

Canadian Missionary Link.

Published in the interests of the Baptist Foreign Missionary Societies of Canada.

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No 54

CONVENTION NOTES.

A very large gathering of delegates, good weather, abounding hospitality both in the homes and in the church, many arrangements for comfort and convenience, — post-office, telephone, checking-room—all these combined to make the Convention of 1911 a most successful and interesting gathering. The presence of the Laymen's Missionary Convention in the same city at the same time, so far from detracting from our meetings, rather increased their interest. The missionary spirit was everywhere, and many of the Baptist "laymen" came in to our meetings for a visit. One person to whom the Convention was especially grateful, was the pianist, who at great inconvenience to herself, was present throughout the whole two days' meetings, and did a large part in making the service of song delightful.

The need of missionary education for the boys and girls was emphasized many times in addresses on Home Day by Mrs. Zavitz and Miss Dayfoot, and in many of the directresses' reports. One Boy's Band, — a rare and very much desired organization — has been formed in the Middlesex and Lambton Association. Many methods of securing interest and funds were mentioned. Baby Bands are being organized here and there, which correspond to the Sunday School Cradle Roll. In other places, honorary members, who, it is to be feared, are sometimes remembered chiefly on "pay day," are popular. One girls' Band made and sold one hundred dust-caps. But after all, the great aim of the Bands is not to see how much money we can secure, but to train "how to give, and why, when and where."

Last year the directresses were urged to visit their Circles as much as possible, and to attempt organization wherever possible. Evidently much real effort has been put forth. The directress of the Middlesex and Lambton, visited eighteen out of twenty-five Circles under her charge.

But the difficulties of such work are great. Another directress reported driving eighty-eight miles to visit three Circles. The Northern Association acknowledged very gratefully the help given by Mrs. Lillie of the Home Society, in organizing two Circles and a Band right in the heart of our Home Mission territory.

Again came up the question of what to do with that woman, who "won't give to missions while there is that church debt." The president of the Foreign Society said what is doubtless very true, that that woman probably gives very little more to the church debt than to missions. Her only solution is suggested by the old adage, "Knowledge is power." Teach the objector, make the need very real, and the contribution will come. Interest and giving go hand in hand.

Mrs. Davis, of the Norfolk Association, was much missed. She has been directress for eleven years, and is now laid aside by illness. There were many kindly thoughts of her. Mrs. Pearce, of Waterford, a daughter of Dr. Murdock, has taken over her work.

Our outlook was not confined to our own work entirely. The President of the Foreign Society gave a much-appreciated glimpse of the Baptist World Alliance and of the Maritime Convention, — her attention being particularly called to the interest in, and enthusiasm of the latter for their paper. May the same spirit spread and increase!

Miss Pound, of Burmah, was a welcome visitor, — and yet, hardly a visitor, for she was a delegate from the Malahide and Bayham Circle.

The Western Association has done a gracious thing in making Miss Ritchie, their directress, a life member of the Foreign Society, in appreciation of her untiring and successful work. Equally fitting was the action of the Home Board in making their retiring recording secretary, Miss Fox, a life member of the Home Society.

Once more they ask: "How shall we interest those uninterested women?" and those who know, say in what is at least forceful language: "Keep on pounding, pounding."

The address of Rev. T. T. Shields on the evening of Home Mission Day, went down to the foundation principles of our work. Why do we enter the home fields? To bring men and women into the Kingdom. But why go where others are evangelizing? Because the Master's message was not only to "make disciples," but "to teach them to observe all things." And that is our message and our mission as Baptists. The more fully and the more intensely we realize that, the more successful and the more fruitful will be our work.

Twenty-five years ago this fall, a young missionary sailed from Boston for India. Twenty-five years ago this fall, the Women's Convention met in James St. Church, Hamilton. That convention sent a telegram of greeting to the missionary in London, England. This fall that missionary, now the senior missionary of the Women's Board, Miss Hatch, stood before the Convention gathered once more in James St., Hamilton, and told of all the way the Lord had led her—a wonderful way, full of blessing and helpfulness, and marked all along by churches, schools, the ministry of healing and Christian homes.

OUR NEW MISSIONARIES.

Rev. H. D. Smith was born in Staffordshire, England, of godly parents, and gave his heart to Christ when about fourteen years of age. He began life as an apprentice to a firm of builders, but when about twenty, sailed for Canada, and located in Toronto. For some time he was in the employ of the Canada Foundry Company, but six years ago left their employ to enter upon a course of study at McMaster, with a view to the Gospel ministry. In this step he was greatly influenced by the prayers of his mother and the evangelical teaching of his pastor, Rev. John McIntosh. He gave himself with great diligence to his studies, with the result that in five years he covered with credit the

whole of the B.A. and B.Th. courses. All this time he preached almost every Sunday, and had the honor of being the chief instrument in the establishment of two missions, Earlscourt and Mount Dennis, which have both developed into churches. For years Bro. Smith has had foreign missions on his heart, and regards it as a peculiar privilege to be permitted to serve God among the Telugus.



Miss S. A. HINMAN

Mrs. Smith, nee Ada Gregory, hails from Mount Forest, where, we understand, she first identified herself with the church. For some years she has given herself to public school teaching, in which profession she has won distinction. Most of her work has been done in Toronto, though for a time she taught at Maple Creek, Alta.

Mrs. Smith has been exceedingly active in church work for years. She has served as choir leader, secretary of the B. Y. P. U., and teacher in the Sunday School. She is greatly loved, honored and trusted by all who know her, and her influence for good has been unusual. Her membership is with the Ossington Ave. Church, Toronto, though owing to her home being near the Olivet Church, most of her service has been in that organization. Like her husband, for

years she has coveted the privilege of being a foreign missionary, and now "in the fulness of time," that longing is being fulfilled.

Miss Susie A. Hinman was brought up at Wicklow, Ont., and received her early religious training in the Haldimand church, the oldest Baptist church in Canada. And the church, by the way, out of which several Baptist ministers have come—John E. Davis, G. B. Davis, R. J. Lobb, J. B. Moore, and others.

Like Mrs. Smith, Miss Hinman has followed the teaching profession, and at the time of her call to go to India, held a good position at Berlin. For years she was haunted with a deep conviction that God wanted her for foreign service, and though many excuses were put forward, they all seemed unavailing, and the opportunity to go to India at last came, not as a sacrifice, but as a great relief. She accepted the offer of the Women's Board of Eastern Ontario and Quebec on very short notice, resigned her school, and within a few days, was on her way to India. She bears to that country the warm affection of a multitude of friends, and especially of the members of the King St. Church of Berlin, where her loyal and faithful service had been so deeply appreciated. Miss Hinman is the daughter of Mr. J. J. Hinman, superintendent of the Sunday School, and one of the chief pillars in the Baptist Church of Cobourg. Mr. and Mrs. Smith and Miss Hinman sailed from New York on the Campania October 25th. They sail from Marseilles November 16th, for India, and are due at Colombo December 2nd. They will probably reach Cocanada about December 5th.

MARY MOFFAT.

Miss Nellie Davies.

Robert Moffat, while still a young man, left his home in Scotland going to England to become a nursery gardener. While there he came under the influence of the Wesleyan Methodists. After his conversion he refused a good position in order to take another, which allowed a free day each week in which to prepare himself for a missionary. He became engaged to the daughter of his employer, but on receiving his appointment to Africa, Miss Smith's parents would not consent to their mar-

riage. Consequently Robert Moffat went alone. At last in 1819, Miss Smith's parents, feeling they were unjust to their daughter and disloyal to God in refusing to give her to the missionary cause, gave their consent. Mr. Moffat received the surprising news as he was preparing to go to Cape Town on business, and so was able to meet his bride there, Miss Smith having made the sea voyage with outgoing missionaries.

After their marriage they began the journey to the field of their labors. Though the trip had many hardships, Mrs. Moffat cheerfully overlooked them, enjoying the novel experience. The unsettled conditions made it impossible to choose a permanent home, but at last they started housekeeping at Griqua Town. Here they experienced the joys of adapting themselves to foreign ways. The kitchens were separate from the rest of the house, which provided splendid opportunity for the cook to practice generosity in the entertainment of friends. Another custom was to spread the floors with cow dung. This was at first intolerable to Mrs. Moffat. However, finding, when properly prepared, it made a very good polish and prevented the house being overrun with fleas and insects, she became reconciled. Having to get milk from the native pedlars was also a sore trial, but with customary cheerfulness she looked forward to the day when they could have a cow of their own. Though Mary Moffat had rather a frail constitution, she enjoyed better health than might have been expected. Once within the first two years she was seriously ill, but recovered, and later gave birth to a lovely baby girl.

During the first ten years of Mr. and Mrs. Moffat's married life, they lived in almost daily danger of marauding tribes. Often Mrs. Moffat would be in the mission station for days without any white person save her children, while her husband and his colleagues were away fighting a band of marauders, or on a missionary tour. On one occasion rumors reached her that a tribe had planned the destruction of the mission. There was nothing she could do for its defence, so she quietly waited. Fortunately they were waylaid and did not reach the mission. Under such unsettled conditions direct mission work was almost impossible. Each tribe lived in terror of the other. A few people respected the missionaries, but it

was chiefly on account of temporal benefits. They didn't want the Gospel. Had the natives been anxious to learn it would have rejoiced the missionaries' hearts, and also enabled them more easily to have obtained the language. As it was the people took great pleasure in giving the missionaries wrong words. The diversity of dialects was another hindrance to the acquisition of the language. In desperation Robert Moffat went into the interior for two months. Away from all but the tribe whose language he desired, he was able to make real progress. He then returned to Kuruman to do translation work and to enjoy the home which he and his fellow-workers had built. The natives, knowing nothing of the art of building, had been unable to give any assistance. Their family now consisted of two daughters, a baby son and three little children whom Mrs. Moffat had saved from being buried alive.

For more than sixteen years there had been work done among the Bechwanas, yet there were no conversions. The Board in England was discussing the advisability of continuing the mission, when a great conviction of sin swept through the community. On the day before the Sunday for the first observance of the Lord's Supper, a communion service arrived from England. Three years before, a friend, who desired to send Mr. and Mrs. Moffat a present, had written asking what they would like most. At that time there was no need of a communion set for the church, but Mary Moffat's faith prompted her request.

In 1835, Mrs. Moffat travelled to Grahamstown to visit her three older children, whom she had taken there over two years before, in order to be educated. The separation from their children was one of the missionaries' hardest trials. This second trip made without her husband's company, was under the escort of several Bechwanas, who, a few years ago were barbarians and were now civilized men, and who exercised the greatest care of Mrs. Moffat.

At last, after twenty years in Africa, they prepared to visit England. Just after leaving Cape Town a baby daughter was born, and though the trip of three months was very stormy, they arrived safely. To Robert Moffat's surprise they were welcomed with tremendous enthusiasm. The visit which was planned to be for only a few

months, lengthened into five years. This was owing to the work of printing the New Testament and Psalms in the Bechwanas language, which took more time than was anticipated.

Once again they found themselves back at Kuruman. They were truly glad to be home and to be with their faithful co-workers and native people. The work progressed, though, because Kuruman was the parent mission, the natives as they became efficient, left to serve the needy. Consequently the Moffats seemed always to be surrounded by those who were dependents. Again Mrs. Moffat travelled to the coast, taking the three youngest children. This time the two little girls went to England to be educated, but the son stayed in Cape Town. It was with a lonely heart that she returned to her husband. Mary, their eldest, was married to David Livingstone, and was living farther in the interior. As time went on, conditions became very unsettled. The Boers encroaching on the natives' land, forced inhabitants farther inland. Consequently it was decided to open a mission among the Matebele, a tribe of the interior. Robert Moffat's knowledge of pioneer work was indispensable. Accordingly without any hesitation on the part of him or his wife—though he was at the age of sixty-two—Mr. Moffat started with the party. The journey was through a thousand miles of unknown land, yet he worked as hard and even more hopefully than any other. Mrs. Moffat, though in failing health, bore the year's separation with her customary cheerfulness.

For the next ten years they continued their labors at Kuruman. Mrs. Moffat's heart went out in motherly love to all the younger missionaries, who were going through the same joys and sorrows which she and her husband had experienced in their early days. Nothing was too hard for this saintly lady if it meant comfort to another.

At last after repeated urging to return to England, they reluctantly left Kuruman. It was a sad farewell, for they loved these people who looked on them as almost father and mother. Sailing from Port Elizabeth in June, 1870, they saw it for the last time. Fifty-four years before, Robert Moffat had landed there. Arriving in England, almost the first person to greet them was their daughter, from whom

they had been separated for twenty-seven years. Each vied with the other to show love and kindness to the veteran missionaries. One Christmas in the homeland was enjoyed, and then Mrs. Moffat, after a brief illness, passed to her reward.

WHAT WE ARE DOING.

At Pithapuram.—“The last few weeks seem to have been just one story of God's goodness and His mindfulness of our needs. The Rance has given me another 1,500 rupees (\$500) for my buildings and to fill up some pits on my compound. Money came from home for my twenty beds (in the hospital), and one of the missionaries gave me \$100 to put bottles and medicine chest in my drug room. This is the gift of a business woman at home. Then came the news of the money provided for the new Ladies' Bungalow, and I was indeed thankful that Miss North and I were not to be long shut up in one room 16 x 16 for bedroom and drawing-room. The new bungalow will likely be ready a year from this Christmas.

“A few days after the news of money for Ladies' Bungalow came, the Rajah told me he was building near our hospital for the use of our hospital patients' friends a 'Coronation Choultry.' Really the Lord has been good, and has answered before we called. 'Stand still and see the salvation of the Lord has been literally fulfilled.'”

