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HOME ON FURLOUGH.

During the first years that the Canadian Baptists carried on mission work in India, it was discovered that it was impossible for our missionaries to stay in India for a period of more than seven or eight years at a time without injury to their own health and consequent loss to the work. It has been the policy, therefore, of both the General Board and its auxiliary, the Women's Board, to grant leave of absence extending over a year and six months to each one of the missionaries after seven years of continuous service. In doing this they give to the missionary a furlough allowance (in the case of the Women's Board four-fifths of the regular salary), and pay their travelling expenses to and from India, which, as most of them return to Canada, approximates \$700.00.

Now, the funds for our Foreign Mission work are gathered often with much difficulty and at considerable sacrifice from the people for the purpose of sending the Gospel message to the heathen of India. How, then, does the Board justify itself in year after year spending this large amount of the hard-gathered Circle money in something which does not touch the heathen of India directly at all?

They justify themselves by only one reason. The missionaries are brought home for one and only one purpose, and that is, that they may regain lost strength in a more favorable climate, and renew their touch with a Christian land, and—and—so be better able to successfully carry on in India the work for which they are appointed.

What is the point of all this? The point is, that they are not taken from

telling the message of salvation to those in India who will probably lose their one chance of hearing by their absence, for the purpose of telling the story of their work to people who already have more opportunities to know of it than they can improve. This amount of money, which for each furlough would support two missionaries in India for a year, is not taken from its work there that our missionaries may travel hither and thither raising a much smaller amount of money from the Circles which they address,—in short, they are not brought home to be travelling secretaries for our Mission Board, or organizers for our Bands, or financial agents for our Circles.

Now, all this is not to say that our missionaries shall be silenced when here and not allowed to say a word concerning their work. It is a very happy thing that the presence of one who is serving in the front ranks may bring much inspiration, information and renewal of energy to those with whom they meet, and the women and children in our churches owe a very great debt to many missionaries, who have done a large service to our work, and done it, in ninety-nine cases out of a hundred, at a sacrifice to the very thing for which they came home—the renewing of their strength. But it is to say that we must not depend on them—must not count that as a necessary thing in our work.

But some Programme Committee is wrinkling its brows and saying: "But what are we to do, if we can't have a missionary? How are we to create interest among the women and children?" We beg to say that you can do it, if you will. It will mean more

work, far more than to send for a missionary and have her come and talk while you rest on your oars. Do it the way you rouse interest, or ought to rouse interest, in the other half of our Circle-work, the Home work. Who ever heard of a Home Missionary leaving his work and touring the country to increase interest? It has never been thought necessary that they should have furlough, and consequently we have not grown to depend on them.

Let us get down to the root of the thing. Interest in missions is created and fostered by a clear realization of the Master's Great Commission, and by a clear vision that the work outlined in it, is still far from completion. And that realization and vision comes, and comes to stay, by hard, constant and unromantic work on the part of the leaders, be they Circle Presidents, Band Presidents or Directors.

The "path of least resistance" is very seldom the one which leads to the most desirable goal, and consequently we have not the slightest doubt that the hard work necessary to train up a Band or Circle in the great foundation principles of our mission work, and in the thorough and systematic study of the fields demanding our service—that this will result in the building up of strong, stable characters, always to be relied on to carry out the Master's commands, and not "blown about by every wind of doctrine."

After all this has been done, or when it is all being done, we shall take as a delightful extra, as a thing to be especially thankful for, a visit from one of those who are our representatives in a heathen land. The effect produced will not then be an effervescent outburst of enthusiasm, which vanishes before the passage of time, but simply an enlarging of our vision of duty, a strengthening of the sympathy which binds the consecrated at home to the consecrated abroad.

So shall we be doing the best thing for our Circles and for our Bands, shall be rightly using the money placed in our hands, and shall be doing simple justice to our missionaries who are home primarily to "take in," not to "give out."

A NOTE FROM MISS CORNING.

(Extract from private letter.)

"I must be brief this time, as this is the seventh work letter for this mail, and more are waiting.

"We have little time for reading, and very few books—that is, light literature; but many a time I have found such a paper as the 'Home Companion' of real value. There have been times, and will be again, when something I have seen or heard or lived through in the work, has so shocked my nerves that it seemed impossible to get away from it. Remember, we cannot call in friends, go shopping or to a concert or lecture, or even for a drive, for mental rest or change, and at such a time, when sleep is impossible, and when, if we talk with each other we talk of the one subject, I find that a story is of real value. More than once I have gotten up at one or two o'clock in the morning and read a story in the 'Companion' to take my mind off some experience in the work, so I could go to sleep. Many of us have nerves, and we like to get away from the solid now and then. Besides, your papers go on to Cocanada, and the fashion sheets are being used by a lady who is supporting herself and mother by dressmaking, and can get no fashion sheets here. An old lady has them afterwards for the fancy work, as she crochets and knits lace. Both these are Eurasians, and you know how much I like to help them. I find the housekeeping hints very helpful to the Eurasian women. So you see we value the paper, and are very grateful for it.

"We have taken in 92 boarders in our school this year, 54 of whom are boys.

We expect one or two more girls. We cannot refuse them, but we must have more money if we keep them next year. They come from long distances, pleading to be received, and we need workers, and should be training them, so I felt that we could and must trust the Lord to send food for them. Oh, I just wish you had been here to have heard the stories and the 'cases' as we had them to consider. I am very busy, for it is difficult to get supplies, and I need books, slates, etc., having had to provide for more than our usual number. A man has just returned from the station, a 48-mile walk, with a parcel of books."

MISSIONARY NEWS.

An order has been issued in the Philippine Islands that no teachers shall give any religious instruction to his pupils,—not even "under the shadow of his own roof"—and adds that "in this Catholic country" it is not right to encourage the reading of the Bible, especially the Protestant Bible.

Natal has been celebrating her diamond jubilee—the seventy-fifth anniversary of the coming of the Gospel to Natal. The meetings, some of which were presided over by Viscount Gladstone, were wonderfully enthusiastic, and have, by showing the development of the Zulus, due to Christian work, made many converts to Missions. A Zulu choir, 345 strong, aroused great enthusiasm by their singing, and the attendance at the meetings went up to 4,000.

One of the European magazines reports a great religious awakening in Bohemia. The sixth of July, the birthday of John Huss, and the day on which he was burned, is kept as a great holiday in many cities. Addresses on Huss are given, and the people crowd the streets singing the songs of Huss.

Bibles are being eagerly asked for, and eagerly read.

Two years ago, at a Christian Endeavor Convention, President Clark issued a challenge that within two years 10,000 new societies should be formed and 1,000,000 members enrolled. At the recent Convention held in Atlantic City it was found they had gone away beyond their goal, for 10,345 new societies had been formed and 1,002,500 new members enrolled.

