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The Canadian Missionary Link

NADA

NDIA

the Gentiles Shall Come To Thy Light

And Kings To The Brightness Of Thy Rising

November, 1892.

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TORONTO, NOVEMBER, 1892.

No. 3

OUR NEW SECRETARY.—The Ontario and Quebec Foreign Mission Board decided some time ago that the interests of the Foreign Mission cause demanded the immediate appointment of a Secretary, who should give his entire time to developing the liberality of the churches and deepening their interest in missions. Rev. D. G. MacDonald, who during the past year has faithfully performed the duties of the Secretaryship in connection with those of the pastorate of a large church, accepted some time ago a pastorate in Halifax. At the recent meeting of the Board in Brantford, Rev. A. P. McDiarmid, of Brooklyn, N.Y., who, while pastor of the Ottawa church, was for years Secretary of the Eastern Convention, and who in this position showed himself well qualified for this work, was appointed Secretary of the Foreign Mission Board. He has accepted the position and hopes in a few weeks to enter fully upon his new work. He will receive a most hearty welcome back to the land of his birth, and will have from the start the confidence and the sympathy of the entire denomination. We are sure that no more acceptable appointment could have been made.

THE CONVENTION AT BRANTFORD.—Foreign Missions received their due share of attention. The notable features were the very able and encouraging report of the retiring Secretary, Rev. D. G. MacDonald, the participation of our honored and beloved missionary, Rev. John Craig, and the admirable address by Rev. E. E. Chivers, of Buffalo. The Treasurer's report, while showing a considerable deficit, revealed the fact that apart from the Carey Centennial Fund, which is steadily growing and has already reached an encouraging figure, the amount contributed during the year has been somewhat in excess of the amount raised last year. For this Mr. MacDonald deserves much credit. Suitable acknowledgement was made, in a series of resolutions which were enthusiastically adopted, of the Convention's high appreciation of his services. We are sorry to lose him, but wish for him a long period of successful labor in Halifax. He will, no doubt be a tower of strength to the Foreign Mission cause in the Maritime Provinces, as he has been here.

MISSIONARIES' LETTERS.—The young people are specially favored this month in having two such interesting letters from Miss Rogers and Miss Stovel. The very full reports from missionaries published this month will make up for the lack in the Work Abroad.

TO ALL THE BAPTIST WOMEN OF ONTARIO. Dear sisters—At the Board meeting of the Women's Baptist Foreign Missionary Society of Ontario, held in Paris on the 27th October, it was decided in view of the great need for more ladies, doctors, teachers, or field missionaries, to ask for one or more ladies to go to India during the ensuing year. There are two hundred and fifty thousand women and girls on our own Telugu field who have never had even the chance of hearing of Jesus Christ the Saviour of the world, and who can only be reached by house to house visitations. It is therefore very important that each year shall see additions to our staff of missionaries until there are not fewer than two ladies on each field. This can be done if we women are only faithful, persevering and in earnest. We deeply regret that the receipts from the Circles during the year just closed (1892), are less than in 1891. If this falling off continues how can the cause of foreign missions prosper? Will not all who have been giving to foreign missions see to it that they do not lessen their contributions. There are hundreds of women in our churches who give nothing through Circles. There are also many churches that have no Circles. A little from each would greatly increase the income of our Society. *One penny a week for foreign missions from every Baptist woman of Ontario* is what we have always asked. When that is given there will be enough in the Treasury to carry on the work successfully. Then every Baptist woman will have the joy of knowing that she is helping to carry out the last great command of her Lord and King. By order of the Board.
JANE BUCHAN, Cor. Sec.

RETURN OF MR. AND MRS. LORIMER.—The Convention was saddened by the intelligence that Rev. A. B. Lorimer and wife, who left Canada a year ago to labor in India, have been compelled to return on account of the declining health of Mrs. Lorimer. So seriously ill had she become that their departure from India became an immediate necessity if life were to be prolonged. Mr. Lorimer had made marked progress in the language and was already able to do some preaching in Telugu. The disappointment is no doubt far more trying to these faithful missionaries themselves than it can be to the friends of missions at home. They will have, we are sure, the sympathies and prayers of our readers.

REV. JOHN CRAIG.—Before the next number of the paper is issued, Mr. Craig will have finished

his short vacation and will be returning to the work that he loves and to the dear ones whom he left behind. His short visit has afforded much pleasure to his many friends, and has been of much service to the cause of missions. Though he has come home at his own expense and to rest rather than to work, he has been abundant in labor. We wish for him a prosperous voyage and a long life of service in India. Mrs. Craig deserves much credit for remaining at Akidu, isolated from all society except that of the natives, and superintending her husband's work. We think she has something of the heroic in her make-up.

MANY of our subscribers are in arrears. We must at once carefully prune the list. Will not all whose labels are not marked up at least to date, remit at once? If any wish to discontinue they are requested to remit for the amount they are in arrears and to notify us promptly of their desire. A large amount is lost every year by our being obliged to cut off names months in arrears. Few remember, in such cases, to pay up the arrearages. It will be remembered that the net profits go to missions and that all losses of this kind diminish the mission dividends by just so much. Other expenses are fixed and necessary.

THE MISSION BANDS of Eastern Ontario and Quebec will take note that "Sister Belle," 847 McLaren St., Ottawa, has been appointed Band Superintendent and wishes each Band to send her the name of its Secretary and President.

THE BUREAU OF MISSIONARY INFORMATION has been very helpful to many during the past year and promises to be more so as other workers learn to make use of it. Miss Stark's grandmother, Mrs. Wade, of Parkhill, recently contributed \$10 for books to be added to the Circulating Library.

BY RESOLUTIONS of the Board of the W.B.M.U. the matter for the LINK will hereafter be distributed under the several departments.

W. B. M. U.

MOTTO FOR THE YEAR.—*As Thou hast sent me into the world, even so have I also sent them.*

PRAYER TOPIC FOR NOVEMBER.—For the workers at Bobbili, Bro. and Sister Churchill, Miss MacNeil, the native preachers, colporteur, and Bible women.

Our work for this year lies all before us. One aim should be ours to interest uninterested ones. "How are we to get at our scattered sisters?" writes one of our workers. And then she speaks of attending some mission meetings held by our Methodist sisters, and a plan they have seems as though it must work well, viz., to give mite boxes to these scattered sisters. Many find it impossible to attend the meetings. Many have no interest because they do not understand. Would it not be easy, rather, would it not be wise for Presidents and Secretaries to take up this matter? Through the month make a point of visiting these sis-

ters, speak to them of the work, and give a mite box, explaining its use. Keep a list of these sisters, make a point of praying for them, and then once a quarter make a point of calling for the contents of the box. The President of our Union wishes these boxes to be distributed gratuitously this year.

Will our Secretary keep a record of the average attendance at the monthly meetings, in proportion to the membership and report the same to each Provincial Secretary at the end of the year? We would then be able to mark any improvement.

Will Presidents of our Societies take the following into consideration and then work it up? "Any woman who pledges herself to spend the hour of our monthly aid meeting in devotion and studying some missionary work, will be counted as present at the meeting." In this way the two or three in the meeting would not be discouraged, and the sisters obliged to remain at home would be benefited. "Helpers together." Will our sisters really try this and let us know the result?

It was my good fortune the other day to be present at a missionary meeting in the Church of England Institute in Halifax, and to hear the Hon. Winnifred Sugden, missionary of the C. of E. Zenana Missionary Society, give an account of her eight years' work in the Nuddea Village Mission (Bengal Pres.) Her work was intinerating, and also in a school for girls. Among these girls and among the women for eight years, Miss Sugden says that she never heard either woman or child laugh. Their lives are too utterly crushed and broken! Fancy your life or mine with no jovous laugh, no pleasure, no brightness. Speaking one day to a Bengali woman, and telling her how differently Englishmen treated their wives, and how they would not allow a woman to be ill treated, the native turned to Miss S. and demanded "If that is true, why do they let us suffer?" Alas that the answer had to be, "They do not know, do not understand how you are treated." "But then and there," added Miss Sugden, I promised that Bengali woman that if ever I had the chance I would tell English men and women and ask them to help." In pursuance of this resolve, Miss Sugden is spending part of her furlough in visiting the different English churches in Canada and laying the needs of these heathen sisters before them. That done, she will return to her work feeling that the responsibility rests upon those whom she has asked to help. The following hymn was sung at this meeting, the audience joining in chorus:

A cry, as of pain,
Again and again,

Is borne o'er the deserts and wide-spreading main;
A cry from the lands that in darkness are lying,
A cry from the hearts that in sorrow are sighing;

It comes unto me;
It comes unto thee;

Oh what—oh what shall the answer be?

Oh! hark to the call;
It comes unto all

Whom Jesus hath rescued from sin's deadly thrall;
Come over and help us! in bondage we languish;
Come over and help us! we die in our anguish:

It comes unto me;
It comes unto thee;

Oh what—oh what shall the answer be?

It comes to the soul

That Christ hath made whole,
The heart that is longing His Name to extol;
It comes with a voice of pitiful wailing;

It comes with a plea which is strong and prevailing :

"For Christ's sake" to me ;

"For Christ's sake" to thee ;

Oh what—oh what shall the answer be ?

We come, Lord, to Thee ;

Thy servants are we,

Inspire Thou the answer, and true it shall be !

If here we should work or afar Thou shouldst send us,

O grant that Thy mercy may ever attend us,

That each one may be

A witness for Thee,

Till all the earth shall Thy glory see ?

NEWS FROM THE WIDE FIELD.

The average wages of Japanese do not exceed ten cents a day, yet in the last year Japanese converts have given to mission work nearly \$29,000.—*Kingdon.*

Mrs. Isabella Bird Bishop says: "Just think: from Karachi to Bagdad among the populous cities and villages of the Persian Gulf, of the Tigris and Euphrates, throughout Arabia, throughout south and south-west Persia—not a missionary."

Blessed are they who see the day of glory, but more blessed are they who contribute to its approach.—*Bishop Decker.*

If you do not wish for His kingdom, don't pray for it. But if you do, you must do more than pray for it, you must work for it.—*Ruskin.*

"It is scarcely a quarter of a century since the first baptism in Micronesia. Now there are forty-six self-supporting churches, with over 5,300 church members."

Here is a sentence from Lochend Church pulpit: "Many Christians are like the faded hands of an old finger-post: they want relettering so that others may know how they point."

"Reports from Japan indicate that about four hundred people are baptized in the Protestant churches every month."

"The Sandwich Islands within half a century have become Christian, and stand to-day at the head of Christian activity in sending the Gospel to other islands of the sea."

A BRAHMIN AND THE BIBLE.

A learned Brahmin recently said in the presence of some two hundred Brahmins, official students and others:—"I have watched the missionaries, and seen what they are. What have they come here for? What tempts them to leave parents, friends and country and come to this, for them, unhealthy clime? Is it for gain or profit they come? Some of us country clerks in the Government offices receive larger salaries than they. Is it for an easy life? See how they work, and then tell me. Look at the missionary. He came here a few years ago, leaving all for our good. He was met with cold looks and suspicious glances. He was not discouraged; he opened a dispensary, and we said, 'Let the Pariahs' (lowest caste people) take his medicine, we won't; but in the time of our sickness and our fear we were glad to go to him, and he welcomed us. Has he made any money by it? Even the cost of the medicine he gave us has not been returned to him. What leads him to do all this for us? *It is the Bible!* I have looked into it a good deal, in different languages I chance to know; it is the same in all languages. The Bible! there is nothing to compare with it in all our sacred books for goodness, and purity, and holiness, and love, and for motives of action. Where do the English people get their intelligence and energy and cleverness of power? It is their Bible that gives it to

them; and they now bring it to us and say, *This is what raised us; take it, and raise yourselves.* They do not force it upon us, as did the Mohammedans with their Koran, but they bring it in love and say, *look at it, read it, examine it, and see if it is not good.*"—*Helping Hand.*

But recently Siam and Laos were opened to the Gospel. The Presbyterian church of the United States, North, has now there 14 ordained missionaries, 4 medical missionaries, 9 single women, 54 native preachers and teachers, 13 churches, 1,113 communicants.

The two most Protestant countries in the world are Sweden and Norway, the former out of a population of 4,774,409, has only 810 Roman Catholics, and the latter only 502 out of a population of 1,818,853. Most of the people are Lutherans.

It is five years since the beginning of the Student Volunteer Missionary Movement. Six thousand have offered, 70 p.c. being men, 30 p.c. women; 350 have gone abroad, 500 are in the Theological Colleges, 125 in medical schools, many in other colleges.

One of the marvellous triumphs of the Gospel in modern times is the McAll Mission in France. One of Mr. McAll's men says: "So many doors are open that our opportunity is simply measured by our ability." Another says: "If in twenty years the work has so spread, in the next twenty years we hope to see France become a nation of Huguenots."

The great liberator of imprisoned souls is Jesus Christ. If you want to convert a Roman Catholic, teach him salvation by faith in the atoning blood and the work of the Holy Spirit. If you want to convert the sinners in a Protestant congregation or Sunday school, drive home the same truths into the conscience. Drunkenness is both a sin and a disease; while we may apply medical tonics to sustain the body and the pledge of total abstinence, yet the converting grace of Christ alone can deliver from the slavery of sin. Every true revival in a church repeats the miracle in Bethany. We see dead souls brought to life. We hear tongues unloosed to pray. Professing Christians, who have been dragged down by worldliness or hamstrung by unbelief, are let loose into a freedom and a joy to which they had been strangers. To every member of our churches who is now dragging out a half-dead religion, the Holy Spirit comes with the arousing call. "If ye be indeed risen with Christ, *seek those things which are above!*" Instead of sitting in the gates of the tomb, cast away your grave-clothes and begin to live as Christ's freemen and Christ's witnesses, and the heirs of a magnificent inheritance. Look higher! Live higher! Get a new grip on Christ and then go out and labor to draw sinners from the pit of hell. This is the revival we all need, a new consecration to Christ, and a fresh baptism of His Spirit, for we can never convert an ungodly world while we are gasping for life ourselves. If Christ unloose us, we shall be free indeed, and where His Spirit is, *there is liberty.*

MRS. ASHMEAD'S BUREAU DRAWER.

"How did it come about? Well a bureau drawer and a dream were the cause, I think," said Mrs. Ashmead; and then as Mrs. Stowe opened her big blue eyes wide in interest and astonishment, she added:

"Of course, dear, it was the Lord who brought it all about, but the bureau drawer and the dream were the instruments. He used to show me what a sinful, wicked, selfish woman I was getting to be."

"Mrs. Ashmead! You a sinful, wicked, selfish woman! Why, only yesterday I told John that you were one of those saintly women that I believed were born good, and that if ever I were half as good as you are I should feel certain that I was getting ready to die. But I do wish you would tell me what the bureau drawer has to do with your being so terribly in earnest about the miserable Hottentots and all the rest of the heathen, for I do think you actually love them."

Mrs. Stowe had recently come to be next-door neighbor to Mrs. Ashmead. She was young, lovable and enthusiastic about whatever interested her, and she had already come to look upon Mrs. Ashmead with nearly the same feeling that she had for her own dear aunt. On this particular afternoon she had run over for a chat with her neighbor and found her as much absorbed in her last missionary magazine as Mrs. Stowe would have been in a novel, and then it was that she asked her how it all came about, and easily persuaded her friend to tell her.

"Twelve years ago," said Mrs. Ashmead, "we were living in the little town of Ferndale. A very cosy home we had, and I took great pride in keeping it nice. Indeed, I had the reputation of being the best house-keeper in town. They used to say that one could never find a particle of dust in our house from cellar to attic. I did a good deal of sewing for the children, and what with housework, sewing and reading a little, I was kept busy. On the whole, I was well satisfied with myself and my family. We always went to church and Sunday School, and I never thought of missing prayer-meeting. I went to the ladies' sewing society, and twice a year had it at our house, and gave them a good time, if I do say it, and always had the men come to supper."