At Tuni.—“There is so much more interest in the village near the compound than formerly, and I am always sure of some listeners now. One of the young men there went to Natal some years ago, and while there, the Lord met him, and he has come home right into his family circle, and his influence is telling. He is one of seven brothers, and we are praying for that whole family. He often comes in the evening that we may pray together for them, and it does my heart good to hear him.”

At Vizagapatam.—The Mission High School has been damaged by fire,—the loss being about \$1,000. The buildings comprise one tiled building and three leaf-roofed sheds. Two of the latter were destroyed, injury done to the main building, and furniture and apparatus destroyed. The Principal, Mr. D. Lazarus, is appealing to the Alumni of the

school to help with repairs, and is meeting with encouraging success. But even when this is accomplished, Mr. Higgins writes that the accommodation is quite inadequate. They could have in attendance 1,000 students if there were room for them. At the Bible classes on Sunday, there are about five hundred present; and if there were proper equipment, the whole school could be gathered in for Bible study.

At Chicacole.—Miss Ivy Gibson, one of the Eurasian members of the Calingapatam church, has graduated from the medical college, and has been appointed by Conference to take up the work in Chicacole Hospital, where she is meeting with great favor.

Miss Katie MacLaurin is now at Clifton Springs trying to regain her strength. She is making progress towards recovery, but does not know yet when she may be able to leave the Sanitarium. Many of our people have scarcely realized that Miss MacLaurin came home ill from India, and can do no speaking or visiting, either now or for a long time to come. It would be a kindness to her if all would remember this, and refrain from pressing invitations and requests upon her.

Christmas is coming, and with it a delightful Christmas booklet written by Miss Hatch. Its title is “The Christ-child and Caste-children,” and it has the atmosphere of Christmas about it, as it carries us back to the child of Bethlehem and forward to the little ones of India, for whom the Christ-child came to this world. We know that the friends of Miss Hatch will want the book, because she wrote it, and we know that all who read it will want it for its own sake, and will want their friends far and near to have it too. It is to be secured at the Baptist Book-Room, Toronto, for 25c a copy.

A CHRISTMAS GIFT.

We wish to call the attention of the readers of the “Link” to the Baptist Mission Calendar. It is comprised of four sheets, each containing the calendar for three months of the year, and interesting engravings are shown of the Old Log House of 1835 and the present Grande-Ligne Mission; a view of the first Galician Church in our own North-

west; two Indian scenes; a group showing our Baptist Educational Institutions—Woodstock, McMaster and Moulton. In addition there are brief descriptive notes and suitable quotations on each sheet. It is tied with cord and enclosed in envelope ready for mailing.

The proceeds will be devoted to the missions of the Baptist Church in the nature of a Christmas offering. What will you do towards this object?

Have you not at least four friends to whom this calendar would prove an acceptable gift? Sunday School teachers will find them suitable gifts for their class, and missionary societies will surely be interested in the object for which this calendar is issued.

The price of the calendar is 25 cents. Remittances should be made to Miss Gladys Webster, 11 Victor Avenue, Toronto. Remit by postal notes or express money orders, or, if convenient, stamps will be accepted. If you send a list of names, the calendars will be mailed direct from Toronto to any address you may give.

G. W.

BOARD MEETING—WESTERN SOCIETY.

The first quarterly meeting of the Women's Foreign Mission Board was held in the James street Baptist Church, Hamilton, on Friday, November 10th at 1 p.m. Thirty members were present. Mrs. Firstbrook, having been again elected president of the Society, occupied the chair, and opened the meeting with a Bible reading.

After the minutes of the annual meeting had been read and adopted, the following elections took place: Home Cor. Secretary, Mrs. H. H. Lloyd; Foreign Cor. Secretary, Mrs. R. W. Angus; Rec. Secretary, Miss B. M. Pugsley; Treasurer, Mrs. G. H. Campbell; Bureau of Literature, Mrs. Thos. Moore; Secretary of Bands, Mrs. G. W. Barber; Editor of "Link," Miss J. M. Norton. Executive Committee, Mrs. S. S. Bates, Mrs. T. Urquhart, Miss Webster, Mrs. Wm. Davies, Jr. Committee to meet with the General Board, Mrs. Firstbrook, Mrs. Lloyd, Mrs. Ross.

Mrs. Urquhart and Mrs. J. B. Kennedy were appointed a committee to consider the estimates for next year.

Applications for appointment to the

missionary staff were received from four young ladies, but, as none of them had taken a medical course, no action was taken.

A cordial invitation for the Convention, 1912, was received from the College St. Baptist Church, Toronto, and was unanimously accepted.

Mrs. J. Hooper was appointed to receive subscriptions for "Among the Telugas."

The most important business under consideration, related to the estimates for the year. After a good deal of discussion, they were passed as recommended by the Executive, and are as follows:—

ESTIMATES, 1911-12.

Akida—	
Miss Selman and work.....	\$ 725.00
Miss Corning and work.....	632.00
Cocanada—	
Miss Folsom	500.00
Miss Findlay	500.00
Miss Baskerville and Zenanas..	1190.00
Miss Pratt and Caste Girls' School	1797.00
Narsapatnam—	
Miss Ryerse and work	678.00
Peddapuram—	
Miss McLeod and work	662.00
Pithapuram—	
Dr. Allyn and work	995.00
Ramachandrapuram—	
Miss Jones and work	872.00
Miss Hatch and work	220.83
Tuni—	
Miss Priest and work	742.00
Vuyyuru—	
Dr. Hulet	500.00
Miss Zimmerman and work ...	535.00
Furlough All'nee, Miss Hatch...	383.34
Return Passage, Miss Hatch...	350.00
Samalkot, Bible-woman	15.00
Samalkot Seminary Grant.....	200.00
Expenses of the Society	450.00
	<hr/>
	\$11,947.17
Specials	1,520.00
	<hr/>
	\$13,467.17
Cocanada Girls' B. S.	
Class Rooms	\$1500.00
Narsapatnam Lady's Furniture	20.00
	<hr/>
	\$1520.00
BESSIE M. PUGSLEY, Rec. Secretary.	

Thirty-Fifth Annual Report of the Women's Baptist Foreign Missionary Society of Ontario (West).

Reported by MRS. R. A. F. McDONALD.

The annual Convention of the Women's Baptist Foreign Missionary Society of Ontario West, was held in the James St. Church, Hamilton, on Thursday, Nov. 9th. The President, Mrs. Firstbrook, Toronto, presided. After the devotional exercises, the annual reports were read. In seconding the Treasurers' report, Miss Ritchie, Arner, made kindly mention of our new Treasurer, Mrs. G. H. Campbell. She urged that the Circles this year make special effort to clear up the shortage caused by the decrease in giving this past year.

The report of the "Link" showed a balance on hand of \$472.66, and an increase in subscription of 412. Miss Norton spoke briefly of the increased size of the paper, and asked for a 25 per cent. increase in subscription this year. Mrs. C. W. Ross, Brantford, seconded this report, expressing appreciation of the "Link" and its Editor.

The predominating note of the report of the (Bands) Secretary, Mrs. G. W. Barber, was one of hopefulness.

An interesting feature of the morning session was the Conference conducted by Mrs. Firstbrook. Questions touching on various phases and problems of the work were dealt with.

The missionaries, Misses Hatch, Pound, Murray, Mrs. McLaurin, Mrs. McLeod, Mrs. Scott and Mrs. Yule, were introduced to the audience, and responded by singing a Telugu hymn.

The election of officers and members of the Board resulted as follows:—President, Mrs. Firstbrook; 1st Vice-President, Mrs. J. McLaurin; 2nd Vice-President, Mrs. J. J. Ross. Members of the Board—Mrs. J. Hooper, Mrs. Chas. Stark, Mrs. W. J. Robertson, Mrs. Wm. Craig, Mrs. J. G. Brown, Mrs. A.

E. Woodburne, Mrs. M. J. Mulock, Mrs. E. J. Zavitz, Mrs. W. E. Bowyer.

Kindly greetings were received from representatives of sister societies. In moving the adoption of the report of the Foreign Corresponding Secretary, Mrs. A. A. McLeod spoke of the medical part of our work as carried on by Drs. Allyn, Chute and Hulet. She made a most urgent appeal for qualified medical missionaries, not alone to take the place of Dr. Allyn and Dr. Chute, when they come home, but also to take up regular work at the various missions, for the medical work is one of the most effective means for opening closed doors to the missionary. Miss Murray seconded the report, emphasizing the educational side of the work. The light of the Gospel awakens in the native convert a yearning for knowledge. It is a recognized fact that our schools do much better work than the Government schools.

Mrs. T. Doolittle, Norwich, representing Lydiamma Garu, wife of Mr. David, the preacher and composer of hymns, and Miss Frain, Norwich, as Mrs. Joshee, wife of Dr. Joshee, the adopted son of Miss Hatch, gave in native costume a most interesting and instructive exhibition of the Leper Homes at Ramachandrapuram.

Resolutions of thanks to the entertaining Hamilton friends, of sympathy and interest in the work of the W.C.T.U., and of appreciation of the life and work of the late Mrs. W. H. Porter, were adopted.

At the evening session Miss Hatch gave an address on "Twenty-five years ago in Ramachandrapuram and Now." She spoke of the joy it gave her that the Convention should meet in Hamilton on the twenty-fifth anniversary of her work in India, as it had met there the

year she first went to India, and also at the end of her first term. In brief she told of the growth of the work on the Ramachandrapuram field. In comparing the work of the Women's Board of twenty-five years ago and now, she referred particularly to the growth in material equipment, personal equipment, and environment and outlook. She closed with an appeal that we remember in prayers the dark part of this field of 175,000 souls.

Rev. R. E. Smith then addressed the Convention on "Social and Political Conditions of India." All over India there is a great unrest, a movement for reform. The largest of all factors in this movement is the preaching of Christ to the people, establishing ideals of liberty, freedom, progress. Prejudice and ignorance are being broken down. A great deal is being done for the elevation of women. Most pitiful of all are the efforts of the people to reform their religion. The outcome of all this will surely be a movement towards the light. There is creeping over the leaders of thought in India a feeling that they are going to fail, that there is nothing sufficient in Hinduism and themselves to conquer the great evils. If they keep humble they will eventually come to the realization that their great need is Christ and a new heart.

A most successful Convention was brought to a close with the benediction by Dr. J. G. Brown.

RECORDING SECRETARY'S THIRTY-FIFTH ANNUAL REPORT.

During the past year there have been held two executive and thirteen regular meetings of the Board, with an average attendance at the latter of twenty. It was a real pleasure and inspiration to welcome at various meetings the following lady missionaries:—Miss Folsom, Miss Pratt, Miss McLaurin, Miss Hatch and Miss Robinson.

At the first meeting of the new Board, the estimates for the year were passed and showed an increase over last year. Mrs. Firstbrook, Mrs. Lloyd and Miss Norton were appointed to meet with the General Board. Later, on Miss Norton's resignation, Mrs. J. J. Ross was named as substitute. The Executive Committee chosen, consisted of Mrs. S. S. Bates, Miss Elliot, Mrs. Urquhart and Mrs. Wm. Davies, Jr.

The personnel of the Board has undergone some changes. Mrs. Campbell's resignation as Recording Secretary, was received in February, and Miss B. M. Pugsley later appointed to this office. Miss Elliot, after her many years of efficient service, has been forced, through ill health, to retire from the work, and Mrs. Campbell was elected to her place on the Board, and on the Executive Committee. It is with regret that we record the death in December last, of one of our most devoted and valued members in the person of Mrs. W. H. Porter. Miss Burke presented her resignation as Treasurer in May, but performed the duties of the office until September, when Mrs. Glenn Campbell assumed the work. In June, Mrs. Judson McIntosh, Toronto, was chosen to fill the vacancy caused by Mrs. Porter's death.

Three applications for appointment to the work in India have been received, but it has not seemed advisable to incur further responsibilities, at the present time, unless a medical missionary can be secured. On recommendation of Miss Baskerville, it has been decided that we undertake the support of Miss Phillip, an Eurasian, who has already proved her worth by valuable service. This means an obligation of \$265 for this year, but a generous contribution of \$100 was immediately made by a member of the Board and other smaller gifts have since come in. A change in the missionary staff has been occasioned

by the resignation of Miss Morrow. It was with thankful hearts indeed, that we learned of Miss Folsom's complete restoration to health, and were thus enabled to plan for her return to India this fall, with Miss Pratt.

It would not be fitting to omit from this report our appreciation as a Board, of the invaluable services rendered to many Circles by our lady missionaries, but the question of making too numerous demands on the missionary's time, during furlough, has been again brought up, and the Circles have been asked to remember that these demands so tax their strength that the benefits of sea-voyage and furlough are well-nigh counteracted.

A committee has been appointed to prosecute the publication of new literature on our Women's work in India, and is composed of the following ladies:— Mrs. J. J. Ross, Mrs. Thos. Moor, Mrs. Wm. Davies, Sr., and Miss Norton. It gives us pleasure to record one generous gift of \$50 towards this fund.

The "Link" has had such a successful year that the Board agreed unanimously to take an advance step by adding a cover and four pages of reading matter. Immediately after this resolution was adopted, a hearty vote of appreciation was tendered Miss Norton for her efficient services.

Our society has been represented in an official way, at various gatherings during the year. Among these were the Baptist World's Alliance at Philadelphia, where Mrs. Firstbrook gave greetings from the Baptist women of Canada.

A thank-offering contribution of \$1,036.99 has come in from eighty-five Circles, and thirty names have been added to our life-membership roll during 1910-11.

In view, then, of what we have accomplished during the past twelve-months, let us with cheerful hearts, un-

daunted courage and prayerful trust in God, turn our faces towards the incoming year of service. May it be a year rich in blessing to ourselves and a season of blessed ingathering for those who are sowing the precious seed on far-distant fields.

Respectfully submitted,

BESSIE M. PUGSLEY,
Rec. Secretary.

