet the second Wednesday in November, and the day following, and that the Treasurer be instructed to close her books October 20th. This recommendation was adopted by the Board.

It was with feelings of regret that Miss Stovel's resignation as missionary of the Woman's Society was received at the November meeting. Owing to her intended marriage to the Rev. A. A. McLeod and consequent removal to Anakapalli; since her appointment in 1889, her work in India has been a constant inspiration to us, as well as profit to the women of the Akidu field. But we were compelled to resign her to the General Board.

Owing to her removal to Brandon, Mrs. A. P. McDiarmid, after many years of faithful service was obliged to resign her position. This was reluctantly accepted, and Mrs. P. C. Parker appointed to fill the vacancy.

At a very important meeting of the Executive Committee, in January, 1900, the applications of Miss Mary R. B. Selman, of Wilkesport, Ont., and Dr. Gertrude Hulet, of Norwich, Ont., were considered. As the references, etc., were highly satisfactory, the corresponding Secretary was instructed to write these young ladies requesting them to be present at the February Board meeting. After being introduced to the members of the Board and answering a number of questions, they were unanimously appointed our missionaries to India, Miss Selman to go out in the autumn, and Dr. Hulet as soon as the funds were provided. As soon as it became known that a medical lady was ready, and in answer to earnest prayer, the money began to come in till sufficient had been received to pay Dr. Hulet's passage out, and salary and Munshi for one year.

At the May meeting, Miss Baskerville's furlough was extended to give her further opportunity for visiting schools and studying new methods which have been introduced since her departure for India.

For the year ending April, 1900, Thank-offerings were reported and sent in by 84 Circles, 6 Bands, 1 other organization and two individuals, amounts raised by the Thanking-offerings \$768.42, an increase of \$43.33 over the previous year. We are glad to report that the funds from this source are increasing every year. Eighteen Life Members have been added from May 1st, 1899, to Oct. 20th, 1900. Mrs. Hattie McC Fay Brown, Grimsby; (In Memoriam Mrs. T. Bone: Mrs. A. E. St. Dalmas, Mrs. M. F. Procter, Mrs. R. D. Shanks); Mrs. Robert G. Wilson by her son Master F. C. Wilson; Mrs. Arthur Reid, Boston; Mrs. George Cross, Aylmer; Mrs. Wellstead, London; Mrs. Joseph Adams, Brampton; Mrs. H. G. Broderick, St. Thomas; Mrs. Jane Hicks Pearce, Strathroy; Mrs. Susie Vrooman, Marlborough Assa., N. W. T. by London, Maitland St., Senior Mission Band; Mrs. John Muir, Woodstock; Mrs. Richard McDonald, Sarnia; a member of St. George Mission Circle, name not to be published at Convention; Mrs. B. Tibbets, Aylmer; Mrs. Jessie M. Shaver, Worcester, Mass., U.S.A., formerly of Westover, Ont.

Respectfully Submitted,
A. MOYLE, *Rec. Sec.*

LINK REPORT.—The financial report of THE LINK was as follows:

Balance on hand at the beginning of May,	
1899.....	\$ 174 32
Received during the eighteen months.....	1210 81
Total.....	1385 13
Expenses during the eighteen months.....	1291 79
Balance in Bank.....	\$ 93 34
Audited by Jane Buchan.	

Attention was drawn to the fact that there is considerable loss on subscriptions that become overdue and are discontinued without the arrearages having been paid up.

We depend upon our subscribers and agents to inform us when subscriptions are to be discontinued.

To our agents who have so faithfully aided us in this work, we extend our sincere gratitude. Let us together take up the work for another year with renewed energy and try to make this year the most successful yet.

THE CANADIAN MISSIONARY LINK.

THE WOMEN'S BAPTIST FOREIGN MISSIONARY SOCIETY OF ONTARIO (WEST).

Treasurer's Report from May 1st, 1899, to October 20th, 1900, Completing the Twenty-fourth Year of the Society.

Notes.—Amounts preceded by letter "a" were received in the year ending April 30th, 1900, and those preceded by "b" were received from May 1st, to October 20th, 1900.

ELGIN ASSOCIATION.

Name.	Circle.	Band.	Other Orga'n.	Total.
Aylmer.....a	\$ 85 74	\$ 10 00		\$ 95 74
Calton.....a	52 30			52 30
Finlay.....a	1 00			1 00
Gladstone.....a	28 60	4 55		33 15
Jaffa.....b	3 20			10 65
Lakeshore, Calvary.....a	62 35			3 20
Lorne, West.....b	37 22			62 35
Malahide and Bayham.....a	6 50			27 22
New Sarum.....a	30 00			6 50
Port Burrell.....a	10 00			20 00
Shedden.....a	15 50	12 25		10 00
Sparta.....a	9 50	5 80		27 75
St. Thomas, Centre St.....a	12 40			15 00
Association Collection.....b	4 00			12 40
	5 00			4 00
	1 32			5 00
	5 61			18 28
	70 48	\$ 27 00		5 61
	25 92	5 50		97 48
				31 32
				4 70
				4 00
18 Circles. 4 Bands.	\$490 33	\$33 02	\$32 50	\$665 15

GUELPH ASSOCIATION.