"Our church was small, but we all loved each other, and loved our pastor, too. (Dear, saintly man, he went to his reward ten years ago.) There was just one branch of church work that I never cared much about, and that was the Ladies' Missionary Society. In fact, most of our ladies felt the same way. Once in a while I used to go to the meetings, but it really seemed as though I couldn't spare the time. I told myself that I could read at home all about the heathen, though I must confess that what I read was done from duty, and if I'd been frank with myself I'd have said that it seemed dry and uninteresting, and too often I skipped that part of our religious papers. I didn't take any missionary magazines then. I leased my conscience by contributing to the cause and praying for the missionaries, and it would have shocked me if my husband had once neglected to pray in family worship every Sabbath morning for 'the nations lying in darkness' and for the isles of the sea; but we hadn't either of us any idea which of the isles of the sea were receiving gospel light, and as for knowing a single missionary by name, why, we never thought of it."

"One sabbath, Mrs. Hamilton (she was the president of our Missionary Society, and one of the Lord's chosen ones) said to me: 'You'll come to our missionary meeting this week, won't you?' I thought at once of some of my spring cleaning that must be done, and of Ida's two new dresses to be made, but I didn't like to say I was too busy, for I had made that excuse often before, so I answered, 'Yes, if I can;' but I am sure I didn't say it as I would if it had been an invitation to an afternoon or evening party. She looked disappointed. I could not get her look out of my thoughts all day, and I think I was a little ashamed to feel way down in my heart that I really did not want to go to the missionary

meeting and was glad of an excuse to stay away. Monday the subject came into my thoughts persistently and continually. It would not down. Tuesday morning Ida came to me and said:

"Mamma, I just must have a larger bureau. Mine has been more than full for a long time, and now there are so many things that I can't get my top drawer shut."

"Let's look at it," I said.

"Ida began to pout a little, for she knew that I had talked a good deal about her lack of order, and she never felt very proud to have me make tours of inspection, as I sometimes did. Ida was my only girl, and it was quite a trial to me that she took so little care in keeping her room properly."

(TO BE CONTINUED.)

Work at Home.

BUREAU OF MISSIONARY INFORMATION. CIRCULATING LIBRARY.

FOR CIRCLES.

Missionary Sketches; Heroines of the Mission Field; Our Gold Mine; Pagoda Shadows (Chinese tale); From Darkness to Light (Hindu tale by Dr. Clough); Work on the Congo River; Our Eastern Sisters; Prize Essay on Missions; Every Day Life in India; Hindu Women; The Crisis of Missions; Days of Blessing; Telugu Mission Scrap Book; The Lone Star Mission; Lady Missionaries; Mission Work in Greece and Palestine; Report of Second Decennial Missionary Conference at Calcutta 82-3; Self Giving; The Unfulfilled Commission; In Brightest Asia; India by G. T. Gracey; India, what it can teach us, by Max. Muller; Do Not Say; Woman's Medical Missions; Alfred Saker; William Carey; Bishop Patteson; Thomas Comber; Robert Moffat; David Livingstone; Samuel Crowther; Mackay of Uganda; Robert Morrison; James Chalmers; John G. Paton.

FOR BANDS.

Children of China; Children of India; Children of Madagascar; Children's Work for Children; Fair Life in North India; Children in Chinese Homes; Children of all Nations.

BOOKS FOR SALE.

FOR CIRCLES.

India by G. T. Gracey, 40c; Do Not Say, 15c; Woman's Medical Missions, 25c; Bright Bits (a collection of choice missionary readings), 40c.

FOR BANDS.

Mission Band folios, Nos. 1 and 2, 25c each; Missionary Concert Exercises, 15c; Missionary Gems, 10c.

NOTE—Orders for books from the Circulating Library must be accompanied with six cents in stamps for postage, and all books must be returned at the expiration of two months. Address, MISS STARK, 64 Bloor St. E., Toronto.

NEWS FROM THE CIRCLES.

OWEN SOUND MISSION CIRCLE.—We now attempt to record the work of another year—a year fraught with many discouragements. Five of our most helpful members have removed to other places, and four, unable to attend the meetings, have lost interest and dropped off. Notwithstanding we have much to be thankful for. The desire to help fulfil the great com-

mission has deepened and broadened in our Circle, and we feel the burden of it resting on us more heavily. We have met each month with an attendance ranging from six to fourteen, and have raised during the year \$38.12. We very much regret that it is so small a sum, yet much of it tells a tale of self-sacrificing love for the Master and for the work he has left us to do. On Oct. 7th we had our annual meeting and had hoped to have had several sister Circles with us, but in this we were disappointed. After the usual routine of presenting reports and electing officers, we had a short, interesting programme, and a letter was read from Miss Hatch, written during her convalescence, full of yearning to be back to her beloved work, in which she vividly described Chinnamma and the little ones under her charge. As we now look forward to the coming year, we trust the story of the past will not be that of the future; but rather that our lives may be still more consecrated, our prayers more earnest, and that the Spirit of Christ may be ours.

THE BLENHEIM MISSION BAND held a very successful entertainment Oct. 10th; programme given mostly by members of our Band. The collection amounted to \$3.66. The band is growing in numbers as well as interest. May God inspire us to do more for his cause in mission work.—NELLIE SENIOR.

SECOND MARKHAM.—On the evening of Sept. 7th, we held our open meeting, the President, Mrs. Macklen, in the chair. The Secretary gave a short report of Circle. Mr. Priest, of Toronto, gave a stirring address on Foreign Missions. Mrs. Bingham, of Schomberg, gave us a talk, or rather her own experience in Muskoka. Miss Etta Jamieson read an essay on home work or missions. Our pastor, E. J. Stobo, represented Grande Ligne. These addresses interspersed with music made a very interesting and instructive programme. Miss Tillie Baker's solo was especially worthy of mention. At the close of the meeting a collection was taken up amounting to \$9, to be divided between Home and Grande Ligne Missions. Altogether we have contributed to Foreign Missions this year, \$17; Home Missions, \$15.50; Grande Ligne Mission, \$13; Indian Mission, \$2.25; total, \$47.75.—M. J. MACKLEN, Sec'y.

WOLVERTON.—The ladies of the Mission Circle held an open meeting on Sept. 7th, the object being to raise money for the new Compound now being built by the Rev. J. G. Brown. Shortly after 8 o'clock, Mrs. R. Fleming, chairman of the evening, called the meeting to order. The Secretary read a report of work done since our organization. After this a programme consisting of readings, recitations and music, in which the friends from Plattsville took part royally and helped to make the meeting interesting and instructive. Mrs. Fothergill gave a very interesting address on Home, Foreign and Grande Ligne work. Rev. Mr. Fothergill and Brother Sycamore spoke briefly on mission work. Then an offering was taken up amounting to over five dollars.

NEW CIRCLES.

WHITEVALE.—Home and Foreign Mission Circle organized Sept. 21st; 12 members. Pres., Mrs. H. Shaw; Vice-Pres., Miss E. White; Secretary, Miss H. McPhee; Treas., Miss A. White. Organized by Mrs. Shaw.—A. E. DRYDEN.

MIDLAND.—A Mission Band was organized here on Oct. 1st with a membership of twenty-two. Officers:

Pres., Mrs. Kendall; Vice-Pres., Miss M. Finney; Sec'y, Miss Nellie Laird; Treas., Miss Nettie Manzer. Name of Band, the Happy Workers.

EDEN MISSION BAND organized Aug. 14th with forty-five members; since increased to sixty-five

LEAMINGTON CIRCLE organized in June. Officers: Pres., Mrs. D. J. Gowan; Vice-Pres., Mrs. W. Chute and Mrs. Wilkinson; Sec'y, Mrs. J. A. Marcotte; Treas., Mrs. Wm. Prosser.

WOMAN'S BAPTIST FOREIGN MISSIONARY SOCIETY OF EASTERN ONTARIO AND QUEBEC.

RECEIPTS FROM AUG. 23 TO OCT. 24, 1892.

Mulgrave, \$8; Abbott's Corners, \$10; West Manchester, \$21.55; Sherbrooke, \$18; Ottawa, \$36.75; Kemptville Association meeting, \$5.25; Vankleek Hill, \$2.20; Magog, \$17; Roxton Pond, \$2; Osnabruck, \$10; Montreal (First Church), \$15.50; Beebe Plain, \$7; Perth, \$24; Kingston, \$4; Cornwall, \$14; Sawyerville, \$38; Osgoode, \$27.40; Hull \$6.50; share of profits of MISSIONARY LINK, \$11.21; Thurso, \$6.15; Montreal (Grace Church), \$24; Morrisburg, \$5.75; St. Amedee, \$2; Grenville, \$7; South Gower, \$30; Carlton Place, \$3.27; Kemptville, \$10; Dominionville, \$2; Brockville (life membership, Mrs. Thos. Smart), \$25; Olivet, \$33.20; Dixieville, \$19; Barnston, \$27.50; Baldwin's Mills M.B., \$75c; Philipsville, \$7; Maxville, \$8; St. George, \$5; Osgoode, \$18.50; Point St. Charles \$4; Toronto per Violet Elliott, \$36.90; Delta, \$19; Plum Hollow, \$5; total, \$577.38.

MARY A. SMITH.

8 Thistle Terrace, Montreal.

THE WOMAN'S BAPTIST FOREIGN MISSIONARY SOCIETY OF ONTARIO.

RECEIPTS FROM SEPT. 18 TO OCT. 10, 1892, WHEN THE BOOKS CLOSED.

St. George M.C., \$10.80; Daywood \$10; Owen Sound M.C., \$8; Strathroy M.C., \$11.75; Wilkesport M.C., \$2; Wallaceburg M. B. for M. Venkayya, \$25; Two in Toronto, who love India, for Todeti Yohamu, \$12.50; Barrie M.C., \$5; Forest M.C., \$3.25; Hamilton (James St.) M.C., \$32.77; Minesing M.C., \$6.35; London South M.C., \$9; London South B.Y.P.U. for Pantagani Reuben, \$3; Malahide and Bayham M.B. for Geddum Tirupataya, \$11.50; Burford M. B., \$2; Burford M. C., \$32.75 (of this \$25 is Mrs. E. W. Patton's life membership fee); Hamilton (Wentworth St.) M.C., \$4.20; Hamilton (Wentworth St.) M. B. for educating a child in India, \$18; St. Catharines (Queen St.) M.C., \$20; Strathroy M.B., \$7; Sarnia M. C., \$24.60 (\$8.10 of this for medical lady); Denfield M. C., \$19; Fingal M.C., \$6.09; Alymer M.B. for Nunna Solomon, \$17; Toronto (College St.) M.C., \$17.15; Toronto (Bloor St.) M.C., \$42.80 (\$1 being a special contribution towards Miss Rogers' support); Toronto (Immanuel Ch.) M.C., \$38.95; Woodstock (First Ch.) M. C., \$12; Hagersville M.C., \$2; Hagersville M.B., \$1; Sparta M. C., \$5.30; 2nd Southwood M. C., \$4; Leamington M.C., \$2.83; Lindsay M.C., \$13; Scotland M.C., \$20.75 (of this \$13.90 is for T. Marion Akidu; \$6.08 a union collection for the Carey Centennial Fund); Woodstock (First Ch.) M.C., \$7; Brantford (Calvary Ch.) M.C., \$9; Brantford (Calvary Ch.) M.B.,

\$3.50; Collingwood M.C., \$2; Port Colborne M.C., \$2; Listowel M.C., \$3.25; Toronto (College St.) Young Girls' M.B., \$5; Beachville M.B., \$1.25; Decewsville M.C. for medical lady, \$5; London (Adelaide St.) Junior M.B. for Thulu Mary, \$8; Toronto (Parliament St.) M. B., \$7.85; Wallaceburg M.C., \$12.30; Beamsville M.C., \$7.50; Blytheswood M.C., \$4.49; Ridgetown M.B. for T. Yesudasu, \$18; Pine Grove M.C., \$3; Thedford M.C., \$3; Simcoe Young Ladies' M.C., \$4; Ingersoll M.C., \$2.72; Westover M.B., \$6; Brooklin M.B. for Karu Sanyasi, \$6.25; Goodwood M.C., \$1.37; Gladstone M.C., \$6.50; Gilmour Memorial Church M.C., \$15 (a portion of this was raised by a children's missionary party); Hillsburgh M. C., \$14.57 (\$9.30 is special for Carey Fund); Norwich M. C., \$3; St. Mary's M.C., \$3.24; Simcoe M.C., \$5; St. Mary's M.B. for Nokku Mary, \$17; Teeswater M.B. for D. Peramma, Tunj, \$4.50; Teeswater M.B., fulfilment of pledge for \$18 for same object, \$3, total \$7.50; Britton M.B., \$7; Edmonton M.C., \$9; Glamis M.C., \$8; Iona M.C., \$4; Toronto (Bloor St.) M.B. (Boys) for Miss Rogers' support, \$10; for Mr. Brown's boat, \$5, total \$15; Toronto (Beverley St.) M.C., \$9.30; Cramahe M.C., \$11; Calvary M.C., \$5; Reabro M.C., \$2.25; Walkerton M.C., \$5.65; Walkerton M.B., \$2.75; Belleville M.C., \$5; Brampton M.C. to complete Mrs. Craig's life membership fee, \$24; Decewsville M.C., \$3; Freelon M.C., \$4 East Flamboro M.C., \$6, total \$10; Fenelon Falls M. C., \$16; Guelph (Second Ch.) M.B. for Sumpara Sundramma, \$4.75; Acton M.C., \$6.27; Colchester M.C., \$5; St. Thomas (Centre St.) M.C., \$24.50; Waterford M.C., \$1; Brooklin M.C., \$9; Cheltenham M.C., \$10; Collingwood M. B., \$2.50; Orangeville M.C., \$3.50; Bloomsburg M. C., \$8.25; Georgetown M. C., \$5.03; New Sarum M.C., \$8; Toronto (Dovercourt Road) M. C., \$12.50; LINK Dividend \$54.54; Berean M.C., \$10.50; Brantford (Park Ch.) M.C., \$38.50 (of this \$3.25 is for Miss Priscilla Beggs); Brantford (First Ch.) M.B. for Palukurti Aaron, \$35; Claremont M.C., \$8; Lakefield M.C., \$14.45; 2nd Onondaga M.C., \$5.25; Toronto (Parliament St.) Juvenile M.B., \$9.50; Colborne M. B., \$1; Toronto (Queen St.) Bible Class, \$1.30; Hartford M.B., \$7.24; Mountsberg M.B., \$19.50; Townsend Centre M.B., \$3.20; Mount Forest M.C., \$4.21; Pickering M.C., \$2; Petrolia M. C., \$12; Stratford M. C., \$1.25; Whitby M.C., \$4; Whitby M.B., \$8; Woodford M.C., \$2; Dundas M.C., \$18.20 (of this \$2 is a thank-offering); Dundas M.B., \$8; Hamilton (Victoria Ave.) M.B., \$5; Hamilton (Victoria Ave.) M.C., \$5; Howick M.C., \$5.50 (of this 45c is commission on the *Baptist* and \$2.25 part of the proceeds of a missionary tea); London (Talbot St.) M.C., \$19; London (Adelaide St.) Young Peoples' M.B. for Thuluru Mary, \$4; Toronto (Lansdowne Ave.) M.C., \$8.60; Beachville M.C., \$1.60; Kincardine M.C., \$8; Aylmer M.C., \$44.37; Boston M. C. for Carey Fund, \$18; for medical lady, \$13.90; making Mrs. P. R. Foster a life member, \$2.11; \$12.30; total \$46.00; Boston M. B., \$6.16; for medical lady, \$6.16; towards life membership, \$5.68; total \$18; Selkirk M.C. thank offering 36c; Guelph (First Ch.) M.C., \$18.33; Guelph (Second Ch.) M.C., \$11; Hamilton (James St.) M.C., special, \$3.80; Louisville M.C., \$1.94; Malahide and Bayham M.C., \$4.25; Peterboro' M.C., \$12.07; Stouffville M.C., \$3.70; Toronto (Beverley St.) M.C., \$5; Toronto Junction M. C., \$4.30; Mrs. Booker, Woodstock, \$5; Beamsville M.C. for Mary Thooluri (pedda), \$5; Calton M.B., \$6; Calton M.C., \$22; Eden M.C., \$8; Grimsby M. C., \$5; Grimsby M. B. for N. Sarah, (Lillie Grimsby), \$20; 1st Onondaga M. C.,

\$6.50; Port Perry M.C., \$3.90; Port Perry M.B., 45c; Parry Sound M.B., \$1.50; Wyoming M.B. for Komuguri Samson, \$4.25; Stouffville M.B., \$1.02; Toronto (Parliament St.) M.C., \$5.15; Toronto (College St.) M. C., \$3.95.