HOME SECRETARY'S REPORT

For Year Ending October 31st, 1911.

In presenting this report, we beg to state that the W.F.M.S. of Ontario West has thirteen associations, presided over by as many directors, and representing 241 Circles, 96 Bands, and 29 other organizations.

We find that our women have contributed to missions through these Circles about \$9,500. With Bands and organizations such as Young Ladies' Circles, this amount has been raised to \$11,358.29.

In a report of this length we cannot mention each one of our thirteen noble workers, but some of them have sent in items to your Secretary that will cheer our hearts or teach us lessons we need to learn.

The enthusiastic director of the Western Association sends in a most encouraging report. The interest is increasing, and the finances are in advance of last year. She tells of five faithful women, who, though isolated from church fellowship, do not neglect their privilege of contributing to missions. All honor to little Eberts. This report was very complete in returns made.

The new director of Norfolk Association, Mrs. Geo. Pearce, who succeeded Mrs. Geo. Davis, has a sleeping Circle to report which her motherly instincts no doubt will soon rouse this child to fresh activity. A visit from a real live missionary would be hailed with

delight in this association. She would be entertained in some of the comfortable homes there, and visit the bright boys and girls who are in the mission Bands, and wonder if the Baptists have no missionaries, as they have never seen one. A most eloquent plea for such a one was sent in some months ago, but we had no one to send. Miss Pratt would have gone, but was on the eve of departure, and had already done so much in Peterborough and Middlesex and Lambton. We trust this work will appeal to someone.

Whitby and Lindsay have held up their record in the face of difficulties. Mrs. Madill has done faithful work.

Guelph Association will have a greater interest in missions than ever before, as one has been called from their midst to go to India as a missionary. She is now on the road, and we pray that God's richest blessing may follow Miss Hinman. She goes out under the Eastern Board. Miss Day-foot reports one new Circle organized and increased interest in the old ones. We hope all the women in Guelph Association will soon realize what a great advantage it would be to have a women's Circle in every church. One report is missing from Walkerton, otherwise the returns are simply as perfect as they can be. We are not surprised when we know how methodical the director is.

At our last Convention it was suggested that the directors who could visit the weaker Circles, do so. Mrs. Taylor and Miss Pratt started out on this mission, and the report they sent in was more interesting than a story-book. Great enthusiasm was aroused, and the meetings were productive of much good. All expenses were met cheerfully by the Circles visited, and at some of the larger churches banquets were given, thus enabling many to hear the addresses, who would not otherwise have been present.

In Toronto Association we notice a falling off in some of the large Circles, and find it is partly owing to the removal by death of some of our largest contributors, and partly to the fact that we hear so many calls for good and needy objects that we forget we are pledged to keep up the work that is depending on our gifts.

Our estimates are based on the income of the preceding year, and Sisters, let us learn this lesson to-day. No

matter how important and strong the need may be, we should support the work for which we are pledged. If we can respond to every call, let us do so, but do not cripple our own missionaries that are depending on us. That dollar you pledged for Foreign Missions in India should go there—not somewhere else.

The influence of a beautiful life has been felt in Oxford-Brant, and the gifts poured in for Miss Folsom's return passage, when her health was restored. The collections advanced over \$350.

Again we ask that a special effort be made to get the women to attend our Circle gatherings. Once get them to come, have good meetings, and you may start a work that may be as far-reaching for good as eternity itself. It is not enough to get their money—get them if possible. Only one-third of our women are in the Circle. You may influence some one that no one else can. Do it. Yes, do it as soon as you return home.

The number of Links taken is increasing, and we congratulate the Editor on the work she has done and is doing. The paper is invaluable to Circle workers. A live agent in every church will prove of great assistance. Let us take the paper, read it, and welcome the agent as she comes to collect for it; but above all, let us pray for the young Editor, who is doing this part of our work so faithfully and well.

Owen Sound, Elgin and Peterborough have sent in cheering reports, and are doing good work. The Northern Association reports four new Circles organized this year.

Last, but not least, comes Niagara and Hamilton. Mrs. Mulock has retired in favor of Mrs. John Hendry, and under her supervision we are looking for even greater things from the women here.

In conclusion, we would remind our Circles that we are auxiliaries to the General Board. Let us not fear being overshadowed by those who can do large things. Let us be willing to do the little things, gather up the gleanings, welcome the small offerings. Remember the work is one, and we are only responsible for our share of our own work. Do that well.

Respectfully submitted,

LIZZIE LLOYD.

CORRESPONDING SECRETARY'S REPORT.

In reviewing the work of the past year in our Foreign Mission Field, some very encouraging features are to be noted, and signs of progress and of brightening horizons cannot fail to call our attention to the fact that very surely the approval of our Heavenly Father has been given to our workers, and that prayer has been often answered and promises have many times found their fulfilment in the experiences of our missionaries.

One cannot look into these reports from the various fields without feeling the note of harmony and love existing among our workers, and the witness borne to the faithfulness of the Bible-women and Indian workers. It is generally acknowledged that in the trained native working forces lies the future hope of the speedy evangelization of the world, so we would rejoice in every token of increased usefulness in our Indian helpers.

Still another most hopeful sign is that of the gradual breaking down of caste prejudices, and the widening circle of caste converts. To us Westerners it is doubtless perfectly impossible to conceive of the bondage of caste, and of the almost insurmountable obstacles with which the missionary in the East is confronted as she longs to penetrate the sacred enclosure of the high caste woman. But the faithful, patient, unselfish labours of love, the many ministries to soul and body, the consistent Christian living of our women representatives in India, have not been without their reward, and to-day we hear with wonder of a social gathering where high and low elbow one another in friendly rivalry, and where the desired bringing together of women formerly considered as totally irreconcilable socially, will undoubtedly do much towards paving the way for the receiving of greater truths, and for the gospel of the grace of God, free to all, on which plane high and low meet.

We believe that the girls' schools in India are among the greatest factors in spreading the gospel. In that the heart of the matter is touched, when the home life of the people is coming under the influence of Christian teaching, for a nation rises no higher than its homes, and when these are reached there is

much to hope for. It is not surprising, then, to learn of the gradual leavening process going on in the homes where young women, former pupils of our different mission schools, are quietly sowing the seeds of the truth which they have learned from their Christian teachers. This should surely encourage and stimulate us to greater effort in advancing along the lines of strengthening the school work wherever possible.

Medical work has long been recognized as a most necessary and fruitful field of missionary enterprise, and we are exceedingly thankful to have such satisfactory reports from this branch of our work.

We regret that Dr. Hulet's annual report has in some way been delayed, but through correspondence we learn that by her own efforts, without any appeal to the Board, she has succeeded in erecting an addition to her hospital at Vuyyuru, a row of four rooms and a long verandah in front, with a room for her own office at one end, and at the other the men's dispensary and a room for men. Dr. Hulet hopes to have this building all finished before Christmas.

The energy and unselfishness of our missionaries as they devote time and strength and means to their work should spur us on to added zeal.

Although we have no medical lady missionary at Ramachandrapuram, yet a large work is carried on there under Dr. Joshee, and the leper work there under Miss Hatch's supervision needs no introduction.

We all remember with what rejoicing the news was received last fall of the gift of ten thousand rupees from the Ranee of Pithapuram. Now we have a second generous benefaction from the Ranee of fifteen hundred rupees towards the work in Pithapuram. Truly we may regard these as tokens of the respect and confidence in which our medical representative is held among the ruling class. When one considers the great opposition offered by quackery and time-worn superstition to any modern methods of healing in a heathen land, one can better appreciate the progress that has been made and the place our medical work has won for itself. We rejoice that the accommodation will be so much better in the Pithapuram com-

pound, and we look forward to the day, not far distant we trust, when our Baptist Woman's Foreign Mission Board of Ontario West may have not only two but many fully-equipped medical women in the field, and when we may point to a chain of hospitals from which many shall go forth to tell of the healing of body and soul.

One of our most urgent needs to-day is that of another medical woman to take up the medical work on the Akidu field when Dr. Chute comes home next spring. Is there not someone among our Canadian Baptist women whose heart will respond to this call?

But while we thank God for the progress made, we must not content ourselves with thinking that all is well, but rather must we recall that there are many corners where the bright light of our modern Christian civilization has not penetrated. Let us not forget the lingering darkness of superstition and ignorance, the shame and degradation and cruel oppression of many of our sisters, and let us join forces to plan a campaign of advance along every available line. Let us pray definitely for leaders, women from the home land, who shall be thoroughly fitted to fill the many openings, educational, medical and evangelistic; let our petitions extend to the Indian workers, that many may be raised up to carry on the work.

Above all, let us not neglect the fact that our warfare is not carnal, that the principalities and powers of evil must be met with spiritual weapons. As one of our missionaries writes, it is the indifference, the apathy and idle curiosity which sometimes they meet in their hearers, and not the physical discomforts of illness nor the weariness from long journeys which try the heart and test the faith. Should not our prayerful sympathy go out unstintedly to our representatives in India as we strive with them to enter into their travail of soul, while at the same time we take courage in the words, "Greater is he that is in you than he that is in the world."

Some of our missionaries during the past year have been sadly bereaved, and to these we extend our loving sympathy. We cannot realize the depth of loneliness which must at times seem ready to overwhelm our sisters who are so far

separated from home and from the loved ones whom they long to comfort.

It is a great joy to us that Miss Folsom has been so wonderfully restored to health, and that she is now returning to the Timpany Memorial High School, where her life and influence have been such a power for good. We are glad, too, that Miss Pratt is able to resume her work, and we trust that her second term may be rich in years of fruitful service.

To have with us to-day in our annual Convention the one who has spent the longest term of any under our Board, who has been the means of planning and of carrying out so many-sided a work, and who has been signally honored by our Sovereign, is indeed a privilege. With her report we shall begin, while we look forward with pleasure to hearing her own voice, as she brings before us the work she loves so well.

RAMACHANDRAPURAM.

Miss Hatch.—Of the twelve months under review, eight were spent in India, two in travelling from there, and two in Ontario.

My strength was hardly sufficient to do all that I planned to do before leaving for furlough, yet I was able to give 67 days to touring, make 99 visits to villages, 270 visits to Hindu and Christian houses, 69 visits to the Leper Homes, and to hold 95 meetings, religious conversations, etc.

In looking over my diary of work for the year, three things seem to loom up rather largely, the unusual number of marriages among our workers, the encouraging work of the caste converts with the baptism of two more among them, and the opening of a new centre for Bible-women's work.

Our people, stumbling as so many of them do from out of the darkness of ignorance, superstition, and idolatry, and from under the iron heel of caste or custom, find it hard sometimes to walk along the narrow way.

Still their feet are turned in the right direction, and it is our part to help them along in many ways, socially, mor-

ally and spiritually, before they and we too enter into the full light and liberty of the glorious gospel of our Lord Jesus Christ.

In the question of their marriages we often at their own request, take quite a prominent part. Sometimes only our approval or consent, but sometimes our initiative is required. This year the pastor of the South Cocanada church sought the hand of our Bible-woman, Rebecca.

You may judge of the importance they attach to the function when he brought in solemn state another pastor and an elder of the church to make request of me. Rebecca had been married twice as a child of a heathen family, so special inquiries had to be made as to whether this proposed step would be legal. We had a very pretty wedding, the Matthews Home being very prettily and tastefully decorated for the occasion, it being the first marriage of one of its Bible-women.

Veeramma, elementary school teacher in the Cocanada field, was married to Elinora. They had both belonged to the Phillips Home, so the marriage was arranged by Dr. and Mrs. Joshee, the wedding, including a good feast to all the lepers, being all planned by them. It took place in the leper church, which was specially decorated for them and for our farewell by the lepers, who are very greatly pleased to be called upon to take part in functions of this kind.

Another wedding was that of the compound of our hospital to one of Miss Jones' teachers. They remain with us as before.

Still another was that of one of our trained women. Shantamma had been working for us, but had been lent to Cocanada for a year. Before her year was out the inevitable happened, the young man came along, and she was lost to us, but not to the work, we hope.

Palli Mary of Kalera, our Bible-woman, has entered a new centre of work. Work in Kalera seemed just a little congested, as there were there the good pastor and his good little wife, the redoubtable Shantamma, supported by the Telugu Women's Society, and G. Martha of Kurmapuram within hailing distance. Some little friction had ensued, and so it seemed wisest and best

that some should be transplanted to give others space to grow in. Palli Mary is very enthusiastic, and she has now her widowed daughter with her, who is capable of teaching an elementary school. Angara, where there are only two or three Christians, is a large market town, has a large Panchama population, and, moreover, is surrounded by villages, in which scarcely any work is being done. This seemed to be the place for opening up work, so the family moved there in February. Already Mary writes very encouraging reports. Her letter to me reports 10 ready for baptism, the headman of the Panchamas and many others attending their services, one habitual drunkard reclaimed, 23 children attending the little school, and the people listening so well in the near villages. She desires special prayers for her family and for her work. Let us remember Palli Mary, Angara, and its coterie of villages.

Ramachandrapuram is away from the line of travel, and not enough of our people know sufficient English to benefit from special speakers who visit India from time to time to hold special services, but this year Mrs. Joshee went at her own expense to the Quadrennial Conference of the Young Women's Christian Association held in Calcutta, where special Bible leaders and speakers had come for the occasion. Mrs. Joshee, having partaken of all the good things, served out these in English and was able to regale our Telugu workers with some of the best of the feast served up in Telugu. The women were greatly refreshed and inspired by what they heard. They were so glad to know too that our good doctor's wife had been presented in person to Her Excellency Lady Hardinge, who had entertained all the delegates at Government House.

Dr. and Mrs. Joshee's work of patience and labor of love still continue unremittingly. Under God's blessing, many hundreds have had the sympathetic hearing, felt the healing touch, and known the quick response to help.