Equally encouraging are the figures of Sunday-school work disclosed during the June Convention in San Francisco. The number of Sunday-schools in North America reaches the grand total of 173,459, with an enrolment of 16,617,350, a net gain in the three years of 150,718. Still better is the report of 1,193,422 conversions in the Sunday-schools, an average of over 1,000 a day for three years.

The grace of giving is being developed among the African Churches to a large extent. In one church of 200 members just "wug out of heathenism" every single member gives a tenth of every bit of money received, one out of every ten fish caught, and one member out of every ten is dedicated to the Christian ministry. Where did they learn it? Hardly from Christian America, we fear.

We are accustomed to think that slavery is almost a thing of the past nowadays. But "The Missionary Review of the World" is authority for the statement that at least 40 slaves are sold every week in the open market in Morocco City. The market is held twice a week, and there are plenty of buyers. It is estimated that 10,000 slaves may change hands in the whole country in the course of a year, and that there is a probable mortality of 30 per 100 due

to capture and the march across the desert. There is surely a work here to be done for civilization and Christianization.

The Salvation Army is about to enter a new field in India. General Booth has been in consultation with Lord Morley, and has received every encouragement. There are said to be 3,000,000 in India living by robbery in various forms, and the Army asks the privilege of teaching them to live honestly. They wish to have grants of land from the Government, and there to work out their plans for this robber class.

There is good prospect for an advance along the line of Christian education in that Moslem-riden land of Egypt. A plan has been formed, and seems likely to materialize, to inaugurate a Christian University in Cairo, an institution of the high grade of the Syrian Protestant College in Beirut. El Azhar, that great University of Islam, is in Cairo also, and it is hoped that the new college may expose the intolerance and narrowness and antiquated methods of that old stronghold of Islam.

AN EVENING OUT ON TOUE.

Miss Ruth Philpott.

How I wish you could drop in to-night for a little chat with us—for this is our own time—what I have termed the "missionary's own hour"—the time when, books and work, all put aside, we feel entitled to rest. It is the evening hour, and we are sitting on the front of our house-boat looking away down the long canal, with the great trees drooping their graceful boughs on either side, the faint pink glow in the west, with here and there a star twinkling—the whole mirrored in the motionless depths of the canal. Even the tall, slim palmyra tree becomes a thing of beauty as it doubles its length in the gleaming surface, and we forget its cruelty to us when, in the

mid-day sun, it yields not the slightest shade. Just at our side, on the narrow canal path, every now and then some villager passes, silently and swiftly, for the light is rapidly fading, and as soon as the darkness falls the demons and spirits come out—the dread and terror of the Indian heart. Now and then, with a musical clink-clank of numerous anklets and bracelets, a group of women pass, some bearing on their heads huge bundles of grass, others great water pots, all with their wee brown babes slung on their hips. Curiosity is very strong. How they would delight to stop and ask questions, but the fear of the darkness is before them, and so, with interested glances, they pass on into the evening shade. And now comes the tinkle of bells and the great white oxen and lazy buffaloes mosey by, the little naked shepherd boy walking alongside, pulling the end of his long turban around his shoulders to protect himself from the chill night air. But the shadows grow deeper, the faint pink glow has faded to a dark bluish purple, the reflection in the canal has come out bolder, exceeding in beauty the reality, and over all now there is a wondrous silver lustre, for the Indian moon is at her full, and the world becomes the fairy land that we used to dream of when we were children. This is the hour when India is beautiful—the land that the poets have sung of. We forget the long day's work; the rough, slippery walks over the narrow paths through the rice fields; the discouraging things of the day. We recall the different interested hearers; the laughable incidents of the day; the cute sayings and actions of the little ones—for children are the same all the world over. We can even laugh now as we remember our feelings as in fear and trembling we crept over the numerous narrow, rounded tree trunks which serve as bridges over the streams. And now India slowly fades away, and again we are in the homeland, with the dear

bodies; above all the chant, which has such a wild, plaintive note in it.

But now our white faces are beginning to attract attention, so we withdraw farther into the shade. But is too late. A woman announces that "God's angels" have come, and she hastens to bring a mat for us to sit on. In a few moments a group of men and women have surrounded us. Now is our opportunity. Here, just beneath the village sacred tree, in the glare of the incense lights, almost touching the group of men bowing in worship before their gods—here, we have the opportunity to tell of the one true God. Is it mere interest or is it a real longing for a higher, truer worship that holds this group so quiet? On all sides the excitement waxes stronger—the circle of men are leaping higher, whirling violently around, the chanting has swelled louder—and now a group of little lads are standing behind the older group imitating. Their little lithe bodies sway this way, that way, their childish voices mingling with the coarser ones of their elders. These are the coming generation of idol-worshippers, unless by some means they can be won for the Master.

But the hour is growing late, and we cannot hope to see the end. All night long the totems and cymbals will ring, and the men will dance till the grey dawn appears, when, weak and worn, the excitement passed, they will creep to their homes—with what feelings, I wonder? Satisfaction?

So we turn back, past the beautiful temple, which in its solitude and grandeur, seems to rear its proud form against the clear sky as though to say, "What better have you to offer than I?" and then our eyes wander beyond, to our little Christian church, so humble and rude, with its mud walls and thatched roof—a sense of our littleness, our inability, sweeps over us—and the thought comes, "After all, what is the use?" But, even as the sense of the impossible comes, we look beyond—past church and temple—to the great blue expanse above—to the moon and stars—God's handiwork. Our thoughts turn to Him—the one great Creator—and a sweet message steals into our hearts, "With God all things are possible." And the pure lotus buds shining from the dark depths of the pool remind us that even as they, from the murky clay and weeds beneath, arise pure and beautiful in God's own

sunlight, so from the darkness of heathenism about us many souls, made pure by the Son of Righteousness, shall arise with us to crown Him King of Kings and Lord of Lords.

THE RECORD OF A WEEK.

Anavaram, India, Oct. 30, '11.

Dear Link: A request has come for an account of a week's work. If I were a writer, there would be plenty of material to write a continued story to be gathered from this week's tour. Just let me whisper a distracting element that is over my head at this time. It's not the bairnies going to bed. No, no. Something that distracts most women much more than that. It's a rat, trying some gymnastics along the rafters in the roof! We are camped in the travellers' bungalow here. For a small rent we have the use of one large room, with two small ones off it, and also a cook-room a few yards from the bungalow.

There are noises to the front of me and noises to the back of me in this evening hour. The open space between the bungalow and a small hill not far away is the halting place for travellers by ox-cart. The high-road between Madras and Calcutta runs through this part. It is not travelled as it used to be before the railway came, but there is quite a lot of local traffic. Between here and Tuni is 12 miles, and the men rest their oxen here and cook their own meal. Sometimes there are some very noisy disputes arise between the various travellers. The Biblewomen and the rickshaw coolies and my boy cook their evening meal out at the back. They have finished it and had prayers together and are now having a little chat before retiring for the night.

