

# Canadian Missionary Link

Published in the interests of the Baptist Foreign Missions of Canada.

Vol. XXXVI.

TORONTO, DECEMBER, 1910

No. 4

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### "BETHLEHEM IN THE LAND OF JUDAH"

O little town of Bethlehem  
How still we see thee lie !  
Above thy deep and dreamless sleep  
The silent stars go by ;  
Yet in thy dark streets shineth  
The everlasting Light ;  
The hopes and fears of all the years  
Are met in thee to-night.

For Christ is born of Mary ;  
And gathered all above,  
While mortals sleep, the angels keep  
Their watch of wondering love.  
O morning stars, together  
Proclaimed the holy birth,  
And praises sing to God the King  
And peace to men on earth.

O Holy Child of Bethlehem  
Descend to us, we pray ;  
Cast out our sin and enter in,  
Be born in us to-day.  
We hear the Christmas angels  
The great glad tidings tell ;  
O come to us, abide with us,  
Our Lord Immanuel.

—Phillips Brooks.

# Canadian Missionary Link.

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Miss A. C. Murray, Arkona and Dr. A. W. and Mrs. Woodburne, Entricon, Mich. Rev. and Mrs. H. B. Cross, Goodlands Man. Miss Kate MacLaurin, 193 Robert St. Toronto.

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## ECHOES FROM WOODSTOCK.

Mrs. J. L. Sloat.

Despite the inclemency of the weather we are glad to report the largest delegation in the history of the Women's Convention.

Woodstock, the Industrial City, proved an excellent and beautiful spot for the annual Convention of Western Ontario.

The women of the Baptist Home and Foreign Missionary Societies wish to express their heartfelt appreciation to the people of Woodstock for so kindly opening their church and homes for entertainment of delegates, and also for the cordial greetings extended by Mrs. D. K. Clarke, Mayor Scarff and others. In concluding his kind words of welcome the Mayor said: "We in all churches recognize the great work of our women in every forward movement for the extension of Christ's Church, and in this work we are well aware that the Baptist churches hold the foremost place."

"Thankfulness" for the many blessings of the year just closed and "hopefulness" for the year to come were keynotes given by the Convention reports.

"Home-base of Missions is the organ throughout Christendom, which supports and directs the work of Foreign Missions."—Mrs. J. J. Ross.

The presence of our honored missionary, Mrs. John MacLaurin, was a benediction to all and we were pleased to see her on the platform with Misses Pratt and Murray, our recently returned missionaries.

The special music at the Convention was a pleasing feature of the program.

The singing of Miss Pratt and Miss Murray in the Telugu tongue, with its soft, long-drawn intonation, and gradual rise and fall of the voice was much appreciated by all present.

"Christian courtesy is a mark of progress in the Indian Church."—Miss Murray.

"It is more work to pray for Missions than to give to them."

"We should promote missionary intelligence by awakening the great uncultivated field that lies about us in our boys and girls."—Mrs. Ross.

It was one of the pleasant surprises for most of the delegates to have Miss Folsom in attendance at Woodstock. She, who has given and is giving the best years of her life to the Timpany Memorial School, and who is dearly loved by everyone of our missionary staff, came with Mrs. Yule, whose presence with us is always a real joy and brings again to our minds the deep and broad foundations of our Telugu work, laid by herself and her husband, Rev. A. V. Timpany, in our "day of small things."

The Home and Foreign Boards appreciated very much the hospitality of the Woodstock ladies at the luncheon served on the Friday of the Board meeting. They had already done much, and this was another pleasant evidence of good-will and kindness.

Particularly interesting and helpful were the addresses given by Miss Pratt and Miss Murray, the former giving in a very concise and pleasing way her work among the Zenana women of Cocanada, while the latter gave "Some Signs of Progress Among our Telugu Christians" since the Revival four years ago.

"Rome is the most intolerant and bigoted power on earth, and shall we as a Christian nation allow this power to hold sway in our midst."—Mr. Mitchell, Bolivia.

"Our spiritual resources are limitless but our faith is crippled, not because God's power is limited, but because of the lack of earnest individual prayer on our part."—Mrs. Ross.

The Spirit of the Unseen Presence was manifest in all meetings.

Home Mission motto "Canada for Christ" and "Our desire should be to make the foreigners coming into our land Christian Canadians."

The Band Conference conducted by Mrs. Dayfoot, Miss Dayfoot and Miss Trotter was exceedingly helpful and very profitable to those engaged in this very important work.

We congratulate the Berlin Band for the evidence of prosperity. It is the Banner Band for Guelph Association, having raised \$50 for Missions during the past year. We pray that the good work begun may continue.

#### NEWS ITEMS.

The Home Mission Board of our Baptist Convention of Ontario and Quebec is celebrating this year its Diamond Jubilee—sixty years of service. What has been accomplished through the agency of this Board in these two Provinces in the way of direct evangelistic work, in the organization of churches, in the building of chapels, in contributions of ministers to our own provinces, Western Canada and the United States, is beyond our ability to compute. As its work touches our Foreign Mission problem, the task is just as great. We can scarcely imagine what a disaster it would be to our Foreign Mission funds to have subtracted from them yearly the contributions given by churches started by the Home Mission Board during these sixty

years,—churches which, humanly speaking, would not have been in existence to-day were it not for this Board. And not alone in money is our debt to them,—a very large percentage of our representatives on the foreign field have come directly from our Home Mission churches. Without these churches certainly very, very many of these would never have been influenced to take up the work at the front. This alone is a magnificent service to have rendered.

For these and many other services, the Baptists from East to West, Ontario, Quebec, Western Canada, India and Bolivia ought to thank God very earnestly for the sixty years of service in which He has directed the Home Board. And not only so,—but we ought also to realize that the opportunities of the past years before this Board are small compared with the opportunities now before them, and that, if the church of the present has much to thank them for at home and abroad, the church of the future will have more, vastly more,—always provided that we fulfil our present obligations to them, that we provide them with the necessary sympathy and funds, that we realize that in this work, as in our Foreign work, the time of investment is now and the returns are sure.

Sometime ago a note appeared in these columns telling of the sending out by the Telugu Christians of one of their own as a missionary to their countrymen in Natal. The following extracts from a personal letter, written by Y. A. Lazarus, which explains itself, will be of interest to many, especially because he is a "vine of our own planting." Though sent out by the Christians on the American mission field, Mr. Lazarus spent a year in our Samalkot Seminary, and four or five

years with Dr. Smith, from whom he received all the medical training which has fitted him for his present work as medical evangelist. And so the work goes on. We cannot tell "whether shall prosper either this or that."

"I am now here (Darnall, Natal,) with family, being in charge of an Estate Hospital especially to look after our Telugu Indian indentured coolies, there being about 1,000 coolies working in the sugar factory. God has brought us here wonderfully and happily and pleasantly for His glory. I am thankful to Him for my prospects and blessings and am bound to live for His glory. On Sundays I have been visiting all the Christians and leading prayer meetings. God is progressing our Telugu Baptist work here in Natal. Mr. John Rungiah had been in this place for seven years and Mr. V. C. Jacob, my brother-in-law, from Ramapatam, is also coming in November to live at Durban for mission work. He will be a second Telugu missionary to Natal. Mr. and Mrs. Thomson (American Baptist missionaries) are the first missionaries who visited all the Indian coolies in Natal and proposed for a Telugu missionary. It is he who sent me down to Natal to be as a Telugu medical evangelist amongst the Indian coolies for the Lord's sake. I am doing good work at present. By and by you may be able to hear about my work in Natal, whom you loved and gave best medical training. I have left our dear children, Charles and George, at Samalkot with Mr. Boaz. Mr. and Mrs. Stillwell have encouraged me very much and they were glad of my coming to Natal. I believe you will also feel glad of our work and pray for our success and prosperity, with health and wealth."

One of the notable paragraphs in the report presented by Dr. Brown to the

Convention in October was that in connection with the purchase of the Vizagapatam station from the London Missionary Society. Vizagapatam is a large and important city which lies just between the district operated by the Maritime Baptist Convention and that operated by our own. The London Missionary Society has on that field two native churches and in the city a High School, a Caste Girls' School, a hostel for students, three preachers' houses, three out-caste schools and two mission houses. They have wished to withdraw from this isolated station, that they may concentrate their work in the south, and since our Canadian Boards have looked longingly at this uniting link for some time the purchase has been finally made. We, the Canadian Baptists, are now able to rejoice in an unbroken line of stations from the Kistna River to Berhampore, a distance of 350 miles.

The "Ravi," the Telugu weekly newspaper edited by Rev. R. E. Smith, is becoming a strong force for good. It is the official organ of the Christian community, but is also widely read by non-Christians. The circulation is now 800 and might be much larger if the paper did not persist in its distinctively Christian tone. Besides these religious articles, however, it contains many articles on social reform, and is considered by many to be doing a great service in counteracting the revolutionary influence of many papers edited by natives.

Rev. D. A. and Mrs. Gunn, our new missionaries to India, going to fill the vacancy caused by the home-coming of Mr. and Mrs. McLeod, sailed from Montreal in October. Mr. Gunn comes to us from Calgary, where he has held the position of Teacher Training Secretary for Alberta. Mr. Gunn has been



REV. D. A. GUNN.



MRS. D. A. GUNN.

in active Christian work for a number of years as Y.M.C.A. Secretary and evangelist, and goes to India with the confidence of all who know him. Mrs. Gunn, who was formerly Miss Pearl McDougall, belongs to a staunch Baptist family from our Home Mission church at White River, Ontario. These two new recruits were introduced to the Convention at Toronto on Foreign Mission Day.

The home country of Ireland has not usually found a place in our thoughts as a country needing mission work. Since the coming to Canada of Rev. Jas. H. Boyd, the President-elect of the Baptist Union of Ireland, many have begun to realize that that priest-ridden land makes a strong demand on our sympathies and help. The Baptists of Ireland have had control of their own work for only 31 years, and during that time have been able to establish 18 Baptist churches throughout the country and build 16 chapels.

Thousands of the Romanists of that country have never seen the inside of the Word of God, and live and die without it. The distribution of the Scriptures is therefore an important branch of the Society's work. The absolute command of the priests against any of their flock entering a Protestant place of worship makes street preaching the only means of reaching the masses. In the face of great danger, much discomfort and with the sacrifice of at least one life, the battle for the right to preach the Gospel in the city streets or market places has been fought and won. Much progress has been made, but Ireland, the land which eight and nine centuries ago sent Christian missionaries to England and Continental Europe; which, for seven centuries has been under the domination of Rome, is not yet won for Christ, and we, who are living in such glorious freedom and light, surely have the desire and the ability to do something to bring this fair land from the bondage and darkness to freedom and light in the Gospel of Christ.