RECEIVED IN TORONTO, OCT. 10TH.

Toronto (Bloor St.) Girls' M.B., \$16.50; for Miss Rogers' support, \$10; for Girls' School, \$5; for Mr. Brown's boat, \$1.50; Toronto (Jarvis St.) M.C., \$74.10, (of this \$16.95 were special offerings); Bobcaygeon M. C., \$4; Brantford (Park Ch.) M.B., \$9; Brantford (First Ch.) Young Ladies' Missionary Society, \$3; Brantford (First Ch.) M.C., \$32; Cobourg M.C., \$3.40; Doe Lake M.C., \$4.76; Mount Salem M.C., \$1.50; Simcoe, Mrs. E. E. Collins' S.S. class towards educating a girl in India, \$7; Salford M.C., \$1; total, \$1,644.32.

RECEIVED FROM OCT. 11 to OCT. 17, 1892.

(Too late for this year's report.)

Toronto (Ossington Ave.) M.C., \$3.10; Toronto (Walmer Road) M.C., \$21; Wolverton M.C. for Tota Isaac, \$19.05; Chatham M. B., \$2; Cheapside M. C., \$1.40; Galt M.C., \$7.95; Norwood M.C., \$3.80; Norwood M.B., \$1; Port Arthur M.C., \$10; Ridgetown M. C., \$6.07; Westover M.C., \$3.10; Mrs. William Craig, jr. towards Miss Macdonald's medical education, \$25; Oxford East M. C., \$6; Arthur South M.C., \$5.09; Dixie M.B. for Epuri Joseph, \$17; Paisley M.C., \$6.33; total, \$137.89.

NOTE.—The total last list was \$538.45, not \$548.45. The receipt credited last month to St. Thomas S.S. for Samulcotta Seminary, has been re-transferred to Mr. Firstbrook, as a notification was sent that the money is intended for Bellum Thomas, a native preacher.

VIOLET ELLIOT, Treas.

109 Pembroke St., Toronto.

The Sixteenth Annual Meeting of the Woman's Baptist Foreign Missionary Society of Eastern Ontario and Quebec.

Held at Ottawa October 6, 1892.

REPORTS.

CORRESPONDING SECRETARY'S REPORT.

It again becomes my duty to give a short report of the year's work of this Society, but it is now so divided into various departments each giving their own reports, but little remains but to introduce the subjects and to gather them up into one by a few words as connecting links.

Much of the work of the Executive Board is of a routine character and is not particularly interesting unless presenting it as finished work. This year, though one of energetic effort, has been one of incompleteness, and paths we have desired to follow have been blocked, but with the work of the Lord, if His will is ours, He will guide us aright though it may be by a way we know not. In this connection (of unfinished work), a special meeting was called for the purpose of hearing a request from the Rev. J. G. Brown of Vuyuru, for a young lady, if possible a medical missionary, to be sent to that field, and coupled with it, the request to forward his application to the Ladies of Ontario if we found ourselves unable to comply. We are very desirous of, in some suitable manner, celebrating this the centenary year of missions, and though we know that after a missionary is appointed, means of carrying on

her work must be added to future expenses, and we are not willing to drop to other hands any portion of the work we have so far been so happy as to support, yet, we are anxious to see our way clear to ask the General Society to allow us to send our lady missionary to Vuyuru. A resolution was passed that if possible we comply with this request and circulars sent to all the Circles giving notice of the application. Not all answered, but of those who did, all were in favor of its acceptance and would do all in their power in that direction, and in one Circle at least there has been a special fund started for this object. Of applications for this post, we regret to say that none have been found suitable. Will you not pray the Lord of the harvest that He will send the laborers into His harvest.

The Associational meetings were duly held in June last but we will leave it to their Secretaries to give you full reports later. We believe these meetings have been of growing benefit and do much to arouse sympathy for each other and the work in which we are engaged.

With regret we report that Mrs. Williams, so long the efficient Secretary of the Eastern Association, has been compelled to resign owing to failing health. Miss Edwards, of Sherbrooke, Que., now fills this position.

The Central Association also has changed its Secretary, Mrs. Alex. Wilson being replaced by Mrs. F. Knowlton, of Chantry.

We would urge upon the individual members of the Circles the necessity of helping the officers of the Association, the necessity of keeping up the Circles and of aggressive work in forming new ones in the churches near. Perhaps a little review here may not be out of place in order to show this need. On studying the map of the Associational churches, we find the Central has 23 churches of which 13 have Circles; Ottawa, 33 churches and 16 Circles. The Eastern Association must be classed a little differently, having quite a number of French churches and 14 English speaking ones. Of these, 12 have Circles. Grouping these together we find in all 70 churches and 41 Circles leaving 29 churches without. Our future work is thus shown, and we would ask every member to give earnest thought to this matter as one way of carrying out our cherished intention of sending another missionary soon.

We will add but a few words about our foreign work as the reports directly from India soon to be read will supply all the information. Miss Simpson, our missionary, has remained steadily upon the field during the year. Since her report was sent she writes: "We are struggling just at present trying to start a caste girl's school. The people have not learned to trust us enough to send their girls to us yet. Very many of them speak of our having a big fat Brahmin at the head of affairs. Lydia and I spend a part of each morning in the school teaching sewing, Bible lessons and hymns. It requires a lot of patience to go on with the work, but we are praying a lot and hoping a lot, and so are keeping on. To-day there are just two scholars. We never have had more than six at a time though we have been started nearly a month."

We will but mention the other work in which we have an interest, viz., the Zenana workers, the girls' schools at Akidu and Tunj, and the Seminary at Samulcotta, that we may all acknowledge the goodness of God with grateful hearts for such general freedom from sickness and sorrow, and that He has added to this gift a still greater, the conversion of three precious souls in the school at Tunj.

It has been different in Canada, for we have to re-

port that Mrs. G. B. Muir, for long a member of the Executive Board, has been removed by death, a loss deeply felt by her fellow laborers; while two of the Vice-Presidents, Mrs. Upham and Mrs. Fulton, have left us for larger fields of work in the United States. Death, too, has been busy in the families of the officers of the Society, for in five homes has this rod of affliction been heavily laid. One new life member has joined the little Band connected to the Society, and for the addition of Mrs. Avery's name to this number we are indebted to the First Baptist church Circle of Ottawa.

We are pleased to report all appropriations for the year fully paid, and that we have also had the pleasure of assisting the Woman's Baptist Foreign Missionary Society of Ontario in the return of Miss Folsom to India. Respectfully submitted,

NANNIE E. GREEN, Cor. Sec.

OFFICERS AND EXECUTIVE BOARD FOR THE YEAR ENDING OCTOBER, 1893.

PRESIDENT—Mrs. T. J. Claxton.

1ST VICE-PRESIDENT—Mrs. A. L. Therrien.

2ND " "—Mrs. Graham.

RECORDING SECRETARY—Mrs. D. Bentley.

CORRESPONDING SECY—Miss Nannie Green, 478 St. Urbain St., Montreal.

TREASURER—Mrs. M. A. Smith, 8 Thistle Terrace, Montreal.

SUPT. OF BANDS—Mrs. Halkett, 347 McLaren St., Ottawa, Ont.

EXECUTIVE BOARD—Mesdames McLaren, Radford, Sims, Scott, Utting, Tester, Ayer, McKergow, Whitham, Payne, MacDonnell, Porteous, Pendleton, Picard, Misses Pyne, Cramp and Clarke.

MEMBERS EX-OFFICIO—Ottawa Association—Mrs. D. McLaurin, Metcalfe, Osgoode. Miss Wallace, Kemptville. Central Association—Mrs. F. Knowlton, Chantry. Eastern Association—Miss Rue Parker, Barnston, Miss L. Edwards, Box 347 Sherbrooke, Que.

APPROPRIATIONS—Miss Simpson (half salary), \$250; Girls' School, Akidu, \$350; Girls' School, Tunj, \$225; Zenana Workers, \$250; Samulcotta Seminary, \$150; Total, \$1,225.

TUNJ SCHOOL AND BIBLE WORK.

TUNJ, INDIA, Aug., 1892.

You will be looking for news from Tunj, and for what the little world has been doing lately. Well, it has been a hard, dry famine year, sickness for months at a time all around us; first "la grippe" which carried off its hundreds right here in the town, and then small-pox everywhere. But into one corner of the mission compound where the school girls live, no sickness or sorrow or death came to try or sadden our hearts, but instead, a busy, happy, and successful ten months of school life passed, and to the Giver of all good we would return thanks.

Now let me tell a little of what the ten months brought as they came and went. The very best news came first, for not long after school opened, a more than ordinary interest was shown at our prayer meetings, till one morning after sewing class was dismissed, some five little girls were found still standing round the door waiting to tell "mother" something. "Well, Aitchama, what is it?" she asked. "Oh it isn't me, its these three," pointing with her finger to the three largest. "Well

Mary what is it you have to tell me?" she asked again. "Amelia you tell," said the other two. And so Amelia, the sweetest voiced girl in the school, told how they had trusted in Jesus. These were G. Sanyasia, P. Mary and B. Amelia. A day or two after as we were all walking over to the Baptistery, Susie was heard to say "This is a very happy day," and so it was. Later on others and smaller ones spoke of love to their Saviour. Xmas comes next when, though there was something for every one on the tustoric, the presents of any value were those given for Scripture and sewing lessons. D. Parama the first girl in the school, was first too in Scripture knowledge and carried off a Telugu John Bunyan. But what was almost funny was that K. Dalama, the thoughtless, careless, - and very childlike Dalama, should be first in her class where there are so many, and all older than she; but the child although seldom still for one moment in school or out, always busy hooking her jacket, examining the ends of her hair to see if it is progressing, or muttering with her lips, is evidently one that can store up something in her little head ready for the proper time, and T. Atchama was the one to be first in her class. These two little girls now as a result have each a nice new hymn book of their own and it is only a particular friend now and again that is ever allowed to look on. In sewing, little baskets fitted out with needles, thread and thimble, were given. B. Condama (who would be better designated as Miss Condama for her quaka is always on properly, effectively in fact, altogether she is very pretty and represents the well known girl student of every school or college in every land, who on examination does not do so very much perhaps, but manages to distract the examiner with the way the flowers are in her hair), is a very good sewer, and stood first followed by large dark laughing Susie, who is often found standing on a bench early in the morning for having come to school without her Scripture lesson. G. Sanyasia and C. Atchama, were the others whose sewing deserved a basket; this resulted in great industry for almost a week. Soon after Xmas the Government Inspector visited the school, and after a morning spent in examining the pupils, promoted all but one. Of course "mother" was delighted with her girls. Saturday's singing classes have been kept up during the year, with the result that each child has learned to raise the tune when asked, and although little Telugu children, there are going to be some sweet singers amongst them yet.

The year just gone has been one of great scarcity. The October monsoon entirely failed so that instead of a drenching and dripping earth with storm clouds rolling overhead, the heavens were as brass and the earth beneath as iron. Grain rose to famine prices so that care and economy were required. Both ends met very nicely by substituting a small grain for the high priced rice to the extent of at least one meal a day.

The question of a head teacher was not solved by the elderly gentleman brought from a distance and put over the school, for what with forgetting to ring the school bell till long past the hour, and then failing to keep awake after he did, very little was done—by him. In January Anerutal was put in his place and proved energetic at least. Krupavati, a preacher's wife, taught the infant and first standards till March, when D. Lydia, having passed her examination successfully, was made teacher of these classes, while Krupavati with her husband was sent to work in a school three miles away where she has now a very nice little village school in charge. The care of the Boarding School is very much lightened by the comparatively wise old lad,

who looks after the girls in the their house. She never professed to know anything, so is quite, teachable—herein lies her wisdom. Towards the end of February there were fifteen boarders and their standing as follows: Infant Standard, B. Chellama; 1st Standard, N. Ruth, D. Mary, G. Appalama; 2nd Standard, T. Atchama, P. Mary, K. Malama; 3rd Standard, C. Atchama, B. Amelia, G. Sanyasia, K. Dalama, B. Condama; 4th D. Parama and D. Susie. D. Lydia passed that month her teacher's examination. The two months of holidays just ended have been spent largely in preparation so that now jackets and skirts, quakas and sevekas lie piled up ready for their return; but what is all this noise on the verandah just now for, "Salaam mother, salaam!" Why here they are! Of course it is the first of the month and this report should have been off a week ago at least.

Now don't forget this little school out here, for God heard and answered your prayers last year, and because of His goodness we feel willing to start again depending upon Him.

Yours with much love,
MAGGIE DENOVAN GARSIDE.

REPORT OF THE AKIDU GIRL'S SCHOOL.

AKIDU, Aug. 20, 1892.

This year it becomes my duty to write the report of our Girls' School as Mr. Craig is absent in America. The year's work began in September last immediately after my return from Goutacumund and did not end till June 20th, thus giving nearly ten full months for study, etc. We have had nineteen boarders, one being in the 4th Standard, four in the 3rd Standard, two in the 2nd Standard, eight in the 1st Standard, and four in the infant class. Besides these, ten boys and one girl attended for shorter or longer periods, but only three were here during the whole term. Until the middle of April, the teachers were G. Satyanandam and his wife, then a change was made as we wanted him for our Inspecting Schoolmaster, and D. Meshach, Pastor Karre's Peter's son-in-law returned to us. He is a trained teacher and I hoped to keep him, but Mr. Stillwell could not find a properly qualified head master for the Seminary, so I waived my claim in his favor, and now we must make another change. This time we are likely to have Karre's Yesudasu, a nephew of Peter, who married Rachel one of our former school girls. He is to begin work Sept. 1st when school re-opens. Besides the regular teachers, I had four classes each day, three in Scripture and one in reading, and the matron took the sewing classes. For the Scripture lessons the school was divided into three classes, the 3rd and 4th Standards studying the "Life of Christ," the 2nd Standard studying the Old and New Testament stories, and the infant and 1st Standards, the First Catechism. For sewing they were divided into two classes. The infant and 1st Standards coming for an hour in the morning and the others for an hour in the afternoon. Boys as well as girls have been taught and nearly all have made commendable progress. During the hot season we were obliged to make a few changes. I cut down my classes to two each day, and had them over by half past seven in the morning, and the matron had her sewing class from 8 to 10 a.m. During these hot days, too, school began at half past six and closed at ten, and the afternoon session was from three to half past five. At the examinations held just before school closed four girls in the 3rd Standard, two in the 2nd, seven in the 1st and three in the infant

passed into higher classes, the highest marks obtained being 115/4 out of a total of 122. The fees received during the term amounted Rs 37, and there are still Rs 7 to be collected. During the hot season a high wall made of mud and sun dried bricks and having a tiled roof was built around the girls' quarters, so now we shall be able to lock them up at night and know they are safe. Eight of the girls are members of the church, but there have been no baptisms among them during the past year. Several of the little girls came and asked to be baptized but we did not think they were ready and they were told to wait. The health of the girls has been fairly good; the only epidemics being a mild form of chicken pox in March and one of "la grippe" in the hot season. Cholera and smallpox have both been bad in the near villages but they have not come near our compound for which we are deeply grateful.

Ever since the school was re-opened here four years ago, we have been trying to get a good native matron, but never succeeded, so when I returned last year I brought with me a European woman who was in need of a home and work. She was brought up and educated in the Lawrence Asylum, Ootacamund, a Government school for the orphans of British and Eurasian soldiers. When fifteen she went out to service as nurse girl and lady's maid, and at twenty was married to a Eurasian young man who had been educated in the same school. At present she is about 36 years of age. She has taken charge of the domestic arrangements, so they are better looked after than ever before as she can devote much more time to it than I could. As she also helps me with my sewing and in caring for our children, only part of her salary is paid by the mission.