We came out on Friday, and on Saturday went to Tai-ta-gunta, a village four miles from here. It is too far to work from Tuni, and the result is that the caste women only get a visit in the touring season. We took our lunch and staped all day, but what is a day—a year! The very simplest truths must be told over and over, for remember, these women out in the villages have grown up surrounded by ignorance and superstition that is hard to make you realize. How it makes my heart ache to hear them ask, "Which God do you say we are to worship?" and to know that as they ask this, their thought of worship

is so utterly different to ours. To them it means taking fruit and cakes and such things to present to an idol. No thought of sin to be confessed and forgiven, or of a holy Being, but their gods are angry spirits that must be appeased by these gifts and ceremonies. The annual day of snake worship has just passed, and we tried to help them think of the sin of pouring milk and eggs and nice cakes and other articles of food into the snake holes, when there were so many hungry babies and big folk, too, who would be so glad to get a good meal. Many of them assented to what we said, but how many of them will be brave enough to act upon it, remains to be seen. There is simply no private life here, and a woman who is brave enough to stop any of these feasts must be prepared for any amount of taunts and ridicule from her relatives and neighbors, who will all know it. There was no trouble to get plenty of listeners, and some seemed to really want to get hold of the precious message we brought them. Before leaving, we went to visit the few Christians that live in the outcaste part of the village. As I sat amongst them the difference between their response and that of many of those who despise them, came home to me so, and made me wonder at His grace. A man came and sat with them, who that day had taken a very decided stand. He had grown a beard, vowing that and his hair to a certain goddess, but had shaved and had his long hair cut off in Jesus' name instead. He will have much petty persecution to endure. Pray that he may follow on to know the Lord and make Him known to others.

As we stood by the cart before starting back to camp, such a big cobra crossed the road close to us, but none of our party had a suitable stick with which to attack it, so we watched it until it disappeared in some bushes.

This is quite a long chapter for number one, isn't it? As you read it, pray for the women in these villages, many of them bearing daily burdens, and yet no knowledge of the great Burden-bearer. Also for us, who go to them, that He will fit us to tell of Him in all simplicity.

Your loving fellow-worker,

Ellen Priest.

SOME NOTABLE SOCIAL CHANGES WHICH HAVE TAKEN PLACE WITHIN HINDUISM.

(By Mr. K. Natarajan, Editor of the
"Indian Social Reformer.")

[A paper prepared for the recent Conference of Missionaries at Mahabeshwar. Mr. Natarajan has been aptly spoken of as a person who has taken an active part in effecting these changes and who testifies from abundant knowledge.]

The right way of grasping social progress among Hindus is not so much to count the changes under different heads, as to see what the relative amount of opposition now offered is as compared with what it was, say, some fifteen or twenty years ago.

The opposition had been steadily growing less, and ceased altogether rather suddenly about six years back. Certain journals and publicists, well known for their hostility, completely turned round. This is a development we owe to the growth of the sentiment of nationality.

This, however, is a negative factor, though those who are in the thick of the struggle know that it is none the less important. It means that organized opposition to social reform has ceased, and that henceforth we have to contend chiefly against individual inertia.

On the positive side may be mentioned some changes which are the outcome of Western influences, among which the chief are education (directly) and Christianity (indirectly): (1) Higher standards of personal purity and dignity among men. (2) Integrity in public positions, and public spirit. (3) Higher valuation of female and child life.

Concubinage, which was esteemed as rather a manly fashion some twenty years ago, has largely disappeared among the more enlightened class; and even among the less enlightened it is regarded as a thing rather to be ashamed than to be proud of. It is no longer flaunted openly. The anti-nauteh movement has secured a firm foothold among a large section of the community, and is spreading every day.

Educated officials, it has been repeatedly acknowledged, are as a class noted for freedom from corruption.

Although there has always been plenty of affection in Indian homes, the recognition that women and children have personalities to be respected, and are not mere extensions of the personality of the head of the family, is a modern feature.

Women are growing to feel that they have rights, and they no longer acquiesce in things to which they submitted quietly some years ago, such as (a small instance) eating out of the husband's plate after he had finished. The practice of women dining after the men is rapidly on the wane in educated circles.

To revivalist movements such as Swami Vivekananda's and to the Theosophical Society's activities we owe the strong reaction against the drinking habits common among the first generation of English-educated Indians. The younger generation is almost entirely abstaining, and habitual drinkers are to be found only among men who have passed middle age.

The growth of public spirit, easily distinguishable from the caste spirit, is perhaps the most valuable feature of modern India.

Social reform of an organized character, and affecting institutions, is due chiefly to the work of the Brahma and of the Prarthana Samaj, to the National Social Conference, and to Social Reform Associations connected therewith. The results here are not very impressive from a statistical point of view; but, as mentioned at the outset, the thing to be regarded is the amount and vigour of opposition, which is distinctly less now than formerly.

Among definite reforms we may allude to:—

(1) The disappearance of polygamy.
(2) Re-marriages of young widows and, more particularly, the increasing extent to which families high up in the social scale are adopting the reform, especially among Maharashtra Brahmins.

(3) Growing number of Widows' Homes, and improvement in the treatment of widows. In towns it is common nowadays to see widows in good families wearing their hair and even a few jewels. They are not shunned to the same extent as formerly.

(4) Slow rise in the age of marriage, due as much to economic causes as to social reform propaganda.

(5) Less prejudice to female education, and an increasing desire to send girls to schools and to pay fees for their education.

(6) Recognition of the importance of the depressed classes, and an earnest desire to raise them in the social scale.

(7) Larger number of people travelling to foreign countries, and diminished difficulties to admission.

(8) The favorable reception given by a very large section of the Hindu press and public to a bill like Mr. Bhasu's, evincing an increased repugnance to caste barriers.

There is, of course, still a large mass of immovable conservatism; but these are noteworthy signs to the eye of insight.

If we could conceive social life as a forest of trees, we would see the old institutions decaying and withered, while the new reforms appear as young shoots oozing life at every pore.—The Bombay Guardian.

THE COMING YEAR.

The clock struck twelve in the tall church tower,

And the old year slipped away,
To be lost in the crowd of phantom years
In the House of Dreams that stay
All wrapped in their cloak of gray.

Then swift and sweet o'er the door's
worn sill

Came the youngest child of Time,
With a gay little bow and a merry laugh,
And a voice like bells a'chime,
Challenging frost and rime.

He found there was plenty for him to do,
The strong and the weak were here,
And both held out their hands to him,
And gave him greetings dear—
The beautiful young New Year.

"I bring you the best a year can bring,"
The newcomer stoutly spake;
"The chance of work, the gift of trust,
And the bread of 've to break,
If but my gifts you'll take."

The noblest thing a year can lay
In the lap of you or me,
The brave New Year has brought this
day—

It is Opportunity,
Which the wise are quick to see.
—Margaret E. Sangster.

FIDELIA FISKE.

Miss Nellie Davies.