Acton.....a	\$ 6 80			\$ 6 80
Brampton.....b	1 75			1 75
Cheltenham.....a	37 80	\$17 10		54 90
Erin.....b	12 80			12 80
Fullarton, Meeting.....b	30 50	2 50		33 00
Galt.....a	24 08	1 10		25 18
Georgetown.....b	4 00			4 00
Guelph, First Ch.....a	30 95		17 00	4 50
Guelph, Trinity Ch.....b	18 90	5 00	8 50	5 00
Hesperia.....a	10 75			18 75
Hillsburgh.....b	5 00			35 00
Nisour, East.....a	46 42	7 00		53 42
Orangeville.....b	15 02	7 00		22 02
St. Mary's.....a	27 00	10 00		37 00
Stratford.....b	22 29			9 50
Association Collection.....a	8 61	8 75		22 29
	4 25			8 61
	5 25			10 55
	4 05			4 25
	13 00			5 25
	8 96	Girls 14 75		4 05
	24 80	Boys 5 00		13 00
	6 40			28 70
	3 25			10 65
	8 00			24 00
				6 40
				3 25
				8 00
14 Circles. 8 Bands.	\$391 97	\$80 95	\$30 50	\$509 67

MIDDLESEX AND LAMBTON ASSOCIATION.

Alisa Craig.....a	\$23 25			\$23 25
Alvinston, sisters of the church.....b	15 75			15 75
Bridgen.....a	2 54		\$1 75	1 75
Brooks.....a		\$4 21		2 54
Brooke and Ennisville.....a		5 00		4 21
				5 00
				38 80
				10 00
				20 80
				2 45

Name.	Circle.	Band.	Other Orga'n.	Total.
Calvary.....a	\$19 00			\$19 00
Courtright and Moore Centre.....b	11 00			11 00
Denfield.....a	5 00			5 00
Forest.....b	14 15			14 15
Lobo.....a	5 49			5 49
London, Adelaide St.....a	9 12			9 12
London, Adelaide St.....b	2 83			2 83
London, Adelaide St.....c		\$4 00		4 00
London, Adelaide St.....d	09 45	Y.P. 19 73		119 48
London, Adelaide St.....e	24 00	Jr. 6 30		
London, Adelaide St.....f	28 25	Y.P. 4 90		
London, Adelaide St.....g		Jr. 3 00		
London, Adelaide St.....h				
London, Adelaide St.....i				
London, Adelaide St.....j				
London, Adelaide St.....k				
London, Adelaide St.....l				
London, Adelaide St.....m				
London, Adelaide St.....n				
London, Adelaide St.....o				
London, Adelaide St.....p				
London, Adelaide St.....q				
London, Adelaide St.....r				
London, Adelaide St.....s				
London, Adelaide St.....t				
London, Adelaide St.....u				
London, Adelaide St.....v				
London, Adelaide St.....w				
London, Adelaide St.....x				
London, Adelaide St.....y				
London, Adelaide St.....z				
26 Circles. 12 Bands.	\$854 61	\$158 82	\$22 28	\$1038 49

NIAGARA AND HAMILTON ASSOCIATION.

Beamsville.....a	\$ 18 50			\$ 18 50
Binbrook.....b	15 25			15 25
Calator.....b	6 10			6 10
Cayuga, North.....b	4 00			4 00
Dundas.....a	1 25			1 25
Fonthill.....b	9 30	\$17 59	\$ 7 00	33 79
Freeton.....a	3 60	3 50		7 10
Grimaby.....b	9 00			9 00
Hamilton, Herkimer St.....a	2 50			2 50
Hamilton, Herkimer St.....b	67 50			67 50
Hamilton, Herkimer St.....c	5 00			5 00
Hamilton, Herkimer St.....d	6 00			6 00
James St.....a	68 15	12 00	Junior 25 00	115 15
Victoria Ave.....b	19 40	4 00	Y.P.S.C.E 12 00	31 75
Wentworth St.....a	8 70	8 70		23 40
Wentworth St.....b	9 36	20 00		28 70
Wentworth St.....c	7 25			9 36
Wentworth St.....d	1 20	17 00		25 45
Port Colborne.....a	8 50			8 50
Port Colborne.....b	5 50			5 50
Port Colborne.....c	14 80	2 50		17 10
Port Colborne.....d	9 20			9 20
Port Colborne.....e	108 14			110 29
Port Colborne.....f	13 70	21 00		34 70
Port Colborne.....g			2 40	2 40
Port Colborne.....h	87 00	4 00		41 00
Port Colborne.....i	52 00			52 00
Port Colborne.....j	3 00			3 00
Port Colborne.....k				4 00
Port Colborne.....l				3 64
18 Circles. 8 Bands.	\$646 45	\$108 74	\$ 46 40	\$704 23
Bullock's Corners, Spec., 1 Bands		4 60		4 60

THE CANADIAN MISSIONARY LINK.