# ANNUAL CONVENTION

OF THE

## Women's Baptist Foreign Missionary Society of Ontario West.

Reported by MRS. W. H. WALLACE.

The Annual Convention of the Women's Baptist Foreign Missionary Society of Ontario West was held in the historical First Baptist Church of Woodstock on Wednesday, November 9th. The President, Mrs. J. Firstbrook, of Toronto, presided. After the devotional exercises, a welcome to Woodstock was given by Mayor Scott; also a welcome to the Baptist churches by Mrs. D. K. Clark. These addresses were responded to on behalf of the delegates by Mrs. Firstbrook.

During the morning session the annual reports were received and spoke well for the Society's activity. The Directors, who reported in person, and those whose reports were read by the Secretary, gave good accounts of the work of the Associations and reported in many cases advance and increased interest. The dominant note was one of thankfulness for the past year and hopefulness for the future.

The report of the "Link" showed a substantial increase of 494 of the 500 asked for last year.

One of the most interesting parts of the session was the sectional conferences: Directors, Young Women's Circles, Duties and Methods of Mission Circle Work, at which many helpful suggestions were given by the delegates.

We were very much privileged to have with us three of our missionaries — Miss Pratt, Miss Murray, and Miss Folsom. It was a great pleasure to the delegates to listen to the addresses and look into the faces of those who are laboring for

Christ in India. Miss Pratt spoke of Zenana work among the women of Co-canada. This was the first time Miss Pratt had had the opportunity to meet the women of our Convention. She contrasted the work of the pioneer, Miss Simpson, with what they are able to do now. Twenty years ago Miss Simpson would walk for a whole afternoon and no door would be opened to her. Now so many houses are open to the missionaries that it takes six months to go around, visiting every afternoon. Special requests for prayer were made by the Christian women of India for their husbands, who were still in darkness of heathendom.

Mrs. Ross, of Toronto, gave a very interesting address on "The Home Base of Missions." At the Congress in Edinburgh it was the consensus of opinion that Missions must be given the central place in church work. The nations of the East are awakening and demand enlightenment and freedom. Christianity alone can give them this. "Home Base of Missions" is that organization which supports and directs missionary work. One great need is consecrated, earnest prayer. Jesus said to have faith in God. Our faith is crippled, not because God's power is limited, but by lack of earnest prayer on our part. Mrs. Ross urged that children be educated in mission needs and recommended Mission Study Bands.

Miss Murray spoke of "Some Signs of Progress among our Telugu Christians." She spoke of the dignity of the Indian church and of the revival when God

showed He had a peculiar people in India. Another sign of progress was a great conception of the holiness of God and appreciation by the workers of our weapon of warfare,—the Bible. Another sign of progress was increasing prestige of the native church, also growth in independence of native workers, and growth in self-support in Christian courtesy, sympathy, and in ministering to sick and afflicted.

In the evening the audience filled the church and we listened to two interesting addresses, one by our President, Mrs. Firstbrook, who spoke on "Our Responsibilities in India," as gleaned from a personal tour to our Mission stations. At every station visited the President and her friends were received with great demonstration and joy. The condition of the high caste Brahmin ladies, who must live in perfect seclusion, was very sad, also condition of child widows demands our sympathy, as in many cases they are subject to great cruelty. The visit to Miss Hatch and her Leper Home was fraught with sadness, but the gratitude of these people is unbounded to the great Board who has sent them their "Tower of Strength," Miss Hatch. The bright phase is manifested by the enthusiasm of native converts, work of Bible women, medical work, in which many people are reached, otherwise unapproachable, and work among the children. In closing Mrs. Firstbrook said the subject should be, "Our Opportunities in India."

Mr. Mitchell, in the absence of his wife, gave a very able address on Bolivia. He spoke of the country itself, and its great extent. It is rich in every kind of mineral, vegetable, grain and wood, owing to great variety of climate. The missionaries labor among all classes. Immorality and intemperance are great obstacles confronting workers in Bolivia. Sunday being pay

day is celebrated by drinking. Many of the converts are noble Christian men and are doing stalwart Christian work for their Master. In closing, the speaker mentioned the eagerness of the Indians for the Gospel. It is their only hope. Are we going to disappoint them?

The officers elected were:

President—Mrs. John Firstbrook.

1st Vice-President—Mrs. John MacLaurin.

2nd Vice-President—Mrs. J. J. Ross, B.A.

Secretary—Mrs. Glenn H. Campbell, B.A.

Treasurer—Miss Helen Burke.

Members of the Board—Miss Anna Moyle, Toronto; Mrs. L. Brown, Brantford; Miss K. McColl, St. Thomas; Mrs. J. J. Cook, Mt. Forest; Mrs. J. B. Kennedy, Toronto; Mrs. F. C. Elliott, Waterford; Mrs. L. S. Hughson, Stratford; Mrs. Allan Denovan, Toronto.

#### THE HOME CORRESPONDING SECRETARY'S REPORT.

"In the morning sow thy seed and in the evening withhold not thy hand for thou knowest not whether shall prosper either this or that or whether they both shall be alike good," so saith the Preacher.

The year just closing has been to many a strenuous one. We went home from the Convention last fall feeling that we must do more than we had done in the past and many wondered how they possibly could do this. Now, as the reports come in, hard work is written across each sheet. A note of thankfulness runs through most of them, while a few have struck a minor key. They had hoped for larger results and were disappointed. While with the rejoicing ones we would rejoice, our deep sympathies are with

those who have not been quite as successful. They would perhaps be very much surprised if they knew how they have influenced other lives and how their unwearying self-sacrifice has led to even greater results than they ever dreamed of. It is the constant, steady plod that tells. The Lord's eye is on the faithful of the land.

From the Directors' reports we glean the following facts: That we have 14,945 women in our churches, that 5,321 of these contribute to Foreign Missions through the Circles. That we have 3,076 "Links" taken, and that 243 Circles have contributed \$9,678.49 to this department of the work.

Several changes have occurred in the Directorate. Mrs. J. P. Ryley has been succeeded temporarily by Mrs. Madill, of Stouffville, who was formerly assistant, and stepped to the relief of Mrs. Ryley when she was laid aside for a time. Word has just been received that Mrs. Cummer, who for sixteen years has been the faithful Director of the Northern Association, must resign on account of sickness in the family, and asks that Mrs. J. N. Norton, of Huntsville, take her place till the end of the year. We will have to part, too, with Mrs. Newton, and someone else will have to assume the burden there which she bore so cheerfully.

One Director has this cheering message to send. "The Circles almost all, with one accord, speak of growth of interest and bright prospects." One Circle might have had a better report financially if they had used the money in the treasury for the purpose for which it was given, but instead they bought a present for their secretary.

Another Director tells me she wishes there was a fund provided so that they might visit the Circles in their Associations more frequently. Deeper interest and more liberal giving would

be the result, she believes. One church has two Circles, as the women lived so far apart. The plan has proved a good one and they have been able to get others to join their ranks.

The Peterborough Association has been visited by Miss Pratt, and this has proved to be a great blessing to the Circles.

"We have not gone behind any," is the message from another Association, and "I am pleased to say my report is a decided improvement on last year's," from still another.

"Why can we not get our Circles to give systematically and not have to appeal on behalf of deficits and specials for this, that and the other thing," writes another.

Middlesex and Lambton Association has the honor of not only coming up to the standard of giving set by the Committee last fall, but exceeding it by ninety-nine dollars. Waterford reached the mark and Peterborough followed closely. All honor to those who have been successful.

Still, we have only one-third of our women in Circles. Let us keep at the old aim of every woman of every church in this magnificent work. What a power for good it would be to have nearly 15,000 women all intelligently praying and working together for the salvation of souls at home and in other lands.

Guelph Association deserves special mention in their noble endeavor to send out and support a missionary for seven years. They have set an example of what may be done by systematic planning. It is to be hoped that the amount they have raised will be augmented and that the Board will see its way clear to send out the missionary-elect of this Association, Miss Hinman, next year.

When the fear was made known that one of our missionaries

might have to remain at home on account of lack of funds, the response was generous and the calamity was averted. May the givers be richly blessed.

The missionaries on furlough have been protected to some extent, but it is absolutely necessary that all expenses incurred by them be met by those who invite them to speak. Let them be well cared for, and please remember they are home for a rest.

And now, as we enter on another year of service, will it not be with renewed consecration and with our eyes fixed on Him who is the only true source of inspiration and who has promised to never leave us nor forsake us.

Respectfully submitted.

LIZZIE LLOYD.

#### THE RECORDING SECRETARY'S REPORT,

During the Convention year, 1909-10, there have been held twelve regular meetings, two special and three Executive meetings, with average attendances of twenty, seventeen and ten, respectively.

It was no small problem that faced the Board, on their opening meeting for the year, when the estimates came up for consideration. After all advance work had been cut off the list of appropriations, it still remained for the Society to raise a very much larger sum than last year. Rather than give up any work already undertaken, it was decided to pass the revised estimates without a "cut." In order to impress on each Circle the responsibility thus incurred, a Committee was appointed to prepare a letter to the Circles, asking them unitedly to increase their regular offerings by \$1,988, the amounts of increase being allotted proportionately to the different Circles.

Mrs. D. N. Robertson, who succeeded Miss Webster as treasurer, was the

only new officer of the Board. In June, however, Mrs. Robertson removed to Victoria, and her work was carried on, up to the present, by the Recording Secretary, with the able assistance of Miss Webster and Miss Elliot.

In February, a special meeting of the Board was called, to consider a letter from Mr. Stillwell, in which he stated that Miss Folsom's health made it imperative, that she leave India with Dr. and Mrs. Smith. It was decided to give the Bands an opportunity to help, by contributing the passage money.

In July, word came from the Guelph Association, stating that they wished to raise sufficient funds extra to send Miss Hinman to India and support her there, for seven years. Owing to the state of the treasury, word was sent to the Guelph Association, that it was thought advisable to start a special fund for that purpose, while there was a possibility of one of the three experienced missionaries being detained in Canada through lack of funds.

At the August meeting, it was decided to place in the Baptist, a statement that, unless a large sum of money was raised before September 3rd, one of the returning missionaries would have to remain in Canada. On September 5th, however, owing to the more encouraging state of the treasury, the Board felt justified in authorizing the return to India of Misses Baskerville, Priest and Corning. On September 15th, the Guelph Association Fund again came up for consideration. It was decided to appoint Miss Hinman missionary elect, on condition that by August 1st, 1911, the necessary funds for the year were on hand.