In order to accommodate the increasing number of in-patients they have been buying lots and putting up rooms at their own expense. Dr. and Mrs. Joshee also made a gift of one lot to the "Woodside Bungalow," and in that lot has been erected, under his careful

superintendence, a house much needed to accommodate two families, the money for the house being provided chiefly by a Toronto friend.

In the Leper Home 25 were baptized in November, and others since then by their faithful pastor, David. Some cases of discipline have given us sorrow, but the lepers on the whole still continue their interest in the meetings, and many of them have rich religious experiences. Their prayer for me is that I may be crowned with the loving-kindness of the Lord, and may soon return to them with renewed health and increased vigor of body, soul and mind. It is also my prayer. May it also be yours!

Miss Jones.—Among the outanding events of the year is the home-going of Miss Hatch. The farewell meetings given in the High School hall by the citizens of Ramachandrapuram and in the church by the Christians from all parts of our field, attempted to express by words and gifts the esteem in which she is held. We are frequently reminded of this by the all but daily inquiries as to her health, her whereabouts, and her return. When the burden of the work fell upon me I feared that I might sink beneath it, but the loving Master has given me grace to do with the strength and ability He provides what I am able to do, and has lovingly taken away over-anxiety about the work which cannot be done. Surely many were praying for me in the two months when I was alone. After recuperation at the Hills and the busy sessions of Conference, I have again the joys of companionship. I am very grateful for the bright, earnest helper I have gained in Miss Philpott.

One of the happy incidents of the year was the visit of Miss Alexander. It was a pleasure to have her company for even a short time, and also to shew her our work, for she showed such knowledge of it, and was interested in all the why's and wherefore's.

Caste Girls' School.—We have five teachers and over 120 girls in our three schools, and we think the teaching is improving. Much of my time and thought has been given to this

work. Krupmma was laid aside for a time. Veeranna and Ratnammal have both had sick spells. While on the whole the work has been pleasant, for a time a disagreement among the teachers made it very trying. Now all seem to be working together harmoniously.

With the coming of the rainy season, cholera broke out in two parts of the town, and fear reduced the attendance considerably. Last October we dismissed the head-master of the Rajah's School, a young and untrained Brahmin. The immediate and steady increase in the school proved that this was a wise move, but while the increased attendance made another teacher a necessity, we have only now succeeded in securing one, a qualified Christian woman. Consequently, latterly I have been spending two hours regularly in the school, visiting the other schools only occasionally. Altogether, I have made 135 visits to the schools. It is a great joy to hear these caste children sing hymns and tell Bible stories. The senior pupils seem to be grasping the truth. They can never again worship idols ignorantly.

The school closing and presentation of prizes was a notable event, being graced by Miss Alexander's presence and attended by several leading citizens. The High School hall was loaned for the occasion. The pupils gave songs, drills, dialogues, etc., which were well received. The dolls and other gifts from Walmer Road Young People and others sent the children home happy. The Rajah came to our aid again, this year with a gift of Rs. 103, almost enough to cover the rent of the school building.

Has this work been to any purpose? We think so. Some of the girls who are past school age continue to show real interest. One, Bapanamma, is learning Mark's Gospel, and tells all she learns to her neighbors and relatives. Two sisters-in-law have come to her home, and she is teaching them to read. These girls and others will shortly go to their new homes in distant villages. We believe they will carry with them the gospel light.

Work in Caste Homes.—Manikyam continues to do faithful, earnest work in the town each afternoon. Lydia, our voluntary worker, has not been able to do regular work this year. I have made

123 visits to homes, either alone or with Manikyam, much of my work growing out of the school-work.

The Sub-Magistrate's wife is able to read and sing, and knows many hymns and much Christian truth. The Ranece has received us gladly several times. The children's singing of hymns learned at school is appreciated by many fathers and mothers. Our dear Suramma last fall confessed her Lord in baptism. This is known to all her family, except the eldest son.

Sunday School Work.—Our boarding boys and teachers continue to carry on eleven morning Sunday schools. I have not visited these frequently this year, but have given more time to the compound Sunday School, whenever possible being present and teaching the adult class. This, a few visits to the Leper Home, churches services, and Brahmin boy visitors have filled the Sundays spent in Ramachandrapuram. A few of Mr. Stillwell's workers continue their caste evangelistic schools.

Bible-women.—The reports at our monthly meetings have been on the whole encouraging. Owing to illness some of the Bible-women have been unable to do full work. Y. Martha told us how at the time of the census blind Mavullamma was abused for recording herself as a Christian instead of telling her former caste. Shortly after this the Pithapur Rajah visited their village, Maradabaka. When the people bowed before him, he forbade them, saying that he worshipped the one true God. This so impressed the people that they apologized to Mavullamma for their abuse. Will you not make special prayer for P. Mary, who is grieved at the idolatry of the people in the new village she has entered. God is already blessing her work.

Touring.—During the year 61 days were spent on tour, seeing 47 different villages, visiting 24 day schools, 53 Christian and 173 caste homes; 40 meetings were conducted.

The face of a dancing girl who listened eagerly, comes before me as I write. In Verapalli two beautiful women of the Rajah caste listened so earnestly and longingly that I can never forget them. In Undur, Mary told the story of the death of Christ to a woman

who seemed really to feel His sufferings. In Hasambada Malapilli the women were spellbound over the Saviour's wondrous birth. In Jagganadgheri, two young wives, formerly caste school pupils, received us joyfully. Everywhere the children flocked around us. How we have longed to go back there again, but as yet have been unable to do so. The tour G. Shantamma and I made in September was similar to this one. Of course, in most of our tours there are some homes and some villages whose doors do not open to us readily, but they are few, and we forget them in the number of glad welcomes.

In January Miss Hatch and I made a short tour together, when I visited the Injaram Canal for the first time. On this tour we sold many gospel portions, our sales being limited only by the size of our stock.

I have good news to tell of Kotapalli. The work of Mr. Joshee, our good doctor, has resulted in the loan of a building for dispensary work there. The Brahmins, who formerly were proud and hard, recently received Mr. and Mrs. Joshee and myself into their homes, and listened respectfully to the gospel message. Nothing was too good for us. As yet we have no compounder to place in charge of this work, but we trust Him who has led so far to lead to complete victory.

Work Among Christians.—You will want to hear of Seshamma, Venkiah's wife. In spite of boycotting, she and her husband are happy together in their faith in God. May their light send rays into Chellur's darkness.

Among our Christians we have had several sick ones, and visits have been paid to these. Two young women, one betrothed, and one a bride, passed triumphantly into the King's presence. It was a great joy to have a share in preparing them for their home-going.

The Christian women are studying twelve of the prayers of the Bible. The work they did last year was fairly satisfactory. We look forward to good results this year. While there is a real difference between Christians and non-Christians here, we long to see our Christians grow into strong men and women in Christ Jesus. What we crave for them we must be ourselves. In thanking you for the prayers which

have surrounded me since my coming to India. I trust that you will still pray for me. Pray that I may have increasingly the consciousness of His presence, that I may know Him and His power, that I may partake of His spirit of whom it is written: "A bruised seed shall He not break. . . He shall not fail nor be discouraged till he have set judgment in the earth."

AKIDU.

Miss Selman.—The convention year is drawing to a close, and we have the opportunity of again bringing before you the work in which we are engaged.

With the exception of the hot season we have spent much time on tour among the villages. Early in the year Miss Corning came to take over Miss Robinson's work. Miss Marsh too came to Akidu while she is studying Telugu, so our Akidu family is a little larger than usual. We are happy to have such a nice large bungalow, and we can accommodate another lady too if you will send one.

In January we were favored with a visit by Miss Alexander. We are always delighted to welcome Canadian visitors. I had Miss Alexander's company for a few weeks on tour; she said she enjoyed it all very much, but was a little nervous about the leaky boat, she feared we might go to the bottom of the canal.

One trip to Avangedda, in company with Dr. Hulet, was very interesting and Miss Alexander learned a Telugu text while riding in the ox-cart. We were sorry that she could not stay longer and see more of our work, but cholera prevented us at that time from visiting many larger villages.

During the year I have had two very interesting visits on the Ellore canal. There are some villages there where numbers have lately become Christians and it is a great pleasure to work among them, watching their growth in Christian knowledge.

On our first visit, the women were too shy to come to the service, shy because they feared the ridicule of heathen neighbors. When we were there two or three made a beginning. On our next visit, a large number were regularly attending service. They joined

heartily in the singing, and answered many questions intelligently.

The work among the caste people too has become very interesting. Indeed, as soon as my boat is sighted, we are welcomed and called to many homes.

I have in my possession three charms that were taken from the persons of women, when they had listened to our message.

While working near Pulla, the day came when Subarayyadu, the snake god, should be worshipped. Numbers of women and children, with hair oiled and combed, wearing pretty colored cloths, and bright, showy jewelry, came along the canal bank near the boat. They went along the path, peering this way and that way, to find the snakes' holes. It began to rain a little, and many of them in a hurry to get home, did not go far, nor did they find what they sought, but hurriedly threw under the bushes the milk, eggs, flour, etc., that they brought for offerings, and off they ran home. In conversation with some of them, they frankly declared it was all a farce, but it was expected of them, and they did it.

We find in every part of the field a great desire to hear and learn and many have given up the old customs. It is our privilege and duty to give them the Gospel that satisfies and never grows old.

One of my aged Bible-women is sick, and will not likely be able to tour again. This leaves me only one touring woman. There are some who do work near their own homes, but they have homes to care for, and can not tour with me, neither can they go about to the villages where teachers are badly needed.

I have been trying for some time to get some Christian women who are widows to come into our boarding school and take a training for Bible-women. I have the prospect of getting one to begin.

And now a word about the boat. The "Glad Tidings" was built for Akidu field by Mrs. A. A. McLeod in 1893. It is very hard to keep it in repair, as the bottom is in a bad condition. Some personal friends have promised to send money for a new boat, and it is with great pleasure I look forward to hav-

ing a good comfortable boat for touring. I shall part with the old boat with some regret, for I have spent many very happy days while working with it.

Continue to pray for the Lord's blessing, and for me, that I may have wisdom to guide aright the wandering ones.

Miss Corning.—My new term has brought new work and new experiences along almost every line. Directly after the January Conference, I came to Akidu, that I might become somewhat acquainted with Miss Robinson's work before taking it over when she left for furlough.

Living in Akidu is very different from Cocanada. 34 miles from a railway station, 10 miles from a telegraph office, no possibility of buying anything European here, one has to learn, sometimes by trying experiences, how to plan concerning necessary food, clothing, school supplies, etc. I found the school here much larger than I had expected. We had on the roll last term 105 names, with an average attendance of 73. One very hot afternoon in May, Miss Selman and I decided to give the children a surprise, so we purchased 100 mangos. We expected to find about 75 children present, and planned to have the remainder for ourselves. Instead of that we found 88 children, 4 teachers and 4 visitors present, so our remainder was small. As I did not find it necessary to go to the Hills, the school was kept open until June 15th. Although teaching and the care of the children during the extreme heat is rather trying for us, it is much better for the children to be kept here during May and June, away from the influences of their heathen villages, as the transplanting season, during which they must have vacation in order that they may earn their clothing and school fees, does not begin until July.

The results of the final examinations were most gratifying, every child in the 3rd and 4th classes being promoted. Eleven boys have been sent to Samalokot, and two girls to Cocanada for further study. The Brahmin Inspector, who visited us in June, was heard to remark to his assistant: "I cannot understand why so much better work is

being done in this school than in our Government schools. We pay our teachers higher salaries, and yet our Government schools cannot be compared to this in any way." Three of our boarding girls were baptized during the term, and fourteen boys asked for baptism, but we are having them wait awhile.

We have opened school this term with 90 boarders—54 boys and 36 girls—and about 30 day pupils. Perhaps some would criticize our receiving into our boarding department 25 more children than we have ever felt it possible to receive before, when we have no more money in sight and "the cry of famine is being heard in the land;" so that food stuff is already increasing alarmingly in price. But at all our stations the cry is the same, for more native helpers, and if we do not take in larger numbers of children now into these training schools and train them for Christian work, we shall be crying for more workers for years to come. Another reason is, our village Christians are pleading for education for their children, and we find it impossible in the face of the great need to refuse them. I often wish our people at home could see the building we call "church" and "school." It is so small that we are simply packed into it, and the noise and heat are indescribable. I counted one day 37 holes in the roof, through which the sun was shining. It is not a safe place for a European to sit in, and yet your missionary teaches there four hours every day. I think great credit is due Miss Robinson for the way in which she has worked this school up. I found both pupils and teachers under almost perfect discipline, and that alone makes good work possible in any school. I do hope a suitable building may be provided for this work before her return, that she may not in a few months lose all she has gained physically from her furlough, by exposure to the sun and the wear and tear on the nerves of teaching in such crowded quarters.

Village Work.—Until May 1st I was able to give three or four hours every afternoon to village work with my Bible-women, T. Mary and Veeramma. Here again in many ways the experiences are new. I find that during

my first term, I had gained no adequate idea of the meaning of the word "caste." In Akidu it is like a great impenetrable wall, to which so far no visible break has been made. One day I asked some women, who had consented to listen to our teaching, to allow me to sit on the verandah out of the sun. They were anxious to grant my request, but after talking it over among themselves, they said it was impossible, because my shadow might fall upon a bed that was out there. The bed had been put out because it was alive with vermin, nevertheless my shadow would defile it. At the same time the truth is gaining ground in these homes. We are often called to houses now, and there are a number of women who I know are truly trusting in Christ as their Saviour. We have three evangelistic schools among the children, and a class of fifteen caste boys, who come to our verandah regularly every Sunday morning for teaching.