NORFOLK ASSOCIATION.					Name.					Circles.	Bands.	Other Orga'n.	Total.
Name.	Circles.	Bands.	Other Orga'n.	Total.	Name.	Circles.	Bands.	Other Orga'n.	Total.	Circles.	Bands.	Other Orga'n.	Total.
Bloomburg	a	\$ 6 00	\$ 6 00	\$ 11 00	Flesherton	a	3 25		3 25				3 25
"	b	2 00		2 00	"	b	3 00		3 00				3 00
Boston	a	40 00	17 00	57 00	Keady	a	6 00		6 00				6 00
"	b	20 00	22 50	42 50	Owen Sound	a	29 00	\$ 25 00		54 00			54 00
Cheapside	a	1 50		1 50	"	b	19 65		19 65				39 65
"	b	3 00		3 00	"	a	14 75	25 00		40 25			40 25
Cultus	a	3 00		3 00	"	b	9 88	17 00		26 88			26 88
DeCewville	a	3 00	late	3 00	Port Elgin	a	7 80		7 80				7 80
"	b	4 00	1 68	5 68	"	b	5 00		5 00				5 00
Delhi	a	6 00	17 50	23 50	Sullivan	a	3 45		3 45				3 45
"	b	4 50		4 50	"	b	50		50				50
Forestville	a	4 50	4 50	9 00	Sydenham, South	a	5 00		5 00				5 00
Hagersville	a	4 50	7 00	11 50	"	b	1 50		1 50				1 50
"	b	2 20		2 20	Tara	a	3 25	7 75		4 00			4 00
Hartford	a	15 00	3 00	\$8 00	Warton	b	4 00		4 00				4 00
"	b	6 00	3 00	9 00	Association Collection	a				3 86			3 86
Houghton, First	a	12 00	1 70	13 70	"	b				5 80			5 80
"	b		6 00	6 00									
Langton	a	5 00	6 00	11 00	16 Circles. 4 Bands.		\$177 88	\$ 69 25		\$256 29			
Pine Grove	a	6 00	2 00	8 00									
"	b	8 50	4 00	12 50	OXFORD-BRANT ASSOCIATION.								
Port Rowan	a	8 50	2 13	10 63	Ayr, Ladies' Aid Society	b			\$2 00	\$2 00			\$2 00
"	b	2 85	3 19	6 04	Beachville	a	\$ 6			\$ 6			\$ 6
Selkirk	a	1 85	1 39	3 24	"	b	2 23			2 23			2 23
Simcoe	a	18 00	4 50	22 50	Brantford, Calvary Church	a	87 90	\$ 7 15		95 05			95 05
"	b	5 00		5 00	"	b	26 00	6 00		32 00			32 00
Young Ladies	a	15 00		15 00	"	a	600 00		25 00	555 00			555 00
Young Ladies	b	9 00		9 00	"	b	30 00		13 00	43 00			43 00
St. Williams	a	3 00		3 00	"	a	850 00			850 00			850 00
Townsend Centre	a		11 60	11 60	"	b	10 00			10 00			10 00
"	b		5 20	5 20	"	a	30 54	13 60		44 14			44 14
Villa Nova	a	10 75		10 75	"	b	40 00	5 00		45 00			45 00
"	b	8 00		8 00	"	a	8 00			8 00			8 00
Waterford	a	31 17		31 17	Brownville	a	17 18			17 18			17 18
"	b	9 40		9 40	Burford	a	10 00			10 00			10 00
Association Collection	a			3 54	"	b	9 00			9 00			9 00
Collections at series of meetings addressed by Miss Baskerville, \$47.15, less \$6.55 expenses..				41 30	Burgessville	a	13 00	16 50	10 50	40 00			40 00
Association Collection	b			2 30	Burth	b	6 00	7 75	3 50	17 25			17 25
19 Circles. 17 Bands.		\$265 17	\$144 62	\$ 3 00	Gobles	a	14 00			14 00			14 00
				\$459 93	Ingersoll	b	6 00			6 00			6 00
					"	a	30 14			30 14			30 14
					"	b	5 96			5 96			5 96
					Maple Grove	a	12 50	6 00		18 50			18 50
					Norwich	b	15 00	3 00	14 00	31 00			31 00
					Onondaga, First	a	10 75			10 75			10 75
					"	b	3 30			3 30			3 30
					Oxford, East	a	9 35			9 35			9 35
					Paris	a	46 25	15 90		62 15			62 15
					"	b	13 65	7 50		21 15			21 15
					Salford	a	26 71			26 71			26 71
					"	b	10 50			10 50			10 50
					Scotland	a	32 00			32 00			32 00
					"	b	7 00	1 60		8 60			8 60
					Springford	a			2 00	2 00			2 00
					"	b	28 60	17 00		45 60			45 60
					St. George	a	31 50	6 00		37 50			37 50
					Tilsenburg	a	12 50			12 50			12 50
					"	b	8 50			8 50			8 50
					Wolverton	a	19 25			19 25			19 25
					Woodstock, First Church	a	90 85	6 00		96 85			96 85
					"	b	23 50			23 50			23 50
					"	a	89 98	18 00		107 98			107 98
					Association Collection	b	1 90			1 90			1 90
					"	a				1 55			1 55
					"	b				1 50			1 50
					22 Circles. 11 Bands.		\$1659 04	\$150 94	\$68 00	\$1851 03			
					PETRBOROUGH ASSOCIATION.								
					Balleboro'	a	\$ 2 40	\$ 80		\$ 82 40			\$ 82 40
					Bewdley	a		4 50		4 50			4 50
					"	b		7 00		7 00			7 00
					Belleville	a	7 00			7 00			7 00
					"	b	4 50			4 50			4 50
					Brighton	a	2 00			2 00			2 00
					Campbellford	a	7 00			7 00			7 00
					"	b	1 50			1 50			1 50
					Cobourg	a	14 84			14 84			14 84
					"	b	10 00			10 00			10 00
					Colborne	a	3 50			3 50			3 50
					Cramah	a	7 00			7 00			7 00
					"	b	3 50			3 50			3 50
					Gilmour Memorial Church	a	22 00			22 00			22 00
					"	b	19 50	12 00		31 50			31 50
					Haldimand	a	6 54	1 00		7 54			7 54
					"	b	4 70	2 00		6 70			6 70