During the year, one of our missionaries was presented by the King with a medal in appreciation of her work among the lepers at Ramachandrapuram. The services of Miss Hatch were also recognized by the Mission to Lepers in India, who sent

£75 to assist in Miss Hatch's furlough expenses. Both these honors were highly appreciated by the Board.

This year, eighty-two Circles sent thank-offerings amounting to \$1,076.04.

Life members added during the year. Circles—Aylmer M. C., Mrs. Farthing and one other; Atwood, M. C., Mrs. C. W. Moore; Brampton M. C., Mrs. S. Doeves; Guelph M. C., Mrs. Marlock, Mrs. D. Stewart, Mrs. Howard and Mrs. Biernes; Hamilton, Victoria Ave. M. C., Miss M. Carruthers; Haileybury M. C., Mrs. Bell; London, Adelaide St. M. C., Mrs. T. T. Shields; London, Talbot St. M. C., Mrs. Arthur Claypole; Lakeview M. C., Mrs. Clarence McConnell; Peterboro, Murray St. M. C., Mrs. J. B. Webb; Stratroy M. C., Mrs. H. C. Priest; St. Thomas M. C., Mrs. S. Lucas; Toronto, First Ave. M. C., Miss Annie Trotter; Toronto, Jarvis St. M. C., Mrs. John Webster and Mrs. W. R. Henderson; Windsor, Bruce Ave. M. C., Mrs. Jas. Plummer. Bands—Brampton M. B., Mrs. W. S. McAlpine and Mr. Roy Bartlett; Dundas M. B., Miss A. E. Baskerville; Norwich M. B., Mrs. F. W. Cattell.

Respectfully submitted,

MARIE C. CAMPBELL.

#### FOREIGN SECRETARY'S REPORT.

"Not to the strong is the battle,  
Nor to the swift is the race,  
Yet to the true and the faithful  
Victory is promised through grace."

We believe that there is no more true and faithful band of missionaries than our representatives in Telugu land, who, year after year, in spite of many discouragements, endure hardness and fight the good fight of faith against the hosts of evil which are so strong and which have for so many centuries held away in that oppressed country. Yet it is inspiring to note the strong undertone of hopefulness pervading the reports from our workers as they rejoice in the thought of the honor and privilege of bearing the gospel of salvation to the women of India in their need and ignorance.

Owing to a special appeal our three missionaries, Miss Baskerville, Miss Priest and Miss Corning, have been able

to return to their fields, for which we are very thankful. Dr. Hulet and Miss Selman resumed their regular work in 1909. We are glad, too, that two other new workers, Miss Philpott and Miss Marsh, though not under our Board, have gone out to labor among India's women.

It is with regret that Miss Folsom had to leave her loved post in the Timpany High School, but we are glad that her health is speedily improving.

It may not be amiss to recall the different methods employed in reaching the women and children with the message of salvation, namely, the educational and the medical work, zenana work and touring.

#### COCANADA.

Foremost in the educational work stands the city of Cocanada, the oldest established of our stations in India. We have here three different types of school: (1) The Timpany Memorial High School; (2) The Caste Girls' School; (3) The Boarding School.

The Timpany Memorial School, which has been favored so long in having the wise and faithful leadership of Miss Folsom, has this year been deprived of her guiding hand. Owing to Miss Folsom's illness we have no report from her this year, but her assistant, Miss Findlay, sends us a most interesting record of the school's progress. Miss Findlay has been reorganizing the teaching methods of the school, which has met with a hearty response. A new feature of the school life, too, is the formation of a Literary Society and the introduction of a school magazine, with a senior boy as editor. It is very satisfactory to note that one of the teachers who has been very successful and has shown a readiness to give freely of her time and strength came to the school as a little girl, and when her name was taken from the roll as a pupil it was entered as a teacher. The influence which the Timpany Memorial High School has already exerted on the homes of India cannot be estimated. During the year a painful test of faith came to the teachers in the rebellion of some of the older girls, but even this has apparently worked for good, showing a defect in the teaching system which has been remedied, and giving place to a better class of girls.

As an experiment at the beginning of this year a Boys' Department was opened, but the number in attendance has not been large, and to make this a success a resident gentleman teacher or principal is needed.

Three of the older girls were baptized, while two others have professed conversion. The interest of some of the pupils in the native Sunday School work is steadily growing, and it is hoped some of them may consecrate their lives to Christian work in their own land.

Miss Findlay assures us of her great happiness in the work. "I sometimes wonder how my heart can possibly hold any more should the joy keep on increasing as it seems likely to do. I am trying with the help of God to let it overflow into the lives of those around me."

As we are aware, Miss Pratt spent only part of the year in India, but she has sent us a report of her school and zenana work. We trust that the year of rest in the homeland may strengthen Miss Pratt and fit her for still further service, and that through her the women of our churches may be drawn into closer touch with our foreign fields.

#### Cocanada Girls' Boarding School.

##### Report for Nine Months.

"Several changes on the staff during the fall term hindered the work to some extent, but in spite of this the examination results at Christmas were very good. The Christmas entertainment and prize-giving gave much pleasure to the children and the parents who were able to attend.

We have accommodation for 90 in the school dormitories, but when all had gathered after the new year we found our numbers reached 101. This included our regular pupils, five women in the training class, and four from the Phillips Home (the entire support of these last is provided).

We had hoped to enlarge our accommodation this year to take in 40 more girls, as on nearly all the fields many more than there is room for are eager to come. We hope the extension will soon be possible.

On March 15th this work was handed over to Miss Ryerse, who before that time had given some help in the school in order that I might have more time for zenana work.

We visited one new village from which a man had sent a special message to us. He said: "We men can hear in the streets of Cocanada, but how can our women hear unless you come to the villages and to our homes." We went and found a group of women, who listened most eagerly.

"So much work to do and so few to do it" seems to be impressed upon us more and more as the days go by."

"The zenana work was carried on in Cocanada by the assistants and four Bible-women, and in the out-villages by two Bible-women. T. Mary, one of our most efficient women, died in July, and Minnie moved with her husband to an out-village, thus leaving a great many zenana pupils without a teacher. Later in the year we were glad to welcome as a helper Pappamma, a former pupil in the Girls' Boarding School and one who has had some experience in Bible work in different places.

During the fall term my time was mostly taken up with school work, but after the new year special arrangements were made whereby the whole afternoon could be given to women's work. We went to nearly all our houses with a parting message and felt much encouraged in most of the places over the deep interest shown. Several of our women have become subscribers to the Women's Magazine.

Very little time could be given to village work. One short tour was made."

Miss Zimmerman has mastered enough Telugu to enable her to undertake work, and in August, 1909, she began teaching a class in the Sunday School, and now it is a joy to her to be able to tell the Old and New Testament stories. From January till March Miss Zimmerman spent in becoming acquainted with Miss Pratt's zenana and evangelistic work, which was to be here when Miss Pratt went on furlough. Miss Zimmerman writes as follows:

"I was busy during April with my studies, but took time each day to spend a little while with the Bible to

men who came to tell me of their work and for prayer. How helpless I felt when they called me "mother" and looked to me to help them, but the language is becoming more familiar each day and the work a great joy. May and June were spent at Ootacamund. The first of June I wrote my first examination and felt that one milestone was passed.

"On my return from the hills I felt that my work really began. In addition to my studies I find time to spend a little time outside, sometimes going out with Mary or Pappamma, our faithful Bible-women, to visit the women in the zenanas. I used to think the word *zenana* a very beautiful word, and for years I have longed to know what was the life lived behind those high walls and closed doors. I shall not soon forget my first visits. One day as we entered one nicely kept courtyard one woman, seeing us, called the others, and soon eight or nine were seated on mats in front of me, while Pappamma sang the women had ample time to inspect the new "Missamma." I prayed for words to express a few thoughts to them that day and prayer was answered. The thoughts came quickly, the words less quickly, but my Bible-woman supplied the word when I hesitated, and when I finished she talked on from the same text, which is so full, so precious (John 3: 16). Oh, how I wish I could tell you of their faces and their questions—their faces so bright and beautiful, their questions so thoughtful and intelligent. Ever since I have felt surely they are not far from the kingdom."

Miss Zimmerman gives us also a vivid picture of the Sunday School work, which is very encouraging. On Miss McLaurin's return to Canada this year Miss Zimmerman will take up her work in Vuyyuru. She continues:

"Last Sunday as I visited our largest outside school in one of the suburbs of Cocanada the sight I saw made me think of how Christ told his apostles to go into the highways and by-ways and compel the people to come in. The building is a Mission day school, where weekly services are held by Mr. Craig, and on Sundays two young men teach the children and the grown people who gather to listen. As we came near the school we could see the children coming in all directions—some were being compelled, while others came gladly. At

the close of the opening hymn about 80 children sat in rows on the floor and 40 adults on benches along the walls. It was a sight such as I never saw before. I could not help drawing a comparison as I sat there between this school and some schools at home. I never was so happy in my life as when I sat there listening to them singing and hearing about Jesus. Their bright little faces told of interested hearts, and although in that part of Cocanada now we have only one Christian family, that home is a bright light in the darkness. Yet the children are being taught and many of the parents are listening, and earnest prayers are ascending to our Father in their behalf."

It is very encouraging to hear of the progress of these new workers, for it will be remembered that it is only two years this fall since Miss Findlay, Miss Zimmerman and Miss Byerse left for India. We have good news, too, of Miss Byerse, who is now in charge of Miss Pratt's school work. Mrs. Craig is very kindly looking after the Caste Girls' School in Cocanada.

Miss Byerse's report is so concise that we shall give it in full.

"How shall I render thanks for all the blessings of the past year! A year filled with happiness and undimmed by any sorrow and unbroken by any illness.

Up until March my time was mostly spent in the study of the language as I had to complete my first year's course and wished to make a good beginning on the second before taking up the school work.

About Christmas my English class in the Sunday School became one in Telugu, for on Mr. Bensen's departure his class was united with mine. Recently Mr. McLaurin has taken this class of men and boys and I have a junior class of girls. With the older girls of the school, who teach in the Sunday School, I have started a Teachers' Training Class.

In March, after a week's observation of Miss Pratt's teaching, I took charge of the work, thus freeing her and enabling me to learn of some of my difficulties while I had her here to question concerning them. When teaching the Bible lessons, in my attempts to express my thoughts, my Telugu gets sadly mixed. Often I am in the sad condition of having a thought and of

not having the words with which to express it. But gradually the suitable vocabulary is coming. On the whole I have enjoyed the work very much. Until after my November exams, I can give my mornings only to the school work as the afternoons are spent in study.