I had almost forgotten to mention Kalragadda Annamma, who was in Cocanada during the past year attending Miss Baskerville's training class. On June 4th (which by the way, is one of our high days, being Mr. Craig's birthday and also baby Edith's), she was married to Ramakuri Noah, one of the Seminary graduates, and is now to be one of Miss Stovel's Bible women. Her school record was a good one and she was well liked by all.

In closing I would ask you to remember each pupil and teacher in your prayers, then what a power for good we might become!

A. S. CRAIG.

Miss Simpson's report of Zenana work will be found in the Ontario reports.—ED.

TREASURER'S REPORT.

INCOME.

Cash in hand from last year	\$ 439 80
Collection at annual meeting, Brockville	\$ 40 66
" " Kemptville Association	5 25
W. Society per Violet Elliot, Akidu & Tunj	96 43
Share of profits of MISSIONARY LINK	11 21
Interest on banking account	2 14
Brockville, C, \$85.75, M.B., \$15	100 75
Ottawa (First Ch.), C, \$66.75, M.B., \$17	83 75
Montreal " C, 41.45, M.B., \$33.70	75 15
" Olivet	73 15
Perth, C, \$51, M.B., \$17	68 00
Osgoode	57 95
Kingston, C, \$37, M.B., \$17	54 00
Rockland	49 00
Sawyerille, C, \$10, M.B., \$28	38 00
Quebec	35 00
Montreal (Grace Church)	31 00

South Gower	30 00
Barnston, C, \$10.50, M.B., \$17	27 50
Phillipsville	24 00
Cornwall	22 00
Grenville, C, \$14, M.B., \$7	21 00
Dixville	21 00
Carlton Place	19 27
Magog	19 00
Sherbrooke	18 00
Abbott's Corners	18 00
Osnabrock Centre	18 00
Ottawa (Second Ch.) M.B.	17 00
Dalmeny	17 00
Hull	16 45
Westport	15 50
Delta	15 00
Thurso	15 00
Coaticook	14 15
Clarence	12 00
Mulgrave	12 00
Dominionville	11 00
Lachute	11 00
Kemptville	10 00
Roxboro, C, \$5 M.B., \$5	10 00
Algonquin	10 00
Kingsley Falls	10 00
Morrisburg	9 85
Vankleek Hill	8 17
Papineauville, C. and M.B.	8 15
West Manchester	8 00
Maxville	8 00
Beebe Plain	7 00
St. Amede	7 00
Pembroke	6 50
St. Andrews	6 00
Buckingham Mission Sunday Sch. & M. B.	6 00
Dalesville	5 00
Plum Hollow	5 00
Athens	5 00
Point St. Charles	4 60
Hawkesbury	4 25
Charlemagne	3 00
Roxton Pond	2 00
Baldwins Mills	75
	\$1,354 38
	\$1,794 88

EXPENDITURE.

By J. Firstbrook, Esq. Toronto,	
Tuni	\$225 00
Akidu	350 00
Miss Simpson	250 00
Bamulcotta	150 00
Zenana Work	250 00
	1,225 00
General Board	100 00
Miss Folsom's return passage	50 00
Expenses for speakers to Brockville	14 15
Drafts, Postage, Missionary Literature	18 43
Envelopes and Printing	6 63
For Mr. Brown's Helper	20 50
For Medical Missionary	3 00
For Carey Centennial Fund	53 75
	\$1,491 40
Balance on hand	302 92
	\$1,794 38

Respectfully submitted,

MARY A. SMITH,
Treasurer.

8 Thistle Terrace, Montreal.
Examined and found correct.

F. W. WADSWORTH,
L. H. PACKARD, } Auditors.

YOUNG PEOPLE'S DEPARTMENT

MISSION BAND REPORT.

OCTOBER, 1892,

Again we are gathered together congratulating and encouraging one another, according to the measure of progress we have made with the King's business.

The Band leader's work—and it is no light task to keep up the continued interest among children—has become much easier since we have had Miss Stark's Bureau to draw upon for information, and the many long instructive letters she has written must have been of great assistance.

The year's work is encouraging. The depression felt in our mission finances has not reached the children, they have satisfactorily acquitted themselves, the total amount raised being \$1893.41, contributed by ninety-nine Bands.

Of this amount \$458.91 was sent to our Home Society's treasurer for the salary of our Quebec Missionary and is \$58.28 more than the children raised last year for that purpose. Bands, take notice! an equal increase this year and you will have the whole amount. Then Mr. Grenier will be your missionary indeed.

The total given to Home Missions last year was a little larger than this, but as part of it was special money a real advance has been made.

The Foreign treasurer has received \$1434.50, an increase of \$222.93 over last year. Part of this increase is made up of money that was too late for last year. Last year's total should have been a little larger and this year's a little less, if every one had been on time.

One hundred and four Bands report this year, fifteen of them new ones with a membership of 3129, and twenty five, including one whole association, have disregarded our repeatedly expressed interest in their welfare. Forty-seven Bands have increased the amount of their gifts and twenty-eight have decreased theirs.

Just here the Secretary has a request to make—an old one repeated again—which is, that all Bands close their year by September 1st and send off their reports by the 20th, the date printed on the blank forms. The work crowded into the last three or four days, by the Secretaries, could be avoided if those for whom we wait would be prompt. Four have received Life Memberships. One into the Home Society and two into the Foreign by the Peterborough Band, and one into the Foreign by the Boston Band.

Twenty-five Samulcotta and fifteen Cocanada students are supported by Bands. The Treasurer's report reveals the fact, that some of these Bands do not send in the required amounts, but fall short, so that they do not fully support their student. Do they wish the student given to some others? Better make a little extra effort to earn a dollar or two more, for the lowest, \$17.00, is not a very large amount to raise annually, and though quite beyond some weak Bands, could be easily reached by others who nearly do it every year. It could hardly have a beneficial effect on the student to be told one year that a Band was supporting him, then that they had given him up. It seems only right that the Band undertaking it, should support one till the education is completed. The following are the

Banner Bands of each Association:

Brant—Brantford, 1st.	Average per member \$2 00
Midland Co—Cheltenham	1 92
Western—Ridgetown	1 28
Norfolk—Boston	1 20
Elgin—Malahide and Bayham	1 08
Middlesex and Lambton—Wyoming	1 01
Peterborough—Lakefield	1 00
Toronto—College St., Toronto	96
Woodstock—Gobles	90
Hamilton—Westover	72
Whitby and Lindsay—Whitby	60
Niagara—Lyman St., St. Catharines	53
Owen Sound—Owen Sound	50
Northern—Port Arthur	43

HATTIE E. WEST.

INDIA LETTERS.

Tuni, India.

I would like to write something that would interest the children, and think perhaps they would like to hear a little about my children. I have six schools and about 450 children in them. To-day as I went to the village I was met by a crowd of children who turned and ran ahead of me shouting, "She has come!" "She has come!" and by the time I reached the place, 80 children were sitting in a circle with a vacant place left for me. Such bright-eyed, towseley headed children. I expect that you children would think they had forgotten to put on their clothes, but they seem always to forget, and I suspect that they have none. "Are they never cold?" you ask. Yes, they shiver and their teeth chatter in the cold season, and I often wish that I could supply them all with clothes to wrap about them. But my children are seated, waiting ready to salam me and we must not waste time. First there is a hymn, that has taken months to teach them. These poor children have never been to school and do not learn quickly, but they sing very well. The words are so strange, I think you would wonder if they are really words. One thing I think you would recognize, that is the tune, for the hymn they are singing is a translation of "What can wash away my sins." But let us look around, do you notice how many of the little girls have babies to take care of, not nice clean babies like your brothers and sisters, but little bare brown ones, and the little girls try to take good care of them and love them just as well as you do your baby sisters and brothers. Their mothers are away at work. The hymn is over and now we have a catechism lesson, we repeat it over and over until we think that every child must know it, but only two hands go up, we try again. After this is the scripture verse, then another hymn and prayer, then I give them each if they have been good, a little bright copper piece about the size of a 5 cent piece, or about one-twelfth of a cent. After they have said salams off they go to buy something to eat, usually something that looks like a popcorn ball, only brown. The children are gone, but there are some women standing near, so my Bible woman and I talk to them for a time, and they tell us how poor they are, no work and rice so dear, and do you know children, I found one little boy starving. We sent him food but it was too late to save his life. Now we are having such nice rains we hope the famine will soon be

over. We feel so sad to see the people starving, but it is far sadder to think of so many souls starving all because there are so few of us to hand them the bread of life, so few to show them the way to Christ. I hope children, that you will help us all you can. Pray for these children that I am teaching and I hope God will call some of you to come out to India. He may call me home before many years, won't some of you try to be ready to take my place, for there will be thousands of other Hindu children to be taught, hungry souls to be fed. God bless and keep you, dear children.

MARTHA ROGERS.

BOAT, "T. S. SHENSTON,"

GANAPAVARAM, INDIA.

Round a bend in the canal swept the boat and Ganapavaram came into sight. Ganapavaram, with its temples gleaming white in the sunshine, with its many tiled, grass and palm leaf roofed houses, sheltering haughty Brahmins, overbearing Razus, thrifty Kapus, merchants, weavers, goldsmiths, liquor dealers, washermen and the more lowly Malas and Madigas; in all 2,000 souls. In the foreground is a hill—not a natural one; but evidently the remains of an old fort or something of that kind. During the heavy rains queer old gold coins and jewels are washed out of the pile and held as sacred by the finders. But we have passed the hill and are rounding another bend. The wind is blowing a perfect gale, and before the boatmen can lower the sail we are far away past the stopping place, where women are coming to and fro for water, where some half-dozen boats loading up with grain are at anchor, where the ferry (not a steam one), plies back and forth across the canal, and where as many as eight or ten washermen are beating their clothes against as many stones at the water's edge. It is a busy spot and we are wondering how to get back to it against the wind. Just then we turn our eyes to the left and from the Malapilly comes a troop of children. Such dirty, dusky children, with not a yard of cloth between the whole lot of them by way of clothing. But what matters that; they are glad to see us and manifest their joy by helping us out of our difficulty. Twenty-seven pairs of little hands seize the rope, twenty-seven pairs of little feet dance along the shore to the time of merry shouts and laughter, and before you could say "Jack Robinson," we are letting down the anchor in the very place we wanted to be. Later in the day these same children together with twice their number came to the chapel for a Bible lesson. All this was ten days ago, and every day since then, they have gathered at five o'clock in the afternoon to learn of the Jesus who loves little children no matter what color their skin, no matter how naked and dirty and poor they may be. But these are not the only children we see. Up in the caste part of the town there is a school, taught by two very religious Brahmins with the white marks across their foreheads and the sacred thread across their shoulders. As we approach the school building, which by the way, has never a window or door and has only three walls, we wonder what can be going on, such a noise and shouting, that grows louder as we draw nearer. Stepping within the gates, we find that sixteen girls and forty-one boys are sitting on the floor studying aloud at the very top of their voices, some geography, some grammar, some arithmetic, others reading, and the infant class their letters. The louder they shout the more industrious they are, supposed to

be. The head teacher commands silence and enforces his command by a few smart blows with a ruler about the heads of those nearest him. The girls are stood on one side, their little bare feet loaded with jewels, jewels in their hair, in their noses and ears, about their necks, arms and waists. With bright expectant faces they stand ready to recite the lesson we gave them in July last. The boys are stood on the opposite side. They too have lots of jewels about ankles, necks, wrists and waists. After recitation or review of the last lesson comes a new one, and after that a distribution of tiny booklets or Scripture text cards. We visit the school every other day. Nor are these our only little friends, for one day I climbed the hill of which I told you in the beginning of my letter, and there followed me some twenty boys and girls, none of whom attend school or come to the daily children's meetings in the chapel. Sitting on the ground we had a little meeting and since then, whenever we have an hour to spare, we go up the hill and never fail to secure a class of little ones. Now I wonder if you can guess why I have written all this about the children—my children, I call them. Because I want you to pray for them. In a few days we will be anchored at another village, trying to do just the same work there. You know how easy it is to forget the Sunday school lessons. I want that these should remember the lessons of the past ten days, and forget about the gods and goddesses, with whose names and stories they are so familiar, and the only One I know of who can help them do this is Jesus. Pray you for them!

Yours for India's boys and girls,

FANNIE M. STOVEL.

LEARNING GOD'S WORD IN A JUNGLE

STORY OF A BRAVE BOY

It is a sweet delusion, that idea so prevalent among our churches at home, that a missionary's life is one of romance. Romance and heroism are somehow generally coupled together, but, after all, I fancy there is much more of the heroic in the unromantic. But there is now and again an interesting event in a missionary's life, and I will relate one which has occurred recently in my own experience.

Last month, while visiting Kanjicovil—an out-station about sixty miles from Coimbatore—the catechist told me of a lad who seemed anxious to embrace Christianity. He lived in a neighbouring village, and, a few days before, had come to Kanjicovil with his relatives to take part in a car festival. He met and talked with the catechist, and openly refused to worship the heathen gods. Some two years previously a Bible, which had been given to his uncle by a former missionary, came into his possession, and, filled with a desire to know, its contents, he had persuaded another boy who had been to a Mission-school for a short time to teach him the Tamil letters. Then, all alone, this brave lad learned to read in a village in the jungle, miles away from any school, or even from any high road. Day after day, while sitting out in the fields watching the flocks and herds, did he pore over his Bible, until he could read fluently and master its meaning. One evening we walked out to Kolathanyalas, the village in which he lives, but found he was in the fields. So we went to the fields, where we found his father and uncle and brother-in-law, and a few others, who told us that the lad Periyannan had heard that we were coming, and had gone into the jungle to meet us. Then the catechist and I sat down on a bamboo-and-string cot under a straw-stack

by a tope of palm trees, while the others squatted on their heels, with their chins on their knees, in that compact attitude in which only a Hindu can pack himself, and talked. They, as is frequently the case, quite agreed that Christianity was a very good thing, and that all that we said was true, but said that, just as there were different countries, so there were different gods. I was white, while they were black; therefore it was evident to the senses that they ought to worship different gods. While we were engaged in this skin-deep philosophy, Periyannan came up, with his Bible carefully wrapped up under his arm. He is a fine, tall, manly young fellow of about eighteen, with a handsome face and open expression. I asked him how much he had read of the Bible, and he replied that he had read all through the Old Testament once, and had read as far as the 50th Psalm the second time; and that he had read the New Testament through three times, and had nearly finished the Gospels the fourth time. Anxious to know how much he had grasped of what he had read, I began to question him. His knowledge of the historical portions was simply amazing. Almost invariably, too he replied in Biblical language. For instance, when asked who John the Baptist was, he replied: "He came before Jesus to prepare the way of the Lord." "What did Jesus do when He saw the money-changers, &c., in the temple?" "He drove them out, saying, 'My house shall be called a house of prayer, but ye have made it a den of thieves.'" "What did Jesus say while hanging on the cross?" Much to my surprise, the answer came without any hesitation; "Eloi! Eloi! lama sabachthani?" the interpretation (in Tamil) being also given. A few test questions also showed that he had read the Old Testament just as carefully. When asked who was David he replied very touchingly: "He was once a poor shepherd-boy like me; but God protected him and made him a king. Why will not God also take me and protect me?"

Being curious to know how much an intelligent but untutored mind grasped of the doctrine of salvation by faith from his own reading of the Scriptures, I asked: "What must we do to be saved?" In reply, he quoted several passages from Christ's interpretation of the law in Matt. v.: but, although he knew that "Christ came to seek and save that which was lost," did not seem to grasp the theory of salvation by faith, though his earnestness and desire to follow Jesus lead one to hope that he has already experienced the fact.