THE CANADIAN MISSIONARY LINK.

Name.	Circle.	Band.	Other Orga'n.	Total.	Name.	Circle.	Band.	Other Orga'n.	Total.
Lakefield.....a	\$20 64	\$8 00		\$28 64	Walkerton.....a	\$22 74	\$2 74		\$25 48
.....b	8 00	9 00		17 00	.....b	6 35			6 25
Norwood.....a	6 00	2 00		8 00	Wingham.....a	11 05	\$ 23		14 28
.....b	1 20			1 20	.....b	3 57			3 57
Peterboro', Murray St.....a	89 59	\$4 27		125 89	Association Collection.....a				1 87
.....b	71 88	B'y 2 08		100 66	.....b				2 00
.....a	9 50	4 00		14 20	11 Circles. 6 Bands.	\$262 03	\$22 12	\$4 00	\$292 02
.....b	3 00	2 55		5 55					
Port Hope.....a	36 75	\$7 29		147 04					
.....b	50 75	B'y 1 40		81 15					
Selwyn.....b	6 23			6 23					
Sidney.....a	7 00			7 00					
Association Collection.....a				2 76					
.....b				3 50					
16 Circles. 11 Bands.	\$490 22	\$219 72		\$716 20					

TORONTO ASSOCIATION.

Baker Hill.....a	\$30 16	\$3 00		\$ 3 00
.....b	11 03			20 16
Belhel.....a	26 47	7 00		11 03
.....b	9 48			33 47
Markham, Second.....a	21 63	1 00		9 48
.....b	7 17			22 63
York Mills.....a				7 17
Toronto City:				
Beverly Street.....a	61 71	4 50		66 21
.....b	20 64			20 64
Bloor St.....a	27 15	\$ 70		299 13
.....b	38 46			
Y. W. Auxiliary.....a	95 21	4 51		98 92
.....b	2 20			4 00
Y. W. Auxiliary.....a	55 23	W. 16 00		76 23
.....b	17 05	Jr. 5 00		24 30
Christie St. Misson.....b		Jr. 2 25		
College St.....a	32 12		18 30	50 42
.....b	19 86			19 86
Dovercourt Road.....a	18 75	12 40		28 15
.....b	8 40			8 40
First Ave.....a	80 90	5 46	1 20	87 56
.....b	20 20		4 00	24 20
Immanuel Church.....a	452 35			452 35
.....b	232 12			232 12
Jarvis St.....a	20 74			20 74
.....b	5 00			5 00
Kenilworth Ave.....a		3 08		3 08
.....b			5 08	5 08
Memorial Church.....a			17 00	17 00
.....b				7 00
Moulton College.....a	6 00			6 00
.....b	12 75		1 00	32 96
Ostington Ave.....a	12 76	5 00		17 76
.....b	9 00			9 00
Parliament St.....a	128 19	12 50	5 00	145 99
.....b	22 64	1 00		29 64
Sheridan Ave.....a	39 86		8 50	48 36
.....b	11 62			11 62
Walmer Road.....a	15 13			15 13
.....b	4 87			4 87
Western Church.....a				4 63
.....b				5 51
West Toronto Junction.....a				
.....b				
Association Collection.....a				
.....b				
19 Circles. 12 Bands.	\$1857 34	\$94 44	\$61 08	\$2002 95

WALKERTON ASSOCIATION.

