

Canadian Missionary Link.

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WILL THE CIRCLES RESPOND?

On another page of this issue, appears a letter from Mrs. Trotter, one of the Vice-Presidents of our Women's Foreign Society, in which is stated most clearly the trying position in which we as a Society, and as Circles, have found ourselves. It was not that the Board did not heartily approve of the action of the General Board in raising the scale of salaries. It was not that there was a dissenting voice as to the desirability of our falling in with the plan and placing our missionaries on the same footing as those under the General Board. Those possibilities did not constitute the problem. It was simply, as Mrs. Trotter has so clearly shown, that last year's income was not large enough to have covered the additional expense that would be involved in such a forward movement (for we believe it is one), and the Board had itself ruled that the income of the past year should determine the amount of the estimates for the coming year. It seemed that the only possible way was to leave things as they are for this year, state the case as clearly and forcibly as possible to the women, ask for an advance in the regular income, and then next autumn see if the giving showed that the women wanted to do this thing.

But it was not so easy as it sounds to "leave things as they are." That meant that what our General Board had deemed wise and right was being refused by us, an Auxiliary Board. It meant that we of all the Women's Boards concerned, were the only ones

to say, "Can't." And it meant that the missionaries for whom we and we alone are responsible, would be the only ones on the whole field of Canadian Missions left out of the advance.

Many times during the last years, emergencies have arisen in our work, and special appeals have been issued to the Circles which have almost always resulted in the emergency being fully met. But such an appeal and such a response would be quite useless in this case, because it is not an emergency which, once provided for, will not occur again. It is an increase and a permanent increase in our regular expenditure, and can be met only by an increase and a permanent increase in our regular income.

This income comes from the Circles, and it now remains for these Circles and for the individual women in the Circles to say what shall be done about the whole matter. Mrs. Trotter has written for the Board and has given a clear and forceful presentation of the case, both as to the problem and as to the hopes of the Board concerning the Circles. And it goes without saying, that this thing must be done, if done at all, without sacrificing to the slightest extent the interest in, and giving to, the other branch of our Circle work,—Home. We are Union Circles and as such, are pledged to advance along both lines. If the Foreign Board has problems, so has the Home.

But,—our question now is, what is each Circle going to do to meet this new need. Will the Circles respond?

MISSIONARY NEWS.

For many years there has been a lonely mission station at Caracas, Venezuela, where one missionary and his wife have been working. Just recently, for the first time in all these years, they have been summoned before a magistrate to answer for their faith, and they are somewhat in fear that, as in many smaller places, they may be forbidden to visit the homes or invite people to the services.

Guatemala and Guatemala City are as much in need of evangelization as any place we can find in the length and breadth of mission work. The Presbyterians are making an advance step in putting up a splendid new girls' boarding school for regular school work and for the training of nurses.

The churches of Peking united in giving an enthusiastic reception to Dr. Sun Yat Sen on his first visit there after the establishment of the Republic. In his address, Dr. Sun most emphatically stated that the ideas of freedom and liberty which worked out in his leadership of the revolution and in New China, came to him from his association with, and training by, missionaries of the Cross. And he further insisted that the new Republic could endure only as "that virtue and righteousness for which the Christian religion stands," is at the centre of the nation's life. This is a portion of the success of missions in China.

"One of the saddest things in India, is the cheerless, hopeless condition of aged women, who are visibly drawing near to their journey's end, and who, in Christian lands, are considered especially entitled to all the respect and loving attention that the younger generation can lavish upon them. As soon as a person in India—a wo-

man in particular—becomes too old or infirm to perform the duties required of her, it is her business to die and not to encumber her relatives. Her toil for husband and children in the days of her strength are forgotten, her self-denials which meant increased comfort to them, are no longer remembered. Her day is over; she is no longer needed; she is overcrowding the home; and, as an Indian proverb says, "The house says, 'Go, Go,' the burning-ground calls, 'Come, come.'"—The Missionary Review.

There is a serious apprehension in the minds of many that the Balkan war now raging may result in a great impetus being given to the spread of Islam. For a long time past agitators have been incensing the minds of Mohammedans with the idea that the war in Tripoli, the disturbance in Persia and now the Balkan war, are all parts of a conspiracy to destroy the Mohammedan States. The fanatical are even being incited to a Holy War with the Amir of Afghanistan as leader. The horrors of such a war would be unspeakable.

Food for thought far from agreeable is the news of "Buddha Day," held in London last May, and conducted by the Buddhist Society of Great Britain and Ireland. About 200 listened to the speakers, who pled for a new Buddhist hall in London, who urged the need of England for the gift of Truth and "the omniscient eye of the all-pervading tenderness of Buddha," and who selected as examples of the world's greatest teachers, Christ and Buddha. Meetings are held every Sunday evening in the Strand.

The second meeting of the Continuation Committee or the Edinburgh World's Conference has been held this fall at Lake Mohonk. The first one

was held at Bishop Auckland, near Durham, England, great interest and hopefulness centred around Dr. Mott's great tour round the world, which begins at once, and which is undertaken at the request of this Continuation Committee, and in which he hopes to hold conferences in the great mission field of Ceylon, India, China, Japan and Korea. It is hoped in this way to bring and to keep the Continuation Committee very closely in touch with the great missionary problem. Mr. Sherwood Eddy is going with Dr. Mott to hold evangelistic campaigns among the scores of thousands of university students in Asia. A number of new members were added to the committee to make it more representative, and Baptists will be glad to know Dr. Mullins, of Louisville, Kentucky, and Mrs. Henry W. Peabody, of Boston, are among that number. Already four invitations are received for the next World Conference,—from Toronto, and three German cities, Hamburg, Berlin and Barmen. The immediate necessity of another Conference is not yet felt, however, and so this matter was left undecided. The next meeting of the Committee will probably be in the Netherlands. The International Review of Missions, the scientific missionary review, has met with great success, having in less than a year 4,000 subscribers.

It is said that in the colleges and universities of the United States there are now 4,856 foreign students from China, Japan, Korea, Philippine Islands, Mexico and the West Indies. In our own colleges, there are also large numbers of these foreign students. They will most certainly return to their own country to be leaders of national life. Are determined efforts being made to reach them while here with the Gospel message?

We do not think there are many undiscovered corners on the earth's surface now, but two new peoples have come to knowledge recently. Two new tribes of Eskimos were found in the region of Copper Mine River in the Arctic Circle, and in Victoria Land, one of the islands of the Arctic Sea, each about a thousand in number. They still live by the bow and arrow, still use stone implements, and had never seen a white man before. Then away in New Guinea was recently discovered a race of pygmies, who were terrified at the approach of the explorers. These new tribes are both God's creation and need His message of grace.