Periyannan cannot write. He has sometimes tried to trace the letters on the sand; but all his time has been given to the mastery of the contents of his Bible. I have sent him a slate and a book, and he will try to write me a letter in a month! He is very anxious to go to school, and does not mind the idea of sitting down with small boys. "What can I do? I must learn!" We who have had greater advantages cannot understand the difficulties which a lad of a heathen and ignorant village, without help, without any external stimulus, experienced and overcame in learning to read.

Periyannan was to have watched in the fields that night to keep away the wolves and thieves; but he told his brother-in-law he must watch alone, as he (Periyannan) was going home with the missionary. So he came home and stayed the night with us, his brother-in-law protesting against his "madness." May God protect this lad amid his many temptations, and mature the promise of a strong, earnest Christian character which is apparent in him.—E. HAWKER, Coimbatore.—*Chron. Lon. Miss. Society.*

MISSION BANDS IN THE MARITIME PROVINCES; ATTENTION!

The President of the Union is having a large banner handsomely made and suitably inscribed, which she will present at our annual meeting next August, to the County whose Bands have during the year raised the most money towards Mr. Morse's salary. The banner to be the property during the year of that school which has raised the most according to its membership. Who will win? Mr. Morse is already called the "Children's missionary." His letters are eagerly looked for and warmly welcomed. Nova Scotia has forty-seven Bands, New Brunswick eighteen (I have been unable to get the number in P. E. I.), so that there need be no difficulty. Supposing that each Band should raise seventeen or eighteen dollars this year, that would give us even more than the amount asked for. It would be a good plan for each Band to have the work for this year outlined in colored letters and hung on the wall of the school room. Thus:—

OUR WORK, 1892.

BIMLIPATAM.

WORKERS.—Rev. L. D. Morse and Mrs. Morse, Miss Gray.

NATIVE HELPERS.—Preachers: K. Appalaswamy, Ch. Chittiah, B. N. Tamineah. Colporteur, R. Paulus; Teacher, P. Jessie; Bible Woman, D. Verriac.

This will keep the work constantly in mind. Will any of our boys and girls who can think of good ways by which to raise money, please write me in order to help others? Address your letters Miss Amy Johnstone, Dartmouth, N.S.

A number of maps with our Mission Stations marked have just been received. Send for one, enclosing 30c, and I will mail it at once.

The following concert exercises may be had: "How the story was told (for Christmas); Missionary Ships; Good Tidings (a flag exercise); Thank Offering Service, and others.

The Secretary of the Mission Band in Germain St. church, St. John, N.B., writes us. We are sorry her note came just too late for the October LINK, but it is welcome. Please remember to send your letters not later than 14th of the month.

The Cheerful Cleaner's Mission Band of the Germain St. Baptist church, St. John, N.B., report for the year ending June 14th, 1892, twenty-seven meetings, which were held once a week, with a membership of forty, and an average attendance of twenty-one. The officers were as follows: Pres., Mrs. G. O. Gates; Vice-Pres., Carrie Wigmore; Louise Robinson; Jennie Garrick; Sec'y, May Burditt; Ass't Sec'y, Miss Bessie Bowman; Treas., Irene Vaughan; Auditor, Miss Alice Estey; Man. Com., Miss A. Estey, Miss B. Bowman, Bessie Bostwick, Minnie Estebrooks, Mannie Fowler. The sum of \$40 was the result of a sale and entertainment held in May, which was disposed as follows: \$10 to Palconda, \$10 to the Carey fund and \$10 to the Northwest. We regret to say that our much beloved President, on account of a very severe illness, was prevented from meeting with us for three months, but hope that she will be sufficiently recovered so that when we re-organize she will be with us again.—MAY BURDITT, Sec'y.

The Sixteenth Annual Meeting of the Woman's Baptist Foreign Missionary Society of Ontario.
Held at Paris, October, 27th, 1892.

REPORTS.

CORRESPONDING SECRETARY'S REPORT.

The record of the past year is another proof of the faithfulness of our God. We acknowledge with gratitude His patient love and tender care.

The appropriations made by the Board at the first meeting of the year exceeded those of the previous one by \$600. In the early part of the year the money came in so slowly that many a fear was expressed lest too much had been undertaken, and many a prayer ascended to the God of missions that He would put it into the hearts of His people to give both of their poverty and of their abundance, so that the Telugu women and children might more speedily have the Gospel of Christ told to them. The last Thursday of each month was set apart for prayer, and He who has promised that "Where two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father who is in Heaven," heard and answered.

THE WORK AT HOME.—Last year 184 Circles reported to the Treasurer; the number this year has increased to 200, but the income of the Society has not grown in proportion. The receipts this year only show an increase of \$52.98. Had it not been for the balance on hand in the beginning of the year, there would have been a deficiency. The fifteen Associational reports show 207 circles, 19 of these have sent no statistics, seven circles ceased to exist. Although some circles have done nobly, the average returns are not so good as last year. 76 have fallen off in their contributions, 67 show an increase, 56 have given over one dollar per contributor, 13 over two dollars per contributor, and 2 over three dollars per contributor, while several circles have not given half their usual amount this year.

If we are going to carry on this Foreign Mission work that we have undertaken, it will be necessary for us to be "steadfast, unmoveable, *always abounding* in the work of the Lord," for until we have two ladies on each field (and the missionaries look forward to having fourteen fields), we cannot stop. Perhaps this seems more than we dare hope to accomplish, but if the Lord has called us to do it, we may be quite sure that we can.

The Board hoped to have sent one or more young women to India during the year, and it is a cause of deep regret that this has not been carried out, but no suitable person has offered herself. In May a medical lady made application to the Board and was approved of. An appeal to the Circles for the necessary funds was issued, and quickly and generously responded to, but before arrangements were completed, a serious difficulty as to her qualifications arose and she withdrew her application. Wherever desired the money was refunded.

Last Winter Miss Mary Macdonald prosecuted her studies in the Women's Medical College, Chicago, but being prostrated by La Grippe, her physician ordered her home before the close of the session. She is at present quite unfit for study, and we fear that if her health is sufficiently restored; it will be at least two years more before she is ready to go to India. The call of our missionaries for a medical lady, which was so urgent, has not yet been answered. There are medical ladies in our own land, of our own faith, ladies of high attainments—Oh that the Holy Spirit would show them their responsibility in the matter. It seems hard

that the women and children of India must bear untold sufferings, when there are those who could relieve them. "Hearken, O daughter and consider, and incline thine ear; forget also thine own people, and thy father's house; so shall the King greatly desire thy beauty for. He is thy Lord."

THE TIMPANY MEMORIAL SCHOOL.—In March the following resolution which had been passed at the annual meeting of the Timpany Boarding and Day School in Cocanada was received: "Resolved that we ask the Women's Foreign Missionary Society, of Ontario, to take this school under its kind patronage, and be ready to supply a lady principal if ever the necessity should arise; also that we ask the society to aid us now in providing the passage money for Miss Folsom's return to Cocanada in the autumn of this year." In accordance with this, the Ontario Board voted \$260 and the Eastern Ontario and Quebec Board \$50 for Miss Folsom who is an honorary missionary of our society. Her work is among the Eurasian population of Cocanada. These people are an immense power in India for good or for evil, it is therefore very important that they be brought under the power of the Gospel. The Timpany Memorial School, of which Miss Folsom has for many years been principal, and which is supported by our own missionaries, has been of inestimable value to the mission; from it several of our best workers have come. We hope for many more converts from that school who shall become a great power in the work.

THE WORK IN INDIA.—Last year we found cause for thankfulness in the wonderful health of our missionaries. This year it becomes us to offer a still higher note of praise. While cholera has raged in the land, God's promise has been verified: "Surely He shall deliver thee from the noisome pestilence." "He shall cover thee with His feathers and under His wings shalt thou trust." "Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday. A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee." Yet although the Loving Father has shielded our missionaries from this terrible plague, he has permitted sickness and sorrow to come. Miss Hatch has had three attacks of fever, Miss Stovel has been completely worn out, and Miss Baskerville bowed down with sorrow. But the hand that chastened has also comforted, health has replaced sickness, strength weariness, and joy in service has filled the sorrowing heart.

OOTACAMUND might well be called God's resting place for his worn-out children. In this beautiful spot among the mountains, Misses Hatch, Baskerville, Stovel and Rogers spent their vacation.

After nearly four years living in the intense heat of the plains, constantly giving time, strength, heart and brains to help others. Meeting with idolatry in all its darkness, superstition and ignorance, feeling utterly unable to overtake the work that is constantly pressing upon them, and coming in daily contact with sickness and disease, that with their limited knowledge, they are powerless to relieve; the society of English speaking Christians, was a great happiness. The bracing air, so cool that woollen dresses and a bright fire were comfortable, soon refreshed them, while the exquisite beauty of the scenery, the sight of home flowers, the taste of home fruits and vegetables was to these Canadian girls, ten thousand miles from home, a great delight. We can hardly realize what it was to them, nor do we wonder that at the sight of roses, violets, daisies, petunias and other flowers dear to their hearts, they

fairly laughed for joy.

As the reports of the lady missionaries and that of the Samualcotta Seminary will be printed, it is unnecessary to do more than mention them here.

IN COCANADA, Miss Simpson and her assistants have worked faithfully during the year. On the whole the Zenana visiting has been encouraging. As in former years, new houses have been opened to the visitors while others have been dropped; still each year shows an advance. Miss Gibson reports an increasing number of believing women and says, "These never dreamed of coming out for baptism, the moral courage was crushed out of them ages ago. One of these secret disciples, it is always a pleasure for me to visit. Her faith and love in and for the Saviour is refreshing to hear and see. 'Our Jesus Christ,' she says, 'He will take care of us during this time of cholera.' She would not let the marks of saffron to be put on the sides of the door like the other houses had, believing that it would keep the sickness away—indeed, so jealous was she that she would not even permit them to burn tar in her doorway or before the house, because she thought (like many others), that it was an offering to the idol." The women of the Jewellers caste seem to be more earnest about their souls than others. One woman exclaimed when Miss Gibson was speaking to her, "Every word is worth a coin of gold." Some call the Gospel a good story, some are anxious to learn to read, but others are indifferent. One woman who professed great doubt of prayer being answered, on being asked what her prayer had been, answered, "To be more fortunate next time I am born into this world, in that my husband may live and not die."

Miss Gibson says the most interesting item to report is the tour which she made with Miss Simpson and two Bible women. "We visited nine different villages, preaching three or four times in most of them, and meeting with crowds of women; upwards of five hundred hearing the Gospel message. The good attention paid by some, and the desire to hear these things and to know more about the Way of Life, especially in one village, was most refreshing and encouraging."

Mrs. De Beaux reports that although she has not been able to make so many visits this year, she feels that the lessons have been better taught and remembered. After speaking one day to some twenty women who had followed her into a Zenana, one old woman brought her a dirty piece of paper to write on it some of the good words she had been speaking. Mrs. De Beaux wrote: "He shall be called Jesus for He shall save His people from their sins." A stranger who had heard her speak in one of the Zenanas, said, "Let me listen, I never heard such words before."

Miss Beggs also has had, no doubt, much to encourage her in her Zenana visiting, but no report has been received.

Miss Baskerville writes with thankfulness of the wonderful health she has had. Notwithstanding her great sorrow, she was able to attend to her duties as principal of the Cocanada Girl's School, and also do mission work in the town until vacation, when she went to Ootacamund. Among such a lot of girls as are in the school there are many things to discourage. Often has she in her weakness and insufficiency gone on her knees to confess her failures and blunders, feeling that unless God took hold she could do nothing. But this year, as her report will show, she has been greatly encouraged by the conduct of the girls. The attendance at the school has been large and the course of study carefully prepared and carried out.

Miss Stovel—Constant unbroken work in India

will wear out the strongest, and Miss Stovel is no exception. Her work is different from that of any of our ladies, unless Miss Rogers. It is not to be wondered at, that before last year closed she was so completely worn out that Miss Simpson insisted on taking her off to Cocanada for rest and change. As soon as she felt rested, and before her strength had fully returned, she was back at work in Akidu. But the constant contact with lost souls and her desire to teach the truth to them, took away sleep, appetite and strength, and she was forced to take refuge in Ootacamund where she quickly rallied. Although her year has been so much broken, she has managed to do a great deal. Much attention has been given to teaching the native Christian women the Scriptures as well as giving the Gospel to the heathen. Children have received special attention from Miss Stovel. In a letter received since her report, and written while on tour, she says, "Yesterday I was talking with a group of women, among them a middle-aged widow, who listened intently all the while but did not venture on more than a question or two. Last night long after the town was wrapt in slumber, I heard Amma! Amma! and rising found the widow standing on the bank in the moonlight. 'I couldn't sleep,' she said, 'Your words would keep saying themselves over in my heart and I am not satisfied, I want to hear more.' I roused up Annamma the Bible woman and we talked on for well nigh two hours, then bade her go home and to bed. This morning she came again, and without uttering a word beckoned me to follow her. She led the way to a cow shed, seated me on a block of wood, was gone for a moment, returning with four others (like herself, widows), and with these five I talked till after eleven o'clock. Oh that they may indeed know Him who was called Jesus 'because he shall save His people from their sins.'"

Three days ago Deborah and I were talking with a woman well up in years. After listening for a long while she said, 'Come again to-morrow and we will hold a Panchayat (a council of five), and decide about these religions.' The following day we were in attendance. Five women, all about fifty years of age, seated themselves before me and some fifteen or twenty younger women sat or stood within hearing distance. The woman with whom we had talked the day before acted as spokesman and bade us lay before them our religion: "tell them of our Jesus." What an opportunity! We obeyed, opening up unto them the Scriptures. We had been together for nearly three hours, when along came an old Brahmin. One word from him and every woman of them was out of sight, and we sat alone the Brahmin scowling down on us. As we rose to go, he wanted to know what we meant by coming to this town and teaching our religion to the women. Were not they (the Brahmins) the religious teachers, and couldn't they look after their own business. Such individuals as these serve to prove the necessity, the absolute necessity of work among the women of the villages. As a Society we would not be fulfilling our mission if we failed to stretch out a helping hand to these women who have so few opportunities of hearing, nor would we be following in the footsteps of Him, who when the people "prayed Him hat He should not depart from them," said, 'I must preach the Kingdom of God to other cities also; for therefore am I sent.'

We have been here (Ganapavaram), three days. There are now twenty-three heathen men and women attending our evening Bible class in the chapel. Our prospects are bright. Deborah and Annamma are both with me, and our days are very full."

Miss Rogers.—Having passed all her examinations

in Telugu, Miss Rogers began her labours in Tuni last November. From the first the work seems to have been very encouraging. Her visits to the villages courteously received, and her messages attentively listened to. During a feast week crowds of women came about her while she and the Bible woman preached and sang to them. In two days 500 or more must thus have heard the Gospel. Let us hope that like the converts on the day of Pentecost—they carried the good news with them back to their homes. Miss Rogers found very few Christian women in Tuni—but with the few, precious hours are spent in Bible study and prayer. She too has the children laid upon her heart and constantly meets with them, indeed she has *Sunday* school nearly every day of the week. After her long course of study she thought it wise to join those of her sister missionaries who were going to Ooty and so lay in a stock of strength for future service.

Miss Hatch.—Having so recently recovered from a severe illness and finding on her return to Samalcotta from Bangalore much work awaiting her which must be attended to, Miss Hatch has been unable to write her report this year. We must therefore content ourselves with what information we can cull from the report of the Telugu Mission and letters received during the year. From these we learn that in the Bible Department of the Seminary she has conducted two or three classes a day; taught Joshua, Judges, Ruth, part of 1st and 2nd Samuel, and also 1st and 2nd Thessalonians, Ephesians, and part of Philippians to the middle class; and to the senior class 1st and 2nd Samuel, 1st and 2nd Kings. To an extra class given occasional Bible readings, taught Sunday school lessons every week to the teachers' class, and held Foreign Mission meetings monthly. The topics have been "Missions on the Congo," "Missions in China," the "Mission work in our own Town." Miss Hatch has besides her seminary work overseen the Bible women, inspecting their work and had constant Sunday school work, of which there are three in the male communities of the town. The work of caring for the native Christians is not all gladness. She reports: "One whom I had hoped would be classed as a Bible woman this year, and who has during the year brought me many visitors to whom I have preached the Word of Life, has disappointed us, but we trust that even yet the erring one may be led aright and may be able to lead others also in the way of righteousness." Can this be wondered at when heathen training has done everything to encourage evil? Weekly prayer meetings are held with these Bible women.