Concerning Miss Pratt's work in the school, I would like to say that she labored both wisely and well. Through her weekly teachers' meetings she not only trained the teachers in better methods, but aroused in them a spirit of enthusiasm for their work. Following along the lines of nature study, brush work, etc., now laid down by the regulations, she awakened new interests in the pupils' minds. Just before her departure the church united with the school in expressing their appreciation by a very enjoyable farewell.

Under Kundanamma's wise and loving rule the girls maintain a very happy home life. She is indeed true to her name, which means "refined gold."

The last week of April we were glad to close the school and seek refuge in the hills. Miss Bishop's Missionary Rest Home in Conoor became my home for May and June. These months were spent in study and in being built up mentally, physically and spiritually. I cannot express what a blessedly happy time it was and how it has prepared me for this next year's work.

July 6th school reopened. The girls were rather slow in returning, but all are in now, and we have 90. Owing to the rains there has been some illness, but nothing serious. Because of my limited Telugu and time much will have to depend on the faithfulness of the staff. Will you pray that they may be diligent in their service, also that I may have wisdom in doing my part in guiding, but above all in living the truth we wish to teach.

We have also half-yearly reports from Miss Gibson and Miss Beggs, who have long been associated with the work as zenana workers and whose labors have done much towards brightening the lives of the women whom they visit. Miss Gibson reports 220 visits made since the new year, at 82 houses. "After many years of experience in teaching these women I have come to the conclusion that the simple message is what they need, and of late I have tried to call them to the feet of Jesus and have used the story of Mary's re-

pentance and pardon. . . . To fall at the feet of one who is great and plead for mercy is a common action of these people. . . . They are so ready to worship first without the repentance. . . . One constant source of encouragement is to hear so many testify against idol worship as something that they have given up." Miss Gibson's work has been among the dancing women, whose caste requires them to devote their prettiest daughters to lives of shame, but in more than one of the houses visited Miss Gibson says a radical change of view has taken place, and she mentions one mother who has had her only daughter and her orphan niece respectably married.

Miss Gibson's report brings forcibly to our attention the bitter bondage of caste. On visiting one of her pupils, a Brahmin woman, who has an only child, eight years of age, who, alas! was married some three or four years ago, Miss Gibson found the mother in great grief, and on inquiry she learned that the little girl's husband had died. "A widow at eight years of age, and a life-long widow! What that means to them they alone know. . . . It was vain for me to attempt to comfort her by saying: 'How can she be a widow so young?' or, 'She can marry again.' 'What! and lose our caste?' Not even for this." "I asked for the girl. What did she say, and where is she?" "She wept a little, but has gone to play. She does not know what is before her," replied the mother."

We would recommend Miss Gibson's report as interesting and helpful material for Circle programmes, but space does not permit our giving it in full. It is a hopeful sign that these former pupils in the Zenanas carry the lessons they have learned into their homes when they marry, and we believe many must at heart be followers of the true God.

Miss Beggs also sends us echoes of her experiences among the zenanas of Cocanada. She has visited 99 homes in the half-year and has been cheered with the interest shown by the women in the Bible lessons and hymns. "I could not help asking some of the women if they did not wish to go out, as we are able to do, but apparently the force of custom and habit is so strong they seem pretty contented with what to them, is their inevitable lot." Speaking of what an evil influence is

the celebration of the Hindu festivals, Miss Beggs says: "I must say, since I began to go about in the various zamanas I have learned how strong a hold Satan has of these Hindu households in which hundreds of innocent lives are victims to the most debasing idolatries. Brahmin men are generally engaged to teach the women to worship these idols, and there they sit in some corner of the house or in a special room with a hideous figure before them, and there, strewing flowers, offering up fruits and sweets and uttering unintelligible inanities the worship is performed, and they tell these women that their worship brings a blessing to the whole house, and as often as the name of the god they worship is mentioned, so many sins will be forgiven." The Gospel, however, is working to uproot these terrible evils, and as soon as some of the women and girls learn to read and understand the Gospel they give up idol worship, and some believe on Christ. Miss Beggs' report is also to be commended to Circles for reading at meetings.

#### AKIDU.

As Miss Selman returned from furlough late in 1909 she spent only eighteen days of last year in touring. Then interruptions came in the new year and the hot season set in early. Nevertheless the work has gone forward on this field and we are glad to hear from it again. Miss Selman writes:

"B. Sarah, my half-way Bible woman, has met with good success in her efforts to enlarge her Sunday School. Some ten or twelve caste children are now regular attenders. They sit on a mat, a little apart from the other children, but learn their lessons and sing very nicely.

I have tried to encourage the attendance in both day and Sunday Schools throughout the field by giving each child some little prize. Sometimes it is only a picture card, but it always pleases.

A good friend at home has promised me some little, bright-colored bags, and these I know will be hailed with delight. I like to encourage the children in the village schools for from these we secure our boarding school children.

Important as the work among the children is there is still the more important work of going out into the by-

ways and streets and homes of the people, for did we not continually work among the heathen and seek to gather such as are saved into the fold, where in a few years would our schools be?

In the seventy-one days spent on tour, twenty-nine children's services and sixty services with Christians were conducted. One hundred and thirty-three heathen homes were visited and the way of life was presented earnestly and faithfully. Some of the caste women gave us a very warm welcome and listened hungrily to the message. The seed has been sown for years in some of these old villages and we have every reason to believe that some of these women believe in Jesus Christ, although they have publicly made no profession.

Some of our Christian women who can read are doing splendid work in their own villages teaching and exhorting both Christian and heathen. There are others who have been educated in our schools and have had many advantages who seem to have put the light they had under bushels and kept it there. Pray for these women, who know the truth and have dumb lips and cold hearts. We need the Holy Spirit's quickening reviving power. Pray that every Christian woman on the Akidu field may become a messenger for Him to those of her own household, then to those of her own village, and then to those of her own land.

We praise God that He gives us courage from day to day to sow the seed in faith."

#### TUNL.

Miss Morrow has been working during the past year on both the Narespnam and the Tunl fields. The former work is under the Eastern Board, but Miss Morrow reports carrying on work for the latter half of 1909 with the aid of eight Bible women. One of the Bible women, Peramma, died early in the year and her place has been taken by Lydia, who is a good worker. Other changes have taken place in the band of Bible women of one village. Miss Morrow writes:

"The work and workers there need much prayer because the caste people are against us, and it was with much difficulty that Mr. Scott got land there on which to build a house for his workers. There is one man, a young Brahmin, who is on our side, and it was through him that Mr. Scott was enabled

to get the land, and the villagers are against him now. Please pray for this friendly young Brahmin and for Mary and Joseph in the new village, Hamsavaram. It is about seven miles to the west of Tuni.

M. Venkamma worked with me on two tours and also spent about two months in and around Nandoor, and since February has been doing a good work in and around Nellipudy, the village in which she lived when her husband was alive. There is great interest manifested in all the villages around there, and especially amongst the Razu women in Vempadu, therefore I ask your prayers also for the work in and around Nellipudy and for the worker Venkamma, who is stationed there. This village is about eight miles east of Tuni and borders on the Yellamanchilli field.

I camped in four different places on this field and spent altogether thirty days on this field away from Tuni, and also visited the near villages from here. I hope that when Miss Priest returns she will be able to do a lot of touring on this very needy field. My time will then be free for the Narsapatnam work, and if our bungalow is finished I will go to reside there and thus have much better opportunity to attend the work on that field. Marthama and Atehamma made several short tours and Atehamma was with me on one tour.

Dear old Malakahma goes her rounds of about fifteen villages and is everywhere received with respect. She has a very touching way of telling the story of the Cross and I feel sure that her work will bear fruit.

I have during the year extracted 195 teeth and treated quite a number of sick people, of which I have not kept account. My knowledge of maternity work enabled me to save the life of a mother, if not that of her twin babies also, and I think the whole village felt that the Christians' God was her Saviour at that time. These ways of helping them are means of showing God's love and thus winning their souls to Him.

Keep on hoping, praying, and working that the harvest may not be much longer delayed.

#### FEDDAPURAM.

Miss McLeod has spent a very busy year and she sends us an interesting brief record of her work, which we

give in full. By reading between the lines one can picture somewhat of the active life which Miss McLeod is leading.

Remaining on the plains this hot season I have almost an unbroken year of work to record, a month of afternoons in the hottest part of the year forming the only real break.

Station work has been the usual round of mornings with the children, and afternoons with the grown-ups, the two works being considerably mixed however. At the present we have only eight of these classes, although we have had as high as twelve during the year, with an average of about five pupils a class. As a result of these classes five are learning to read from us, with only a lesson a week, being rather too old to begin in the Government schools; indeed most if not all of them are married women. We have four others, married women, who are learning to read, and one of these, to our great delight, is able to read quite fluently in the New Testament. We confine ourselves entirely to teaching them to read and make the reading of the New Testament our goal.

In one of our classes one of the girls can read, having been taught in the Government Schools, and it is a great delight to sing our Christian hymns with them, and more of a delight that they enjoy singing them with us.

In another class is a little boy, a cripple for life, apparently, from a huge dose of calmel. He had been at school before he became lame, and can read a little. He is a very bright laddie, and it is a pleasure to teach him. Oh, that some child of Faith would carry this poor boy for his soul's healing, and if it may be the healing of his body also, to the Great Healer!

One hundred and five days were spent on tour, and these are always busy times, morning, afternoon and evening, of every day; the mornings at villages where there are Christians, and these have greatly increased in the past few years; afternoons with caste women at our camping place or some near village; and evenings at the bungalow or tent, having prayers with the servants and Bible women, and all others, who, attracted by our singing, come to hear. Sometimes this means proceeding to those who gather around north ten o'clock or later. It is high tension during those days, and those who

"hold the ropes" at home, need to remember us very specially in the touring season.

The year began with eleven Bible-women, but closes with eight working on the Peddapuram field. Sundaramma and Rebecca, two young wives, were through illness connected with motherhood, called to serve Him in the land where there is no pain, and our staff is lessened by two whose lives preached more than their words, to judge by what is being said of them now. Then Sayamma has changed her place of labor to Pithapuram, for the present at least. She is greatly missed in the streets of Peddapuram. Yeramma is working in Kilampudi since the beginning of June, so that Malamma is the only regular Bible-woman in the Compound. She is my companion in afternoon work and Ateamma in the mornings. The other six are working in outside villages with more or less faithfulness. If we and they did not feel that the "Great Day" is to reveal hidden fruitage we would oftentimes be discouraged.

#### RAMACHANDRAPURAM.

The great variety and extent of the work carried on in this station are not unfamiliar to the women in our home churches. We congratulate Miss Hatch on the recognition which her services in connexion with the leper work have received from our Sovereign, in the bestowal of the Kaiser-i-Hind Medal, "for public service in India." This is an unusual honor, the first of its kind that has come to our Canadian mission.