The Roman Catholics of Germany are organizing themselves for missionary instruction and forward work much as we have been doing. Two new magazines, one a scientific one and one for family use, have been started. Courses of lectures on missions have been announced for the universities of Munich, Strasburg and Breslau. A great missionary conference has just been held in Lowen, and a Continuation Committee formed. The Protestants must be accomplishing something when there is need of such activity to meet their work.

Pastor Fetler, of St. Petersburg, has been holding meetings in Riga for two months. Theatres, halls and churches have been overflowing with the crowds who came to hear, and thousands have been converted. The need of a large church-building was most urgent and has been wonderfully met by an opportunity to purchase a Greek Church in an excellent location—an opportunity promptly improved by Mr. Fetler, who secured it for, the price of £3,800.

A peculiar means of evangelizing India is being pushed to the fore just

now. It is to establish and send forth an order of celibate wandering friars, to be called the Order of the Imitation of Jesus. Two Westerners are now at work as wandering friars. Their idea is that they will be perfectly free to go hither and thither where needed, and come into very close touch with the natives. One of them, however, has become betrothed to a Hindu Christian girl, and claims that though the "letter" of his vow will be broken by his marriage, the "spirit" will not.

A missionary in the Punjab, who was formerly a Moslem, has commenced in his work, joint readings from the Koran and from the Bible, which are calculated to show to his hearers the respective merits of the two books. It is said to be meeting with success.

Opium is being driven out of China and Europeans are professing to be much rejoiced over it. And yet,—news comes from Shanghai that a foreign distillery at Chaokow is turning out 600 peccies of whiskey a day. Opium driven out and whiskey brought in will not better conditions much.

Korea is still making us wonder. Five or six Christian carpenters and builders went to a village to pursue their trade,—a village where there were no believers. When they left, a few weeks later, an organized church was left behind them. Can that be said to be the order of the day here? One woman who has been a Christian for five or six years has brought over 100 other women to the faith. Is that usual here?

"The people of Tibet have a very beautiful custom. When the storm rages and the snow is falling in large flakes, the people in the border villages remember those in the interior

and think of the pilgrims and merchants exposed to the fury of the tempest and in danger of death. They go to the nearest Lama and buy "paper horses" (pieces of paper with a picture of a horse stamped on each). In spite of wind and snow, they climb the nearest mountain top and set the "paper horses" free. As the wind carries them away, they pray to the great Buddha to lay them at the feet of the weary, storm-stayed pilgrims, and to turn them into living horses to bear the pilgrims to their homes in safety. Mr. French Ridley of the China Inland Mission has well said that likewise we should prayerfully scatter the printed Word of God, that it may reach the endangered wanderer and lead him to safety in Christ."—Missionary Review.

REPAID.

It's not what you might call easy
To work in a foreign land,
It's not just peace and comfort
To stand to the fore, and withstand,
But it's worth all the pearls of the ocean
All the toil one can think of to do
Just to hear through the din of the workshop
Jesus say, "I will come unto you."

It's not always news from the Homeland
That gladdens the heart for the day,
Sometimes it's sorrow on sorrow
That settles with us, after, to stay.
But the letter the Spirit has written
While we're wondering. What can we do?
Breathes peace and calm in the exile
For He says, "I will come unto you."

There may be days that are lonely,
There may be weary days, too!
And the toil seems all, all so fruitless
For me and also for you.
But there's always a compensation,
'Tis better than anything new,
For Jesus Himself sends the message
I'm coming, "I will come unto you."

—From a Missionary's Note-book.

Shall We Increase Salaries ?

How Can We Refuse ?

Mrs. Thomas Trotter.

"You don't mean to tell me that women like our missionaries have been working all these years at a salary of five hundred dollars!" Such was the astonished exclamation made not long ago by a gentleman who heard for the first time what salary our women missionaries received. Five hundred dollars a year, to cover expenses of a home, of clothing and incidentals, of the necessary vacations in the hills, to make provision for sickness and old age, and for the large contributions to the work made by our missionaries out of their private income! Yet they have never complained, nor asked for increased stipends, although five hundred dollars means much less than it did when our mission work in India began.

A few months ago, however, in connection with the re-adjustments accompanying the unification of Canadian Baptist Foreign Missions, our Women's Board was asked to give an increase of one hundred dollars a year to all our missionaries who had been on the field two years or longer. This request was accompanied by the statement that the missionaries of the Women's Baptist Missionary Union of the Maritime Provinces would receive this increase for the present year. The members of our Board felt at once that it was most reasonable and desirable that we should comply with this request. Our missionaries had heard of the proposed change and so would be anticipating the increase. They ought to have it. We wanted to give it to them, but we found ourselves facing a very difficult problem. It has been a principle of our Women's Board,

in making the estimates of expenditures for the coming year, that these estimates shall not exceed the actual regular income for the past year. In this way the Circles by their gifts decided each year what shall be spent the next, and our Board carries no deficits. To accede to the requests of the General Board would mean a large additional expenditure. It would be impossible to add this amount to the estimates and keep within the bounds prescribed by last year's income.

What ought we to do? Dare we violate our principle of estimates? Could we reduce expenditures somewhere else? Should we make a special appeal for increased giving to meet this exigency? These questions were carefully and prayerfully discussed at the large Convention Board Meeting in the College Street Church. It was finally decided, with deep regret and sorrow, that we could not make this financial leap quite so suddenly. To deliberately promise to pay out so much more than we had any prospect of receiving could be neither wise nor right for a body of women with limited financial resources.

To give our missionaries a little more money for themselves and at the same time to hamper them in their work by taking away their Bible-women, or reducing the facilities for carrying on their schools, would be a sad robbing of Peter to pay Paul. A special appeal for money would not meet the case, for this need is not for one year only, but for all the future. This decision was reached with the hope that it is only a temporary de-

cision, and that the income this year may be so increased that the Board may be justified in bringing the salaries of their missionaries up to the new standard at the beginning of the next Convention year.

It was decided that all these facts should be laid before the Mission Circles by the Associational Directors, and through the columns of the "Link," and that they be urged to a forward movement that will ensure a permanent advance in our regular income to meet this new and pressing demand. It is not possible that as a body of Christian women, we can consent to withhold from our faithful missionaries longer than this year what is not only their due, but what they need, to give them comfort and ease of mind in their work. Shall we not rather hasten to share in the sacrifices they have been making, some of them for many years? Cannot many of us, who have been contented with regularly contributing through the Circle a dollar a year to Home and a dollar a year to Foreign Missions, make that regular contribution a dollar and a half or two dollars to each, and that without diminishing our gifts in any other direction? Has the increase in our giving kept pace in all cases with the increase of our incomes, and the increase of luxuries for ourselves and our homes? Will not each one who reads this paper ask herself if some share in this new obligation of the Board does not rest upon her? Can we not make also a more determined effort than ever to enlist the sympathy and help of a large number of the women in our churches, who are still outside our Mission Circles?