Fidelia Fiske, member of the Alumnae and of the Faculty of Mount Holyoke Seminary and later missionary to Persia, was born in a small farmhouse in the Green Mountains, which was the home of the Fiske family for several generations. They were a godly people. Miss Fiske's earliest recollections were of an atmosphere of prayer. Her grandmother constantly prayed for the salvation of her children and her children's children. This prayer, which was largely answered, had a very real influence on Miss Fiske in later years. Her father had a happy way of encouraging the reading of the Bible. It was to relate incidents in their lives similar to facts in the Bible. On one occasion the children were coaxing for a French bedstead. Instead of answering them immediately, their father asked which one knew about a certain king who had an iron bedstead. Their curiosity was immediately aroused—they hunted for the story, and naturally never forgot it.

Having completed the first two years of her college course before going to Mount Holyoke, she hoped to spend only two years there, but the time was lengthened owing to an epidemic of typhoid fever, to which she succumbed. However, after her graduation she received an appointment on the faculty, where, in a short time, she became almost invaluable. Her timethere was short, however.

The aim of Mount Holyoke was to prepare young women for usefulness in life, and missionary spirit was foremost. One day Dr. Perkins, of Persia, accompanied by Mar Yohanan, a convert, spoke on his work, which made a deep impression. Later, as he was about to return to Persia, the news of the need of a lady teacher for the school at Urumia reached Mount Holyoke. Miss Lyon, the principal, called the school together to make special prayer that some one might be led to go to Persia. The result was she lost her best worker—Fidelia Fiske.

At first the mother was loth to give her consent, owing to her daughter's frail health. However, Miss Fiske was so anxious to go that one cold winter night when there was no time to waste, she drove with Miss Lyon to her home, arriving there at dawn. She received her mother's blessing, and in a few days

returned to Mount Holyoke, where she found an almost complete outfit prepared by the girls.

Sailing from Boston on March 1st, 1843, she landed at Smyrna, and then went to Constantinople and Trebizond. From there began a long and dangerous overland trip of more than seven hundred miles through country infested with robbers.

Her first feelings, on seeing those for whom she had given her life, were of pity, and of a great need of grace to truly love them. Yet she says, "Had I ten thousand lives, I would gladly give them all to help these degraded ones." After two months in Persia, she was able to write, "Already I find I am becoming attached to these poor children. I often feel like embracing them and loving them as I would children at home."

The school to which she had come had done good work during its founder's life, but after had become deficient. Seeing the absolute lack of cleanliness and womanly accomplishments, Miss Fiske determined to make it a boarding school. Education for women in Persia was contrary to all custom, so that girl pupils were scarce. The boarding department added another difficulty. Mar Yohanan sent his daughter and niece, which encouraged others. Before long sixteen girls were enrolled, though two ran away after fifteen days. In order to keep the girls, Miss Fiske had to personally chaperone them practically every minute of the day. This was one of the most trying features of the work, for the girls were wild and noisy. They also seemed to have no sense of honour. Stealing and lying were hourly occurrences. At last Miss Fiske determined to use more direct methods for checking this propensity. One evening she placed in her pin-cushion several pins, which kind were not available in the country. Shortly after the girls passed through her room to their roof bedrooms. As was expected, the pins disappeared. Miss Fiske questioned and searched the girls without success. Finally, she prayed about it. Rising from their knees, Miss Fiske suddenly thought of the girls' caps. These were searched, and the pins were found, carefully concealed in one girl's cap.

In spite of the heavy work of the boarding school, Miss Fiske's sympathies went out to the older women. Cus-

tom did not allow them to attend meetings with the men, so Miss Fiske held prayer services in her sitting-room for these older women. One day, when weary in body and mind and hardly knowing how she could sit through this meeting and then hurry to another, a woman near her said, "Miss Fiske, lean against me. If you love me, lean hard." At the end of the hour she was refreshed. Later, whenever Miss Fiske was tempted to be downcast, she remembered these words, and felt that her Heavenly Father was saying to her soul, "If you love Me, lean hard."

Two years from the opening of the school there began to be signs of conviction of sin. On the first Monday of 1896 the Spirit of God led two little girls to seek salvation, and then many followed. The women came to the school, and the girls labored with them. One day the father of one of the children, a man noted for his villainess, appeared at the school. Fear went to the hearts of all. Finally, his own little girl led him away to pray with him. At first he was infuriated, but afterwards was truly converted, as his life plainly showed. At length Miss Fiske determined to close the school and send the girls home for a time. Realizing the difficulty in remaining loyal to God in such surroundings, they begged for Miss Fiske's prayers. Their home-going was a blessing to themselves and others. During the next twelve years there was an almost continual turning of souls to Christ.

When fifteen years had been spent in Persia, Miss Fiske was unable to stand the strain longer, and so returned to America for a season of rest, which she hoped would give her fresh strength to continue her work at Urumia. This hope was never realized. Yet her time was not wasted. She became resident chaplain at Mount Holyoke, and during her labors there only nineteen girls out of three hundred and forty-three left the school unconverted.

On July 26, 1864, after suffering for a long time, she passed to her rest.

WHAT WE ARE DOING.

At Cocanada.—Seven were baptized last Sunday. Two men from T., a village just out from Cocanada and one man and four women from near K.,

about six miles out. I was working there last week. Five more from T. are to be baptized next Sunday, among them two boys, who will go to the Seminary in Samalkot. One is an especially bright little chap. A man in U. is asking to join us and two more in K. seem likely to come out soon. I hope to see many who are now enquirers brought in before we leave Cocanada.

At Vuyyuru.—The missionaries are rejoicing in splendid meetings, especially among the workers and the school children. They say they are like "a revival of the revival" of a few years ago, and they hope that the renewed devotion will mean much to the work.

Word has been received that Rev. J. B. MacLaurin has passed his second Telugu examination with distinction. Others of the missionary staff were writing, but news of their standing has not yet been received.

We are sorry to report that Miss Ryerse is not well. She is still at Cocanada, but is under appointment to take up the work at Narsapatnam very soon.

Miss Alexander, after her year's stay, has turned her face homeward, though it will be some time yet before she reaches Canada. She has visited every one of our mission stations and most of those in the Maritime Division, and has become well acquainted with the workings of each—the encouragements, the discouragements and the needs. She left the Telugu country in early November, going north to visit places of historic interest in the north of India, and expects to sail for Europe about the 1st of February.

CIRCLE REPORTS.

London.—The seventeenth annual thank-offering of the Ladies' Mission Circle of the Talbot Street Baptist Church was held in the church on Monday evening, and proved to be most successful. The President, Mrs. H. H. Bingham, presided. Mrs. J. B. Campbell read a Scripture lesson, and Mrs. Geo. Wyatt offered prayer. We were fortunate in having as the speaker of the evening Dr. Williamson, of Niagara Falls, father of Mrs. Bingham, and his address was a great help and inspiration to all present. Mr. W. A. McCutcheon gave a vocal selection, and two numbers were given by our church choir. Votes of thanks were tendered to Dr. Williamson, Mr. McCutcheon and the choir, and the meeting was closed by the pastor, Rev. H. H. Bingham. The offering amounted to \$65.