Miss Hatch writes of great encouragement in visiting the homes of the higher caste children who attend the Rajah's school. "It was indeed most heartening. Flowers and fruit and fragrant perfumes all presented to us; indeed, in two places I had to protest, their offerings being so much in the attitude of worship. That is, on a cup of rice were placed several stalks of burning frankincense and around these were arranged fruits and flowers, and all these were placed at our feet in the same manner that they place them before the gods. But they contended it was only their joy at having me come to see them that led them to do this. However, I had them taken up and placed beside me rather than at my feet. The Brahmin little girls are dear

girls and were so pleased to have us come, and these ceremonies are a part of their very life. I was simply weighed down with garlands on one afternoon.

The girls in our other schools are mostly from the Sudra classes, while those in the Rajah's are mostly from the Brahmins. I visited their houses, too, and found the women so proud to hear their children sing with the Bible women or tell over the Bible stories. Several asked us if we could not visit them every week. Some of the older women want to learn too. The postmaster's wife, who is a Brahmin, has a little girl going to our Cocksutt School, the only Brahmin, I think, in that school, and as they are just next door our teacher goes in for a few minutes after school and teaches her her letters and she is getting on very nicely and her husband is so pleased that she is learning to read. I was also out to the different villages near Ramachandrapuram eight times, I think. The doctor was called in the middle of the night to visit a Raneer who was quite ill some five miles away. He thought he might need Grace's help, so she went too. They were so very pleased and the Raneer later sent her a pretty gold ring as a remembrance of her kindness."

Miss Hatch's report centres about the visit of the Canadian delegation to India, but as a very full account of this has appeared in the November "Link" we shall not repeat it here. Miss Hatch reports during the year 159 visits to villages, 416 visits to houses, and to leper homes 59 visits; Bible classes, meetings, talks, etc., 213; days on tour just 100.

Miss Jones, who, like Miss Byrse and Miss Findlay, is beginning to acquire freedom in the use of the Telugu language, feels too that she knows the people, their customs, language, desires and needs better than she did a year ago. Miss Jones' chief work lies among the children and in the oversight of the schools on the field.

"In Ramachandrapuram or its near neighborhood twelve Sunday Schools have been conducted on Sunday mornings. The teachers have been the teachers in the station, our children's evangelist, my servant, and the boys and girls in the Boys' Boarding School and the Phillips' Home. The total average attendance of these schools, not including the ninety in the Leper School, was about two hundred and

sixty. You might be somewhat shocked and disappointed if you visited some of these schools where the children run wild all week and squat down for this one hour with unwashed faces, uncombed hair, and bare bodies. It is as hard to teach them a Bible verse or a Gospel hymn or story, as to bore through a stone wall, but our young teachers bore away patiently and results do come, though slowly. However, if some schools disappointed you I am sure our Compound School and the schools in connection with our Caste Girls' Schools would surprise you agreeably. I doubt whether you could find Sunday Schools at home with cleaner, sweeter children, and I know you would have to hunt far to find children who could tell as much about the year's lessons as can these little ones. When in the bungalow I aim to visit one of these twelve schools each Sunday. The first part of the year I had an English Bible class of Brahmin boys who came more or less regularly."

Six of Mr. Stillwell's regular workers have been conducting schools among caste children.

Miss Jones has also had charge of the two Caste Girls' Schools, in which the attendance has increased from 45 to 63. In addition to these, the Rajah's school, which had been handed over to our missionaries, has greatly prospered, so that in June there were 51 on the roll, making in all three schools an attendance of 114. It is an interesting story how the way has opened up for the maintenance of this Rajah's school. The Rajah himself has very generously promised 100 rupees and the use of the school furniture as long as it is needed, and other friends have helped with the support.

Miss Jones commends particularly the work of Massey, the children's evangelist, who went each week regularly to five different villages and held eight schools, with a total average attendance of 125. It is to be hoped that our treasury may soon permit the continuation of this work, which has had to be stopped for lack of funds.

Many of the pupils' homes have been opened to the missionaries to visit, and the parents listen willingly to their own children as the missionary persuades them to tell a Bible story or sing a hymn learned at school. One sad thing about this school work, especially among the higher castes, is that the children

must be away often for so-called religious observances, and must leave school when about twelve years of age. Miss Jones asks our prayers for wisdom in teaching these little ones during the few years they have to learn.

"After much thought and consideration we have decided to divide our touring so that while Miss Hatch is responsible for those villages in which she has been doing regular work, I am to do pioneer work, that is, work in villages where little or no work has been done. Besides this, while one has the general oversight of the Christian women in all the villages, the other oversees the children's work. This plan enables us to go on tour together, one visiting one village and one another, and yet each doing her own work. Conference approved of our plan.

In the year I toured twenty-one days, seeing eighteen villages. Of the 22 villages seen last year, and the 18 seen this year, only 9 will be my special charge."

Miss Jones has found touring a very fruitful work, full of golden opportunities. She asks prayer that before long many in these villages may know something of the love of God in Christ Jesus.

#### MEDICAL WORK.

We are fortunate as a Woman's Society in having medical work established under the leadership of Dr. Hulet and Dr. Allyn. So many homes have been opened to the Gospel through the agency of medical missions that we cannot be too thankful that we have such earnest women to forward this important work. Dr. Hulet returned in the late fall of 1909 to her old field, Vuyyuru, where Dr. Allyn had been working during her absence. Dr. Hulet sends us the following report:

"During the past six months there have been many things in this work to encourage us and to make us believe that God is using this means to make known His truth and to break down caste barriers. There has been a greater readiness on the part of our in-patients to take food, milk and bread, from us than ever before, and twelve of our caste women patients have come to our house and fearlessly eaten with us. They say, 'What is the objection to our eating others' food? It is what we are in our hearts that is going to excuse or accuse us before God.'" We

are asking God for an entrance into every house in Vuyyuru. One place, where the people seemed particularly caste, and where there were a number of girls whom I longed to get into our school, they never gave me any permission to enter. But one day the baby, a dear little fellow, was taken ill. When the native doctors had given up hope the distressed father came for me. How glad I was of even this hopeless case, for although the child was beyond human aid, yet I had the opportunity of showing my sympathy. I wondered what the result would be. A few weeks ago the eldest girl was sent to our school.

During the last six months we have had nearly 3,000 new patients and 36 in-patients.

#### Zenana Work.

In this work there have been some discouragements and some encouragements. Two women have become very indifferent and now say that they have no time to listen or to learn. In the place of these two new houses have called us. An aunt of one of our former pupils who some time ago seemed likely to injure our school by her lies and misrepresentations, has now become friendly and allows her niece to be taught. Two Brahmin women who live just across the road from our school and who never wished us to come near them are now listening to the Gospel message. Not until this year have we been able to get any of the Brahmin women to learn our hymns, but now there are four who are learning.

Don't forget to pray for Sanyasamma, whom we have often mentioned. She has a husband who drinks and is immoral, so her faith is often very sorely tried. We thank the Father for every victory and advance, and, leaning upon His strong arm continue to sow the seed in faith, believing the harvest will soon come."

#### PITHAPURAM.

When Dr. and Mrs. Smith came home in the spring the medical work which Dr. Smith had carried on at Pithapuram was handed over to Dr. Allyn, who finds there a hopeful and needy field. The medical work there has found favor with the Rajah at Pithapuram, and our missionary hopes to have an opportunity to witness for Christ in the Rajah's own household.

Dr. Allyn's report is so full of inter-

est that we should like to present it all, but as that is impossible, we must try to put ourselves in touch with her work as best we may by pulling some of the most striking incidents.

In Pithapuram there are five Bible women, all half-day workers. Three of them work mostly among the middle and lower classes, who are not so prejudiced nor so hard to reach as are the upper classes. One Bible woman who does half-day work in the hospital has entrance to very many of the best homes and teaches weekly in seventeen houses. "Almost every one of these homes was opened to us through the medical work, and we are gaining new friends all the time," writes Dr. Allyn.

"I should like to tell you of some of our interesting hospital cases. Shortly after coming to Pithapuram in January, a pretty woman came into our Maternity Hospital. One night she had a violent hemorrhage and we thought she would surely die. But we prayed much for her and did all we could to help along the answer, and slowly, slowly, she came back. As soon as she became conscious she asked for prayer, and every day she remembered to ask us to pray with her. She memorized the Lord's Prayer and learned several hymns, and before she left the hospital she and her husband invited Miss North and me to breakfast with them in her hospital room. She and her husband sat on one mat and we sat on another near them. We were dressed in native costume and ate with our fingers, using large banana leaves as plates. We enjoyed the curry and rice and native sweetmeats, but more than all we enjoyed the sweet fellowship with them. In eating with us, who are outcastes, they showed that they had truly broken away from the bondage of caste. They are Brahma-Sumaj people, or, in other words, they are like Unitarians in their belief. When they have come as far as to accept Christ as the great Teacher of truth pray that they may accept Him as the Saviour from sin."

Some of the patients learn hymns and are able to attend the church services, while the deeds of mercy and the sympathy which is shown them must do much to commend the Gospel of Him who sent forth His disciples to heal the sick.

Dr. Allyn tells us an amusing story of a little Brahmin lad who had tuberculosis of the lungs.

"Every day he comes for his medicine, which consists of two egg-nogs. His other medicine he takes at home, but, according to his religion, a Hindu should not eat flesh or anything containing life, and so eggs are forbidden, but the father consented gladly to the egg-nogs when we said we would give him them daily as medicine if the boy would come regularly, and I think he has missed only one day. Yesterday he brought his little brother and some extra milk and wanted the little fellow to have some medicine too because it tasted so good. He comes on Sunday as well as week-days and so is present at Sunday School and church services which otherwise he would never attend."

But the sadness and desolation of these people in the presence of death is most vividly shown in the following incident from Dr. Allyn's experience.

"You at home can form almost no conception of what death means to these Hindu people. We have had two experiences since hot season. One was a little Brahmin lad who was in an unconscious state when we were called. He had been given one-quarter ounce of calomel (60 times the usual dose) and various other strong drugs in heroic doses, and when we saw him he was quite beyond human aid. As I sit here now trying to tell you about it that scene flashes before me again most vividly. Miss North was with me and when we saw he was going we said to a man standing near, who understood English, "He is dying. He turned and repeated it in Telugu to the father, and, as if by magic, doors on all sides of us flew open and the room in which already there were about 20 men was crowded full of men and women bowing, beating themselves, each trying to scream louder than all the others. Four men grabbed the mattress on which the boy lay and hauled it very roughly into the court yard, for he must not die on the cot lest it be defiled, and he must not die inside for a similar reason. The mother, a handsome young woman, simply grovelled on the ground and beat herself. The old father, bent almost double with some deformity, alone seemed calm. We had a chance to say a little word of comfort to him, but what was there to say? I remember that, "The Lord hath given, the Lord hath taken away. Blessed be the name of the Lord," flashed into my mind, and I quoted it to him, but I

could not comfort him much for I do not suppose the boy had ever heard of Jesus."