It may be that some of us cannot increase our giving of money, but there is one way in which we can all give more. We can all increase our praying, and that is what our missionaries

long for most and oftentimes ask for when they write from India, or when they talk to us at home. They know that prayer is not only the most effectual, but the costliest and most difficult gift for us to make. If we could only learn the "Forgotten Secret" of how to pray as we ought, we should surely give as we ought ourselves, and at our call God would touch hearts that have been unmoved, and open hands that have been closed. So our treasury would be filled as never before, and we should be able, not only to meet our present obligations, but in the near future to increase the number of our missionaries, and enlarge the borders of our work in India.

Toronto, Dec., 1912.

THE CHOLERA GODDESS.

Dear "Link":

The past month has brought a fresh realization of the difference between those whose trust is in the Lord who made heaven and earth, and those who serve idols. Cholera is all about us these days, and came nearer to our compound than ever before.

One after another in the little caste village near us were seized with this dread disease, that takes so little time to do its work. The poor people were terror-stricken, and no wonder. The village well is straight across from my west door. Usually there is plenty of noise, as the women gossip away in loud tones, while drawing the water. Those days—not a word was heard, and when folks died, the usual death wail was not heard. A number went to their relatives' villages to get out of reach of the dread goddess. The most fear some time in the evening, and the evening meal was cooked early, and everybody stayed within doors after dark, except those who were trying to frighten the goddess away. How do you suppose they tried to do this? One

night as I sat reading vsa. 91, and thinking of the restfulness of the shelter of His wings, such hideous noises began over there, and the streets were one blaze as if the leaf roofs had all caught fire (they were carrying lighted leaves) and the sound of beating on these leaf roofs with big sticks, made the yelling more fearsome. This went on for some time, and then all night long, they took turns in beating old tins. Do you wonder that next morning the cholera was worse.

The man in charge of the small Government Hospital here, who was trying to help them all he could, sent word forbidding any more such performances.

When it had abated they had a big time one night escorting the goddess out beyond the bounds of the village. A lot of rice was cooked, some pigs procured for sacrifice, and some men engaged to beat the tom-toms. It was terribly sad to have to sit and listen to all this row—men yelling at the top of their voices, others beating the tom-toms with all their might and the pigs squealing as one after another they

were sacrificed at the four-corner boundaries.

We prayed much those days for Lydiama and her little family and for Pollayya, the young man belonging there, who was baptized last March, that God would spread His wings over His children there and guard them from the pestilence, and He did.

We heard one sad sequel to this last ceremony. That night, three men from a village four miles away, were returning home so very hungry, as many are these days. They saw this cooked rice under a tree by the road side, and could not resist eating it. They went to their village, took cholera and died and others also!

These, who are so in bondage of superstition, need your prayers, Satan does not give them up easily, let me tell you. And we who live amongst them, we need your prayers more than we can tell, that we may be made channels of blessing to them.

Your fellow worker,

ELLEN PRIEST.

Tuni, India.



Telugu Women Grinding at the Mill.

WHAT WE ARE DOING.

Many kindly thoughts will be following our returning missionary to Bolivia, Mr. Mitchell, and also Mrs. Mitchell, who is obliged to remain here some time longer. We are glad to welcome a letter in this issue from Mrs. Reekie, who is now home on furlough. Mr. Reekie is coming as soon as Mr. Mitchell reaches his station to take over the work.

Miss Jones is asking for special prayers just now for the native workers on the Ramachandrapuram field. She says they have had some disappointments lately, and they are in special need of a spiritual revival that they may do their work well.

There will be very general interest in the news that the Home and Foreign Mission Boards at the request of the Directresses, are planning a course of Band study on Home and Foreign work. The present plan is to have the Home Mission course begin in the "Visitor" in July-August, so that it can be used for September meetings. The Home lessons will run for four months, then will begin the Foreign Mission Study to run for four months in the "Link." The remaining months in which our papers are published, will also contain Band programmes—of a more general character, such as a Thank-offering programme or a Christmas Lesson. It is expected these lessons will fill a long-felt want, and it is hoped the Band leaders may plan ahead so as to be ready to start with the July-August "Visitor."

With very deep regret, the General Board has been obliged to make a large cut on the estimates for next year. This is a fearfully serious matter to us here, but it is infinitely more so to the missionaries on the field. The article copied from "Missions" and the

"Missionary Review of the World," which appears on another page of this issue, will perhaps give us a glimpse into the innerness of what a "cut" means, and lead us to do our best, our utmost, to prevent a repetition of this trying experience.

An interesting item of news follows, clipped from the "Madras Mail," and sent to us by Mrs. Smith, of Pithapuram. A Garden Party.—On Saturday evening, Mrs. Ramachandra Rao, wife of Dewan Bahadur R. Ramachandra Rao, invited a large gathering of ladies and gentlemen to a Garden Party given in honor of the betrothal of her daughter to a scion of the family of the late Mr. Poorniah, of Mysore. The function took place at the Hermitage, the fine garden lending itself admirably for the purpose. The garden was tastefully decorated and laid out, and at night brilliantly illuminated by means of Washington lights. The guests, as they arrived, were received by Mr. and Mrs. Ramachandra Rao, and a most enjoyable social evening was spent, games, recitations, etc., being indulged in. Messrs. Harrison and Co. supplied the refreshments, which were served on a lavish scale. Among those present were Lady Benson, Mrs. Madeley, the Honorable Mr. Sankaran Nair, Mr. C. P. Ramasawmy Iyer, Mr. E. S. and Mrs. Hensman. We understand that this is the first occasion on which a Hindu lady in Madras has invited and received in person a mixed gathering of ladies and gentlemen.

A letter from Miss Priest tells us of a new anxiety threatening her, the danger of which we hope sincerely may pass over. "We in Tuni are much exercised just now over the plans under way for enlarging the town by building up all around our compound. It will

be very unpleasant if they build up close to my bungalow. I have not much privacy as it is, but the west side is my breezy, open side, and if they build up that! Well, only those who have lived here and gone through the streets can any way understand how the breezes will be tainted." She also says: "We are glad to know of the new missamas, but what about some new men."