Atwood.....a	\$ 9 82			\$ 9 82
.....b	3 47			3 47
Clinton.....a	8 00	\$ 3 00		10 00
.....b	7 55	1 15		8 70
Glamis.....a	3 33			3 33
.....b	12 70			12 70
Kenilworth.....a	5 00			5 00
.....b	5 00			5 00
Kincardine.....a	18 25		1 00	18 25
.....b	5 75			6 75
Listowel.....a	67 08	8 00		76 08
.....b	37 87	B.B. 4 00		41 87
Mount Forest.....a	18 50			18 50
.....b	6 50			6 50
Teeswater.....a	14 59		3 00	17 59
.....b	6 00			6 00

WESTERN ASSOCIATION.

Aldborough Plains.....a	\$ 7 34			\$ 7 34
.....b	1 63			1 63
Blenheim.....a	4 50			4 50
.....b	5 60			5 60
Bothwell.....a	6 00			6 00
.....b	3 00			3 00
Chatham.....a	27 40	\$10 00		37 40
.....b	23 30			23 30
Colchester.....a	14 05			14 05
.....b	9 00			9 00
Harrow.....a	8 85			8 85
.....b	8 17			8 17
Ridgetown.....a	18 07		\$17 00	35 07
.....b	5 90		12 09	17 99
Thamesville.....a	10 00			10 00
.....b	9 45	2 50		11 95
Wallaceburg.....a	2 00			2 00
.....b	10 10	2 50		12 60
Wheatley.....a	8 47	2 82		11 29
.....b	3 75	17 00		20 75
Wilkesport.....a	8 50	17 00		20 50
.....b	7 00			7 00
Windsor, Bruce Ave.....a				3 71
.....b				
Association Collection.....a				20 03
.....b				4 20
Collection at series of meetings addressed by Miss Banker, v.l.r., \$2 78, less \$12.70 expenses.....a				20 03
.....b				4 20
12 Circles. 4 Bands.	\$201 98	\$ 61 82	\$ 29 09	\$310 88

WHITBY AND LINDSAY ASSOCIATION.

Bobcaygeon.....a	\$ 4 70			\$ 4 70
.....b	4 80			4 80
Brooklin.....a	18 80	\$ 3 40		22 20
.....b	4 20	3 55		7 65
Claremont.....a	20 00	17 00		37 00
.....b	13 00			13 00
Fenelon Falls.....a	3 00			3 00
.....b	3 00	1 90		4 90
Goodwood.....a	2 50			2 50
.....b	2 00			2 00
Green River.....a	33 13	23 00		56 13
.....b	16 03	10 00		26 03
Lindsay.....a	5 00			5 00
.....b	10 35			10 35
Oshawa.....a	9 78			9 75
.....b	4 50			4 50
Pickering.....a	5 00	3 20		8 20
.....b	3 80	10 00		13 80
Port Perry.....a	12 00	18 25		30 25
.....b	5 56	4 00		9 56
Reaboro'.....a	5 00			5 00
.....b	3 50			3 50
Stouffville.....a	9 04			9 04
.....b	3 05			3 05
Uxbridge.....a				4 50
.....b				1 31
Whitby.....a				
.....b				
Whitevale.....a				
.....b				
Association Collection.....a				
.....b				
15 Circles. 7 Bands.	\$296 50	\$ 94 10		\$390 40

MISCELLANEOUS.

Period A.			
Collections (other than those credited to Associations).....			\$60 71
Interest on Deposit, General Account.....	\$56 11		
Special Account.....	4 55		
Contributions from Individuals—For Famine Relief.....	135 00		40 66
For General Missionary Work.....	848 00		
For "Medical Lady" Fund.....	14 00		
Investment—Gift of Miss Nellie Davies.....			997 00
W. B. H. and F. M. S. of Manitoba, for an "extra".....			44 55
Refund: 3rd Instalment from General Board, re Coananda School Buildings.....			2 00
Refund: on acct. sale of leaflets, "Historical Sketch".....			157 34
			1 13
			\$1308 69

to with marked attention. The Rev. W. Stevens, of Kingsville, took for his subject "Woman," and paid a splendid tribute to her noble efforts in Mission work. While the Rev. Mr. Sherman's remarks were general, they were none the less inspiring. Our pastor the Rev. Mr. Smither, also spoke fittingly on the work. A splendid exercise was given by the children, entitled "The Home Mission Locomotive," conducted by Miss Russell and Miss Wright; also a "Mission Station Exercise," the children showing by their answers that they know where our missionaries are as well as their names. The recitations given by the Misses Staddon were well rendered. The choir contributed several pieces to the evening's enjoyment. The collection amounted to \$7.42.