The opportunities are unlimited, and although the filth, disease, heathenism, have been more trying to me in some ways since my visit to the homeland, than I remember them being in my first term, yet I thank God every day for the privilege of being back in the work.

VUYURU.

Miss Zimmerman.—There are a few things which I think will interest you concerning the work among the women and children of this field. Since Miss McLaurin left us in September, 1910, the Bible-women have visited almost all the villages on this immense field. They took up the work where she laid it down, and worked earnestly and faithfully, and although many times they longed for their leader and friend, I feel that in so far as they could these faithful women did what they felt Miss McLaurin would do had she been here.

From September, 1910, until July, 1911, they did the touring. In almost every village they were received gladly, and their message was listened to by men, women and children. They have preached the word, taught hymns and distributed literature, endeavoring earnestly and prayerfully to win souls to Christ.

Since September the women have visited 51 Sunday schools, and have conducted almost as many Christian

women's meetings and church services. In these schools we have a total of about 875 children. The total number of women I do not know.

The women's reports are very encouraging. Many of these children are able to sing and recite the hymns and Bible verses which have been taught, and the women whose minds are less active make brave attempts to remember. Many caste people have purchased the gospels and accepted the papers and tracts which are offered to them, and have been listened well. Since January I have been more or less with the Bible-women, and feel that we have every reason to thank God for them, and for her who has taught them to tell with no uncertain sound the gospel message here among their own people. I believe they consider this work a sacred trust given them by God.

We have taken on two new Bible-women—Mary, who was in the school studying, and a young widow, who feels God has called her to this work. We have also put another young woman in Mary's place in the school to study the Bible.

Out of the number of Sunday schools mentioned above, eight are under the supervision of Mrs. Bensen, who, as you know, has charge of the school in Vuyuru. The Young People's Society send out each Sunday morning about twenty of the larger girls and boys to instruct the children in these schools. Once a year they are invited in to the Vuyuru chapel for Rally Sunday.

Since July 1st I have been with the Bible-women in the villages, and on tour. I can hardly tell you what a joy it is to feel that at last I am at work. The days are busy ones, and many times we are too weary to sleep, but the happiness in our hearts comes not from a sense of what we have done, but from the fact that God has permitted us to spend one more day telling the precious story of the Risen Christ. My prayer is that He will make me more worthy to carry His message to this people.

In closing, I will tell you about a young bride whom we met in Moutarda (a village one mile from Vuyuru). Three weeks ago we went there to spend the day among the caste women. Just as we were thinking of starting for home a woman told us we were invited to come to a house not far away. We

went, and such a welcome! The young woman had just come from Cocanada to her husband's home in Moutarda. She is bright and interesting, and soon told us she had been a member of Miss Simpson's Caste Girls' School in Cocanada. She knows a number of the missionaries. The reception she gave me made me feel that she loved us. She handled our Bible and hymn-book as if they were old friends, and sang a number of the hymns, which she had learned in the school. Before we left, she promised to teach her mother and friends what she could. In many of these villages girls who have been taught in our schools go to spend their lives. Seeds have been sown in their hearts during school days. Let us pray that these seeds may grow and bear fruit. We believe they will.

I have felt the power of your prayers in my life during the last year, and have thanked God many times.

PEDDAPURAM.

Miss McLeod.—For the first time since my return to India, I have to report a considerable loss of time on account of illness. Early in February of this year I came from a twenty-five days' tour ill with fever. Recovering, I tried another tour, but after six days' work had been accomplished and I had got nearly thirty miles from home, the fever returned, and that ended my touring for this year. One or two more attacks interspersed with a little work at the station, and the year ended with two months at the hills.

For nearly six months of the year only two Bible-women assisted with the station work, so that our children's classes fell somewhat behind, but at the time of writing there are seven regular classes, with a total of eighty-six children in attendance. Nearly all of the children are girls, but in one class there is a young lad who is such a cripple from an overdose of mercury that he has scarcely any use of his lower extremities, and comes to our class shoved along by his hands I scarce know how. He answers the greatest number of questions of any in that class, and is quite a joy to me, although a continual reminder of the result of ignorance and sin. Many of these young girls have to go to their mother-in-laws'

homes in other towns, and we lose them from our classes; but we pray that the Lord of the Harvest may use the seed sown for His glory and the "coming of His Kingdom."

We cannot satisfy the women with the frequency of our visits to their homes, when no time is lost; so it is no wonder that often of late we have had to hear: "It is a long time since you came to see us; you have no favor on us."

Sometimes our hearts sing a thanksgiving to God as He fills our mouths before them, and they listen as to wondrous news; and then again we have such an unsatisfied longing, for we realize that what we have been saying, has only been as an idle tale to them. Oh my sisters, pray for us in this matter, for this is the hard part of our work, not the fevers nor the long journeys.

Seventy-one days were spent on tour, but though these six days before the fever came the second time, were very busy indeed, a great many of the Christian villages were not seen.

Ten Bible-women have been at work during the year, or portions of it, but only eight of these are on the present staff. Pray for me and them, that the year upon which we have entered may be fully given to Him.

COCANADA.*

Miss Baskerville.—From the time of my arrival in Cocanada, late last November, until June 30th of this year, I have spent five months in the work among women and children on this field, and two months—May and June—in Kodaikanal on the Pulney Hills.

I have had to depend upon Mary, Jagganaikalu's wife, for guidance in finding the homes that the missionary and her Bible-women had visited. My plan is to go over all the work with the workers, before settling on a routine for myself.

With them I have gone into the lanes and alleys of the city. We have sat on the edge of verandahs, and have given our message to the motley crowds of women and children who gathered round us, or in the street before us. We have been received into comfortable homes, and into mud huts. We have

reached high and low, educated and ignorant, rich and poor.

We have found women who know the way of salvation, some of whom are to all intents and purposes, walking in it, truly Christians at heart, though they have not openly confessed the Christ. Some have considerable knowledge of the Scriptures. For instance, one day a question was asked, which opened a discussion as to the nature of our resurrection bodies, and I read, and spoke from 1 Cor. 15. One day after reading and explaining the "Parable of the Sower," I asked my listeners to search their hearts and decide which class of hearers they belonged to, when one of them, a bright young Brahman girl, responded quickly: "We are the good-ground hearers!"

We have brought comfort to some who were in sorrow, and everywhere have been cordially welcomed; indeed, the only complaint seems to be that we do not come often enough. Many of the women have given up all idolatrous observances, and claim that they worship and pray only to the one true God. Some have made definite prayer and have received definite answers.

I have as yet visited only on this side of the river, making three or four visits in an afternoon, totalling something over 300 in all. Altogether in the city, more than five hundred homes are being regularly visited.

In February Mary and I spent four days in "tent" near Timapuram, a village some miles to the north of us. From that centre we visited and worked in seven villages, and reached several hundred women.

Besides the preaching of the Gospel to the caste women and children, we have gone in turn, week by week, to the pettas, in which there are Christian families, visiting in the homes, and gathering the women for a meeting afterwards.

My forenoons are given to the Caste Girls' School, and it is a real pleasure to teach God's Word to these bright, keen little girls. It is an evangelistic force, the influence of which is felt in our work, for the most interested and interesting hearers in the homes are those who have had a little education in our own or some other school. We have had 125 children on the rolls,

with an average attendance of 70. The irregularity of children is rather trying, but we are grateful to be in touch with them when they are so susceptible and so receptive.

The work among the children on Sunday afternoons is still being carried on. We are limited in that only by the scarcity of voluntary workers. Though it is not all we could wish for it, still many children are learning the story of the Saviour's life and are being taught to sing Christian hymns, in all quarters of the city.

One of the most serious problems I have had to face was what to do with a young caste woman who left her home and took refuge with us the day before Christmas. Though she claims that she is believing in Jesus and wants to be baptized, we have not as yet received her into the church. I have reason to believe that she would never have come to us if her relations in the home had been happy and pleasant. She was so badly treated that she told us her only alternative was to drown herself if we would not give her shelter. She is in the Boarding School at present, and we hope she may be able to learn to read. If really converted, she may be useful as a Bible-woman among her own people, for she was of good caste.

The women often ask about Miss Pratt, and Miss Simpson's memory is lovingly cherished among them.

The work in the town has been well and faithfully done in the past; pray for me that I also may be found faithful.

When I offered myself as a missionary years ago, it was with the desire to give among these Hindu women the message of the "unsearchable riches of Christ." After many years of waiting, God has granted my desire, and I am glad. I am thankful too for the years spent in the school, for it is second only in importance to the direct evangelistic work; perhaps, indeed, I might say equally important. I pray that I may be granted health and strength to tour among the villages in the cooler months, so that the village women may learn the Way.

Miss Gibson and Miss Beggs have worked patiently and faithfully, and their reports speak for them. We believe God has sent us one who will be

a valuable worker in the person of Miss Phillips. As the question of her support from home was doubtful, and the Timpany School was short of teachers, she taught and earned her own support for the first four months of the year.

Pray for us.

Miss Findlay.—I have an oppressive feeling of doubt about my last report. I'm not sure that it was ever posted, though it was prepared, as I intended to give you the same report as the one that appears in the hand book.

I was feeling rather discouraged then, as the burden was pressing rather heavily on my shoulders. Then too I felt rather deserted, because Miss Corning was leaving this work for Akidu. But now my skies are bright with the hope of Miss Folsom's speedy return.

As you will know from the yearly report of the Timpany Memorial High School, we lost two teachers at the end of last term—Miss Morris, our music teacher, and Mr. Peters, the High School assistant. I did not want to replace Mr. Peters, so the Committee agreed to my taking all the High School work myself, but I had Miss Morris' duties thrust on me too by our inability to secure a music teacher for the terms we were willing to offer.

However, the burdens were lightened by Mrs. Craig taking charge of the Scripture, and Mr. Gunn helping with the High School mathematics.

I took the opportunity of visiting some of the larger European boarding schools in Southern India on my way home from the Hills this last hot season, I was agreeably surprised to find how favorably we compare with them. We have not, nor can we expect to have, the large number of day pupils that the Bangalore and Madras schools have, but our number and class of boarders compare well with the other schools. In equipment we are about the same, except that the others have more teachers. We are at a disadvantage there, because we do not receive Government aid. I think we are the only school of this kind which does not receive grants, so of course we find it hard to pay our teachers' salaries.

I found that our school is well thought of in these other places, and I

heard many words of high commendation on the work done by this school.

This last term has been rather uneventful, the Inspector's visit being the only ripple which ruffled the quiet surface of our life. Unfortunately we had a new Inspector, so he could not tell us how much we have improved. He seemed to be impressed with the homey atmosphere, remarking several times how like a big family we are.

Mr. and Mrs. Gunn kindly came down and took charge of the children, who remained here for the holidays; and consequently those who stayed had as good, or almost as good a time as those who went away. The health of all has been excellent.

As for our Native Sunday School work, it has been carried on faithfully, one girl and two of the boys assisting Miss Phillips and I. Miss Phillips, may say, helped us out by taking charge of our primary class in the school here, so that she gave up her zenana work for that time, and the school was responsible for the greater part of her salary.

The term on the whole has been very satisfactory, and we are looking forward to the last half of the year with great confidence. The help that our Master has given He is able and willing to continue giving, we know, and we are expecting even greater things from God. Please pray that we may have the wisdom and understanding given us that we may carry out His will for us here.

I am glad to be able to say, that the spiritual welfare of all our children seems to be in a healthy state. All our big girls are Christians, and most of the younger ones too profess to love the Saviour. This is a cause for great joy and thankfulness on our part.

I must say a word about our Boy's Department. We had decided that it must be closed for lack of funds to carry on the work, but Miss Corning had secured the rent for a year, so that it has been kept on. We have had just the four boys this last term, but we have now at the beginning of the new term eight housed there.

Miss Ryeer.—Again it is my privilege to report the work of our Girls' Boarding School. During the first term my mornings were spent in the school, the afternoons in study, except during

half of November, when I took all the time for study. In December, we had the usual examinations and closing festivities. As we were in accordance with Government rule, changing our school year from July to July, we did not give promotion to any but the seventh standard. All but two of these are in Nellore training for teachers.

Our head master left us at Christmas, and we were unable to secure a successor, or the trained second master as we had purposed. Our classes also suffered much from the frequent absence of their teachers because of illness. My untrained second master gave me all the help he could.

In April we held our promotion examinations, and as a whole the school did well. I examined the lower standards myself.

During the first term there was a great deal of sickness among the girls, and but for Miss Zimmerman's lively help two would have proved fatal. Miss Zimmerman was of great assistance to me in looking after the girls' physical welfare.

The spiritual and moral tone of the school was good. During the year 16 received baptism. No cases for severe discipline arose.

We begin the new year with a well-filled school. For this term we have borrowed a man from the Seminary to be head master. We also have the benefit of Miss Baskerville's counsel and advice in matters that are puzzling to a young missionary. We are looking forward to a good term's work. Will you all pray that our desires may be realized.

Miss Gibson.—Miss Gibson has made during the last half-year 260 visits in 99 of the 114 houses on her list, reaching 300 women, with God's message, sometimes meeting dulness and apathy in her hearers, but again finding a warm welcome among others, who remember what they have heard, and testify to their contempt for idol worship, and to their belief in Jesus. During this term she has entered eight new houses. "That the desire to know the right way of salvation is increasing amongst these women, who are getting tired of their

idol worship, was illustrated in the case of some, who seated on the verandah of their house as I was passing down the street, called to me: 'Why are you passing by? Won't you come and tell us the way to Heaven?' This was an uncommon invitation, and I was glad to give them the Gospel message." Some will frankly confess that there is only one true God, and that the numerous idols they worship are nothing, but that custom and superstition are the causes of their still bowing down to these. Some have of late expressed a desire for a clean heart, free from the power of sin, which is very encouraging, since as a rule their idea of sin is that of an outward action, not a disease of the soul. It seems strange that those who are evidently seeking their own salvation are quite indifferent to the salvation of their dear ones. Perhaps one of the most difficult things they find to retain in their minds is the story of the Cross, but Miss Gibson says a picture serves to make them remember it as nothing else will do. "We know that light and joy have come into many hearts by the message we have been permitted to give; so we continue to sow the seed beside all waters, claiming the promise 'We shall reap if we faint not.'"