Mrs. J. B. Campbell,
— Press Corr.

Gravenhurst.—The Ladies' Mission Circle held their annual Thank-offering Reunion. Mrs. Brockbank, vice-president of the Circle, acted as chairman in a most acceptable manner.

An interesting programme was prepared by members and friends of the Circle, composed of choruses, addresses, solos, readings, reports, etc.

Mr. Joseph Graham gave an address full of inspiration that was very much enjoyed by all. He dwelt on the great need of mission work in the heathen lands beyond the seas, and went on to show how much had already been accomplished by missionaries, including Stanley and Livingstone. In his closing remarks he particularly encouraged the members of the progressive Circle in their great work for the Master. Miss Opal Carroll and Miss May King each gave a reading. Miss Gertrude Thomas, treasurer of the Circle, read a number of letters containing portions of Scripture accompanied with donations from ex-members living out of town, which were thankfully received. A solo, entitled "Face to Face," sung by Pastor E. Church, was rendered in

a way that pleased the audience. Miss Opal Carroll, secretary, then presented her annual report, telling of the work done by the Circle and the work work done by the Lord. The pastor gave an address on Thank-offering that was listened to with rapt attention.

Villa Nova.—The Mission Circle held their annual thank-offering social in the basement of the new church building on the evening of October 3rd, 1911. The social was a Seven Social, admission seven cents, and exit seven cents, every seventh person getting in or out free. Seven tables were set, seven people seated at each side, seven things were served to each, and seven things to drink. It being our thanksgiving meeting, pumpkin pies, cider apple sauce, doughnuts and pork and beans were the principal things in the menu.

After tea a programme was given of seven numbers. Mrs. P. George Pearce, of Waterford, gave a very interesting and instructive talk on "Seven." Proceeds for the evening were \$30.65.

Mrs. L. Ray Detenbeck,
Asst. Sec.

Guelph.—On the evening of November 1st a joint meeting of our Circle and Y. W. Auxiliary was held, presided over by Mrs. Zavitz, president of both organizations.

Readings of a missionary character were given by Miss Evans and Mrs. Howard, and the choir sang two selections very acceptably.

The address of the evening was made by Mrs. Zavitz on "Systematic and Proportionate Giving," and will, we trust, bear fruit in the future in more generous and regular gifts to the Lord's work here and elsewhere.

The thank-offering of both societies was about \$35, and will be appropriated to Home and Foreign Mission work.
Sec.

Peterborough, Park Street.—The annual thank-offering service of the Park Street Mission Circle was held on Tuesday evening, November 21st, in the lecture hall of the church.

During devotional exercises the president, Miss Mason, spoke a few words on "Reasons for Thanksgiving." After several interesting numbers on the programme were rendered, including reports from the delegates to the convention at Hamilton, Mrs. Mercello Mowry (who was the first president of the society) was presented with an address and a Life Membership certificate in the Foreign Missionary Society.

Mrs. Mowry, in a few well-chosen words gratefully thanked the members of the Circle and friends for their kindness in thus honoring her.

Refreshments were served, and a social hour spent.

M. Mann.

Niagara Falls, Morrison Street.—The Woman's Mission Circle held an open meeting in the church, November 10th, 1911. A large number were present. Pastor Gray occupied the chair, and conducted the devotional exercises, after which a delightful programme was rendered by the choir and others. Our pastor introduced Mrs. Lillie, of Toronto, who addressed us on her trip through the Northern Association, and the work our women were doing for these churches. Her address was very interesting and instructive, and we went home feeling that the happy influence of that meeting would long be remembered to stimulate us to greater zeal in the cause of missions. A social hour was spent at the close, and a good collection taken, to be divided between Home and Foreign Missions.

Mrs. R. A. Canham,

Sec.

BAND REPORT.

Georgetown.—A Mission Band was organized here on Sunday, October 1st. Mrs. Lillie, of Toronto, who came to us for the day, spoke to our Sunday School in the morning, and in the afternoon organized the Band. In spite of very inclement weather, there was a good attendance, and we begin our work with bright prospects for the future.

G. H. D.

THE IMPORTANCE OF THE MISSION BAND, AND SOME HINTS AS TO ITS WORKING.

Mrs. E. J. Stobo, Jr.

[This paper was read at the Women's Eastern Convention in Ottawa, and was so much appreciated that a wider publicity for it was thought advisable, and we are sure it will be very helpful to many. The "Hints for Working" deal entirely with the one side of our mission enterprise—the Foreign,—but we wish to say that the "Link" recognizes the Bands as strictly Union Bands—Home and Foreign—and would be loth to leave the impression that one mission should occupy more time or thought than the other.—Ed.]

Missionary instruction is necessary for the highest intellectual and spiritual development of the child. Such a statement may seem a rash one, but if we examine it, we will be compelled to acknowledge its truth. The history of Christianity is the history of Missions, and every child should learn something about the development of the Kingdom of God. Some of the noblest characters of history were missionaries, and the child needs acquaintance with them for the inspiration of his own life. The study of missions gives the child an intelligent idea of the world's need of the gospel of Jesus Christ, and a sense of his own responsibility for sending it to the very ends of the earth. The triumphs of the Cross in far-off lands will lead him to feel a greater confidence in the eventual triumph of the Gospel at home. (The study of missions will impress him with a consciousness of God's presence in the world,—it links the God of Paton and Clough and Judson and Stillwell with the God of Abraham and Paul. It brings Him very near.

The Mission Band is the agency through which we endeavor to give missionary instruction to the young.

It deals with them at the natural and logical time in their lives. Our missionary church members of to-morrow are our Mission Band boys and girls of to day. In his autobiography, James Chalmers, the missionary hero to New Guinea, tells how at the age of 15, when in the Sunday School, he heard a letter read from the mission field, which led him to consecrate his own life to missionary service. After reading it, the superintendent said, "I

wonder if there is a boy here this afternoon, who will yet be a missionary, and bye and bye bring the Gospel to the cannibals." Writing of it, Chalmers says, "The response of my heart was, 'Yes, God helping me, I will.' So impressed was I that I spoke to no one, but went right away towards home. Kneeling down, I prayed to God to accept of me and make me a missionary to the heathen." If we could only examine the influences that led our Canadian Baptist Missionaries to give their lives to missionary labor, no doubt we should find that the Mission Band was an important factor in determining their choice. From the Smith's Falls Sunday School and Mission Band, Dr. Jessie Allyn went out to India, and many another Band has been equally honored. How many hearts have been fired with the missionary spirit, and how many purses have been made with a big compartment for contributions to the Mission fund, because of the humble painstaking endeavor of the Mission Band leader, eternity alone will reveal. When the last sheaf is gathered in, and the trumpet sounds the glad "Harvest Home," some of our discouraged workers will be rejoiced beyond expression at the result of their efforts in the Mission Band.