T. R.

MISSIONARY LITERATURE.

FOR CHRISTMAS.—Christmas Here and There, 2c.; Christmas in India, 2c.; Her Christmas Gift, 2c.; Mr. Grafton's Christmas Lesson, 2c.; The Little Breeze God Sent, 3c.

FOR BANDS.—The Children's Crusade, (recit.) 1c.; The Watch That Stopped, (recit.) 1c.; The Mission Steamship, 5c., dialogue with chart loaned, for the expressage both ways, 50c.; Sowing Light, (dia.) 2c.; The Children's Light-house, 5c.; How the W.F.M.S. Won the Young Ladies, (dia.) 3c.; A Peep at a Chinese School, (dia.) 3c.; Chinese Exercise and Motion Song, 10c.;

Address orders to Mrs. C. W. King, 80 Amelia St. Toronto.

THE WOMEN'S BAPTIST FOREIGN MISSIONARY SOCIETY OF ONTARIO (WEST).

Receipts from October 21st, 1900, to November 15th, 1900, beginning the new Convention year.

FROM CIRCLES.—Brownsville, \$4; Brantford, First Ch., for Miss McLeod, \$50; Cheapside, \$4.22; Medora, \$4; Midland, Thank-offering, \$4; Oshawa, \$3; Selkirk, 60c.; Toronto, Kenilworth Ave., \$8.75; Woodstock, Oxford St. (\$3.73 from Miss Baskerville's meeting, and \$4.50 for Engala Nokamma, extra girl), \$10; Wingham, Thank-offering, \$4 28; York Mills, Thank-offering, \$5.50. Total, \$98.35.

FROM BANDS.—Bardville, a member, for famine relief, \$1; Glammis, \$1.65; Lobo, \$1; Mt. Forest, Thank-offering, \$3; Oxford, East, for Gudavalli Ratnam, \$17. Total, \$23.65.

FROM SUNDRIES.—

Received by Miss Baskerville on her tour in Oxford: Brant Ass'n, \$14.86, less \$5.34 expenses \$ 9 52
Miss Rhoda Massecar, Springfield Mass (\$2 for famine relief)..... 7 00
Per Miss Baskerville, from West Famboro' Methodist Mission Band..... 2 00
Refund from sale of "Historical Sketch".... 50

\$ 19 02
Total during the part of a month..... \$141 02

DISBURSEMENTS—From General Account:

By General Treasurer, towards regular work. \$488 98
Extra: For "Engala Nokamma"..... 4 5

Total..... \$493 48

Home Expenses:—

Director of Western Asso., towards her expense \$ 4 66
Do. Northern, do. 97
Do. Norfolk, do. 1 10
Do. Walkerton, do. 3 60
Do. Oxford-Brant, do. 1 97
Mrs. Armstrong's expenses to Convention... 2 60

Total..... \$ 14 90

Total disbursements from General Account during the part of a month..... \$508 38

From Special Account—"Medical Lady" Fund:

By General Treasurer, for Dr. Gertrude Hulet. \$ 43 10

NOTE.—By my mistake in the last list, for the General Account, \$10 00, which came from Stouffville Band, was credited to the Circle. The total from Bands will be increased and the total from Circles decreased by that sum.

VIOLET ELLIOT,

109 Pembroke St., Toronto.

Treasurer.

Young People's Department.

OUR MISSION BAND.

The "Light-Holders" of McPhail Memorial Church have parted with a number of their members during the past year, and were glad to receive letters of greeting from some of them to-day. The first was from one of our boys in Halifax, describing the Sundays spent in the barracks, and giving his experience in visiting the Baptist churches of that city. His letter closed with the assurance that although so far away, he still remembered every department of our Church work in his prayers. The next letter was from a young lady who is living in New York State at present. Her account of their Baptist Sunday School was both interesting and helpful. Each class chooses a name and motto such as "Little Lights" with "Be not overcome of evil" for a motto, etc. Our sister thought that would be a good one for us all to "build by." She closed with wishing our Band continued blessing.

Then we had a letter from one of our boys who is attending Woodstock College, giving a brief account of daily work and duties. He said they all felt there "was no time to waste" at Woodstock. Then he

told us of the Sunday afternoon visits to the jail where some of the older students begin their chosen life-work by preaching Jesus Christ to the prisoners. Our young brother closed with this message to the Band: "Seek ye first the kingdom of God and His righteousness and all these things shall be added unto you."