Do we as Christian women appreciate the knowledge of Him who is the resurrection and the life, and can we not do more to send hope and light to those darkened souls?

Dr. Allyn has been assisted by Miss North, a European nurse, while her other helpers are two compounders, two nurses and one ward ayah. There are prayers every morning in the largest ward of the hospital, which Dr. Allyn describes as one of the happiest hours of the day. As to their present and future needs she writes:

"We have been very comfortable in the fine hospital buildings that Dr. Smith has built. Our supply of instruments and hospital furniture is very insufficient and when Dr. Smith returns we shall need our Woman's Hospital for, in this country, it is impossible to run a hospital for both sexes in one building. A nurses' residence is the great necessity. At present our nurses are living in the quarters built for compounders and they are built close to the street and are on the hospital property, where I cannot watch or protect them. The land for the ladies' bungalow has been secured and is adjoining both the Mission Compound and the Hospital Compound.

We have a bright future ahead of us in this town and pray that we may have all the wisdom needed and health to improve the many opportunities presented."

And so the account of another year's service has been rendered, and we know that He in whose name it has been done is looking on with His approval and that He will give the reward. Let us not forget our part in the work, but let us remember that "by prayer and supplication with thanksgiving" we can make request to our Father for these our sisters in India.

The length of some of the reports prevents their appearing in full, but they will be placed in the Bureau of Literature, in charge of Mrs. Thos. Moor, 517 Markham St., Toronto, from whom they may be obtained by those desiring interesting information for their women's missionary meetings.

Respectfully submitted.

M. L. ANGUS.

Toronto, Nov. 2, 1910.



Names.	Circles.	Bands and Others.	Totals.	Names.	Circles.	Bands and Others.	Totals.	
Round Plains	29 20	3 29	82 49	Onondaga, First	6 65	.....	6 65	
Selkirk	5 45	.....	5 45	"    Second	1 80	.....	1 80	
Simcoe	35 00	18 00	67 50	Oxford, East	54 55	19 02	78 57	
"    Y. L.	14 50	.....	.....	"    West	8 00	.....	8 00	
Townsend Centre	.....	24 00	24 00	Paris	27 45	18 35	40 80	
Villa Nova	38 25	14 55	52 80	Salford	19 55	.....	19 55	
Victoria	10 00	11 80	21 80	Scotland	42 00	9 80	51 80	
Wales	.....	1 00	1 00	Springford	20 68	8 00	28 68	
Waterford	54 10	57 60	111 70	"    St. George	42 90	8 08	58 98	
Collection	.....	.....	5 25	"    Y. L.	7 95	.....	7 95	
		\$342 80	\$206 89	\$554 94	Tilsenborg	21 00	.....	21 00
18 Circles. 14 Bands.				Tuscarora (Indian)	8 00	21 00	29 00	

**NORTHERN ASSOCIATION.**

Director—Mrs. R. Gummer, Parry Harbor.

Barrie	\$83 25	\$10 00	\$43 25
Braacebridge	10 00	5 00	15 00
Bruce Mines	1 75	3 87	5 42
Burk's Falls	9 50	7 00	16 50
Collingwood	19 00	.....	19 00
Fort Frances	3 00	.....	3 00
Fort William	20 45	15 00	32 50
Gravenhurst	32 50	.....	32 50
Halleybury	43 15	.....	48 15
Huntsville	5 00	.....	5 00
Midland	17 75	3 80	21 05
New Liskeard	8 80	.....	8 80
Orillia	28 15	20 00	48 15
Parry Sound	15 25	2 50	17 75
Port Arthur	39 50	27 00	60 50
Sault Ste. Marie	40 00	.....	40 00
Steeltown	10 00	.....	10 00
Collection	.....	.....	2 10

\$881 05 \$93 47 \$426 62  
17 Circles. 7 Bands. \*2 Other Organizations.

**OWEN SOUND ASSOCIATION.**

Director—Mrs. W. L. Newton, Durham.

Beatinok	\$12 90	.....	\$12 90
Bruce, North	8 52	.....	8 52
Obasley	10 20	.....	10 20
Daywood	20 50	.....	20 50
Durham	15 00	7 00	22 00
Keady	14 75	.....	14 75
Meaford	16 85	3 15	20 00
Owen Sound	38 57	20 75	54 32
Palsley	4 85	17 00	21 85
Port Elgin	17 00	.....	17 00
Southampton	15 10	10 70	25 80
Strathaven	5 00	.....	5 00
Thornbury	5 00	.....	5 00
Warton	12 98	1 45	14 41
Woodford	3 00	.....	3 00
Collection	.....	.....	5 30

\$190 20 \$60 05 \$255 55  
15 Circles. 5 Bands. \*1 Other Organisation.

**OXFORD-BRANT ASSOCIATION.**

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

Beachville	86 05	.....	86 05
Brantford, Calvary	49 25	\$10 55	59 80
"    First	400 00	47 50	447 50
"    Immanuel	76 75	11 50	113 25
"    Gleaners	25 00	.....	25 00
"    Park Ch.	107 08	21 75	167 78
"    Shenstone M.	13 00	1 11	14 11
Burford	19 25	.....	19 25
Burgessville	31 85	.....	31 85
Burch	14 00	*17 00	31 00
Hatchley	5 10	.....	5 10
Ingersoll	22 81	13 85	36 66
Jarvisville	.....	8 00	8 00
Norwich	58 00	15 00	53 00

Onondaga, First	6 65	.....	6 65
"    Second	1 80	.....	1 80
Oxford, East	54 55	19 02	78 57
"    West	8 00	.....	8 00
Paris	27 45	18 35	40 80
Salford	19 55	.....	19 55
Scotland	42 00	9 80	51 80
Springford	20 68	8 00	28 68
"    St. George	42 90	8 08	58 98
"    Y. L.	7 95	.....	7 95
Tilsenborg	21 00	.....	21 00
Tuscarora (Indian)	8 00	21 00	29 00
Woodstock, First	76 80	.....	76 80
"    Oxford St.	19 75	19 25	39 00
Zorra East, 16th Line	.....	*10 55	10 55
Collection	.....	.....	4 80

\$1149 12 \$288 81 \$1442 28

27 Circles. 15 Bands. \*3 Other Organizations.

**PETERBOROUGH ASSOCIATION.**

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

Belleville (Boys')	\$14 00	\$17 00	\$58 00
"    (Girls')	.....	27 00	.....
Bewley	10 85	.....	10 85
Campbellford	4 55	3 75	8 30
Cobourg	20 50	14 75	35 25
Colborne	39 85	1 25	30 80
Cramahe	16 75	.....	16 75
Gilmour Memorial	35 34	21 05	56 34
Haldimand	11 10	.....	11 10
Indian River	4 70	.....	4 70
Lakefield	17 95	11 00	28 95
Norwood	5 00	.....	5 00
Peterboro', Murray St.	180 21	30 00	240 41
"    Y. L.	30 20	.....	30 20
"    Pask St.	16 08	10 00	26 08
Pictou	5 00	.....	5 00
Port Hope	76 70	18 58	95 88
Collection	.....	.....	2 00

\$467 48 \$164 78 \$634 16  
15 Circles. 11 Bands.

**TORONTO ASSOCIATION.**

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

Aurora	\$18 00	.....	\$18 00
Bethel	12 50	.....	12 50
Markham, Second	39 85	\$14 00	48 85
Weston	16 25	8 00	19 25
York Mills	51 15	.....	51 15
Toronto—			
Annette Street	18 50	3 00	20 50
Beverley St.	74 85	13 00	89 85
"    "    "    "	.....	*2 00	.....
Bloor St.	329 41	21 00	458 08
"    Y. L.	64 40	*48 27	.....
Century	73 37	*17 00	90 37
Chester	34 90	.....	55 40
"    Y. L.	20 50	.....	20 50
Christie St.	124 78	16 15	140 93
College St.	188 08	8 70	218 78
Dovercourt Rd.	.....	*22 00	.....
Dufferin St.	16 83	.....	16 83
Elim	34 00	.....	34 00
First Ave.	48 85	9 00	109 80
"    Y. L.	51 95	.....	51 95
Immanuel	185 00	7 98	145 43
"    Y. L.	2 60	.....	2 60
Jarvis St.	1246 67	7 91	1256 88
"    (Oradle)	.....	2 25	.....
Memorial	20 00	2 00	22 00
Moulton College	.....	*72 00	72 00
Myrtle Avenue	19 00	30 00	49 00
Olivet	17 97	*8 00	26 27
Ossington Ave.	50 00	.....	50 00

Names.	Circles.	Bands and Others.	Totals.
Pape Ave. ....	11 00	.....	11 00
Parliament St. ....	46 42	.....	46 42
Reid Ave. ....	8 00	.....	8 00
Roncesvalles Ave. ....	21 90	.....	21 90
Walmir Road ....	486 94	.....	486 94
Waverley Road ....	68 00	*2 00	90 00
Western ....	119 10	34 00	153 10
Willoughby Ave. ....	40 55	*12 75	53 30
Wychwood ....	4 00	.....	4 00
East Toronto ....	39 45	8 05	44 50
Collection ....	.....	*2 00	15 11

\$3544 12 \$875 81 \$3984 54

36 Circles. 15 Bands. \*9 Other Organizations.

**WALKERTON ASSOCIATION.**

Director—Miss Ruby Stovel, Mount Forest.

Atwood .....	\$86 35	.....	\$86 35
Clinton .....	5 00	.....	5 00
Glamis .....	9 75	\$5 75	15 50
Kincardine .....	31 00	.....	31 00
Listowel .....	13 85	1 80	15 65
Mount Forest .....	84 02	5 85	89 87
Teswater .....	4 73	.....	4 73
Tiverton .....	67 20	.....	67 20
Walkerton .....	22 00	15 70	37 70
Wingham .....	21 25	11 50	32 75
Collection .....	.....	.....	4 35

\$245 16 \$40 40 \$289 91

10 Circles. 5 Bands.

**WESTERN ASSOCIATION.**

Director—Miss J. Ritchie, Arner.