During the first half-year Miss Gibson visited, some 94 houses, making 299 visits, and she reports that several young women are willing and seemingly anxious to read the Bible. She tells of how an apparently interested hearer will sometimes drop asleep at her feet, when perhaps the most important part of the lesson is reached. Others, however, give evidence of being true believers, and in one home the youngest girl, having learned to pray in the caste school, will lead the women of her home in prayer. Many are no doubt trusting in the Saviour, but they lack the moral courage required to confess Him openly.

Miss Beggs.—Miss Beggs has also been faithfully continuing her Zenana work, and speaks of her work as intensely interesting, and in some respects encouraging. She has visited an average of 94 houses during the past year, and of her pupils, she has many interesting details to write, and she is very hopeful for her work.

One of her listeners, whose family have treated her most unkindly, and have persecuted her for her faith, is a most wonderful example of what God can do in the midst of such surroundings. Kanthamma, in spite of what she has suffered, is firm in her faith in God, and is kept in great peace, and often in joy.

Miss Beggs writes:

"Looking back upon the work of the past few months, my chief feeling must be one of great thankfulness, as I remember how many crooked places have been made straight, and rough places plain; and though there are not many special incidents, or points of interest which stand out from among the rest, yet the whole has been intensely interesting, and I think I may say in some respects encouraging.

They know that we will not go to them unless they are willing to hear the Word of God. This is indeed a very encouraging feature of our work nowadays. Fourteen or fifteen years ago they would have raised objections, but thank God these have been removed.

Perhaps it seems strange to some of our readers that nothing comes of the listening and seeming interest, but the truth is they are so terribly ignorant that some of them, sad to say, can scarcely pronounce the name Lord Jesus Christ, so that it is some time before they really understand what we say.

Bullamma is still strong in her faith in the Lord Jesus. Not long ago she was in great distress about her nephew, who had been prostrate with fever for a month or so; she besought me to pray for him, and I prayed earnestly that if it pleased the Lord he might recover. God was pleased to answer my prayer, and when I called the next week, her eyes sparkled as she came towards me and said: "I knew your prayers would be answered, as He is the true Saviour, and a prayer-hearing and prayer-answering God. My nephew is much better, and will soon be able to go about, and take up his work again.

Another dear old woman mentioned in my last report was very pleased to see me after my holidays. After "hearing" I had taken my usual seat on the mat, "Now," she said, "tell me some thing about Jesus. I have not heard of

Him for a long time." I said, "Do you really love to hear His Word?" "Why," she said, "He is my all and in all." I believe she is a true follower of the Lord."

PITHAPURAM.

Dr. Jessie M. Allyn.—A year ago the Pithapuram report reminded you that "The King's heart is in the hand of the Lord as the rivers of water, He turned it whithersoever He will," and asked you to pray for our Rajah and Ranee of Pithapuram, that upon the birth of their child they might be led to make a gift to our medical work, and to pray for us that our entrance into the palace might glorify God. Those of you who have read "Among the Telugus, 1910," know how fully our prayer was answered. About the time your Convention met last year, a little king was born, and in gratitude for the services we rendered, the Ranee made a gift to our women's medical work of ten thousand rupees (\$3,350). So, whereas a year ago we did not know when or how we were to get our needed buildings for women's medical work, there now stands completed a home for the accommodation of twenty native and two European nurses, and a dispensary with a large ward is almost completed.

The Nurses' Home is situated at the back of the new ladies' compound, which is, for the most part, a collection of pits overgrown with cactus. No other land was obtainable, and as this adjoins both Dr. Smith's and the Hospital compound, it seemed wise to get it, especially as the Rajah gave it for a mere nominal sum. The levelling and filling up will cost about six hundred rupees. Estimates for this levelling, for a compound fence and for a ladies' bungalow, have gone into the special estimates.

The dispensary and ward, a building consisting of an office, treatment room, drug room, a preaching hall, one large ward, a diet-kitchen and a bath room with a wide verandah on two sides, is ready for the roof, and we hope to be occupying it when Dr. Smith returns. The Lord has been good, and before we cried He answered, and while we were yet speaking, He heard.

We can make mention of only a few of the year's events. Outstanding

amongst them was the reception for Miss G. B. Alexander. As it was the first time we have ever tried to get women of different castes together here, we were very doubtful of the result. To our great delight, twenty-eight ladies and sixteen children (nearly everyone whom we invited) came. There were the ladies of the households of the Rajah's Dewan, Private Physician and Veterinary Surgeon, the ex-chairman's wife, the wives of the teachers of the Rajah's high school, and wives of other officials and clerks—Brahmans, naidus, weavers and Christians were represented. The wives of our three Brahman converts, Ramanaiah, Rambhadra Rao and Kodanda Ramayya (who is not yet herself a Christian), and Blandinamma, were our Christian women present. We had a good time. We had some hymns and some games, and it was interesting to watch caste disappear. Some who came in with all their Brahman pride and superiority, and pulled aside their cloths from the defiling touch of the Christians, and lower caste women forgot all about their caste in their scramble to catch the pan while spinning. We hope to have more such days.

The Hospital had to be closed for three months, because of the illness of your missionary. Since re-opening, the daily dispensary has been between sixty and eighty, and we hope that our total number of treatments will not be less than last year. For 1910, there were 8,149 treatments in dispensary, 449 minor and 86 major operations, 26 maternity cases, 233 outside visits, 231 in-patients, of whom 10 were European, 119 Christian, and 96 caste patients. Miss North has been with us throughout the year, except for two months, when she was in the Palace. We do not know how we could get along without her.

Amongst our cases, we have had an unusual number of calomel poisoning cases. One person took a dose of eight ounces, the largest dose I ever heard of.

One night thieves entered a potter's house near the hospital, and two of the men were badly stabbed in the lungs and abdomen. We had no hope of their recovery. Such crowds came "to see"

that we had to call on the police to keep their room free. While the police kept order, we held our morning prayers in their room, reciting in unison the 23rd Psalm, and then committing them to the care of the Father. The elder brother recovered rapidly, but it was six days before the younger brother, who was stabbed in the abdomen and lungs also, began to mend. The Lord healed them.

One midnight we were awakened by the pastor outside on the verandah. He had brought a little lad, whose people thought he was "caught by the devil." And they were ready to beat him till the devil left him (which meant till he was too weak to resist). All that was wrong with him was that he was under the influence of some exciting medicine they had given him. We gave him a quieting dose and soon he fell asleep. "The devil left him," so they said.

Two new nurses, one from Narsapatnam and one from Ramachandrapuram, have come recently. Leahamma, Satyvedamma and Blandinamma, all continue to do half-day Bible work. Sayamma has gone back to Mrs. McLeod. I hope to have a new Bible-woman in Rebecca's place, who had to leave on account of her husband's health.

Mangayamma (Mr. Kodanda Ramayya's wife, to whom I referred as not yet being a Christian), came regularly to the hospital for a long time. She was very anxious to learn nursing, but family duties forced her to give up. We hope that the Psalms and the Lord's Prayer, which she memorized at morning prayers, may be as good seed in her heart, which shall spring up and bring forth fruit to life eternal. Pray for her and for all of us.

P.S.—Since writing the above report, an additional gift of Rs. 1,500 has come from the Rancee. Of this Rs. 600 is for levelling and filling in those pits in our ladies' compound, and the rest toward the buildings. And word has come that a gentleman and lady, of Vancouver, will give before this year closes the \$2,500 for the Pithapuram Ladies' Bungalow. We are rejoicing greatly. "Blessed be the Lord God, who only doth wondrous things."

The thanks of the Board are particularly due to Miss Elsie McLaurin, who for the greater part of the year, has carried on the correspondence connected with this department.

We regret that we have no report from Miss Priest this year, but we are assured that she is hard at work, and that the Tuni field will yield a rich harvest.

Let the watchword of our Society for the coming year be "Advance," progress in our foreign work, more generous giving, greater efficiency in our management of the work at home, more zealous personal effort on the part of the women of our churches, that in this work we may indeed excel to the edifying of the church, and to the building up of the Kingdom of God in every land.

Respectfully submitted,

M. L. ANGUS.

Toronto, Nov. 1, 1911.

BAND REPORT, 1911.

In writing another annual message regarding Bands to our Convention, we glance through the various letters and reports that come to us at this time of the year, and try to catch something of the spirit of the whole work. Encouragement and discouragement, achievement and disappointment, success and failure, all these varied notes are struck, but the predominating tone is that of hopefulness. The leaders never praise themselves, but we know that results attained must be through self-denying and painstaking effort. The most lasting and enduring results, too, are those that are not seen, but are hidden in the heart and lives of the young members. There will be an abundant harvest in the bye-and-bye. A missionary in China, physically worn out, became so depressed by the hardened heathenism about him, that he prayed God to let him stop working and go home to Himself. This dream brought him comfort and joy. He was pounding, pounding, day after day, upon an unyielding rock. He laid aside his hammer, determined to leave the place, when a gentle hand touched him, and a voice full of loving tenderness said,

"Keep on pounding, my friend, you will have your reward just the same." Ah, it is our God who hath spoken,

"Ye shall reap, if ye faint not."

"Yes, do thy work; it shall succeed

In thine or in another's day;

And if denied the victor's meed,

Thou shalt not lack the toiler's pay."

The numbers of Bands reporting to us this year is the same as two years ago—125, and this is eleven more than last year. The number of members reported is 4,952. The total amount sent to the women's treasuries is \$2,174.47. In the aggregate it sounds like quite a sum. On the average it is 44c per member per year, or less than 1c per week for both Home and Foreign Missions. That sounds small. How shall we attempt to measure it? Much of the money given in Bands is from children who are not earning for themselves. It comes in as an offering over and above the gifts of parents to the regular work of the Mission Circle and church organizations. It comes in addition to that given to missions through the Sunday School. Some comes from children whose parents are in neither church nor Sunday School. From this viewpoint, we say we do truly rejoice that such an amount is realized. We still hope, however, for that day to come when we can report at least an offering of one cent per week per member for each of the great branches of work. This fund does not represent all the giving through Bands. Several contributed to the Chinese Famine Fund, and to Grande-Ligne Mission. We would not persistently and selfishly adhere to one purpose to the exclusion of all other worthy and needy objects, for we want the Bands to have a world-wide view of world-wide needs. Yet who will work our fields, if we do not? Hence, in general, let us remember Nos. 2 and 6 of our Constitution: "The object of the Band shall be to develop an interest in Home and Foreign Missions, to gain information on missionary subjects, and raise money for missionary purposes."—"All monies raised shall be forwarded to the respective treasurers of the Women's Societies, on or before October 15th of each year." There has been giving, too, in the practical form of quilts, missionary boxes and parcels, cards, Primary class picture rolls, and papers. The sum

raised for Foreign Missions is \$1,393.17 from 96 Bands. This is \$317.02 less than last year. Can we call this a declension? Last year's extra sum was raised by special effort for a special purpose. This year we are not far from our usual position, just \$13.82 ahead of 1909. To Home Missions, 91 Bands gave \$781.30, a gain of \$55.36. Three life-membership certificates have been issued for Home Missions, and four for Foreign Missions.

How has this money been obtained? Collections are taken at all regular meetings. The "Headlight Band," of boys, at Stratford, has two "rubber captains," who scour the town periodically for discarded rubbers. This nets them a goodly sum. A few Bands have Cradle Roll or Baby Band members, whose mothers are glad to add baby's mite to the treasury. Some have honorary members at 25 cents a year. Others have regular fees, payable weekly or monthly. One young woman made over one hundred dust-caps, which were sold by the little girls of her Sunday School class. This netted \$22.00 for Band funds. Another Band has a sale of home-made baking. Mite-boxes are frequently used, and a mite-box opening is held with a good public program. Missionary entertainments awaken renewed interest in parents and friends. A sunshine social proved very successful. Many Bands never omit the annual thank-offering meeting.

But if the Bands were simply money-making institutions, we would long ago have thought our project a failure. This is only one section of the work. The boys and girls of to-day will control business enterprises and manage Canadian households to-morrow. Then the financial interest of our missionary work will depend upon them. The training in regular and systematic, purposeful giving now will mean much to the work at home and abroad, then. In our Bands they must learn, not only how to give, but why to give, and where to give.

"Facts are the fingers of God. To know the facts of modern missions is the necessary condition of intelligent interest. Knowledge does not always kindle zeal, but zeal is according to knowledge and will not exist without it. A fire may be fanned with wind, but it must be fed with fuel, and facts are the fuel of this sacred flame, to be

gathered, then kindled by God's Spirit, and then scattered as burning brands to be as live coals elsewhere. Such is the telling statement of the great missionary writer, Dr. A. T. Pierson. That is the great work of the Band leaders—to keep constantly, steadily, at this work of education. The field is wide; the material abundant, the missionary periodicals and works are reasonable in price. Who can complain of the paucity of articles for her Band programs? It takes skill to-day to choose from the much that which is best. It takes time and prayerful study to put the best and most instructive and most necessary subjects into a form that shall prove interesting to young people. Then the tendency is with us to do too much ourselves. Direct every program with this end in view, to make use of all the talents of others. Inspire in them the desire to read, to learn, and know something of these great world problems and world movements. One cannot be an intelligent reader of world news to-day without some knowledge of missions. Each Band member, each giver, each leader is a fraction of a mighty force, which is making the world more out of darkness into light, and bringing daybreak everywhere. We are not working alone in some secluded corner. We are working with a host; and the God of Hosts Himself is working with us, and in us, and through us for the accomplishing of His own great purposes.