In the beginning of the year there was much sickness in the seminary—one dear boy died. The teachers were all laid aside. In June cholera was so bad in the town that everybody kept closed doors, it continued throughout July. After seminary opened no students were allowed to go into the town except for necessary food. Many people died, and because of the drought the people were on the verge of famine. Miss Hatch writes: "We ourselves are suffering from scarcity of food, as there is no fruit to be had in Samalcotta, very little milk, and the meat, after the water famine for the poor cattle, is so very poor. As for myself, you know that I went to Ooty in April, remained there till the 1st of June, enjoying very good health and looking forward to my return in full strength, but the Lord had ordered otherwise, and I was to remain in Bangalore for seven weeks, detained there by an attack of malarial Typhoid Fever." Mrs. McLaurin nursed her through all this illness. Miss Hatch says "for all they did I can never,

never repay them, may the Lord reward them."

In a letter just received Miss Hatch says: "I am very glad to be able to write to you that I am very much better than I was when I last wrote. I have taken up all but one or two of the broken threads of my work again, and hope for strength to do all I wish to do. I am so glad to be quite well again. We organized our Sunday school volunteers two weeks ago, but we only began work yesterday, on account of the sickness in the town. We expect to open another Sunday school next Sunday, which will make the fourth school in which the poor heathen boys and girls learn the blessed words of the Holy Book, and learn also to lisp in song the praise of the one true God Jehovah. Besides these four places in which the Gospel shall be preached, we have organized the rest of the students into six companies who will also go out every Sunday afternoon to three or four villages outside the town, and to other places in the town to preach the everlasting Gospel. Pray for an outpouring of blessing on these ten places where the Gospel shall be preached on every Sabbath afternoon. Pray especially for the dear children. Samalcotta is a hard, hard place, but God can break the stoniest heart. We must abide His time.

Seminary.—The report of the seminary will be printed. In it Mr. Stillwell tells of faithful student labour during vacation, of old students gone from them to preach the everlasting Gospel to their countrymen, of a year of study and prayer, of sickness and death, of sorrow at the backsliding of two, of threatened famine, of successful class work and parting admonitions as another year closes.

Student Labour.—In Vuyyuru (Mr. Brown's field), eight bright, promising students have during the holidays been teaching and preaching. Their labours seem on the whole to have been quite successful.

In Peddapuram.—Mr. Walker reports: "Two especially have worked very faithfully with one of our preachers. It was indeed a pleasure to listen to their interesting report of work done, and to notice how sanguine they felt as to a speedy harvest of souls, if we may judge by their happy bright countenances. 'We saw a great many people everywhere.' 'They listened well while we told them plainly about our God, about Jesus and the great salvation.' 'They asked us a great many questions,' 'Some we answered and some we could not,' were some of the sentences that fell on the ears of the missionary.

Bible Women.—There are few more zealous and efficient workers than the Bible women. Their work is varied, some are in the towns helping the missionary in her labours and in zenana visits, others are far away in lonely spots preaching the word of life. A few of them have been educated in the girls' school, others can not even read, but learn to repeat the Scriptures. They find their way not only into the homes of the poor, but into many caste houses where no man would be admitted. As they have gone from village to village telling the story of God's love thousands of women have listened, and in many cases eagerly received their message.

On the *Cocanada* field are B. Miriam, M. Sarah, B. Martha, S. Lydia and B. Susannah; *Akidu*, Annamma, Lydia, Esther, Deborah; *Tuni*, Martha, Achamma, Hannah; *Samalcotta*, Minnie, Satyanadam, Chinnamma; *Vuyyuru*, Jane, Veerama; *Peddapuram*, Rebecca, Subbana.

Work among Children.—The importance of this work presses upon the missionaries. Mr. Davis writes: "I am more and more convinced that if we would see

any great change in India, we must begin with the children. Some of the older ones may be saved from hell but never from sin. As the tree is bent the twig is inclined. Many children's meetings have been held, day schools, Sunday schools, caste girl's schools, caste children's meetings, schools among the Madigas, the Malas, the outcasts, in the house or on the roadside. Every possible means seems to have been used to implant in the young hearts the imperishable seed of divine truth. The story of the Life of Christ, verses of Scripture, Gospel hymns have been taught, and not only the children have been reached but sometimes the mothers listen and they too have been won by the precious words of love heard in Scripture verse or Gospel song." Miss Simpson gives an interesting account of a Sunday school of sixty held on the road-side, also a caste girl's Sunday school conducted by Miss Gibson. Miss Baskerville tells of three in the Malapilly. Miss Stovel of Sunday schools and four caste children's meetings. Miss Rogers has four Sunday schools with an attendance of 300 children who rejoice her heart by their remembrance of the hymns and Scripture verses that have been taught them." Miss Hatch reports three Sunday schools with an average attendance of 213.

Village Schools.—"The policy of the missionary in village school work is to encourage the Christians to undertake the work themselves, hence the older and stronger schools are not supported by the Society." There are six schools on the Akidu field which are self-supporting. Gunnapudi, the largest, is attended not only by boys and girls, but by young men and women. Five others in that region are supported by the Christians. Mr. Craig, Akidu, reports fifteen supported by our Society, Mr. Davis, Cocanada, reports nine, Mr. Gar-side, Tuni, reports three, Mr. Brown, Vuyuru, reports thirteen, Mr. Walker, Peddapuram, reports two.

The attendance at these schools varies from a very few to sixty or seventy. Their importance lies not only in the fact that children who otherwise must grow up in ignorance learn to read, write, sing and repeat verses of God's Word; but many of the preachers' wives have received their first instruction here and afterwards in the girls' school and in their turn have become teachers. Very good work has been done in many of these schools.

Books and Tracts.—The reports of this work have been much more satisfactory than on any previous year. The preachers and Bible women as well as the missionaries have distributed a great many copies of the *Messengers of Truth*, leaflets, Gospel tracts and booklets. Whenever possible the Christians have been encouraged to buy them. Sometimes the Missionary's name and address are stamped on the tracts, so that any one desirous of enquiring further can have the opportunity. As they are scattered among Christian and heathen at the bazaars, the weekly fairs and great feasts, some receive them eagerly, others tear them up.

The Work before Us.—"We know that we are of God, and that the *whole world lieth in the evil one*, and we know that the Son of God is come and hath given us an understanding, that we may know Him that is true, and we are in Him that is true, even in His Son Jesus Christ. This is the true God and eternal life."

More help is wanted from us. Our missionaries are working to the outside limit of their strength. It is very important that one or more ladies should be sent to India every year. There are now on our field 300,000 women and girls depending on house to house work for a knowledge of the Gospel. Two hundred and

fifty thousand have never had the opportunity of hearing of Christ and His love. Before we meet in Convention next year many of these shall have passed into eternity. Will the ascended Lord hold us responsible for their souls?

God's promise must be fulfilled. "The heathen shall be given to His Son for an inheritance, and the uttermost parts of the earth for His possession."

Christ's last command, "Go ye into all the world and preach the Gospel to every creature," must be obeyed. The Gospel must be preached for a witness among all nations. Shall we carry it? And shall many of these 300,000 women and girls on our own Telugu field, be among that "great multitude which no man can number, of all nations, and kindreds, and peoples, and tongues, who shall stand before the throne, and before the Lamb, clothed in white robes and palms in their hands, crying with a loud voice, salvation to Him that sitteth on the throne and unto the Lamb forever."

JANE BUCHAN.

RECORDING SECRETARY'S REPORT.

During the past year the Board has held four regular meetings and one special meeting. At the first meeting of the newly appointed Board for the year held in the Talbot St. Baptist Church, London, on Oct. 30th, 1891, the following appropriations were made:

Woman's work for women	\$3,260
The usual appropriation on the general work, namely for village schools, books and tracts, and for student labor	980
Samulcotta Seminary, all the estimates exclusive of Mr. Stillwell's salary and \$150 from the Eastern Society	2,153
Total	\$6,393

At the first meeting of the Board an executive committee was appointed consisting of the officers and Mrs. Newman, Mrs. Bates, Mrs. Firstbrook and Miss West. Mrs. Freeland and Mrs. Newman were re-appointed to represent the Society on the General Board for two years. At the request of the General Board a committee was appointed to confer with them as to the suitable celebration of the Carey Centennial. The committee on printing was authorized to take the Ontario share of the surplus from the LINK for use in this work if necessary. At the meeting held on April 14th, a communication was received from a committee of the Woman's Home Mission Board expressing on behalf of that Board their willingness that there should be an amalgamation of the two papers the *Visitor* and the LINK, should such union recommend itself to this Board as practicable and for the best interests of both Societies. It was requested by this Board that the question be deferred pending the settlement of matters which would affect the possibility of union. At the meeting held on July 1st, the following resolution was passed: that the Foreign Mission Board do not consider that the amalgamation of the *Visitor* and LINK is practicable or for the best interests of either Society. Subsequently, however, a note from the President requested the Recording Secretary to defer sending a copy of the above resolution to the Woman's Home Mission Board, as on fuller information, the action of this Board appeared to the President to have been hastily taken and to be out of accordance with the resolution passed at the April meeting. A communication was received from the Woman's Methodist M. S. asking for the appointment of a committee from the Board to act with others to secure the suppression of the importation of Chinese girls on the Pacific coast. The officers were appointed a committee, and in concert with other Missionary Societies, an effort has since been made in this direction. A grant of \$200 was made to our honorary

missionary, Miss Folsom, towards her return passage to India. A special meeting of the Board was called for June 7th to consider the application of a lady medical missionary. The application which was made in writing, the lady residing at a great distance, was carefully considered and provisionally accepted, the final arrangement of the master being left with the Executive Committee. A meeting of the Executive was held on June 24th when information was received which, in the opinion of the committee, made it impossible to accept this application, and this view was unanimously confirmed by the Board at the meeting held on July 1st. Early in the year an offer was made by the Publication Board to those Circles which would act as agents for the *Baptist*, of 50c on every new subscriber, 15c on each renewal, and 50 per cent. on unpaid subscriptions collected. The offer was accepted at a meeting of the Executive Committee on Nov. 3. The following were made life members during the year: Miss Kate Marquis, Mohawk, by Scotland M.C.; Mrs. John Stark, Toronto; Mrs. E. D. Clarke, Guelph, by Miss J. C. Hendrie; Mrs. Craig, by Brampton M.C.; Miss A. E. Dryden, Greenbank; Mrs. Wm. Homes, Nelles' Corners; Mrs. E. W. Patton, Burford; Mrs. P. R. Foster, by Boston M.C. This makes a total of twelve life members for the Society. Three Band life members have been added during the year. Respectfully submitted.

ELLEN DAVIES, Rec. Sec'y.

MISS BASKERVILLE'S REPORT.

COCANADA.

In reporting school work there must of necessity be considerable monotony, because the work itself is a daily routine. When taking up such a work in a foreign country, however, where language, habits and customs are also foreign, and where one must carefully feel one's way, each year shows new developments, for the first few years at least.

The lessons in the secular department have gone on much as usual, but there have been some modifications in the course of Bible study. The *First Catechism* still remains the work of the infant standard, but in the first standard I found it impossible to take the children through the two books laid down, and feel that one in each of these standards is all we can manage. It is probable that the third standard may be able to take two books. Soon after beginning the new programme of Bible study, I found the *Life of Christ* a book too large and difficult for the second standard, so gave that to the fourth standard instead. The Bible course, as modified, stands as follows: Infant Standard—First Catechism. First Standard—New Testament stories. Second Standard—Old Testament stories. Third Standard—Mark and Genesis. Fourth Standard—"Life of Christ" and Mrs. Archibald's Catechism. Fifth Standard—John and Acts. Training Class—1st year, John and Acts with fifth standard, Old Testament History beginning with Exodus; 2nd year, I and II Corinthians, Colossians, and Old Testament History continued.

Last year the girls ranged in age from about five to sixteen or seventeen years, and before the year was out numbered forty-two. Besides these there were two boarders—J. Lydia, who works with Miss Simpson, and Sundramma, teacher of the infant standard. Of the thirty-eight day scholars, twenty-five were boys.

With the care of forty-two girls resting upon her day and night for ten months of every year, with all matters pertaining to their physical, mental and spiritual training in her hands, the missionary in charge of this work finds plenty of employment for hands, mind and heart. She fills the place of mother to them.

Imagine a mother with *forty-two* daughters! I cannot be grateful enough for the health and strength God has given me since I came to India, because this work requires health particularly.

Elsie Ruth, who passed the fifth standard examination in July, 1891, and two of the Akidu girls who came to the training class, were married; the first on Sept. 21st, 1891, the others after returning to Akidu for vacation this year. I was much grieved to learn since school opened, that two of the smaller girls who did not come back, had been married by their parents to heathen men. I hope something can be done, but do not know whether the law will touch these cases or not. One of these girls was a particularly bright, promising little thing.

The girls rooms have been much improved by new cement floors and other repairs, and as there is now a well of good water in the Compound, I trust we shall be blessed with better health than ever, though I have great reason to thank God for the good health of the girls. In the three years I have been working among them there has not been a single death, and only one case of serious illness.

Besides the day school work, three Sunday schools have been kept up. The one in Jagganadhapuram is now managed by Miss Beggs, and Mrs. De Beaux or Miss Gibson. I visit it occasionally. The attendance in all these schools has been good and the work encouraging.

I regret to be obliged to report M. Keseverao failed in his matriculation examination in December last, but, supporting himself by teaching English in the school part of the day, he is persevering in his studies, and hopes to be more successful this time. The three girls who tried the primary school examination were all successful. D. Lydia returned to Tuni, the other two, M. Chinna Cassie, and M. Karunamma are now going on with fifth standard work.

I gave up my hour with Munshi during January, February and March in order to have a little time to prepare for my contemplated trip to the hills. The next three months were spent in the coolness and beauty of Ootacamund, and I feel unspeakably grateful for the privilege of enjoying a rest and change this year. During the past year I have been led through very deep waters, but according to His gracious word He was with me who said: "When thou passest through the waters I will be with thee."

Late last year I heard of a meeting that had been held by the girls, altogether of their own accord, in which the older ones exhorted the younger ones to try to be good; then they all knelt in prayer asking help from above to carry out their good resolutions. It was wonderfully encouraging to me; the most encouraging thing that has happened since I began to work among them, and though we have had our ups and downs since then, I treasure the thought in my heart that the children *do desire* to do right, though the flesh is still very weak. There are no baptisms to report, but in one of our prayer meetings thirteen of the brightest and most promising of the younger girls still unconverted, rose to their feet to signify their desire and intention of following the Lord Jesus.

And now, my sisters, I ask your prayers, for the longer I am in the work the more I feel my weakness. Pray that I may *live* Christ, that I may so represent Him in my life before these girls that they shall be able through my example, to follow *me* even as I follow *Him*.

Yours faithfully in the Lord,
A. E. BASKERVILLE

SEMINARY REPORT.

SAMULCOTTA.

In writing you of the year's work I shall begin at the beginning. The beginning is the first day of July, 1891. Students have come in from Vuyyuru, Akidu, Bimlipatam, Chicacole, Bobbili, and Vizianagram, in all eighty-eight souls. Many of them are old students who have been here before, and these are welcomed back with all the heartiness and familiarity of old acquaintances. We are glad to see them as they come trooping into the compound, company after company, some with boxes, some with baskets, some with bundles slung lightly across their shoulders, and still others with various other necessary baggage.

They hurry in, wash, doff their travelled, dusty clothes for more presentable ones, and then make their way to the quarter where we are awaiting them to make their salaams. As they appear, new faces not a few look out at us, faces which we are to study during the coming year and to familiarize ourselves with.