The importance of this work being admitted, the question arises as to how to conduct a Mission Band. And I shall not attempt more than to merely hint at some of the more important things to be remembered.

The leader should be an enthusiast in missions, young if possible, but not too young, energetic, able to hold the attention of the children and to impart something of her own enthusiasm to them. In order that she may do her best work, if she is expected to lead the Band after the Sunday School session, she should not be expected to teach in the Sunday School. She must love children, and above everything else, she must be consecrated to Jesus Christ. Such a leader is often hard to find, and we have to make the best use of the material at our disposal. Let no one be discouraged if she does not come up to the ideal in every respect.

The children should fill as many offices as possible. It always adds to the child's sense of responsibility to have something to do and all children like to belong to a society where they have

officers just like grown people. It is amusing to see the importance with which a girl of 9 or 10 will rise and say, "Mr. Chairman, I second the motion." Many a child is held in the band because he likes the business part of it, or because he holds a little office that makes him feel the call of duty. The time of meeting will depend on local conditions, but general experience seems to be in favor of the hour immediately following the Sunday School. Such an hour insures a large attendance, and brings in very many young children, thus bringing missionary influence to bear upon them right from the start.

It is always well to keep the personal interest to the front. If the children give their money to support a school in one of the Telugu schools, or a native preacher, and occasionally hear from the field, the interest in missions is greatly deepened. And if some Band cannot do so much as this, undertake to dress some dolls, or to make some scrap books, or to mount some pictures upon cotton for children in India. It is wonderful how the reality of the mission enterprise is impressed upon the young hearts. These dark-skinned little ones are brought very near to the members of the Band, and if perchance it be possible to get a missionary to address the Band, it is a red letter day for the children.

I am aware that most of our bands suffer from a lack of funds to supply the equipment necessary to make the mission study of the greatest interest. But surely once in a while we can get a photograph of a few of our missionaries or foreign post cards to mount upon felt and hang upon the wall, or a framed picture of some of our mission stations. A few missionary charts might also be obtained. These little things add much to the interest.

It is best that there should be continuity in the study taken up by the Mission Band. Review work is most necessary to impress the lesson. It is possible now to obtain books at small cost, suitable for continuous study during the season. They are written in most interesting story form. There may also be obtained missionary object lessons, illustrating life upon the mission field, and with these a booklet giving the story of the characters

illustrated. These are worth \$1.50 per set. Picture series also serving the same purpose may be obtained, and many Mission Band leaders, who are almost desperate for new ideas, would find these tools of the greatest value to them.

Let me suggest a few books that would be of value in suggesting plans of work: "Missions in the Sunday School," by Martha B. Hixon, paper 35c; "Holding the Ropes," by Belle M. Brain, \$1.00; "Leaders in Conference," by Katherine R. Crowell, 30c. I would suggest also that two books published at \$1.50 each, by Lippincott: "Heroes of Missionary Enterprise" and "Heroes of Missionary Adventure," will supply the leaders with a fund of missionary story that will not be exhausted for many a day. The Y. P. Missionary Movement, of which our own Mr. Priest is Canadian Secretary, also supplies reference libraries at \$5.00 per set upon Home Missions, Africa, India, China, the Mohammedan World, and for readers from 10 to 16 years of age. These can also be obtained from the Baptist Book Room. The fact is, that missionary material is very easily obtained at the present time, if you only know where to enquire for it. Another suggestion may not be out of place. Very often recitations are required for missionary programmes. For 25c you may obtain "The Missionary Speaker," published by the American Baptist Mission Union, which contains more than 250 selections suitable for such occasions. It is a veritable gold mine to the Mission Band leaders. For 5c you may have the Mission Hymnal of the Women's Baptist Foreign Mission Society, containing 57 hymns with music.

With these two books the leader is well equipped for special occasions.

The Link, the Visitor, and the Canadian Baptist, will bring news of our own Canadian work to the leader, and it can be used in one's own way to inform and interest the children.

The possession of missionary books by the leader, the Band or the Sunday School should be made the occasion of getting the children to read the stories. Perhaps the best plan is to select some bright child, get him to read a part of the book, and then have him relate

some striking incident from it. This method usually leads to a call for the book by several members of the Band.

A Mission Band meeting to which older people are invited, and at which refreshments are served, helps to keep the interest alive, and if a Chinese or a Telugu character be given to the men, so much the better.

In all mission band work the spiritual should be kept to the front. The need of the world for Christ, our duty to tell the heathen about Christ's sacrifice for His sake, His power to lift up and beautify life, these are the themes that must ever be presented.

The financial returns of Mission Band work are not to be despised, yet the greatest return is the consecration of the hearts and lives of the children to the work of Christian Missions.

This should be the leader's aim, and it is a noble one. One child fired with missionary enthusiasm, may in the days to come be a Carey, a Judson, a George Brock, or an Isabel Hatch, or a Kate McLaurin.

We are working with plastic material. Let us by the help of God make the impression strong and enduring.

Smith's Falls, Ont.

SUGGESTIONS FOR BAND MEETINGS.

To the Editor of the Link:

In answer to the letter from Delta in the May "Link," inquiring for methods of Band work, we have been waiting for other Band leaders to give their opinions, but since no one has responded, we have decided to give our plan of work. We have a membership of 54, and at our last meeting, we had an attendance of 47. Our Band is called "The Willing Workers," and we try to live up to our name.

We hold our meetings the second and fourth Sundays of the month after Sunday School. We find we have a larger attendance by meeting on Sundays than during the week. In order to obtain the children's interest, we try to have work for them all. We have several committees. The work of the Lookout

Committee is to secure new members and to look after absent members. We have a "Rubber Committee," which helps us financially,—this is the work for the boys. They collect old rubbers and tea lead, etc., which they sell, and they give the proceeds to the Band. Also we have a Sick Committee, which we call "Sunshiners." They visit the sick and aged, cheering them with bouquets of flowers and their sunny smiles.

Our programmes are varied. At some meetings we take up the missionaries and their work in different fields, including Leper work. At our last meeting, our programme was on Medical Work in India, and for our next meeting the topic is Thanksgiving. We have studied several books,—"The Life of Livingstone," "John G. Paton," "Christian Conquest of India," and "Forty Years Among the Telugus," and have reaped much benefit from them all.

As mentioned in the letter in the "Link," there are five hundred Baptist Sunday Schools of Ontario, and yet there are only one hundred and fifty-seven organized Bands, and there should be at least twice that number.

Etta Bartlett.

Brampton, Ont.

CHOSEN HERALDS.

For a Mission Band public meeting in which, in place of a chairman, the recitations and musical selections are introduced by the youngest children who are able to take part.

1st HERALD.