From Vuyuru comes the word that the new hospital is full to overflowing and the new wards are even now in-

HOME IN BOLIVIA.

Mrs. A. B. Reekie.

When we missionaries come home rather run down, some of our friends quite unintentionally try to discourage us at times by wondering if the struggle has been worth while after all. They forget that we on the field have such tremendous compensations. Here in Canada you can buy your furniture and stock your kitchens for very little, while our house-keeping means, to begin with, the acquiring of a few words



The Home of Mr. and Mrs. Mitchell, Cochabamba.

adequate. Doctor Hulet is kept exceedingly busy.

A note from Mrs. Smith, of Pithapuram, says: "Miss North has not had fever now for some time, and she looks better than I have seen her since our return. It is a joy to have her well, for she is such a help to us. We are all counting the days till Dr. Allyn's arrival."

and market terms. Our wardrobes represent thoughtful love and helpful friendship. Many a laugh and many a sore finger go to the making of kitchen shelves, especially if one's own particular missionary happens to be more of a student than a carpenter.

Our home in Cochabamba is a one-story building with six rooms, but the larger room is used for meetings. We

had some trouble in getting a house in which we could live and at the same time hold meetings. Our first landlord refused to permit meetings in his house. The Lord helped us out of this trouble, and now we can accommodate sixty or seventy people.

Our house is regularly and neatly constructed with its sun-dried mud brick walls. The floors are brick, and when we lay our carpets, we first of all spread a great deal of straw and canvas, then nail the carpet down with nails two inches long. We have a garden, where lemons, grapes, figs and peaches grow and an abundance of roses and other flowers.

Some of the houses are fine, and have beautifully laid-out gardens, but these belong to the wealthier people in our large towns and cities.

The homes of the middle class would no doubt look strange to your eyes,—one dirty room with a bare mud floor, no window, the only light there is coming through the door, and others dirtier and more uncomfortable, if that were possible, with hens and guinea pigs running about the floor.

We have to do with two distinct classes in our work—the well-to-do, or even rich, and the poor. This first class is more and more seeking our help, having more confidence in us than in their own country people. They are respectable of course, though only God knows what sorrows they may have at their hearts equal to those of their poorer neighbors; and among the homes there I cannot say I have ever seen the least resemblance to our happy home-life. They are glad, as I say, to have our help, and one always gets a welcome back to their homes; but we do not have the same influence over this class as in the case of the poor. In one of the homes of the better class in Cochabama, where I frequently visited, they had at least seventy images in one room, and I have heard prayers

gabbled aloud, but family worship as we understand it, is unknown. How sad is their condition. How it must touch the heart of the man of Sorrows, who if they only knew Him and would worship Him instead of His mother, could heal their wounds, and teach them to do their part towards making their home-life all it should be. I ask you one and all to pray and pray earnestly for Bolivia.

A HOLIDAY IN NORTH INDIA.

Miss Grace B. Alexander.

On the morning of December 2nd, 1911, Misses Marsh, Corning and I landed in Calcutta. Time was limited, and we at once started off to "see." Visited the new market, an immense building, erected particularly for the Europeans, where you can buy almost anything from any part of the world. Then the Museum, with its splendid and unique collection; the drive through the narrow, twisting, dirty, ill-odored streets of Howrah, and its motley population was interesting, as also were the Mahomedan men dressed in shirts of flowered or dotted muslin, or yellow or rose colored silk, and out walking with their children, as it was a prayer day for those at war and a holiday, en route to the botanical gardens, which with fine trees, real grass, ponds, fern and orchid pavilion, was most beautiful. We had our lunch under the immense banyan tree there. We visited the Jewish quarters—such dirt and squalor! But the little mission school was a contrast. The Jain temple built of colored glass and also panels of looking-glass let in was wonderful and very Eastern. The visit out to Kali Ghat, where they were sacrificing goats, was fearful, so were the looks of the crowd, and we were glad to get away.

The little old chapel, where Carey preached and where large brass tablets are placed on the wall behind the plat-

form to the memory of those three great men, Carey, Marshman and Ward, was interesting. Behind the door in the Sunday School room was the little pulpit Carey used to preach from. It seemed to be made of sheet iron, was semi-circular and only large enough for one to stand in. Of course, we could not be in Calcutta and not go down to Serampore. We left on a noon train and drove directly to the college, which is well known to the natives.

Entering the gateway in a large compound, we saw several large buildings and being directed to the one where the Principal lived, were met by Mrs. Page, wife of the Principal. First we entered a quadrangle of which this house formed one side and the opposite side contained the house accommodation for four native professors. The other two sides of the quadrangle facing each other were the students' hostel and dining room, etc. Everything looked so fresh and clean, and while decidedly Eastern, had an English touch.

Crossing the road which runs through the compound, we entered a large building, which was Carey's little workshop, and the original school. Here we saw the wonderful old library and how we wished for time to take a peep into these old books,—some of these were Carey's translations of the Bible or portions of the Bible into several different Indian dialects and also Chinese. Off the library in another room are a number of old relics—the first pulpit used by Carey at Serampore, and made of canvas, his crutches, old armchair, and also Mrs. Carey's chair and a chair of Marshman and Ward's. In glass cases were some old translations by Carey of the Bible into Hindoostani, Hindu, Nepali, Beryali, Chinese, etc., and part of a dictionary in several languages. Returning through the library, we passed

into the spacious front hall from which ascend two wide wrought-iron stairways with brass balustrade (a gift from Burma) to the floor above; here is a good-sized auditorium and on either side of it class rooms. On coming out of the building, and walking down the drive to the iron gateway, we were told to turn and face the building, and were surprised at its beauty, and almost magnificence,—immense doric pillars stretch from verandah floor up the two stories to the roof, giving it a very fine appearance. Beside this building was the home of the three, Carey, Marshman and Ward, now used as a residence of the English professor. We questioned as to why had Carey built such a structure for the education of the poor native Christians, and the answer was, "Carey said he built so that the building might convey to the heathen people around some idea of the greatness of the God whom they worshipped and studied about."

Then to the cemetery to see the tombs under which were laid the remains of these three great men of God. It seemed so wonderful to really look upon these places and be actually among the surroundings where these men suffered and endured so much, worked and accomplished so much in the Master's service, and of whom we had read and known something all our lives. To those who have not read the combined lives of these three men there is a book worth reading yet.