The bell rings—the signal for gathering in the chapel room—and in they come with eager expectant faces. Three months vacation has come and gone since we bade them farewell. They are not all here. Some were graduated and drafted into the work, while others were kept out for various reasons; but the new students more than fill the vacant places. We are glad to see them. We are devoutly thankful that we have all been spared and brought together again for another year's work. We bend in prayer and commend ourselves to Him who has led us hitherto and earnestly pray for another year's guidance. If thy presence go not with us carry us not up hence, is the burden of our prayer.

We then turn to the students and inform them of the rules which will be binding upon them while in the seminary. These fully and plainly given, we proceed to classify and arrange our time table for the year's work. This done, books, slates, pencils, writing paper, note heads, ink bottles, pens, etc., are given to the various classes according to their special needs. Lessons are also assigned, the monthly allowance of money doled out, after which the students are dismissed to their houses.

Late in the day at 4.30 p.m. the work-hour bell rings, when all again assemble in front of the bungalow. On the first evening nothing more is done than the choice of captains and a division of the boys into five or six companies for work; store-keeper is elected to give out and receive back the implements kept in the store room for work; a gate-keeper is also chosen whose work is to keep the gates closed and the compound clear of cattle, goats, etc., while a company of the smaller boys is told off to keep the school room in order, whose duties are sweeping, dusting, cleaning the lamps, black boards, etc. Five companies remain for work, grading the compound, cleaning away refuse, building and repairing walls, and doing generally what is to be done in such a place.

We are not yet through with our preliminary work. A church meeting comes next in order. At this inquiries are made as to new students, those who have brought letters being received into the seminary church, while for others who have not brought letters, the clerk is instructed to write to their respective churches regarding letters of dismission. Committees are also appointed at this church meeting. These are the F. M. committee, the prayer meeting committee, the visiting the sick committee, and the S.S. committee for work in the house.

Sunday dawns upon us. At 8 a.m. the S. School meets, and the first thing done is the election of a S. S. superintendant and secretary, and the arrangement of classes with their respective teachers. At 9.30 the bell rings for the preaching service—the chief service of the day. Sunday evening is variously passed, with an English meeting led by the teachers, the monthly commemoration of our Lord's death, F. M. meetings, etc.

Later in the week, on Wednesday evening comes the prayer meeting. The first meeting is a special one, for at this the students relate their experiences in the work during the long vacation. These are often as varied as the ones relating them, and are also very interesting. One after another rises in his place or comes to the front and briefly tells the story of his work. Here is one, a junior student, who has been sent to a distant village with few Christians where he has gathered the village children for the most elementary instructions, and the villagers themselves to hear the way of salvation or to learn more of the love of Christ, and the manner of Christian life. Three have been baptized and others have shown interest. Another rises, but we have not time to listen longer. Still later in the week, but fortnightly, comes the Samaj or the Literary Society in which the students exercise the growing intellectual life in them in debates, reading of papers, singing, etc.

We are now fairly well started. In a few weeks everything has swung into line and is moving forward with all the regularity of school routine. The work in the secular department is very much like that in any similar school in Canada—reading, writing, arithmetic, grammar, etc.—with this exception that the native language is Telugu, and the classic language is English. This latter the students attempt quite early in the course and come to know it much better than the ordinary student in Latin or Greek at home.

In the Biblical course in which teach Miss Hatch and Rev. M. Jagannaikalu, as much of the Bible is gone over as the time of the students and the strength of the teachers permit. In the Theological course are taught the elements of systematic theology, pastoral theology, church history, moral philosophy, Bible geography, selected doctrinal books on Romans and Hebrews, and sermon making. The story of one day is that of its successors, and thus all days are much alike, so much so that they run into each other and seem one blurred line of work—at least so, as we now cast a glance back over them.

India has a trying climate in July, August and September. The weather is close and often very oppressive and muggy. The day is crowded with work, while the punka sweeps back and forth the livelong night wooing for us the coy beauty of sleep. Yet these long days and long nights pass and we enter October. About the middle of this month the "rains" come down; but for once the skies are clear and no signs of rain appear. Scarcity begins to threaten, prices rise rapidly, and in January we raise the boys' allowance a trifle.

So far the work has been what we may call unbroken, but now sickness breaks out and now there are as many as twenty to twenty-five absentees daily. Castor oil, pills, quinine, Smith's medicine, Climax salve, turpentine, Jaques' liniment, Omum water, pain-killer, and a few other remedies are dealt out with the regularity of a home hospital. The sickness abates but lingers for several days loathe to take its departure. All are restored to health except one—Karre Laban—one of our best, brightest and most beloved students. We buried him in the ground set apart for our mis-

sion where a few lonely sleepers lie, and for days after feel his loss sorely. He was a neat, beautiful penman and copied out some of our class notes for us which we have as a memento. It is hard, hard to realize that he will no more come back to us.

And how is it? Have we not been praying most earnestly every day that the guardian Angel keep us all through the year? Have we not wished every day that we might have one whole year? Have we then forgotten to trust in the Divine keeping? We cannot find that we have, and yet the tempter breaks in among us and two of the students become his dupes. And one of them we had learned to love and trust, and to expect much of. The other was new, untried, and mainly the cause of the first one's fall. It was necessary to expel them and they have fared only disastrously since. Is there not somewhere in Canada a band of willing workers who will receive a sore, sad letter and be made to feel that they have labored, prayed, and waited in vain? Shall we not rather renew our trust and work again?

The year is now well nigh spent, and the Government Inspector makes his annual round of examination. The students have done faithful work and acquit themselves well in their secular studies.

But the Biblical and Theological examinations are in sight, and the one thing uppermost is the inevitable review that always precedes examination. Examination day arrives. Mr. Davis is the only missionary that puts in an appearance. He has become a regular visitor and the boys all know him. The day passes, and the evening comes on when all assemble to hear the annual report read, the passes, the promotions, and the prizes. A little later there is still another meeting. Parting admonitions are given, all are committed to the Divine keeping, and we break up for the year. It is the last of March 1892.

Every one now hurries to pack up his earthly possessions, to make his salaams and to disappear. Finally the last one has gone. The Compound is quiet again. The year's work is over and with it our report.

J. R. STILLWELL.

MISS STOVEL'S REPORT.

AKIDU.

Prof. Tomory, of the Duff College, Calcutta, says: "Let no one say that Indian women are ciphers in Hindu houses. The wives may be, but mothers, mothers-in-law, grandmothers and aunts are stronger than the men, in matters affecting religious and social customs. They undermine our preaching and teaching; they keep back men, young and old, from carrying into action the promptings of their conscience. They are the strongest opponents of the spread of Christianity in India."

At the close of the year we find ourselves closer to these same women than ever before. Where formerly they came together out of curiosity, and would take up much time asking questions about my dress, manner of living, etc., we now find earnest, attentive listeners, perhaps not in such large numbers, but among them, I believe, are real seekers after truth.

I was disappointed in that I was unable to tour as much as usual, but this too, was well, for, in Akidu and near villages we have done more systematic work—teaching a series of lessons on the life of Christ, in the houses (of which the number has increased), and meeting the children regularly. These children's meetings

are a source of much joy. In Akidu there are four, each in a different caste quarter of the town. The blind girl continues to learn hymns and sing them to others of her caste. Sometimes we find her surrounded by eight or ten women listening to "Nothing but the Blood of Jesus," or "Now is the accepted time." Two white-haired old women, one of the weaver caste and one of the Kapu caste, died, giving every evidence of having trusted in the One who is mighty to save. I was with the former at the time and her last words were, "Jesus, Jesus Christ."

Among the Christian women, the command, "Teaching them to observe all things whatsoever I have commanded you," has not been unheeded. We have visited among them, held little women's meetings, and the Christians generally have been met in Bible class, sometimes weekly, sometimes daily for a week or ten days. Of the medical work we can give no adequate report; it has taken up much time, but in return has afforded many opportunities for telling of the Great Healer. We still hope and pray for a lady to take up this work, which in itself is sufficient to fill hands and heart.

In December, a wearied body refused to do more, and rest was found in the Zenana House, Cocanada. April and May were spent in Ootacamund, one of India's hill stations. From this, my first holiday, I returned strengthened in body, renewed in the inner man, and eager for work once more.

During my absence, Mrs. Craig met the Bible women, conducted their little meetings, listened to their reports and recitation of lessons previously assigned them. They have one and all done good faithful work throughout the year. Their visits in company with the missionary otherwise number 2,274. Women's meetings conducted, 38; children's meetings, 95; Bible classes, 62; houses visited, 561; toured 20 days.

Yours in Christian bonds,
FANNIE M. STOVEL.

MISS SIMPSON'S REPORT.

COCANADA.

It is with feelings of deepest gratitude that we review the mercies of the past year. The Lord has indeed delivered us from "the pestilence that walketh in darkness" and the "destruction that wasteth away at noonday," for while the people have been dying by hundreds around us of the dread disease cholera, aggravated perhaps by the famine which to some extent has prevailed in our midst, your workers have all been spared to bear witness to His great loving kindness and tender mercy.

We regret to report that B. Miriam has been laid aside for some months through ill health, and though she is slowly recovering, still I fear that it will be some time before she will be able to do active service again. M. Sarah continues to tell the story in Muramanda and surrounding villages, at the same time meeting with, and cheering the Christians who are situated in these lonely places. B. Martha in Subuddrapuram and neighboring villages has been telling the Way since March, and she writes of the hearty receptions which the women gave her and the eagerness with which they listen to the message in those places. These two, that is M. Sarah and B. Martha, will be in charge of the Ramachendrapuram missionary after this.

The work in the town continues much the same as

last year. While a number of new houses have been opened to our visits, about the same number have been dropped from our list because of the utter indifference of the women, or the doors have been closed against us, or the people have removed from the town.

All of the workers report encouragingly of some particular women. The heart of each one has been cheered by an occasional testimony for our Master. During the year we have been enabled to start two day schools amongst the outcaste people. B. Susannah has charge of one amongst the Madiga children with an average attendance of about fifteen pupils, and while she has been teaching the little ones, she has won the hearts of the mothers and sisters too, and we are always sure of a welcome whenever we go among them now.

Mr. Davis kindly allowed Charlie Burder to take the school in the Malapilly (I paying one rupee of his salary), but this school has not been so encouraging as the Madiga petta school, the people there seeming to be quite indifferent to everything that is good.

The Sunday school in Rachapetta conducted by K. Joseph (the teacher of the day school there) was continued with good average attendance until May, when Joseph left town for his holidays, and on his return in June it was not opened owing to the prevalence of cholera there. Charlie Burder has conducted the Sunday schools in the Madiga petta and Malapilly since Miss Rogers left for Tunj, with an average of twenty-nine scholars in the one and twenty-six in the other.

A Sunday school on the road side not far from the Compound gate was opened in October and continued until the end of April with an average attendance of sixty. After that, get out as early as we would, we could not get through with the school before the sun made it very uncomfortable for us, and there was no shade, so we tried to persuade the children to come to our verandah, but none except a few Mala children who attended the Sunday School and occupied side seats, were brave enough to come. The parents, too, were afraid that it was a trap to ensnare their little ones.

Miss Gibson has taken charge of the caste girls' Sunday school in the town since Mrs. De Beaux has been in the Timpany Memorial School.

The medical work increases, and during April, May and June a goodly number of patients were treated. We find that a little medicine opens the way to a whole petta or village sometimes. Tracts and "Messenger of Truth" are being distributed amongst the people. The total number of visits made in the town for the year is 1,814; the number of women listeners, 4,315; the number of new houses, 28; the number of visits to villages, 45; the number of women listeners in the villages, 1,169; and children, 327. This does not include the visits made by M. Sarah and B. Martha.

May the blessing of the Lord be yours, for it maketh rich and he addeth no sorrow with it.

Yours in the work,
SARAH SIMPSON.

MISS ROGER'S REPORT.

TUNJ.

I can hardly realize that a year has passed since I sent my last report. It has certainly been the shortest as well as the happiest year I have had in India. July was taken up until the 15th in my journey from Akidu to Cocanda. Owing to lack of water in the

canals, we were delayed on the way. After getting there I found myself too tired to study, so I rested until the end of the month, August. September, I studied, taught a class from the boarding school and carried on two Sunday schools in the Mallapilly. In October I gave my third examination and was settled in Tunj ready for work the first week in November. I worked steadily from that time until I went away to the hills a few days after the middle of March. A week was spent in Madras having my teeth attended to. April, May and June in Ootacamund one of the most beautiful places I have ever seen. The climate almost perfect, it seemed an Eden to us after the heat and monotony of the dry hot plains. We were back in time for the conference in Cocanda, bringing, as far as I am concerned, a reserve of strength that I hope will make it unnecessary for me to go away for another two years.

Zenana work—Of real Zenana work we have very little. We have about fifty caste houses that we visit in Tunj, but the women here are not shut up as they are in some places, so that if we go into a back yard the women from other houses come in, so that we often have audiences of over fifty and very seldom less than a dozen. Martha, the Bible women has worked with me; also my own woman Atchamma has been a great help. Martha worked while I was away, but as she is unable to write, I am not able to report the number of visits made. We have had much to encourage us, many new houses have opened and we have been listened to with interest. I have found a number who seem to be really believing but are so situated that they feel it would be impossible for them to come out.

Sabbath Schools—Soon after I came I felt that the children were laid particularly on my heart, so I thought that through Sabbath schools would be the best way to reach them. Four were established and carried on with increasing interest until I went away. In the four there was an average of over 300 children, and since coming home I have been pleased to find how well they have remembered the hymns and texts we taught them. I feel that this is the most hopeful part of the work. These little children seem often to understand better than the older people and we generally have an audience of old people who can hear as well as the children.

Touring—I have very little to report under this head, there seemed to be so much work near home and as I was building a stable and cook house, I needed to be at home to look after the work. But towards the last of February I made a short tour, visiting about ten villages. I enjoyed it very much and hope to spend a considerable part of this cool season in that way. There are many villages in the vicinity of Tunj that we have visited a number of times. The women in these villages come very gladly and sit and listen as long as we can stay.

Work among Christian women—We have very few Christian women in Tunj, but I have held a weekly Bible class and prayer meeting for them and we have had very profitable times together. I think that is all that I have to report for the year, but I want to say for the glory of God that his presence has never failed me. Often I have felt lonely, and hope that some time there will be another lady to share the cosy home I have in Tunj. But I have found that there is ever "rest under His shadow" even "among the heathen."

Yours in the Master's service,
MARTHA ROGERS.

THE WOMEN'S BAPTIST FOREIGN MISSIONARY

SOCIETY OF ONTARIO.

Treasurer's Sixteenth Annual Report, 1891-92

BRANT ASSOCIATION.

Name.	Circle.	Band.	Total.
Brantford, East Ward.	\$8 35 40	\$8 40	\$16 75
18 Ch. (V. L. M. S.)	157 00	60 00	217 00
North St.	15 50	5 00	20 50
Park Church.	63 25	9 00	72 25
Burth.	17 00	27 00	44 00
Onondaga, First.	12 50	12 50	25 00
Second.	15 25	15 25	30 50
Paris.	73 54	14 05	87 59
Flattville.	8 00	6 00	14 00
St. George.	22 80	22 80	45 60
Wolverton.	43 42	3 00	46 42
	\$3 00	\$461 66	\$127 05
			\$591 71

ELGIN ASSOCIATION.

Calton.	22 00	31 00	53 00
Elngal.	13 09	13 09	26 18
Gladstone.	3 S.S. Classes, 2 29	19 85	22 14
Iona.	10 00	10 00	20 00
Malahide and Aylmer.	109 37	17 00	126 37
Bayham.	20 00	18 50	38 50
Berean.	17 15	17 15	34 30
Jubilee.	19 75	19 75	39 50
Mount Salem.	2 50	1 35	4 85
New Sarum.	22 00	22 00	44 00
Sparta.	5 30	5 30	10 60
St. Thomas, (Centre St.)	57 25	57 25	114 50
2nd Southwold.	6 00	6 00	12 00
	\$6 29	\$324 26	\$67 85
			\$394 40

HAMILTON ASSOCIATION.