No chairman will to-night be seen;
Or seen he will be dumb:
As heralds we have chosen been
To tell what is to come,
And we will one by one appear
That you may understand
How pleased we are that you are here
To meet this Mission Band.

Chorus: Willing Workers.
Recitation: Beacon Lights.

2nd HERALD.

Each willing worker as a friend
On being asked a hand to lend
Most heartily consented:
And while such friends their gifts employ,
We know that you will all enjoy
The programme thus presented.
Recitation: Messengers of Peace.

3rd HERALD.

When first the glorious gospel
Was sent to every clime,
Those who received the message
Were filled with love sublime,
They had that faith triumphant
In which there is no dross;
We welcome one who honors
The soldiers of the cross.
Solo and Chorus: Heroic Martyrs.
Recitation: The Conqueror.

4th HERALD.

To make us earnest workers,
We need informed to be
Of what the Lord is doing
In lands beyond the sea.
We welcome one who tells us
Of that in which we find
The useful information
And help of every kind.
Recitation: The Link.
Chorus: From Greenland's Icy
Mountains.

5th HERALD.

Those who believe in Jesus
Possess the light divine;
And He most plainly tells them
To always let it shine.
But we are called to listen
To one from heathen lands,
Who wonders why we falter
In keeping His commands.
Recitation: If I Were You.
Solo and Chorus: Angel Voices.

very near, for in the very act of sacrificing these chickens and the goat, they were quarrelling and using such bad language to each other. One purpose of this ceremony is to try and ensure a good crop, and the women belonging to the family who work the field in which the idol is, very earnestly besought favor on their coming crop, as she killed her chicken. At each struggle of the dying hen, she would sprinkle water on it, and say, "Speak again, Amma, our field is right here and you will have much favor on us, won't you? How many measures will you give us this year?"

Oh, the pity of it all. I felt sick that night at the remembrance of it. Only God's mighty power can break the power that holds them so tight and keep their lives shut to His great love in Jesus Christ.

Your loving friend,

ELLEN PRIEST,

Tuni, April 16th, 1911.

HERO STORIES.

An Eskimo Boy Hero.

Away off in the cold, barren country of Labrador lived Tallook, an Eskimo boy. He was brave and hardy, and feared no cold or exposure. At one time when a man dropped his gun into the water Tallook plunged into the icy current and snatched it from the masses of floating ice.

He was a staunch soldier of Jesus Christ. He had grown up at the mission station, and often he brought other Eskimos to the missionaries, saying: "You no worry, no fuss; me bring um in, you teach um." Right loyally did he try to follow the command of his Captain, and one day there came to him a great opportunity.

"A wreck! a wreck!" was the word brought to the mission station. Far up

on the coast, seventy miles away, a fishing schooner was disabled, the sailors were starving. Who will carry relief? To one and another the missionary pressed the call. But the winds were bitterly cold, the journey was long. Not a man would leave his warm fire. Not so with the boy, Tallook. "Let me go!" he urged. At this, one stalwart man, Peter Hoeder, said he, too, would go.

The sledge was loaded with provisions. The dogs were hitched. Away they sped over valley and hill, the dogs urged on by the cold. But a terrible storm came on. The heavens became black, the wind whirled and raged, tearing everything before it. The dogs had to be unhitched, turned and lashed to staves as the fearful wind was in their faces. It was too much for Hoeder's courage. He would go no further. He tried to persuade Tallook to go back, but, no, Tallook could not be moved from his purpose. Hoeder went back, Tallook was left alone. The wind went down, and he started on. The cold was intense, but the boy urged on the dogs.

At the mission station day after day passed. Where was Tallook? Thirteen days had gone. Had he perished? Were none of the sailors saved? But what is that in the distance? Is it not the sledge at last, Eagerly the little company strain their eyes. Yes, it is their sledge, but no Tallook is there. A sea captain is on the sledge and three sailors. This is the sad story that they brought to the missionary.

Three days after Hoeder deserted Tallook the shipwrecked men were aroused by the barking of dogs. Hurrying to a great ridge of snow they found the sledge loaded with sacks of provisions, the dogs unhitched, and near at hand was the boy driver, frozen dead. In his hand was still clasped a knife—his

last net had been to cut meat for his dogs. The hungry dogs had gnawed the sacks of provisions and were unharmed. The sailors found the food and their lives were saved. Only Tallook was missing. Yet we know that in that kingdom above when his great Captain shall call the roll of those who were "faithful unto death," there will appear this Eskimo boy hero, who heard his Lord call over the bleak, icy field of Labrador, and he shall "receive the crown of life."—Incident from "Young Christian Soldier."

QUEER VISITORS.

A missionary in India was looking out from her verandah one evening, when she saw a tent made of straw, under the shade of a tree in the compound. (That is the name given to the ground around the mission buildings). She said to herself, "When morning comes, I will go and see what my new neighbors want." So early next day she went over to the tent. A big brown man with no turban, shirt, stockings or shoes was cooking breakfast in a little brass pot on a small fire built up on some stones. His little girl was scouring her teeth with charcoal. Both of them said, "Salaam" to our missionary, just as you would say, "Good morning." Then the little girl ran to the tent and asked her to come and see. Lying on a pile of weeds, she saw a poor sick woman, the wife and mother, while on the grass beside her was the dearest little mite of a brown baby. The little sister took it up and said, "A nice fat baby! but her father looked angry, and said, 'The gods must be angry with us for they only send girls to me.'" Then he said to the missionary, "Will you buy this baby? I am too poor to keep any more girls." The sick mother said, "Yes, Miss Sahib, do take her. You have a kind face and

will be good to her. She will soon grow up and be of some use to you." The missionary replied that she could not buy the baby, but would keep her and take good care of her, if they did not want to. So the wee brown baby was given to her after the mother had given her a good-bye kiss, and the little sister a parting caress. The father did not bother his head any more about his baby. Very soon the tent was gone and only a small pile of ashes on the stones told of the home that had been there. The little brown baby was lovingly cared for at the mission house, and will early be taught about Jesus, who said, "Suffer the little children to come unto Me." Perhaps she may become a missionary herself and teach others about Jesus. Does it not make you thankful for a home in this Christian land, when we read about wee girl babies being so little cared for?

In China one may see a peacemaker with two baskets on his shoulders, not full of fruit or vegetables, but of little girl babies! Some people buy them to bring up as slaves, others as future wives for their little boys, but the fathers and mothers never see them again.

Often these little girl babies are thrown out in the street to perish because the father is angry at not having a son instead of a daughter!

After our missionaries teach them about Jesus, they know better, and value the little girls because of their souls that Jesus wants to save for the beautiful home above. So my dear little Canadian girls must show their love to Jesus by helping to send missionaries to these little girls in heathen lands. Perhaps some day you may be among those who have the great privilege of carrying the glad tidings of a Saviour to heathen India. God has a plan for your life, and now is the time for you to prepare yourself for the work He will

surely give you by and by whether it be at home or across the sea.