Leaving Calcutta at 5.30 p.m., we found ourselves next morning, having crossed the sacred Ganges, at the foot of the Himalayas. Here the narrow gauge line took us up and around back and forth among the mountains, sometimes looping our own track on the ascent of 7,500 feet. The scenery was perfectly magnificent, but it grew steadily colder until on reaching Ghoom we were chilled to the

bone, though we had added wrap to wrap, and a hot water heater was placed at our feet. Arrangements were made by the "boy" of the Lutheran Mission, where we stayed, for ponies for the next morning, and by 7.30, despite the chilly frost and mist, we started for our descent of 7,000 feet, the other side of the mountain. We passed five tea plantations along roads shaded by magnificent trees, and in the distance, at times, could see the snow-clad ranges; through some strange-looking villages where the natives, so different from our Telugus, stood to gaze. The atmosphere grew warmer as we descended, and one by one our wraps were shed, until we were in our muslin blouses and very warm when we reached the valley, where we crossed a turbulent river, and after a mile on the level, we began our ascent of 4,000 feet on the other mountain. We ate our lunch at a dak-ungalow about noon, and at 5.15, when we reached Dr. Graham's hospital home, we were chilled, cramped and nearly starved, and tumbled from our ponies in no graceful fashion. But the pleasant evening in that Scotch home made up for the cold and weary journey. Next day we saw the native girls' industrial work—crochet, embroidering and exquisite lace—and the school; and the boys carpentry and wood-carving shops. Also we rode higher up and saw several of the cottages, where the Eurasian boys and girls live under the charge of a house-mother and a house-auntie, who care for their moral and spiritual welfare, and train them in house work. There is a well-equipped school for them and a hospital also. Dr. Graham has oversight of all this work, besides native mission work. Miss Corning had sent a boy up to this school from the Timpany School, while she was teaching there, hence our trip to see school and him.

Before 7 o'clock next morning we were saying good-bye to kind host and hostess, and starting on return journey. Although we had some unpleasant experiences, we reached Ghoom again safely about 5 p.m., cold, cramped and cross (because of our ayees' behaviour.) The man wished to greatly over charge us for the ponies, but Miss Corning, business manager, got us off with an extra rupee each, and we boarded our train for Dargeeling, arriving about 6.30.

THE MISSIONARY'S POINT OF VIEW.

A Field Picture of the Real Meaning of Retrenchment.

The missionary sat in deep thought. The look on his face was sad beyond expression. In his hand he held a letter which he had just been reading. Evidently it had brought him disquieting news. Many minutes he sat motionless. Suddenly he fell upon his knees and began to pray:

"O God, Merciful Father in Heaven, have pity upon my poor people! Help me for their sakes to bear this stroke. Teach me what to say to them. O God, spare them this trouble. Open the way. Send Thy Spirit upon the homeland, that this great sorrow may not engulf us. How long, O Lord, how long!"

When he rose, the lines of care were deepened, and the buoyancy of his manner gone. He acted like an old man, stricken with palsy, yet he was in middle age and fulness of his powers. He had come to the crisis in his faith.

Yes, after all these years of Christian belief and life and service in the mission field, he was now meeting his hardest spiritual test. The confidence he had reposed in the church seemed slipping from beneath his feet. More than

that, the confidence he had known as a servant of God—the reality of his own personal faith—seemed shaken by this new experience. It was the critical hour.

What had brought it upon him? What was in the letter received that hour from the rooms of the Foreign Society in Boston that had stricken him as swiftly and pitilessly as a jungle fever or the plague?

The letter was full of tenderness and sympathy, of personal regard, of brotherly kindness. The secretary had done everything in his power to soften the stroke. But he was compelled to say that the Baptists had not given enough to meet the budget, that the debt was now very heavy, and that retrenchment was inevitable. The Board recognized the justice of his plea for a helper, but not only must refuse that, but did not see how his own work could be maintained while he was on leave. Perhaps he could suggest a way, etc.

So this was the outcome of his long years of self-sacrifice. Worn out, absolutely needing change of climate, he must leave this field without a leader, when the demands were greater than ever. The pleas from the out-stations had been so pitiful that they had taken his last ounce of nerve force. He had dreamed of reinforcement, and awakened to retrenchment!

The fateful word burned itself into his brain. Oh, if only the church members at home could know what that word meant to the missionary on the field, surely they would never allow it to be heard again! Had they ever practised retrenchment? The last report said 64 cents a year per member for foreign missions—yet the field-work must be crippled! His people must be left—

His people! That was the crushing thought. It was not merely that they

should be left without a shepherd; but how could he explain to them? What could he say for the Baptists of America, living in the Christian land of liberty and light? How could he save the faith of his people in Christianity, when Christians knew how millions of heathen were dying without knowledge of a Saviour, yet could not give 100 cents a year to send the Gospel to them?

Again he sank on his knees: "Father, forgive them, they know not what they do!"

They found him as he had fallen. Providence spared him the humiliation of explanation. His death might save his people's faith. For him it was not retrenchment, but enlargement!—"Missions."

CIRCLE NEWS.

Houghton 1st.—We held a very pleasant and profitable Thank-offering meeting on the 7th of November at the home of one of our members, Mrs. William Bain. Our President was able to be with us, for which we were truly thankful, having been laid aside for several months. Our Secretary told when our Mission Circle was first organized, which was August 13th, 1886, with eleven members, five of that number being alive and two present at our meeting. In all those years we have been, with God's help, able to keep our light burning, sometimes brightly, sometimes dimly. Our pastor gave us a talk of a few minutes on some of the difficulties and hardships of a Home Mission pastor. After a short programme, we served light refreshments. During this year we have again taken up Home Mission work, and also reorganized our Band with seventeen members. We meet at the parsonage for our regular monthly Circle meetings.

MRS. J. C. FOSTER.

How May Mission Work in the Sunday School be Best Introduced?

Miss Georgie Allan.

Madam President and members of the Women's Home and Foreign Missionary Convention of Ontario and Quebec.

As I have very little knowledge of Primary work outside of our own school, I feel that I shall have to be rather personal in my short paper. I presume this department will include the "Cradle Roll" and the "Beginners," as well."

From the "Cradle Roll" to the grave, the missionary atmosphere should be breathed and the missionary spirit have its place. As the Sunday-school claims the very youngest children of the household, placing their names upon the "Cradle Roll" and thus identifying them with the school from their earliest infancy, so the Primary Superintendent or Committee (if one is appointed), should see to it that their names are enrolled as Little Light-Bearers. Cards for enrollment I am sure could be obtained from our own Board.

Of course no missionary instruction can be attempted with such little ones, but enrollment as Little Light-Bearers will start them on their career of missionary interest and education, and the parents will become interested and will be glad to have a mite box in which they will put from time to time offerings in behalf of their child.