† Freeion	7 31	7 31	14 62
Hamilton: Herkimer St.	18 00	18 00	36 00
" James St.	92 07	92 07	184 14
" Victoria Ave.	17 00	15 00	32 00
" Westworth St.	18 45	36 45	74 90
Westover	14 45	10 00	24 45
	\$149 88	\$51 00	\$200 88

MIDDLESEX AND LAMBTON ASSOCIATION.

Ailsa Craig.	\$32 30	\$32 30	\$64 60
Brooke.	9 43	9 43	18 86
Calvary, (Wanstead).	11 50	11 50	23 00
Courtright.	5 00	5 00	10 00
Denfield.	32 00	4 50	36 50
Forest.	15 00	8 00	23 00
Lobo.	12 00	6 00	18 00
London: Adelaide St.	23 15	13 00	36 15
Young Ladies	24 10	Y. P. 22 00	46 10
Grosvenor St.	12 30	5 00	17 30
South B.Y.P.U.	74 50	17 00	91 50
Talbot St.	94 21	94 21	188 42
Moore Centre.	4 00	4 00	8 00
Park Hill.	9 80	9 80	19 60
Petrolia.	49 70	49 70	99 40
Poplar Hill.	8 28	8 28	16 56
Sarnia.	49 70	9 75	59 45
Township.	6 00	6 00	12 00
Strathroy.	30 75	7 00	37 75
Theford.	14 25	14 25	28 50
Wyoming.	12 07	27 44	39 51
	\$16 30	\$491 34	\$119 69
			\$627 03

MIDLAND COUNTIES ASSOCIATION.

Acton.	\$12 27	\$12 27	\$24 54
Belfountain.	5 00	5 00	10 00
Brampton.	35 00	17 00	52 00
Cheltenham.	23 00	Y. L. 20 00	43 00
Edmonton.	9 00	9 00	18 00
† East Flamborough.	11 69	32 50	44 19
Galt.	13 05	13 05	26 10
Georgetown.	9 78	9 78	19 56
Guelph, 1st.	61 83	18 00	79 83
2nd.	31 00	18 00	49 00
Hespeler.	15 79	15 79	31 58

Name.	Circle.	Band.	Total.
Hillsburgh.	28 75	28 75	57 50
Orangeville.	7 80	7 80	15 60
St. Mary's.	14 54	17 00	31 54
Stratford.	10 00	10 00	20 00
	\$286 10	\$122 50	\$408 60

† The Churches of Freeion and East Flamborough belong to different Associations, though the Ladies form one Circle, hence the division of the total received from that M. C.

NIAGARA ASSOCIATION.

Beamsville.	\$28 50	\$20 00	\$48 50
Cayuga, North.	2 00	2 00	4 00
Dundas.	26 90	8 00	34 90
Fonthill.	11 00	11 00	22 00
Grimsby.	20 00	40 00	60 00
Port Colborne.	24 00	24 00	48 00
St. Catharines: Lyman St.	16 78	16 00	32 78
Queen St.	30 00	30 00	60 00
	\$159 18	\$84 00	\$243 18

NORFOLK ASSOCIATION.

Bloomsburg.	\$8 25	8 25	16 50
Boston.	85 00	49 00	134 00
Cheapside.	33 00	33 00	66 00
Cultus.	3 00	3 00	6 00
Decewsville.	12 00	12 00	24 00
Delhi.	21 50	21 50	43 00
Eden.	12 00	12 00	24 00
Hagersville.	5 00	2 00	7 00
Harford.	11 00	16 24	27 24
1st Houghton.	11 00	11 00	22 00
Pine Grove.	6 00	6 00	12 00
Port Rowan.	8 00	8 00	16 00
Selkirk.	4 91	4 91	9 82
Simcoe: (Mrs. E. E. Collins	12 00	12 00	24 00
Young Ladies: (S.S.C.)	7 00	7 00	14 00
Teeterville.	15 39	15 39	30 78
Townsend Centre.	3 20	3 20	6 40
Villa Nova.	15 00	15 00	30 00
Victoria.	12 00	12 00	24 00
Waterford.	46 02	18 25	64 27
	\$7 00	\$303 57	\$110 19
			\$420 76

NORTHERN ASSOCIATION.

Barrie.	85 00	85 00	170 00
Bracebridge.	4 00	2 00	6 00
Burk's Falls.	6 23	6 23	12 46
Collingwood.	7 00	10 00	17 00
Doe Lake.	10 76	10 76	21 52
Minising.	6 35	6 35	12 70
Parry Sound.	8 00	1 50	9 50
Port Arthur.	15 00	6 00	21 00
Sault Ste. Marie. (Miss. Union 11 33	3 60	14 93	18 53
Stayner.	3 92	2 80	6 72
	\$11 33	\$66 26	\$25 90
			\$103 49

OWEN SOUND ASSOCIATION.

Burgoyne.	8 30	8 30	16 60
Daywood.	10 00	10 00	20 00
Durham.	5 00	5 00	10 00
Elderslie.	5 00	5 00	10 00
Keady.	6 00	6 00	12 00
Meaford.	3 00	3 00	6 00
Owen Sound.	18 00	25 00	43 00
Paisley.	11 35	11 35	22 70
Woodford.	4 00	4 00	8 00
	\$65 35	\$25 00	\$90 35

PETERBOROUGH ASSOCIATION.

Ballieboro'.	7 00	7 00	14 00
Belleville.	29 25	4 69	33 94
Brighton.	2 00	2 00	4 00
Campbellford.	2 20	2 20	4 40
Cobourg.	15 20	15 20	30 40
Colborne.	1 00	1 00	2 00
Cramah.	11 00	11 00	22 00
Gilmour Memorial Church.	30 00	17 00	47 00
Haldimand.	6 00	6 00	12 00
Lakefield.	26 45	30 00	56 45
Norwood.	4 95	4 95	9 90
Peterboro' (Y.P.S.C.E. 8 00	75 48	30 15	105 63
Port Hope.	76 00	32 10	108 10
Selwyn.	25 25	25 25	50 50
Sidney.	18 50	18 50	37 00
Stirling.	7 65	7 65	15 30
	\$8 00	\$315 93	\$114 94
			\$438 87

THE 'CANADIAN MISSIONARY LINK.

55

TORONTO ASSOCIATION.

Name.	Circle.	Band.	Total.
Bethel.....	\$14 45	\$10 25	\$24 70
Eglinton.....	12 70	.....	12 70
Eglitoke.....	9 00	.....	9 00
2nd King.....	6 23	.....	6 23
2nd Markham.....	23 60	.....	23 60
Schomberg.....	5 00	17 00	22 00
York Mills.....	17 00	S.S. 6 00	23 00
Toronto City: [S.S. Bible Cla's 2500			
Beverley St.....	67 45	5 00	102 45
[Miss Bryant's Class 5 00			
Bloor St.....	206 73	Girls 33 50 Boys 33 00	273 23
College St.....	79 05	Girls 10 00 Y.W. 6 50	95 55
Dovercourt Road.....	42 00	.....	42 00
First Avenue.....	13 35	7 46	20 81
Immanuel Church.....	73 10	Girls 7 80	80 90
Jarvis St..... [Y.P.M.S. 25 00	286 04	9 53	320 57
Lansdowne Avenue.....	20 54	.....	20 54
Moulton College.....	22 49	.....	22 49
Ossington Avenue.....	12 40	Juvenile 1 00	13 40
Parliament St.....	47 55	42 04	89 59
Queen St..... [Bible Class 1 30	4 00	.....	5 30
Sheridan Avenue.....	14 90	.....	14 90
Tecumseth St.....	10 00	2 30	12 00
Walmer Road.....	54 28	17 50	71 78
Toronto Junction.....	11 00	.....	11 00
	\$56 30	\$1052 86	\$208 58

WALKERTON ASSOCIATION.

Arthur, South.....	5 00	.....	5 00
Atwood.....	25 40	5 30	30 70
Britton.....	.....	19 53	19 53
Glamis.....	24 68	4 74	29 42
Greenock.....	6 50	.....	6 50
Harriston.....	5 00	.....	5 00
Howick.....	10 10	.....	10 10
Kincardine.....	8 00	.....	8 00
Listowel.....	18 40	.....	18 40
Mount Forest.....	22 03	.....	21 03
Palmerston.....	5 00	.....	5 00
Teeswater.....	17 53	30 12	47 65
Tiverton.....	9 20	5 75	14 95
Walkerton.....	16 85	5 75	21 90
Wingham.....	15 44	7 10	22 54
	\$187 43	\$78 35	\$265 78

WESTERN ASSOCIATION.

Aldborough Plains.....	\$ 2 25	.....	\$ 2 25
Blenheim.....	6 00	\$ 3 00	9 00
Blytheswood.....	8 49	.....	8 49
Chatham.....	25 00	4 60	29 00
Colchester.....	11 40	1 75	13 15
Harrow..... [Mission Boxes 1 00	.....	.....	2 00
..... [Infant Class 1 00	.....	.....	.....
Leamington.....	2 83	10 00	12 83
Louisville.....	1 94	.....	1 94
Ridgetown..... [S.S.C. No. 3, boys 5 00	4 65	31 00	40 65
Rodney.....	3 65	.....	3 65
Wallaceburg.....	17 30	25 00	42 30
Wheatley.....	12 35	.....	12 35
Wilkesport [Mrs Bishop's Inf. C: 25	11 00	.....	12 25
Windsor.....	15 00	.....	15 00
Woodslee.....	1 70	.....	1 70
	\$8 25	\$123 56	\$74 75

WHITBY AND LINDSAY ASSOCIATION.

Bobcaygeon.....	\$ 4 00	.....	\$ 4 00
Brooklin.....	13 20	15 00	28 20
Claremont.....	18 00	19 00	37 00
Fanelon Falls.....	16 00	.....	16 00
Goodwood.....	5 21	.....	5 21
Lindsay.....	35 00	20 00	55 00
Oshawa.....	5 00	.....	5 00
Pickering.....	2 00	.....	2 00
Port Perry.....	36 93	2 24	39 17
Reaborn.....	7 25	.....	7 25
Scouville.....	9 90	8 22	18 12
Uxbridge.....	6 25	.....	6 25
Whitby.....	18 00	25 00	43 00
Whitevale.....	3 20	1 04	4 24
	\$179 94	\$90 50	\$270 44

WOODSTOCK ASSOCIATION.

Beachville.....	8 00	6 25	14 25
Osford.....	33 75	2 00	35 75
Suresville.....	17 00	.....	17 00

Name.

Circle.

Band.

Total.

Gobles.....	45 00	25 00	70 00
Ingersoll.....	25 21	32 00	57 21
Maple Grove.....	.....	8 00	8 00
Norwich.....	10 00	3 50	13 50
Oxford, East.....	12 20	25 00	37 20
Salford.....	15 50	.....	15 50
Scotland.....	67 00	.....	67 00
Springford.....	.....	6 45	6 45
Tilsonburg.....	15 00	.....	15 00
Woodstock, First Church.....	76 00	23 00	99 00
..... Oxford Street.....	11 55	.....	11 55
	\$336 24	\$131 20	467 44

MISCELLANEOUS.

Special Contributions.....	.....	\$440 85
Interest.....	.....	52 28
"Canadian Missionary Link".....	.....	54 54
For Miss Macdonald's Medical Education.....	.....	110 50
Miss F. M. Stovel, Akidu, India, towards refunding her expenses at Chicago,.....	.....	19 36
Indian, South.....	.....	2 50
Menie..... [Mission Box 2 00	.....	2 00
W. B. F. M. S. of Manitoba, for Students.....	.....	75 00
St. Thomas S. S., refunded after, to General Treas.....	.....	25 00
	\$2 00	\$782 03

GENERAL STATEMENT.

RECEIPTS.

Balance forward.....	.....	\$2,546 04
Amount from Circles.....	\$4,503 53	
..... Bands.....	1,431 50	
..... Other Organizations.....	114 17	
Special Contributions.....	440 85	
Bank Interest.....	52 28	
"Canadian Missionary Link".....	54 54	
For Miss Macdonald's Medical Education.....	110 50	
St. Thomas S. S.....	25 00	
Indian, South.....	2 50	
W. B. H. and F. M. S. of Manitoba.....	75 00	
Miss Stovel, refunded.....	19 36	
	\$6,829 23	

DISBURSEMENTS.

Sent to India, per General Treasurer, Mr. Firstbrook:		
12 Monthly payments, as per Estimates.....	\$6,393 00	
Specials.....	178 40	
	\$6,571 40	
Refunded re St. Thomas S. S.....	25 00	
To Treasurer, Convention East, for Akidu and Tuni Boarding Schools.....	91 07	
Miss May Macdonald, for her Medical Education.....	150 00	
Miss Folsom per Mrs Booker, towards passage to India.....	200 00	
To Home Expenses:		
Printing Annual Reports.....	\$ 60 00	
Mrs. Downie's expenses from Toronto, provided for by a Special Collection.....	20 00	
Other expenses.....	106 09	
	\$ 186 09	
Balance on hand.....	\$7,223 56	
	\$2,151 71	
	\$9,375 27	

TOTAL AMOUNT OF "SPECIAL FUNDS."

Received for Lady Medical Missionary.....	\$506 81
" Sending out Missionaries.....	12 80
" Miss Macdonald's medical education.....	187 50
" towards.....	56 00

NOTES.

Number of Circles heard from.....	200
" Bands.....	98
Total Income from our Society.....	\$6,767 37

VIOLET ELLIOT,

Treasurer.

Audited and found correct.

JAS. B. FUDGER, }
WM. E. WATSON, } Auditors.

Toronto, 18th Oct. 1892.

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[Five to retire each year in order, beginning with the first.]
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APPROPRIATIONS 1892-3

'Akidu		
Seminary Students	\$ 50 00	
Village Schools	200 00	
Books and Tracts	50 00	
		\$ 300 00
Narsipatam		
Books and Tracts	\$ 10 00	10 00
Ramachandrapuram		
Seminary Students	\$ 25 00	
Village Schools	150 00	
Books and Tracts	30 00	
		205 00
Yellamanchili		
Village Schools	\$ 50 00	
Books and Tracts	25 00	
		75 00
Cocanada		
Village Schools	\$ 120 00	
Books and Tracts	40 00	
		160 00
Peddapuram		
Bible-Women	\$ 30 00	
Seminary Students	15 00	
Village Schools	60 00	
Books and Tracts	25 00	
		130 00
Tuni		
Seminary Students	\$ 10 00	
Village Schools	50 00	
Books and Tracts	25 00	
		85 00
Seminary		
Miss Hatch's Salary	\$ 500 00	
Teachers	375 00	
Student's Support	950 00	
Books and Tracts	125 00	
Repairs	50 00	
Miscellaneous	50 00	
		2,050 00

Vuyyuru	
Bible-Women	\$ 30 00
Seminary Students	40 00
Village Schools	100 00
Books and Tracts	25 00
	195 00

WOMEN'S WORK FOR WOMEN.

Akidu	\$ 660 00
Samulcolita	
Bible Work	80 00
Cocanada	
School	1,000 00
Tuni	450 00
Cocanada	
Zehana Work	610 00
	2,800 00
	\$6,010 00

ADDRESSES.

ADDRESSES OF PRESIDENTS, SECRETARIES AND TREASURERS

Of Ontario: Pres. Mrs. W. D. Booker, Woodstock, Ontario, Sec. Miss Buchan, 165 Bloor St. East, Toronto; Treas. Miss Violet Elliot, 109 Pembroke St., Toronto; Sec. for Bands, Miss Hattie West, 51 Huntley St., Toronto.

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Miss A. E. Johnstone, of Dartmouth, N. S., is Correspondent of the LINK for the Maritime Provinces. She will be glad to receive news items and articles intended for the LINK from mission workers residing in that region.

Subscriptions to the LINK, changes of address, and notifications of failure to receive copies of the paper, should in all cases be sent directly to the Editor.

MISSIONARY DIRECTORY

BAPTIST FOREIGN MISSIONARY SOCIETY OF ONT. AND QUE.

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The Canadian Missionary Link

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