At present each one of us may pray for the poor little heathen girls, who are so neglected by those who should care for them. Our Mission Bands are good places to learn of their needs, and how much our pennies can do to help them.

Some times we get discouraged and think it is no use trying to keep up our meetings, but if we ask the great Leader to be with us day by day, He will help us to be faithful in doing the work we have begun in His name, and the results will be blessed by Him.

CORRECTIONS.

We have been requested to state that the material for the article entitled "The Lepers of the World," appearing in the October issue of the "Link," was found in an article with the same title by Mr. John Jackson, F.R.G.S., of the "Mission to Lepers in India and the East," appearing in the May issue of "The Missionary Review of the World."

By some mistake the article, "Our New Missionaries" in December issue, was not credited to the writer, Dr. Brown. We apologize to Dr. Brown, and hereby express our appreciation of his taking time to give us the interesting items contained in his sketch.

REPORT OF BOARD MEETING.

The regular quarterly meeting of the Women's Foreign Mission Board of Eastern Ontario and Quebec, was held in the parlor of Olivet Baptist Church on Friday, December 1st. Eighteen members present.

The devotional exercises were led by our much-beloved Hon. President, Mrs. Claxton. Owing to illness in the home, our President was unable to be with us. The chair was ably taken by Mrs. Marshall, 1st Vice-President. The minutes of last meeting were read and adopted—followed by the Treasurer's report. We missed our Recording Secretary, Miss E. M. Crossley, from her accustomed place, but we bespeak for her success in her new work. We were pleased to hear, through our Corresponding Secretary of our missionaries, of our work abroad, that the building of the Caste Girls' School in Valluru, was progressing rapidly, and to hear that our new missionary, Miss Hinman, had thus far had a pleasant voyage. Am sure any of those who had the pleasure of becoming acquainted with Miss Hinman, will feel a particular interest in her success in the new work to which God has called her.

LILLIAN M. RICKERT,
Rec.-Sec.

A CALL TO MISSION BANDS.

Have you heard of the great need of new dormitories and larger class-rooms for the Cocanada Girls' School? The sum required is \$1,500. This is divided by the Board into 300 shares, at \$5 each. Many Bands ask for small "specials." Will you do no less than before for regular work, and make an extra effort to obtain one of these shares? Try it! Ask your friends to make a good investment. The cause is worthy. All hands to the work! Let us do our best.

Sarah S. Barber,
Secretary for Bands.

35 Charlotte St., Brantford.

TREASURER'S STATEMENT

Of the Women's Baptist Foreign Missionary Society of Eastern Ontario and Quebec.

Receipts from Oct. 1st to Dec. 1st (inclusive.)

From Circles—

Montreal 1st Church, \$10.00; Beebe Plain, \$3.00; Kingston 1st Church, \$6.50; Plum Hollow, \$5.00; Montreal Olivet, \$15.25; Ormond, \$2.75; Kenmore, \$5.00; St. Andrew's East, \$2.00; Brockville 1st Church, \$3.50; Rockland (thank-offering), \$40.00; Dixville (support Bible woman), \$6.00; Thurso (\$10.00 Miss Hatch's Mission), \$13.00. Total \$112.00.

From Bands—

Olivet, Montreal (support boy), \$10.00; Dixville, \$8.00; Westmount (support girl), \$10.00; Delta (support Multa Chilkamma), \$5.00. Total, \$33.00.

From Sundries—

Collection taken at convention, Ottawa, \$18.89; Thank-offering from a friend, \$5.00; Mrs. Hopton, Montreal, \$30.00; Mrs. J. H. Ramsay, \$3.60; Members of the board, \$1.25; Jenny McArthur estate, \$29.25; Friend for Valluru School, \$39.00. Total \$126.99.

Total from Circles, \$112.00; Total from Bands, \$33.00; Total from Sundries, \$126.99. Total, \$271.99.

JESSIE OHMAN, Treas.

1212 Greene Ave.,
Westmount.

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

TREASURER'S REPORT,

NOVEMBER, 1911.

RECEIPTS.

From Circles—

Toronto, Elim (for "Venkamma"), \$9; Kincaidine (thank-offering), \$7.50; Freilton, \$4; Toronto, Century (thank-offering \$6), \$8; Collingwood, \$5; Toronto, Roncesvalles (thank-offering \$3), \$3.92; Welland, \$2; Jaffa, 80c; Tupper-

ville Union (for Dr. Hulet), \$6.25; Bracebridge, \$4.18; Simeoe, Y. L., \$5; Toronto, Bloor St. Y. L., \$9.93; St. George (for Dr. Hulet), \$8; Eberts, \$5; Port Arthur, \$10; Toronto, College St. (thank-offering), \$10.33; Bothwell (thank-offering), \$3; Delhi (thank-offering), \$9.50; Aurora, \$4; Woodstock, Oxford St. (thank-offering \$9.15), \$15.50; St. Catharines, Queen St. Y. L. (for Ch. Krompamma \$17), \$31; Peterborough, Park St. (thank-offering), \$2.15; York Mills (thank-offering), \$12.75; Pine Grove, \$1.35; Tillsonburg (thank-offering), \$9.92; Mount Forest (thank-offering), \$5; Toronto, Immanuel (thank-offering), \$12.07. Total, \$205.15.

From Bands—

Haileybury, \$2; Collingwood, \$1.50; Essex, \$2; London, South, for Biblewoman, \$25; Wingham (for "S. Ruth"), \$8.50; Scotland (for "M. Susan"), \$17; Petrolia (for Cocanada Dormitory), \$15; St. Mary's (for student), \$10. Total, \$31.

From Sundries—

Toronto, Western Ch. S. S., for Lepers, \$3.47; Toronto, Indian Rd. Y. L. B. C., for Edla Alice, \$4.25; Bracebridge, children (sale of post cards), \$1.30; Hamilton Convention collection, \$81.64; Toronto, Steadfast Builders (thank-offering for Rama work), \$80; A Sympathizer, for Lepers, \$20; Toronto, Indian Rd. Y. L. B. C., for Lepers, \$2. Interest on account, \$35.45. Total, \$228.11. Total receipts, \$514.26.

DISBURSEMENTS.

By General Treasurer, \$882.17; Cash Book and Ledger, \$2.63; Treasurer's expenses, \$20.83; Directors' expenses, \$22.22; Caretaker (Convention), \$2.50; Exchange, 15c; Rev. R. Smith (Convention expenses), \$3; P. R. Wilson Co. (350 Treasurer's Reports \$4.50, 300 Corresponding Secretary's Reports \$6.50, \$11; Postage for Foreign Corresponding Secretary, 75c. Total disbursements, \$949.50.

Total receipts since October 21st, 1911, \$772.43. Total disbursements since October 21st, 1911, \$949.50.

MARIE C. CAMPBELL,

Treasurer.

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