It is a good plan too, when the school has any special missionary program, such as at Easter, Christmas, or at any other set times during the year, for the Superintendent or missionary Committee to send a personal note to the parents of each Little Light-Bearer, advising them of the special occasion, and

calling attention to the fact, that their child is enrolled as a Little Light-Bearer, and on the Cradle Roll, and thus being a member of the school, a special invitation is sent for him or her to be present with the parents on the particular occasion. An envelope should be enclosed and statement made that all the members of the Primary including the Light-Bearers are invited to either bring or send a special thank-offering to help send the Gospel light to little children who have never heard of Jesus Christ.

And now we next have to do with the beginners. As they are in the same room in our school with the Primary, we teach them the subject of missions together. Some time ago, I had the privilege of attending a meeting of the Eastern Association, and there was impressed with the great need as never before. I fully decided that I still permitted to continue with my little people, they, too, would have a more intelligent knowledge. So, having a special card printed and sent into each home (one of which I will read) since then which was in June, 1908, we have collected over \$75.00, for three years supporting a girl in India (she has such a hard name to pronounce, we call her Mary), and using the remaining for other purposes in connection with our Home Mission work.

Now as to the method of interesting them, there are so many helpful ways. For instance, singing,—we endeavor to have each song learned mean something, not just because of the air, but also pay particular attention to the words. What child does not know and love to sing

"Jesus loves me," and "I am so glad that my Father in Heaven," and while I would not under any circumstances under-value them, yet if we analyse them, you will see that it is Jesus loves me the Bible tells me so, and my Father in Heaven, so we try to teach that the Jesus, the Father, loves all the world and we sing,

"Oh! this big, round world is so large and wide,
With its waving trees and flowers,
With its sunshine bright, giving life and light.
Through the long, long sunny hours.

Oh! this big, round world, is a pleasant place.
If we only do what's right,
Walking day by day in the narrow way,
Making God our heart's delight.

Oh! this big, round world, is so large and wide,
There is room for every one,
How the heavens rang, when the angels sang,
This is good that God Hath done."

And again—

"Little hands and feet, little lips and eyes,
Made to use for others, each day as we rise,
All our loving thoughts are for others too,
Jesus, when He lived here, said so, and He knew."

This last song brings out the thought of others, and so on.

Then we all know that what the eye sees, leaves a more lasting impression than what we hear, so we use pictures, one in particular (framed, hung low enough that it can be plainly seen), one used to very good effect at the World's Sunday School Convention held in Washington two years ago, that of the "Twentieth Century Sunday School Crusaders," a picture of over eighty little children, dressed in their national costumes, faces black, brown and yellow, all our little brothers and sisters,

the same loving Father over all. We also use the missionary object lessons for children, one on Japan, Africa and Northwest Indians, each box containing boy and girl doll, their toys, etc. A small book with each contains the story.

Our graded lesson papers, too, we find very helpful, each one having a missionary story of child life, one simple enough for a child to grasp.

Then as to our manner of taking the offering, the children, knowing that they are expected to earn their money, and not have mother just give it to them, are only too anxious to tell me how it has been earned, and I tell them of mine. One of the smallest children then stands by my side, bank in hand. I ask the question, What kind of a giver does God love? God loves a cheerful giver. How does God say we should give? Freely ye have received, freely give. How does God say we should give to Him? God loveth a cheerful giver. He has asked us to freely give our love and our money to others. To teach them the right way to live, as our offering is being taken, we sing:

"Give, said the little stream, give, oh give,
As it hurried down the hill.
I am small I know, but wherever I go
The fields grow greener still.
Give, then, for Jesus gave. Give, oh give.

There is something all can give.
Oh, do as the streams and the blossoms do,
And for God and others live.
Singing, singing all the day.
Give away, oh, give away."

Then very reverently, eyes closed, little hands folded, we say:

"Jesus, bless this offering we bring
Thee,
Give it something sweet to do;
Help it make someone to love Thee,
Jesus, help me to love Thee, too."

Amen.

We talk a great deal about our girl in India, what she is doing now, what

she expects to do, and remember her in our prayers just as we do our own loved ones.

Dear teachers of the Primary children, have we not a precious gift in the teaching of these dear children, the future missionaries. Perhaps it sounds like a trite saying to remark that the first impressions are the permanent ones. We all know that the things which abide in our minds are not the things of yesterday, nor of five, nor of ten years ago, but there comes before us with greater vividness the things of childhood. What we learn as little children, we remember all our lives.

"God's little ones, His living temples are;

Help us to guard, with never failing care,

These sense-doors, opened wide on every hand,

That truth alone may find an entrance there."

Read at the Eastern Convention in Montreal, Oct. 1 and 2, 1912:—

The Card.

With a view to interesting our little ones in their brothers and sisters in heathen lands, it is our intention to start a "One Cent Mission Fund."

In order to make this a success we would like to have the hearty co-operation of the parents.

Our plan would be as follows:—

Each week your little one will EARN one cent, and same will be brought to the Sunday School each Sunday and dropped by them into a little bank kept for this purpose.

This bank will be opened and contents sent to some Mission Field.

Kindly note particularly that the cent each week must be EARNED in some manner by the little one, and not GIVEN by the parent. In this way we feel sure that greater interest will be manifested by the children.

We realize the importance of educating our scholars in Missions, and thus eventually have a Church with a strong

missionary spirit. Therefore, we would ask your kind co-operation in the promoting and carrying out of the above plan.

This missionary money will, of course, be kept entirely separate from the regular collection.

GEORGIE ALLAN,
Superintendent.

WESTERN ASSOCIATION— NOTICE.

Western Association. Letters have been sent recently to all the Circles and Bands concerning the urgent need of more money for the carrying out of the great commission. This medium is further used to get more closely in touch with all the sisters in our churches, if by some means you might become more interested, and thus as God has prospered, give more liberally. And we would also appeal for help from the strong Circles in trying to organize Circles in the following churches:—Brooker, Cedar Springs, Coatsworth, Dresden, Euphemia, Florence, Louisville, Palmyra, Thorncliff, Walkerville, Woodslee and Zone; for if this could be accomplished, more money would flow into the treasury, and thus more of the sisters would naturally become interested in our mission work. The request for an advance of \$100 to the salary of each of our single lady missionaries can only be carried out by all of us rallying to their help, for the Board is helpless without our aid, and unless we give it more generously, the advance called for cannot be given.

Will you, dear sisters, take this very much to heart, and lighten the burden of your Board, and cheer the hearts of your missionaries by giving more and praying more,—that for the doors He has opened, messengers may be forthcoming, and the much needed enlargement of buildings may be carried out.