Another of our boys is away out west at Brandon College, and in a very interesting letter he told us of the Baptist Church, Sunday School, and Mission Band. The Band meets once in two weeks for half an hour after S. S. The B. Y. P. U. holds a missionary meeting every month, taking up different countries and their missions, while the Church also holds a missionary prayer-meeting once a month. As for the College, our boy says, "We have six teachers and all of them splendid ones!" He will be very glad when the new building is ready. Then he went on to describe work done among the Indians near Brandon, who rove about from place to place in the summer but in the winter pitch their tents near that city. When the weather gets too cold for tents they dig a hole in the ground, cover it with blankets for a floor, build a hut of slabs around it which they cover with clay. Only one small hole is left in the roof to serve as an outlet for the smoke, and into this 12-x-14 feet hut a large family of Indians, squaws and papooses live all winter. The Brandon Christians try to do mission work among them holding meetings on Sunday afternoons in their tents. Our boy told us that they liked a great deal of shaking hands, and to receive special invitations to each meeting. They listen very well if the service is not too long. He asked us to pray for them, and closed his letter with hoping that our "Light-Holders" might be the means of leading many to the "Light of the world, Jesus Christ."

Our last letter was from a brother who is in his second year at Grande Ligne Institute. He told us of the different departments of their work, of the urgent need of the "new wing" as so many wishing to come as students have to be denied admittance for lack of room; that last year the temperance pledge was signed by every one in the school. The prayer meetings on Saturday evenings are very dear to our boy, and he asked us to remember the work in our prayers; closing his letter with the wish that we all might be "Steadfast immovable, always abounding in the work of the Lord."

Then came an address from one of our members who has just returned from the war in South Africa. He had never made a speech in his life before, and at first thought he would rather face the Boers than our Sunday School in this way, but as he saw the eager listeners before him everything was forgotten except the scenes from real life that he pictured. As he described his first battle in which the bullets whizzed around them like leaden rain, and many a loved comrade fell to rise no more, and though, by the goodness and kindness of God, his own life was spared, the sad duty remained of burying their dead and carrying the wounded out of danger. As he described scenes like these we felt, as he said, that "War was no joke," and when he closed amid the hearty cheers of the Band, we all rose and joined in singing "Praise God from whom all blessings flow," and went home feeling that we had much to be thankful for in our Mission Band.

SISTER BELLE.

Ottawa, Nov., 1900.

MISSION BAND REPORT.

The reports from our Mission Bands for the last eighteen and a half months, though not as full and complete as we could wish, are on the whole very encouraging.

Eighty-six Bands have contributed \$599.07 to Home Missions. One hundred and eleven Bands have contributed \$1,322.10 to Foreign Missions. This includes \$82.44 for "Famine Relief Fund," \$42.70 for other extras in General Account, and \$23.25 for "Medical Lady" fund, leaving \$1163.75 for the regular work for the eighteen and a half months.

Seven more Bands have contributed to Home Missions this year than last. Eleven more to Foreign Missions.

In the Home Mission Society, three young ladies have been presented with Life Membership certificates. Miss Ada Bradshaw, of Murray St., Peterborough; Miss Clara Lainsburg, of William St., Chatham; and Mrs. Emma B. Bastow, of Murray St., Peterborough.

In the Foreign Society only one fee has been paid for a Band Life Membership, that for Miss Minnie Praty, by Brampton Band, but the Senior Band of

Maitland St., London, made Miss Susie Vrooman, of Marlborough, Asso., N.W.T., a full Life Member.

Twenty-four girls at Cocanada school, have received support from the Bands during the year, and 16 boys at Samulcotta Seminary. This number is not nearly so large as in some former years. Several of our largest and most influential Bands have become weary of the effort required to raise the \$17.00, and have notified the Treasurer that they "have given up the support of their student."

I wonder if these Bands realize what it must mean to the boy or girl in India, to be told that their young friends in Canada have become weary of working, and denying themselves for their sakes, and have ceased to support them.

A new feature of our work this year is the Baby Band, or Cradle Roll. This was mentioned at our last Convention in Ingersoll, since which time a number have been started. Murray St. Band, Peterborough, has 31 names on the roll, and \$6 00 to divide between Home and Foreign Missions. This enterprising and very successful Band has the honor of introducing the Baby Band into our Society, and other Bands have not been slow to follow their example. Miss Aldridge the Pres., has certificates which she will gladly furnish to any Band for 15c per doz.

A number of our Bands report having sent contributions to the "Famine Relief Fund," to the Indians of St. Peter's Reserve, to Bolivia, and to Fort Francis. Boxes of books and papers, barrels of clothing and quilts, etc., have also been sent to needy fields.

Some of our younger M. B. workers may not know that we have a Home Missionary of our very own. This is a great honor and privilege, but it also involves responsibility on our part.

No part of our Home Mission work is more fascinating, though none perhaps is attended with greater discouragements, than work among the French Canadians. If we keep our boys and girls well posted about Mr. Dutand's work, he will not lack for evidence of practical interest on their part.

We would also again urge upon our Band leaders the necessity of sending all their money through our own Treasurers, as only money that passes through their hands, can be reported by them. Bands of course have the privilege of designating their money to any field they choose, but let us remember that our regular work has the first claim.