Bienheim .....	\$12 25	.....	\$12 25
Bothwell .....	15 60	.....	15 60
Orsham, Central .....	44 50	.....	44 50
"    William St. ....	110 51	8 50	124 01
"    "    Y. L. ....	5 00	.....	5 00
Colchester .....	35 26	.....	35 26
Eberts .....	20 00	.....	20 00
Essex .....	3 25	1 00	4 25
Harrow .....	15 25	.....	15 25
Kingsville .....	13 00	*8 00	21 00
Leamington .....	13 00	2 00	16 00
Ridgetown .....	20 38	15 00	35 38
Tupperburg Union .....	31 00	.....	31 00
Wallaceburg .....	87 25	*2 60	89 85
Wheatley .....	15 61	4 50	20 11
Wilkesport .....	14 85	.....	14 85
Windsor .....	47 50	22 00	69 50
Collection .....	.....	.....	5 02

\$454 21 \$64 60 \$528 83

17 Circles. 6 Bands. \*2 Other Organizations.

**WHITBY AND LINDSAY ASSOCIATION.**

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

Names.	Circles.	Bands and Others.	Totals.
Baddow .....	.....	\$29 55	\$29 55
Brooklin .....	\$18 00	.....	18 00
Claremont .....	12 00	17 00	29 00
Fenelon Falls .....	8 70	5 00	13 70
Greenbank .....	6 00	.....	6 00
Green River .....	.....	2 70	2 70
Halliburton .....	4 00	.....	4 00
Lindsay .....	48 00	23 00	71 00
Markham, First .....	6 00	6 50	12 50
Oshawa .....	15 00	.....	15 00
Port Perry .....	5 00	.....	5 00
Reaboro .....	6 00	2 00	8 00
Stouffville .....	11 00	10 10	21 10
Uxbridge .....	5 00	17 00	22 00
Whitby .....	9 75	.....	9 75
Whitevale .....	10 00	.....	10 00
Collection .....	.....	.....	4 00

\$164 45 \$112 85 \$281 80

14 Circles. 9 Bands.

258 Circles sent .....	\$9678 49
182 Bands sent .....	1710 19
35 *Other Organizations sent .....	555 77
13 Association Collections .....	70 06

\$12014 51

**MISCELLANEOUS.**

Collections (other than from Associations) \$	111 06
Interest .....	72 18
Individuals (including \$106.00 for extras)	1922 20
" Mary Shenstone Fund" .....	50 00
" Mary Nellie Davies' Gift. ....	40 00
Investment, M. R. B. S. ....	25 00
Bureau of Literature .....	30 00
Mrs. S. W. Hazelton's Philathea Class (for an extra) .....	23 50
Swan River M. B., Manitoba .....	17 00
Smith's Falls M. B., for Miss Folsom .....	5 00

\$2805 94

# GENERAL STATEMENT.

## RECEIPTS.

Balance forward Oct. 20, 1909:	
Dr. Allyn's Instruments Fund	\$300 00
New Missionaries' Fund	347 64
Regular Work	1221 38
Emergency Fund	338 50
	\$2202 52
Circles (inc. \$100.75 for extras)	9678 49
Bands (inc. \$77.75 for extras)	1710 19
Other Organizations (inc. \$32.00 for extras)	555 77
Association Collections	70 06
Miscellaneous (inc. \$189.50 for extras)	2805 94
	14920 45

## DISBURSEMENTS.

By General Treasurer:	
On estimates after adjustment	\$12116 44
Dr. Allyn's surgical instruments	300 00
	\$12416 44
Extras designated by donors:	
Rev. A. S. Woodburne's Bungalow	18 00
Lame Boy	8 00
Native Preachers	105 00
Extra Biblewomen	24 00
Dr. Allyn's Christmas prizes	10 00
Miss McLaurin's school work	28 50
Lepers	157 50
Ramachandrapuram:	
Children's evangelist	22 00
Miss Hatch, building, etc.	50 00
Bolivia	8 00
	480 00
	\$12846 44
	156 38
	\$13003 28
By Home Expenses	
	\$5 15
	4 00
	5 84
	225 95
Regular work (including \$1,247.04 Emergency Fund)	3278 74
	3819 68

\$16522 97

\$16522 97

## SUMMARY.

Receipts for extras	\$485 34	Regular income (inc. \$278.00 for Dr. Hulet and \$275.00 for Miss Corning)	11627 21
Bungalow Fund	5 15	Total Receipts during the year	14820 45
New Missionary	4 00	Total Disbursements during the year	13008 28
Emergency Fund	918 54		
Miss Folsom's Fund	452 91		
Missionaries' Return Fund	655 85		
Guelph Association Fund	226 95		
	\$2698 24		

### SPECIAL BALANCE.

Investment Account on deposit..... \$25 00

Audited and found correct, 26-10-10.

E. C. FOX.  
H. A. CALVIN, Jr.

MARIE C. CAMPBELL,  
Treasurer.

## Band Notice.

In a recent letter, Miss Janet Robinson, of Alkida Girls' Boarding School, makes the following request:

"If any Bands can do so, I would be glad to have them collect and send out to me, as early as possible, large advertisement calendars for 1911. The teachers, preachers, Bible-women and other workers, appreciate them very much."

She also, in another letter, says:—"Recently, S. S. papers have been com-

ing to me in small rolls from Ottawa, marked "J. J." If you happen to know the sender, please convey my thanks to her. Tell her, however, that, welcome as the papers are here, they would be more useful if sent to the Timpany School in Cocanada, where all the children read English. Such reading matter, if sent to Miss Findlay, Timpany Memorial School, Cocanada, Godaveri, India, would be eagerly welcomed.

P. RAMSAY,  
Supt. Bands, East.

## Our Work at Home.

### BOARD MEETING.

The first quarterly meeting was held in the First Church, Woodstock. Mrs. Firstbrook in the chair. There were thirty present.

The following officers were elected:—  
Recording Secretary, Mrs. Glenn H. Campbell, B.A.; Home Corresponding Secretary, Mrs. H. H. Lloyd; Foreign Corresponding Secretary, Mrs. R. W. Angus, B.A.; Secretary of Bureau of Literature, Mrs. Thos. Moor; Secretary of Bands, Mrs. Geo. W. Barber; Treasurer, Miss Helen Burke; Editor "Link," Miss Jacqueline M. Norton, B.A. The Executive Committee were appointed as follows:—  
The officers of the Board, together with Mrs. S. S. Bates, Miss Elliot, Mrs. Urquhart, Mrs. Wm. Davies, jr.

The Committee appointed to meet with the General Board, are Mrs. Firstbrook, Mrs. Lloyd and Miss Norton.

The Guelph Association Fund was discussed at length. It was the opinion of Miss Dayfoot, after consulting with the Circles of the Guelph Association, that they could not raise the required money to send Miss Hinman to India, and support her there for seven years. It was therefore decided that the Guelph Association Fund be closed, and that Circles and individuals who have sent monies to this Fund, be asked to revoke the money sent.

An invitation to hold the Convention next year in Hamilton, James St. Church, was read and gratefully accepted.

Estimates were passed as follows:—

Akidu—	
Miss Selman and work .....	\$ 727
Miss Robinson's work .....	109
Cocanada—	
Miss Ryerse and Girls' B. C. ....	1763
Miss Zimmerman and our share of her Zenana work .....	922
Miss Findlay .....	500
Narsapatnam—	
Part of Miss Morrow's Salary ...	200
Peddapuram—	
Miss McLeod and work .....	660
Pithapuram—	
Dr. Jessie Allyn and work .....	822

Ramachandrapuram—	
Miss Hatch (½ year) and work ...	350
Miss Jones and work .....	785
Samalkot—	
Bible-woman .....	15
Tuni—	
Work .....	233
Vuyuru—	
Dr. Gertrude Hulet .....	500
Salaries—	
Misses Baskerville, Corning and Priest .....	1500
*Passage to Canada, Miss Hatch Furlough Allowance, Miss Hatch (7 months) .....	234
Furlough Allowance, Miss Folsom and Pratt .....	800
Return to India, Miss Pratt .....	350
Salary, Miss Pratt (after return to India) .....	50
Expenses of Society .....	200
Grant to Samalkot Seminary .....	400
Grant to Village Schools .....	425
*Akidu, Ladies Furniture .....	20
*Pithapuram, Ladies Furniture...	20
*Harris Bungalow Safe .....	35

"Special" .....

Cocanada School Building, Dormitories and Wall .....

\*Specially provided for.

MARIE C. CAMPBELL,  
Recording Secretary.

### NOTICE, W.B.F.M.S. ONT. WEST.

By Request.

Will all Circles requiring missionaries to address them kindly remember that all their expenses must be met. These include postage, street cars, railway fares, livery conveyances and all such things.

Then, too, we must remember that our missionaries are home on furlough and must have time to rest and recuperate. Let us have some mercy on them and not write and request them to speak at small Circle gatherings.

The Women's Board has not control over the movements of the missionaries of the General Board.

LIZZIE LLOYD,  
Home Sec., W.F.M.S., West.

## NOTICE.

W.B.F.M. Society of Eastern Ontario and Quebec.

Will the Circles and Bands of the above Society kindly remember that their Board meeting is to be held early in December.

You will see by the Treasurer's report, published in November's "Link," that the amount received last year over the previous one, was large, showing that noble work had been accomplished during the year.

Still there is a deficit of \$423.00. Our appropriations for the coming year are also large. They amount to \$2,930.00. "Our Miss Murray" will help us in every way possible in her power, as she has always done. Let us all "get busy."

You will confer a great favor on the Board by sending in whatever money you have on hand, at once, to

MRS. N. OHMAN,

212 Greene Ave.

Westmount.

## CIRCLE REPORTS.

Gilmour Memorial.—As we enjoy reading of other Circles, perhaps it would not be amiss to let others know what we are doing. We are a country Circle and consequently have to work under difficulties unknown to our town and city Circles,—bad roads in winter, long distances and busy horses in summer, and many other things make it difficult for the sisters to attend the meetings regularly. The membership is small: we have 42 women members in the church, 19 contributors to Foreign Missions, and 14 to Home Missions. Our money is raised by monthly fees and an annual Thank-offering. At the annual business meeting held in the church, on September 21st, our treasurers reported \$32.39 for Foreign Missions, \$31.41 for Home Missions, \$1.25 for Indian Missions, making a total of \$65.05 raised during the past year. Our meetings have been held once in every two months at different homes. We have found this plan to work well in the country. Light refreshments are served by our hostess at the close of each meeting, and the social hour thus spent together has brought us into closer touch with one another. Last December we had our Thank-offering meeting: Miss Priest gave an address,

and we had a rich treat that will not soon be forgotten. She touched all hearts by her earnest and very impressive words. And our purses were touched also, for the offering was nearly double that of other years. Thus the year has gone, and as we look back we see that what we have accomplished is but as a grain of sand on the sea-shore, so small when we think of the great world-wide appeal for help in spreading the gospel. But, with the Master's blessing, it may do some good somewhere.