It may be that God is testing us in this day of material prosperity. We have had the needs very plainly laid before us, so much so, that we almost imagine we are in India, and if we are to have any stars in our crowns, let it be some of India's rarest gems.

LETTIE KELS-CAMERON,
President.
JANE RITCHIE,
Director.

Young People's Department.

A MOON FEAST.

A missionary in China tells us of the way boys and girls in China are taught to worship the moon. On the fifteenth day of the eighth month great feasts are prepared in honor of the beautiful moon God created to give light at night after the sun has set. A procession is formed in the evening, in which the children may join. Each one carries a lighted Chinese lantern on the end of a bamboo torch. Some of them are very pretty, shaped like flowers, and others like ducks or chickens. The lights burning inside the colored lanterns makes the scene a bright one, and the big round moon looks down from the sky with her gentle beams. Long strings of fire-crackers are set off to attract attention. Everybody who is not in the procession stands in the door, from which he can see the moon the best. Out in the street in front of each house a table is set with fruit and cakes as an offering to the moon. Incense sticks are lighted in her honor, and put on these tables. Then the people fall down on their knees and worship the moon.

The missionary tried to teach the little children in her school how much better it would be to worship the living God who made the sun, the moon and the stars, and to thank Him, instead of the moon, for its bright, beautiful light. She taught them to sing—

"Night has the stars and moon,
Daytime, white clouds, blue sky;
They cannot speak, but yet they tell
Of the Great God on high."

And this verse of an older hymn—

"Soon as the evening shades prevail
The moon takes up the wondrous tale,
And, nightly, to the listening earth,
Proclaims the story of her birth."

One day, after a great storm, the children called the missionary to look at the rainbow in the sky. She pointed

to it, and told them the heavenly Father put it there. They cried out in fear, "Oh, teacher! Don't point at it, or your finger will grow crooked and never be straight any more!" This is one of the Chinese superstitions, but the missionary showed them that her finger was quite straight, and she had no fear of the beautiful rainbow which God had set in the sky as a sign that the earth would never have such a dreadful flood again as it did when Noah and his family were saved in the ark. Thus, in China, as in India, missionaries are trying day after day to lead the little boys and girls who live in these heathen countries to know for themselves the dear Friend who loves children of every nation. "When He cometh to make up His jewels" many a dear little child from heathen lands will be counted in. Our pennies help to send the missionaries who are teaching these children about Jesus, so we must remember our mite boxes and Mission Band collections when the candy store tempts the bright coppers out of our pockets. It is so sweet to know that we are co-laborers with the missionaries in doing work for God in heathen lands by giving our money in this way.

SISTER BELLE.

22 Melgund Avenue, Ottawa.

A NEW YEAR'S GREETING.

Psalm 87: 7.

Before your eyes may there appear
That light in which no gloom can dwell;
And may you through the coming year
In faith and hope and love excel.
To you may all its seasons bring
That joy which has in Him its spring.

—T. Watson.

Iona Station, Ont.

MISSION BAND.

LESSON X.

Give a New Year touch to your first Band meeting in 1913. Make an attractive greeting in evergreen letters, or white letters on red background, "A Happy New Year to All!" In the opening exercises have a brief talk on "Time and the wise use of it."

Drill together.—Our New Year's prayer: "So teach us to number our days, that we may apply our hearts unto wisdom" (Psalm 90:12.).

And what is wisdom? The answer is our Band text: "The fear of the Lord is the beginning of wisdom; a good understanding have all they that do His commandments" (Psalm 111:10.).

Recitation, "A Hearty Welcome."—

"A HEARTY WELCOME."

Kind parents and friends, we welcome you here,
To join in our meeting the first of the year;

It is pleasant to have our friends who are dear,
So ready to help and so willing to cheer.

We are only one of the Mission Bands,
But with loving hearts, and with willing hands,

We try to obey our Saviour's commands
To carry the gospel to all needy lands.

We work while we bring but one penny,
to pray

For a tract or a Bible to send far away;
We work when of others we think every day

For Jesus we work, while we give, while we pray.

Gladly we greet you with sweet songs
of praise,

And ask you for aid through this year's
happy days,

A new year of science to-day is begun,
We ask for your prayers and help till it's done.

To-day we have an object lesson.
Here on the table is a saucer of rice, a cake of indigo blue, a bottle of linseed oil, some rope, and a cup of tea leaves. Miss Ryerse tells us about rice.

(a) Only a part of the people of India make rice their chief food. The most of them live on millet and other grains. Rice grows principally in Southern India near the coasts. Before the rice fields are planted, they look like a crazy work quilt, because they are all divided up into small uneven shaped pieces of ground by ridges of earth about a foot high, and a foot through. These ridges of earth are to keep the water around the rice while it is growing.

In the early part of May, they plow one or more patches near a well or canal, and then sow it thickly with seed. They keep this well-watered until the rains come the middle of June or later. As soon as the heavy rains come and make the ground like soft mush, they take their oxen or buffaloes and a queer looking thing they call a plow, and scratch up the top of the ground. Then they work it all smooth. If the rains have kept on coming the way they should, the transplanting will begin. The rice or paddy plants are now about a foot high, and very bright green like wheat. These are pulled and tied in bundles, that later are scattered in the prepared plots. Men, women, and children; everybody can now get work in helping to transplant the rice plants. The wages paid run from four to ten cents a day.

From now on the farmers try to keep water on the rice-fields, until it is nearly ready to cut. They let water in from the canals, if their fields are near enough. They pump water with very curious pumps, and work every way they can think of. So much depends on getting plenty of rainy weather. Every once in a while, the rice-fields are weeded and hoed. In December, the water is taken off the fields, and the cutting begins. It is cut by hand, bound in bundles, and, when dry, piled in stacks. The most of the threshing is done in

January and February. The paddy bundles are loosened, and heaped about two feet deep on the hard clay threshing ground, and then men drive a number of oxen round and round until the grain is tramped out. The straw is then removed and the women winnow the grain in dust-pan shaped affairs, then it is put into bags. The bags are loaded on to great clumsy ox-carts that take it to the market to be sold.

(b) Hundreds of thousands of acres are devoted to the growing of indigo plants in India. The plants are from three to five feet in height. When ready to flower, the plant is cut close to the ground, tied in bundles and put in large ruts of water for ten hours. It ferments, and the water turns yellow. Half-naked men whip the fluid with bamboo sticks for two or three hours, and it turns from yellow to green. Blue particles of indigo rise in flakes, and then sink to the bottom of the vat. This sediment is indigo. The water is drawn off, the indigo is later pressed into cakes, and shipped for washing clothes, making paints, and other purposes.