In teaching, what shall we put first? What Jesus put first. Emphasize the foundation principles. Jesus bade us come to Him and there find life for ourselves. Then He bade us go and tell others everywhere, that all might know Him whom to know aright is life eternal. What first? A learned judge said: "A man's first duty to his country is the integrity of his own life." May each Band member be true—true to himself, true to his country, true to the world, because he is true to his God.

SARAH STUART BARBER.

Secretary for Bands.

35 Charlotte St.,
Brantford, Ont.

Miss Hatch would be glad to have her correspondents note that her address is now Brandon College, Brandon, Man.

Ylme
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TREASURER'S THIRTY-FIFTH ANNUAL REPORT.

ELGIN ASSOCIATION.

Director—Mrs. J. H. Rinch, St. Thomas.

Names.	Circles.	Bands and Others.	Totals.
Aylmer	\$118 50	\$24 75	\$143 25
Calton	22 50	.....	22 50
Fingal	4 00	.....	4 00
Gladstone	54 98	28 72	83 65
Iona Station	9 65	17 00	26 65
Jaffa	2 50	.....	2 50
Lakeview	71 35	.....	71 35
Malahide-Bayham	83 0	.....	83 00
New Sarum	9 00	3 80	12 80
Shedden	6 50	.....	6 50
Sparta	50 42	4 29	54 71
St. Thomas	176 46	*25 00	201 45
Collection	8 00	.....	8 00
Y. L.	.....	.....	5 26
	\$566 80	\$103 06	\$675 12

13 Circles. 5 Bands. 1 Other organization.

GUELPH ASSOCIATION.

Director—Miss Gertrude Dayfoot, Georgetown.

Names.	Circles.	Bands and Others.	Totals.
Acton	\$16 55	.....	\$16 55
Berlin, King St.	40 25	16 75	57 00
Berlin, German	.....	39 00	39 00
Brampton	26 20	27 00	53 20
Cheltenham	21 85	15 25	37 10
Flamboro East	5 50	.....	5 50
Fullerton	5 00	2 00	7 00
Galt	23 65	13 00	36 65
Georgetown	24 64	.....	24 64
Guelph	77 64	7 50	85 14
Hespeler	45 25	3 84	48 59
Hillsburg	5 25	.....	5 25
Nissouri East	9 10	.....	9 10
Orangeville	12 50	9 72	22 22
Snellgrove	5 00	2 75	7 75
St. Mary's	8 25	27 00	35 25
Stratford	35 50	.....	35 50
Collection	.....	.....	8 50
	\$362 18	\$181 81	\$544 44

16 Circles. 11 Bands. *1 Other organization.

MIDDLESEX AND LAMBTON ASSOCIATION.

Director—Mrs. J. G. Taylor, 112 Forsyth St., Sarnia.

Names.	Circles.	Bands and Others.	Totals.
Alisa Craig	\$68 95	.....	\$68 95
Arvinston	7 30	.....	7 30
Arkona	22 57	1 00	28 57
Brooke	7 47	.....	7 47
Brooke and Enniskillen	26 80	.....	26 80
Calvary (Wanstead)	20 00	.....	20 00
Courtright and Moore Centre	10 00	.....	10 00
Denfield	89 40	.....	89 40
Forest	11 05	3 10	14 15
London, Adelaide St.	108 05	5 45	113 50
" Egerion St.	13 90	6 00	19 90
" Maitland St.	37 00	2 35	39 35
" South Y. L.	12 50	.....	12 50
" Talbot St.	75 10	56 25	131 35
" Y. L.	.....	16 25	16 25
" Talbot St.	216 38	3 00	219 38
" Y. L.	30 00	*9 00	39 00
"	.....	*19 80	19 80
Oil Springs	2 50	.....	2 50
Parkhill	4 00	17 00	21 00

Names.	Circles.	Bands and Others.	Totals.
Petrolia	101 80	5 80	107 10
Sarnia, Central	100 58	85	107 48
" Y. L.	6 00	.....	6 00
" Brock St.	.....	10 22	10 22
Sarnia Township	7 75	.....	7 75
Strathroy	46 39	8 00	54 39
Watford	7 00	.....	7 00
Williams, East	10 50	.....	10 50
Wyoming	.....	*1 25	1 25
Collection	.....	.....	2 62

\$1,042 94 \$209 32 \$1,254 88

25 Circles. 13 Bands. 5 Other organizations.

NIAGARA AND HAMILTON ASSOCIATION.

Director—Mrs. John Hendry, 117 Sherman Ave., Hamilton.

Names.	Circles.	Bands and Others.	Totals.
Beamsville	\$29 00	\$18 00	\$47 00
Birkbeck	16 50	.....	16 50
Burlington	10 75	.....	10 75
Caledonia	7 00	5 00	12 00
Dundas	13 80	8 50	22 80
Dunnville	20 00	.....	20 00
Fonthill	11 87	.....	11 87
Freelton	4 00	.....	4 00
Grimaby	28 30	5 00	33 30
Hamilton, Barton St.	19 93	2 00	21 93
" Hughson St.	10 00	.....	10 00
" James St.	139 40	*12 00	151 40
" Y. L.	21 00	*5 00	26 00
" Stanley Ave.	24 00	42 00	66 00
" Y. L.	20 50	.....	20 50
" Victoria Av.	48 25	.....	48 25
" Y. L.	17 00	.....	17 00
" Wentworth St.	21 95	23 00	44 95
"	.....	*25 00	69 95
Niagara Falls, Morrison St.	13 00	8 50	21 50
Niagara Falls, South	5 20	.....	5 20
Port Colborne	8 50	5 00	13 50
St. Catharines—	.....	.....	.....
" Queen St.	109 00	20 00	129 00
" Y. L.	30 00	*25 00	55 00
George St. Mission	.....	18 50	18 50
Welland	.....	7 40	7 40
Westover	30 00	.....	30 00
Collection	.....	.....	5 00
	\$658 95	\$229 90	\$893 85

24 Circles. 12 Bands. 4 Other organizations.

NORFOLK ASSOCIATION.

Director—Mrs. George Pearce, Waterford.

Names.	Circles.	Bands and Others.	Totals.
Bloomsburg	88 65	\$1 00	\$9 65
Boston	58 50	18 00	76 50
" Y. L.	3 00	.....	3 00
Courtland	5 90	.....	5 90
DeCewville	3 50	.....	3 50
Delhi	24 75	15 00	39 75
Frogmore Mission	.....	4 75	4 75
Hagersville	3 00	.....	3 00
Hartford	13 00	.....	13 00
Houghton, First	13 50	.....	13 50
Langton	5 00	2 50	7 50
Pine Grove	2 10	.....	2 10
Round Plains	18 15	3 60	21 75
Selkirk	4 25	.....	4 25
Simcoe	18 00	8 00	26 00
" Y. L.	9 62	.....	9 62
Townsend Centre	.....	17 00	17 00

Names.	Circles.	Bands and Others.	Totals.
Villa Nova	70 51		70 51
Victoria	5 00	10 25	15 25
Walsh		1 90	1 90
Waterford	58 50	46 30	104 80
Collection			4 50
	\$324 93	\$128 30	\$457 78

18 Circles. 11 Bands.

NORTHERN ASSOCIATION.

Director—Mrs. J. N. Norton, Huntville.

Barrie	\$28 40	\$8 00	\$31 40
Bracebridge	5 00	*6 00	11 00
Burk's Falls	4 50	17 00	21 50
Collingwood	24 50		24 50
Fort William	28 00		28 00
Gravenhurst	35 00		35 00
Halleybury	29 25		29 25
Huntville	15 50		15 50
Midland	24 00		24 00
North Bay	2 10		2 10
Orillia	39 30	*20 00	60 30
		*1 00	61 30
Parry Sound	8 25		8 25
Port Arthur	17 25	17 00	34 25
Sault Ste. Marie	27 50		27 50
Stayner	5 50		5 50
Steeles	10 00		10 00
Collection			6 48
	\$302 18	\$64 00	\$372 66

16 Circles. 3 Bands. 3 Other organizations.

OWEN SOUND ASSOCIATION.

Director—Mrs. Geo. Burt, 130 W. 10th St., Owen Sound.

Bentick	\$20 80		\$20 80
Bruce, North	7 30		7 30
Cheley	6 35		6 35
Daywood	15 00		15 00
Durham	16 25		16 25
Glencol Centre	4 00		4 00
Keady	2 75		2 75
Meaford	21 95	17 00	38 95
Owen Sound	21 50		21 50
Port Elgin	17 00		17 00
Southampton	17 20	2 25	19 45
Thornbury	3 00		3 00
Warton	7 72		7 72
Williscroft	5 00		5 00
Collection			4 05
	\$165 82	\$19 25	\$189 12

14 Circles. 2 Bands.

OXFORD-BRANT ASSOCIATION.

Director—Mrs. J. W. Nicholson, 111 Erie Ave., Brantford.

Beachville	\$13 80		\$13 80
Brantford, Calgary	70 00	21 50	91 50
		*10 00	101 50
First	575 15	17 00	592 15
Immanuel	65 35	12 84	78 19
		*20 00	98 19
Park	257 17	23 75	280 92
		*17 00	297 92
Shenstone M.	16 00		16 00
Burford	14 95		14 95
Burgessville	43 00		43 00
Burth	15 00	4 50	19 50
		*17 00	36 50
Hatchley	2 80		2 80
Ingersoll	38 82	6 00	44 82
		*12 50	57 32
Jerseyville		6 00	6 00
		*2 00	8 00
Norwich	49 60	7 00	56 60
Onondaga, First	2 60		2 60

Names.	Circles.	Bands and Others.	Totals.
Oxford, East	32 00		32 00
West	8 00		8 00
Paris	25 30		25 30
Salford	4 35	*2 75	7 10
Scotland	49 45	6 60	56 04
Springford	37 15	12 75	49 90
St. George	39 35	10 45	49 80
Y. L.	4 90		4 90
Tillsonburg	28 10		28 10
Tuscarora (Indian)		5 30	5 30
Woodstock, First	96 25	*5 00	101 25
Woodstock, Central St.	53 00	16 00	69 00
Zorra, East, 16th Lin.		*6 00	6 00
Collection			7 75

\$1,532 08 \$244 94 \$1,784 77

24 Circles. 13 Bands. 9 Other organizations.

PETERBOROUGH ASSOCIATION.

Director—Miss M. A. Nicholls, 216 McDonald St., Peterborough.

Belleville	\$15 00	\$17 00	\$32 00
Bewdley		20 85	20 85
Campbellford	11 49	3 20	14 69
Cobourg	35 15	13 25	48 40
Colborne	18 75	6 00	24 75
Cranah	34 40		34 40
Gilmour Memorial	33 80	17 00	50 80
Haldimand	3 00		3 00
Indian River	8 55		8 55
Lakefield	10 70	8 50	19 20
Norwood	6 00		6 00
Peterboro, Murray St.	150 61	39 80	189 61
Peterboro, Park St.	30 45	23 00	53 45
Pictou	5 00		5 00
Port Hope	80 65	13 70	94 35
Collection			1 50
	\$443 55	\$163 50	\$608 55

14 Circles. 10 Bands.

TORONTO ASSOCIATION.

Director—Mrs. Wm. Scott, 22 Delaware Ave., Toronto.

Aurora	\$14 00		\$14 00
Bethel	13 00		13 00
Eglinton	3 00		3 00
Markham, Second	23 00	4 25	27 25
Weston	20 53	2 30	22 83
York Mills	70 25		70 25
Toronto			
Annette St.	9 00		9 00
Beverley St.	65 40	12 00	77 40
Bloor St.	301 85	13 85	315 70
Y. L.	38 22		38 22
Century	74 45	*17 00	91 45
Chester	54 52	*1 00	55 52
"Sorosis"	25 00		25 00
Christie St.	11 00		11 00
College St.	138 83	22 00	160 83
Davenport Rd.	76 20	2 50	78 70
Dufferin St.	21 15		21 15
Elm	26 00		26 00
First Ave.	35 22	27 00	62 22
Y. L.	14 50		14 50
Immanuel	139 80		139 80
Y. L.	5 00		5 00
Indian Rd.	15 00	*17 00	32 00
Jarvis St.	1,136 61	5 00	1,141 61
(Cradle)	1 00		1 00
Jones Ave.	6 00		6 00
Memorial	5 00		5 00
Moulton College		*58 25	58 25
Myrtle Ave.	39 30	17 00	56 30
Oliver	30 43		30 43
Ossington Ave.	96 50		96 50
Pape Ave.	11 95		11 95
Parliament St.	32 20		32 20
Roncesvalles Ave.	25 66		25 66

Names.	Circles.	Bands and Others.	Totals.
Walmer Rd.	841 15		841 15
Waverley Rd.	87 79	*17 00	104 79
Western	101 87	17 00 }	118 87
		*17 00 }	135 87
Wyehwood	10 00		10 00
East Toronto	81 88	17 00	98 88
Collection			19 05
	\$3,186 44	\$259 02	\$3,464 51

37 Circles. 11 Bands. 6 Other organizations.

WALKERTON ASSOCIATION.

Director—Miss Ruby Stovel, Mount Forest.			
Atwood	\$14 00		\$14 00
Clinton	7 75		7 75
Glamis	13 70	2 70	16 40
Kincardine	29 85	8 00	37 85
Listowel	11 30	17 00	28 30
Mount Forest	28 04	4 00	32 04
Teeswater	3 93		3 93
Tiverton	74 75		74 75
Walkerton	29 15	4 40	33 55
Wingham	6 50		6 50
Collection			2 90
	\$218 97	\$36 10	\$257 97

10 Circles. 5 Bands.

WESTERN ASSOCIATION.