ANNIE WALTON,

Secretary.

Colchester.—Our annual open meeting was held on the evening of Friday, October 14th. The President, Miss Ritchie, led the devotional part briefly, and gave place to the Rev. G. W. Ray, F.R.G.S., who gave a most interesting and instructive lecture on South America, illustrated with stereopticon views. Although this is not Mr. Ray's first visit, interest had not waned in the least, which was shown by the large, appreciative audience present. The Sec. Treas, Miss Julien, gave her report, showing that for the convention year, we had sent to missions \$68.52. With a membership of ten and an average attendance of five, this speaks well for Colchester. A pleasant feature of the evening was the presentation by the Circle, of a life membership certificate for the Home Mission Board, to Miss Ritchie, the presentation being made by the Rev. C. C. Anderson, pastor of the church. The offering amounted to \$17.38.

J. R.

Burgessville.—We can report a very successful year for our Mission Circle. We have 42 members, and have held 12 meetings during the year, with an average attendance of 16. Our January meeting was one of special interest, at which we had Miss A. E. Baskerville, returned missionary from India, from whom we received much missionary information. We had one dinner and one tea which helped to increase our funds. One new feature of our Circle is the collecting of an incidental collection, which was started at the beginning of the year. Another is the making of little silk bags and distributing them among the ladies, and

asking them to put in a cent each time they have received a blessing. Another is a resolution passed by our Circle, to support a native helper on Rev. J. A. K. Walker's field, India, but of which we have not as yet made full arrangements.

MRS. EDWARD DENNIS,  
Secretary.

Clarence, Ont.—The Ladies' Mission Circle are pleased to report a very successful and happy year's work. On Friday evening, September 23rd, we held our annual Thank-offering service for Foreign Missions, which proved to be the most successful in the history of the Circle. The offering being the largest the Circle have ever received—some \$63—so that the Treasurer was enabled to send \$90 to the Foreign Mission Treasurer this year. Student Pastor, H. Wood, very acceptably occupied the chair, and gave a short address, followed by an address by Rev. Mr. King, of Thurso, and our present pastor, Rev. J. Roney, which were brim full of good things. At the close of the programme, the ladies of the Circle served refreshments, which were both dainty and abundant. Our Circle feel deeply indebted to Mrs. Roney, our beloved pastor's wife, for kindly assistance given by her, and also Mrs. C. Edwards Cole, President of the Circle, who spends the summer months in her old home here, and is most indefatigable in her effort in the interest and work of the Circle. We have reason to thank God for His exceeding great goodness during the past year, and with renewed faith and courage enter on another year's work for the Master.

MISS M. G. WILLIAMS,  
Secretary.

### TREASURER'S REPORT

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

Receipts from Oct. 15th, 1910, to Oct. 20th, 1910, inclusive.  
From Circles—

Orillia, (\$3.10 Thank-offering), \$3.70; Ailsa Craig (Thank-offering), \$15.25; Campbellford, \$2.90; Toronto, College St., \$3.10; Stratford, \$27; Brantford, Immanuel, \$15.50; Hamilton, Herkimer St., \$6.50; Walkerton (\$15 Thank-offering), \$19; Calvary, \$9.50; St.

Thomas (special offering for life member, \$24.03; Biblewoman, \$25; life member, \$25), \$92.50; Sarnia, \$23; Paris, \$4.65 Thank-offering), \$27.45; Wingham (Thank-offering), \$15; Toronto, First Ave. Y. L., \$6.95; Arkona, (\$5.00 special offering), \$7.30; Cobourg, \$6; Orangeville (\$4.50 Guelph Association), \$7.25; Parry Sound, \$5; Cramache (collection), \$5; Westover, \$15; Lakeview, (\$2.30 life member), \$15.85; Peterboro, Murray St., \$10; Bloomsburg, \$2; Malahide-Bayham, \$5; Toronto, Christie St. Aux., \$5; Beamsville (\$8 extra Biblewoman), \$16; Courtland, \$3.75; Toronto, Dufferin St., \$7.78; Gladstone (\$2.98 special offering), \$7.43; Toronto, Roncesvalles Ave., \$4.88; Mount Forest, \$3.36; Onondaga, First, \$4.65; Hamilton, Hughson St., \$3.50; Aymer (missionaries' return fund, \$35; Thank-offering, \$32.10; Biblewoman, \$25; life membership, \$19.50), \$111.90; Berlin, King St., \$7; Peterboro, Murray St. (Medical Fund), \$25; London, Maitland St. Y. L., \$2.25; St. Mary's, \$10; Peterboro, Murray St. Y. L. ("Willing Workers"), \$7; St. Thomas Y. L. (King's Herald), \$9; Guelph, Woolwell St., \$25.51; Port Perry, \$5; Victoria, \$5; Welland, \$2; Brantford, Immanuel (Gleaner M. C. for "T. Mary"), \$12; Wheatly, \$6; Toronto, Annette St., \$6.70; Boston Y. L., \$21; Listowel, \$4.10; Brantford, Park Ch., \$29.50; Hamilton, Victoria Ave. Y. L. Aux., for M. Mary, \$17; Courtright and Moore Centre, \$10; Toronto, Walmer Rd., \$100.73; Norwich (\$7.50 Thank-offering), \$28; Simcoe Y. L., \$3.75; Waterford (\$10.20 Thank-offering), \$29; London, Adelaide St. (\$10 collection, Union meeting), \$27.50; Teeswater, \$3.93; Plympton, \$1; Scotland, \$4.35; Hamilton, James St., \$29.25; Keady, \$5; Dundas, \$14.44; Simcoe, \$6; Sparta, \$8.57; Toronto, Jarvis St. (life membership, \$25), \$145.46; East Oxford, \$23.50; Toronto, Beverley St., \$8.45; Boston, \$9.25; Peterboro, Murray St. Y. L., \$6.20; Pine Grove, \$1; Springfield, \$4.70; Fort William, \$8.25; Toronto, Willoughby Ave., \$4.65; Jaffa, \$2.50; Dunnville, \$5.75; Toronto, Immanuel, \$10.50; Toronto, Immanuel Y. L., \$2.50; Brooklin, \$7; Houghton, First, \$11; Toronto, Myrtle Ave., \$7; Langton, \$3; Tiverton, \$23. Total, \$1,250.14.

From Bands—  
Langton, \$10; Berlin, King St., \$20; Hamilton, Herkimer (\$17 for student),

\$30; Paris, \$13.35; Townsend Centre, (for student) \$8.50; Arkona, \$1.19; New Sarum, \$1; Scotland, \$1.80; Sarnia, Central, \$1.07; Iona Station, \$3.15; Norwich, \$6; Brantford, First Church, \$11; Simcoe, \$10; Southampton, \$1.70; Hamilton, Barton St., \$2.50; Pine Grove, \$2.50; Parry Sound, \$2.50; Wheatley, \$1.50; Campbellford, \$1.10; London, South (for two students), \$34; Guelph, Woolwich St. (\$3 for Bolivia), \$5; Cheltenham, \$3.70; Waterford (\$5 for Leper Appana, \$4 birthday money) \$12.60; Sparta, \$3; East Oxford (for P. Gabriel), \$6.37; London, Adelaide St. (for lame boy), \$8; Brantford, Park Ch. (one member of Philathea Class, for R. Moses), \$17; Boston (for student), \$5.50; Toronto, Annette St., \$2; Forest, \$2.10; Wingham, for S. Ruth, \$9.50; Brantford, Park Ch., \$7; Aylmer, \$3.50; Round Plains, .64. Total, \$247.77.

#### From Sundries—

Mrs. Lowick, \$5; Hamilton, Wentworth St. Y. L. Club, for Mary of Tuni, \$15; Berlin, King St. Ladies, \$74; Brantford, Park Ch., Philathea Class, for S. Ruth, \$5; Miss Roberts, (sale of post cards), .30. Total, \$99.30.

Total receipts for these six days, \$1,606.21.

#### DISBURSEMENTS.

For "extras," \$65.30; expense account, \$10.62.

Total disbursements for these six days, \$75.92.

Total receipts since Oct. 21st, 1909, \$13,320.45.

Total disbursements since Oct. 21st, 1909, \$13,003.29.

Balance on hand, Oct. 20th, 1910, \$3,519.68.

MARIE C. CAMPBELL,  
Treasurer pro tem.

## Young People's Department

### A LADY FROM JAPAN.

If the boys and girls who read the Link had been to meeting with me this beautiful Sunday afternoon, they would have heard a lady from Japan speak. Shall I tell you about it? Miss Michi Kawai has only been two weeks in Canada. Her father was a priest and

she was a heathen girl, but someone told her of Jesus Christ, and she learned to love Him as her Saviour and now it is her chief delight to tell others about His wonderful love. She spoke in one of Ottawa's largest churches to a great crowd of eager listeners. Dressed in Japanese clothes and speaking in broken English, she told us of her country being such a beautiful land, of the brightness there in that land of flowers, but people were not happy even though they seemed gay. There was a great want deep down in their hearts that the religions of Japan could not satisfy. These religions were like building a house on the sand, but Jesus Christ's religion was like building on the solid rock. She said she loved the Bible; there was so much for women in it. So many women came to Jesus with their sorrows, their sufferings, and their sins, and He healed and comforted every one. Nobody but Jesus could do this, but He never failed to give just the help needed. She told of one girl in Japan who had everything that money could buy, but was found weeping. Miss Kawai asked her why she was so sorrowful, then told her from the Bible of the women Jesus found weeping and how He asked "Woman, why weepest thou?" that He might give her the comfort she needed. It was only by coming to Jesus that any sorrowing heart could be made glad. Miss Kawai said she was so thankful that the Bible had been brought to her country, and now the people of Japan who loved Jesus were joining with the missionaries to teach others, and by and by when the Master comes to reward His faithful servants, He will have a "well done" for them, too. She asked us all to pray for the girls and women of Japan that many more of them might give up their lives to Jesus Christ, and find the peace that the world could neither give or take away.

Boys and girls, when we see one from a heathen land so wholly consecrated to Jesus Christ, does it not make us long to do more for Him who has done so much for us? May the earnest words of this young lady from Japan bring many of our Canadian girls into closer touch with Jesus Christ our Lord.

SISTER BELLE.

22 Melgund Ave., Ottawa.