(c) The flax plant is raised in large quantities, and from the fibres linen cloth and strong sewing thread can be made. But in India, it is raised, mainly for the flaxseed, which is very valuable. The plant bursts out into beautiful blue flowers, and later on little balls of flax-seed take the place of these flowers. Each tiny ball contains ten seeds. The seeds are flat, oval, dark-brown in color, and shine as though varnished. The kernels are very oily, and when pressed they yield the linseed oil of commerce. This is used for making paints, oil cloth, and other things. A great part of the linseed oil used by our painters comes from India.

(d) One of the most important fibre plants is jute. It is used for making

rope, bagging, and other coarse cloth. The jute plant is a sort of reed growing in low, sandy soil, along the banks of India rivers. The seed is sown in April, and the crop is ripe in August. The plant's height is twelve feet. When ripe, it is cut close to the ground, then thrown into water in order to rot the outer skin or bask. The skin becomes soft and peels off, and the fibre or wool within is taken out and washed. The fibre needs little preparation for market, for after washing, it is put into bales and then is ready for shipment to all parts of the world.

(e) A tea plantation or estate is thus described for us by Miss Ryerse: "Tea does not grow in the great plains of India, where it is hot and dry many months of the year, but in North and South India upon the hills. One holiday in the Hills, I lived on a large tea estate. The tea bushes grow on such steep hillsides, you would wonder how the men keep the ground clean. The best bushes, of course, are in the valley or level places. The bushes average two feet high and from one to three feet across, for they are kept pruned low and flat across the top. On the steep hillsides, the rows are alternately intersected with short ditches two feet deep, so that the water and the good soil will not be able to slide down to the foot of the hills."

In May or June three pickings are made about two weeks apart. Only the new green leaves at the ends of the shoots are taken. Women do the picking, putting the leaves into odd shaped baskets.

The tea plant is green all the year round, and does not look unlike our privet. Sometimes after picking is over, they prune off all the little branches, leaving only the stumps. The flower is cream-colored and fragrant.

The day I went to the tea house, there was no one I could question, but

this is what I saw. Upstairs were heavy cottons stretched like shelves close together on a long rack. At each end was a man. One scattered the fresh leaves on the cotton, while the other pulled it along over the bars until the full length was filled. Hot air was forced into this room to dry the leaves. Later, they were put in a large bin-shaped vat, and still further dried. Then they are piled in a dry room, until they are packed into boxes, large and small, ready for shipping. Indian tea is black when dry, and of delicious flavor."

Oh, Band members, are you thinking of these millions of toilers in India,—Hindoos, heathen, knowing nothing of the Saviour who "tasted death for every man." What are we doing to help them? Continue to work, to give, and to pray. Let this year be the best in your history. Through all the days may our own lives grow sweeter and better, more like unto Him who is "altogether lovely."

Closing recitation—

"A MOTTO FOR THE NEW YEAR."

Just to be tender, just to be true,
Just to be glad the whole day through;
Just to be trustful as a child;
Just to be gentle, and kind, and sweet,
Just to be helpful, with willing feet;
Just to be cheery when things go wrong,
Just to drive sadness away with a song;
Whether the hour is dark or bright,
Just to be loyal to God and right;
Just to believe that God knows best,
Just in His promise never to rest;
Just to let love be our daily key,
This is God's will for you and me.

SARAH STUART BARGER.

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

TREASURER'S REPORT.

November, 1912.

RECEIPTS.

From Circles:

Toronto, Rhodes Ave., \$8.00; Toronto, Dufferin St., \$1.90; Port Burwell, \$7.90; Hamilton, Victoria Ave., \$5.50; Barrie, \$6.10; Woodstock, Oxford (thank-offering \$14.50), \$15.00; Tiverton (Bible-woman), \$25.00; Hamilton, Wentworth St., \$3.50; Jaffa, \$1.15; Hamilton, Victoria Ave. Y. L. for Student, \$17.00;

Hamilton, Stanley Ave. Y. L., \$3.50; Toronto, Jarvis St., \$55.97; Port William, \$28.50; Haldimand (thank-offering \$1.75), \$3.15; Gladstone (thank-offering \$6.13), \$9.23; Southampton (thank-offering), \$9.00; Mount Forest, \$4.30; Wingham, \$4.50; Petrolia, \$25.00; Chatham, William St. (Life Membership, Mrs. J. T. Dowling), \$25.00; Chatham, William St. (for Dr. Hulet's Hospital), \$33.00; Houghton First (for Cocanada School Building \$5.00), \$8.00. Total from Circles, \$274.00.

From Bands:

Walkerton, for Student), \$1.77; Norwich, \$6.00; Eden, \$4.00; Brantford, Cayuga, \$8.75; Baddow, for "B. Veeramma," \$17.00; Scotland, for "M. Sigamma," \$17.00; Mount Brydges, for N. P., \$30.00. Total from Bands, \$84.52. From Sundries:

Mr. and Mrs. S. A. Brown, for "Joan," \$10.00; Individual, for Convention Collection, \$5.00; A Friend (per I. J. R., for Cocanada School Building), \$5.00; "F. & A.," for "Sayamma" and "V. Anna," \$20.00; Miss Bessie Elcome, for "B. Atehama," \$25.00; Miss Violet Elliot, for Pithapuram Well, \$75.00; Anon., \$1.50; Proceeds of sale of Miss Hatch's Booklet, for Vizag School, \$10.00; Convention Collection, \$90.74; Interest on Account, \$44.28; Proceeds of sale of Miss Hatch's Booklet, for Vizag School, \$5.00. Total from Sundries, \$291.52.

DISBURSEMENTS.

By cheque to General Treasurer, on regular estimates for India, on account, \$1,000.00; to the Treasurer, \$20.83; Stationery, Home Corresponding Secretary, \$4.75; Directors' Expenses, \$24.85; Caretaker, \$2.50; Jackson, Moss & Co., for Literature, \$34.00; Band Secretary's Account, \$4.55; Reports for Convention, \$14.00; Convention Programmes, \$3.75; 1,000 Receipt Post Cards, \$11.50; Postage, \$1.00.

Total Receipts for November, \$650.04; Total Disbursements for November, \$1,121.73; Total Receipts since October 21st, \$732.50; Total Disbursements since October 21st, \$1,121.73.

Since Convention, Lynnville Circle and Eden Band have reported for the first time to the Treasurer.

MARIE C. CAMPBELL,
Treasurer.

MRS. GLENN H. CAMPBELL,
113 Balmoral Ave., Toronto.