Director—Miss J. Ritchie, Arner.

Blenheim	\$9 85	\$6 00	\$15 85
Bothwell	8 45		8 45
Chatham, Central	39 00		39 00
Wm. St.	102 77	14 50	117 27
Colchester	32 85		32 85
Eberts	25 00		25 00
Essex	12 00		12 00
Harrow	7 50		7 50
Kingsville	12 71	*22 00	34 71
Leamington	22 00	5 00	27 00
Ridgetown	16 00	8 75	24 75
Thamesville	8 10		8 10
Tupperville Union	18 75		18 75
Wallaceburg	19 75		19 75
Wheatley	17 90	2 25	20 15
Wilkesport	11 00	*25 00	36 00
Windsor	77 25	17 00	94 25
Collection			4 89
	\$440 88	\$100 50	\$546 27

17 Circles. 6 Bands. 2 Other organizations.

WHITBY AND LINDSAY ASSOCIATION.

Director—Mrs. J. F. Madill, Stouffville.

Names.	Circles.	Bands and Others.	Totals.
Baddow		\$28 00	\$28 00
Brooklin	12 00		12 00
Claremont	37 00		37 00
Fenelon Falls	8 07	35 00	43 07
Green River		1 50	1 50
Halliburton	8 25		8 25
Lindsay	51 00		51 00
Markham, First	3 00		3 00
Oshawa	10 25		10 25
Port Perry	5 00		5 00
Reabore	5 00		5 00
Stouffville	21 10	19 77	40 87
Uxbridge	10 00	17 00	27 00
Whitby	3 50		3 50
Whitevale	10 00		10 00
Collection			3 00
	\$184 17	\$118 27	\$305 44

13 Circles. 6 Bands.

241 Circles sent	\$9,429 54
96 Bands sent	1,593 17
29 Other organizations	464 80
18 Association collections	70 48
	\$11,358 29

MISCELLANEOUS.

Collections (other than from Associations)	\$187 22
Interest	61 29
Individuals (inc. \$38.05 for extras)	994 04
Mary Shestone Scholarship Fund	50 00
Investment, Miss Nellie Davies' gift	40 09
Investment M. R. B. S.	35 80
Mission to Lepers (towards Miss Hatch's furlough expenses)	182 25
Swan River, Manitoba, for student	17 00
Doe Lake S. S., for student	17 00
McMaster Y. W. C. A., for Bible woman	25 00
Western Association, for Life Membership	5 80
Refund for expenses	6 68
Sources unknown	
	\$1,596 25

GENERAL STATEMENT.

RECEIPTS.

Balance forward Oct. 20, 1910:	
Bungalow Fund	\$5 15
New Missionary	4 00
Lepers	5 84
Gueiph Association Fund..	225 95
Regular Work (including \$1,247.04 Emergency) ..	3,278 74
	\$8,519 68
Circles (including \$120.55 for extras)	9,429 84
Bands (including 65.39 for extras)	1,393 17
Other Organizations (includ- ing \$11.00 for extras) ..	464 80
Association Collections	70 48
Miscellaneous	1,598 25
	\$12,954 54

DISBURSEMENTS.

By General Treasurer:	
On estimates after adjustment	\$12,443 45
Extras designated by donors:	
Cot in Dr. Hulet's Hospital	\$5 00
Bible for Pelusa	3 00
Bollivia	8 25
Chinese Famine Fund	9 00
Miss Armstrong's School ..	1 05
Girls' School at Valluru	3 00
Native Preachers	60 00
Christmas Prizes at Vuyuru	5 00
Lepers (including balance \$5.84)	149 53
	\$243 83
By Home Expenses	197 00
	\$12,884 28
Balance Oct. 20, 1911:	
Bungalow Fund	\$5 15
New Missionary	4 00
Regular Work	8,580 79
	8589 94
	\$16,474 22

\$16,474 22

\$16,474 22

SUMMARY.

Receipts for extras (including balance \$5.84)	\$243 83
Miss Folsom's Return Passage Fund...	633 45
For Miss Phillips	152 88
Oceanada Dormitories	508 88
For other Specials	75 00
	\$1,611 44

Regular Income (including \$225.20 for Dr. Hulet and \$225.00 for Miss Corn- ing)	\$11,948 10
Total Receipts during the year	\$12,954 54
Total Disbursements during the year..	12,884 28

SPECIAL BALANCE.

Investment Account on deposit	\$25 00
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Audited and found correct, 21-10-11.
E. C. FOX,
J. B. McARTHUR.

MARIE C. CAMPBELL,
Treasurer.
(MRS. GLENN H. CAMPBELL,
113 Balmoral Ave., Toronto.)

NOTICE—EASTERN SOCIETY.

Will the Circles and Bands of the Eastern Board kindly remember, that the Board meeting of the W.B.F.M.S. of Eastern Ontario and Quebec, will be held early in December, and as the funds are coming in very slowly, a special effort should be made to increase them before that time.

Let us set to work! We need \$3081.00 for 1911-1912.

JESSIE OHMAN,

Treasurer.

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

TREASURER'S REPORT

Receipts from Oct. 15th, to Oct. 20th, 1911, inclusive:—

From Circles—

Toronto, Indian Road, \$6.68; Toronto, Myrtle Avenue (thank-offering \$3.50), \$8.30; Port Colborne, \$3.50; Calvary Zion, \$4; Hartford (thank-offering \$3), \$6; Calton, \$13; Westover (Biblewoman \$16), \$30; Woodstock, First Church, \$10; Brantford, Park Church, \$26.50; Toronto, Century, \$16.75; Peterborough, Park (life membership), \$10; Chatham, William Street, \$5.18; Orillia (thank-offering \$10.20), \$11.35; Strathroy, \$29.89; Toronto, First Avenue, \$13.87; Fingal, \$1.75; Toronto, Dovercourt Road, \$18.82; Clinton (Miss Folsom), \$2.75; Belleville, \$4; Brooklin, \$5.50; St. Thomas, Y. L., \$8; Hillsburg, \$2.25; Lindsay (Biblewoman \$25), \$33; Dunnville, \$13.85; Orangeville, \$3.25; Weston, \$3.70; Georgetown, \$10.79; Berlin, King Street (thank-offering \$12.50), \$26.75; Cheltenham, \$13.35; Hamilton, Wentworth, \$3.50; St. Mary's, \$6; Bloomsburg, \$6.65; Peterborough, Murray Street (medical \$25), \$54.31; Stratford, \$5; Sparta (life membership \$15), \$24.36; St. Catharines (Biblewoman \$25, thank-offering \$31), \$75; Petrolea (for Cocanada Dormitories), \$8; Lakeview, \$14.30; East Nissouri, \$6; Stayner, \$2; Port Perry, \$5; Courtland, \$5.90; Toronto, Waverly Road, \$13.21; Scotland (Miss Folsom \$8), \$10; North Bruce, \$3; Caledonia, \$3; Brantford, Shenstone Memorial, \$16; Toronto Jarvis Street, \$92.65; Teeswater, \$3.93; Toronto, Dufferin Street, \$4.40; Parry Sound, \$3.25; Hamilton, James Street (lepers \$5), \$23.15; Keady, \$2.75; East Oxford (special \$5.60), \$15; Acton, (Cocanada Dormitories \$3, Miss Folsom

\$1.05), \$9.55; Indian River, \$2.25; Round Plains, \$5; Toronto, Beverley Street (special), \$5; Brantford, Calvary, \$6.50; Toronto, Christie Street, \$6; East Toronto, \$10; Houghton, First, \$13.50; Daywood, \$3; Toronto, Memorial Church, \$5; Beamsville (Biblewoman \$16), \$23; Hamilton, Victoria Avenue Y. L. for M. Mary, \$17; Villa Nova (thank-offering, \$15.22), \$17.22; Boston (thank-offering \$12), \$25.50; Niagara Falls South, \$5.20; Stouffville, \$6.50; Norwich (Rama Field \$9.50), \$40.35; Aylmer, \$53.85; Southampton, \$6.68; Fonthill, \$6.22; Simcoe, \$6; Campbellford, \$2.63; Tillsonburg, \$1; Hamilton, Hughson Street, \$10. Total, \$1,036.96.

From Bands—

Brampton (life membership), \$10; Petrolea, \$5.30; Stouffville, \$8; Aylmer, \$6.75; Peterborough, Murray Street (Biblewoman \$4), \$12; Iona Station, for D. Karumman, \$5; Toronto, Dovercourt Road, \$2.50; Berlin, King Street, \$16.75; Orangeville, \$5.82; Arkona, \$1; Norwich, \$4.25; Dundas, \$4; London, Adelaide Street Y. P. (native preacher \$30), \$31; London, Adelaide Street, W. W., \$5.45; Woodstock, Oxford Street, for N. Mary, \$18; Southampton, 75c; Victoria, for student, \$3.25; Galt, for student, \$13; Waterford (Leper Appanna \$10, Lepers 86c), \$14.50; Bloomsburg, 50c; Cheltenham (mite boxes), \$5.25; Sparta, \$2.25; London, South, for two students, \$23; Port Hope, \$3.70; Brantford, Park, \$23.75; Strathroy (sale of post cards \$3.42), \$8; Round Plains, 60c; Simcoe, \$8; Toronto, Jarvis Street, Cradle Band, \$1; Boston, \$2; Brantford, Calvary (life membership \$10), \$13.75; Scotland, \$2.60; Toronto, First Avenue, for P. Mary, \$9; Sarnia, Brock Street (for Mary Quimby Memorial Fund), \$2.65; Toronto, Myrtle Avenue, \$2. Total, \$275.37.

From Sundries—

Hamilton, James Street, Phil. Class (Christmas prizes in Vuyuru), \$5; Hamilton, Wentworth, Girls' Club, \$15; Mary Shenstone, Scholarship Fund, \$50; Miss Belle Leonard (thank-offering), \$2; Mrs. J. H. Timpany (life membership), \$25; Toronto, Union Circle Meeting collection, \$35.15; Mrs. King, for Biblewoman, \$25. Total, \$157.15.

Disbursements:—

By General Treasurer, for extras, \$68.31; Expense Account, exchange on cheques 25c, Treasurer's expenses \$20,

postage 50c, Band Secretary's account \$2.51, stationery \$2.75. Total receipts for five days, \$1,469.61. Total disbursements for five days, \$94.32. Receipts, Oct. 21st, 1910, to Oct. 20th, 1911, \$12,954.54. Disbursements, Oct. 21st, 1910, to Oct. 20th, 1911, \$12,884.28.

Receipts from Oct. 21st, 1911, to Oct. 31st, 1911:—
From Circles—

New Liskeard, \$2.10; Toronto, Jones Avenue, \$1.50; Toronto, Annette Street, \$9.32; Oonodaga, First, \$3; Dundas, \$7; Toronto, Rhodes Avenue, \$8; Tiverton, \$15; London, Talbot Street (Oceanada Dormitories), \$113; London, Adelaide Street (life membership), \$25. Total, \$183.92.

From Bands—

Ingersoll, for student, \$17; Toronto, First Avenue, \$3; Chatham, William Street, for student, \$4.25. Total, \$24.25.

From Sundries—

"A Friend," \$50. Total receipts, \$258.17.

MARIE C. CAMPBELL.

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

MISSIONARY DIRECTORY

IN INDIA—*Akidi* [Kistna Dist.]—Rev. J. E. and Mrs. Chute, M.D., Miss Mary R. B. Selman, Miss Edna Corning, Miss K. Marsh.

Cocanada [Godavari Dist.]—Rev. John Craig, Mrs. Craig, Rev. D.A. and Mrs. Gunn, Rev. John B. MacLaurin, Mrs. John B. MacLaurin, Rev. and Mrs. H. D. Smith, Miss Susie Hinman, Miss Lida Pratt, Miss E. A. Folsom, Miss Jessie Findlay, Miss Ida Ryerse, Miss Agnes E. Baskerville, Miss Ruth Philpot.

Peddapuram.—[Godavari Dist.]—Miss C. McLeod.

Yellamanchilli.—[Vizagapatam Dist.]—Rev. J. A. K. Walker.

Samulcolta.—[Godavari Dist.]—Rev. H. E. and Mrs. Stillwell.

Tuni [Godavari Dist.]—Miss Ellen Priest.

Pithapuram.—[Godavari Dist.] Rev. G. L. Timpany, Mrs. Timpany, Miss Jessie Allyn, M.D., Rev. E. Smith, Mrs. Smith.

Vuyyuru.—[Kistna Dist.]—Rev. R. E. Bensen, Mrs. Bensen, Miss Gertrude Hulet, M.D., Miss Carrie M. Zimmerman.

Ramachandrapuram [Godavari Dist.]—Rev. J. R. Stillwell, Miss L.M. Jones.

Narasapatnam.—[Vizag Dist.]—Rev. A.S. Woodburne and Mrs. Woodburne.

IN BOLIVIA—*La Paz*—Rev. A. B. and Mrs. Reckie.

IN CANADA.—*On Furlough*—Mrs. J. R. Stillwell, 131 Lewis Street, Ottawa; Rev. C. N. and Mrs. Mitchell, 863 Manning Ave., Toronto; Miss A. C. Murray, Arkona and Dr. A. W. and Mrs. Woodburne, Entronc, Mich. Miss Kate MacLaurin, 193 Robert St. Toronto. Rev. A. A. and Mrs. McLeod, 1056 Park Drive Vancouver, B.C., Miss S. J. Hatch, Brandon College, Brandon, Man.; Miss J. F. Robinson, Bobcaygeon, Ont., Rev. R. E. Smith, Simcoe, Ont., Rev. A. A. and Mrs. Scott, 48 Howland Ave., Toronto.

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