Very appreciative words have been spoken by many of our leaders of the great assistance they have derived from the Missionary Bureau. This is a rich mine, at the disposal of all our workers.

Again we have to thank God for the good news of conversions among our young people, and for the many cheering assurances of ever-increasing interest in the work, which bid us hope and believe, that the coming year will be one of the brightest in our history.

A. M. TAPSCOTT, *Band Sec.*

BURK'S FALLS.—A Mission Band was organized here in July, 1900. We meet the second Sunday afternoon in each month. President, Mrs. T. Bingham; Vice-President, Ida Dodds; Secretary, Miss J. Follett; Treasurer, Minnie Menzie. We are sure the Band will be a help to our boys and girls, they are already taking a great interest in it and we hope to be able to report a good news of it very soon. One thing we are glad of is that a number of our Band members are Christians, and this will help to bring them into active service for their Master.

MRS. BINGHAM, *President.*

WATERFORD "I'll try Mission Band".—On June 14th, with the aid of Mrs. Davis, our Mission Band was reorganized with the following officers: President, Miss Roland; 1st Vice-President, Mrs. D. A. Mallatt; 2nd Vice-President, Miss Ethel Austin; Treasurer, Miss Ella Burke; Secretary, Mrs. Lula Duncombe.

Since then we have held four regular meetings, enjoying a short programme of a missionary character and a discussion on the different mission fields.

Our meetings are interesting and we believe that our members will become active workers in the cause of missions.

Our roll has increased considerably. We commenced with a membership of twelve which has increased to thirty-two. We have an average attendance of twenty-five members besides many, who meet with us each time, whom we hope in the near future to induce to become members.

We are sending \$5.51 divided between Home and Foreign missions. About one-half of this being raised by the junior Band (primary Sabbath School class.) We pray God will use our weak efforts to His honor and glory.

L. D., *Sec'y.*

CHINESE CHILDREN.

Almost every Chinese child of high station carries a fan. Fans are the rattles of Chinese babyhood. A Chinese nurse diverts her young charge with views of her swiftly-moved, gayly painted fan. With that same fan she cools for him the torrid air of the Chinese summer, and when he grows strong enough to walk, and totters about with Asiatic masculine arrogance upon his well-developed yellow legs, his apple-faced mother, if forced to criticise his momentary mode of life, is very apt to score his yellow shoulders with her pink perfumed fan; though, to be honest, a Chinese child is seldom struck.

Many Chinese children who have scarcely a garment, and rarely have a good dinner, have fans, and are experts in their use; for in China the manner in which a fan is carried, opened, used, and moved in almost as significant as it is in Korea. The nakedest Chinese boy will almost be sure to own a kite. Chinese children are as skilful as Japanese children in kite flying, and are almost as fond of it as are the children of Siam. They also delight in rolling the hoop and in playing battledore and shuttlecock.

It is more than religion with the Chinese to obey as their ancestors have obeyed, and in all things to follow in the footsteps of those ancestors. This held China together for centuries; but now the reluctance of the Chinese to make use of methods and implements of war that were unknown to their ancestors threatens to make China, if not a nation of the past, at least a nation torn and dismembered. The late war with Japan should teach China the necessity of the arts of Western civilization.

A large proportion of the Chinese are born, live, and die on boats. Strangely enough, none, or nearly none, of them can swim; but almost every Chinese child is an expert fisher, and exceedingly fond of the sport. Fish and rice form very largely the diet of every Chinese child. Except among the very poor, the children and the women eat apart from the men.

The children of the wealthier people eat considerable poultry and unlimited fruit. Among the poorer Chinese the girls are taught to cook, to do all sorts of household work, and to sew roughly. I have eaten some delicious dinners cooked by a Chinese girl of twelve. Indeed, cooking is the great national talent of the Chinese.—*Selected.*

"WHAT WILL YOU GIVE?"

A RECITATION.

FIRST GIRL.

There's a call from the far-off heathen land
Oh, what can you give for the great demand?

ALL.

We have not wealth, like the rich man's store;
We will give ourselves—we have nothing more.

SECOND GIRL.

I will give my feet, they shall go and go,
Till the heathen's story the world shall know.

THIRD GIRL.

I will give my hands, till their work shall turn
To the gold I have not, but can earn.

FOURTH GIRL.

I will give my eyes the story to read
Of the heathen's sorrow, the heathen's need.

FIFTH GIRL.

I will give my tongue, that story to tell,
Till Christian hearts shall with pity swell.

SIXTH GIRL.

We have little to give; but by and by
We may hear a call from the Voice on high,
"To bear my gospel o'er land and sea
Into all the world, go ye, go ye!"

ALL (*very slowly and solemnly*).

Though of silver and gold we have none at all,
We will give ourselves if we hear that call.

—From Young Folks Missionary.

ADDRESSES

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