

# Canadian Missionary Link.

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No 10

## WHERE WE STAND.

A number of years have passed since the Women's Foreign Mission Society and the Women's Circles of Ontario were first organized. The majority of the leaders and workers of to-day are not the ones who drew up the constitution of thirty-five years ago and decided the relations that were to exist between the new societies and the already-formed General Board, the General Convention and the individual churches.

It would seem a wise thing, therefore, to review these relationships and define very clearly just where our women's work stands in relation to other bodies.

With our congregational form of church government, each Baptist Church is complete in itself. It calls its own pastor, it conducts its own business, and designates its own money, and no one outside of that church has the right to legislate for it in any way. This being the case, a Convention or Annual Assembly is not necessary in the sense that an annual Presbytery or Synod is necessary to the religious bodies who are governed by these. But for purposes of mutual counsel, for inspiration and information, an annual gathering was convened in the early days, to which each church sent its delegates, appointed by the church, and responsible to the church. As the interests of the denomination increased, as the churches began to give to the different missionary objects, as they wished to have a denominational paper, and so on, it was found to be economy to have some man or body of men through whom the contributions to different objects could be sent and by whom they could be expended to the best advantage. Therefore the churches through their delegates, elected at their annual meeting a certain number of men to deal with the interests of Home Missions, Education, Foreign Missions and so on. It is with the Foreign Mission interest we are now to deal. This particular body of men was called the Foreign Mission Board of the Baptist

Convention of Ontario and Quebec. It is elected by the churches, and is responsible to the churches, reporting to them once a year. Moreover, it is the only Board dealing with Foreign Missions, which is organically related to the churches, and the only one to which the churches as churches, can send their money.

Another point to be remembered here is that it is not a "Men's Board." It is the General Board, the church's Board. The women of the churches have the same voting power in electing delegates as the men,—the delegates themselves may be women or men,—these delegates are the ones who elect the Board, and the Board itself may have women members as well as men. This Board secured from the Government an Act of Incorporation which, among other things, made it possible for the Board to hold property. It is the only Foreign Mission Board in our Convention thus incorporated.

In course of time, it was felt that much help might be given the cause if gifts could be gathered from the women of our churches over and above what they were giving as church members, for work especially among the women and children of our foreign field. So there gathered together a few women, not from any one church, nor delegates from several churches, but simply a number of women with a common desire, who conceived the idea of forming a Society of which the membership fee should be \$1.00 a year and upwards, the money to be handed over to the Foreign Mission Board to be used in their work among women and children. But how were they to command a large support and an increasing membership? They came forward with a proposition that Branch Societies, or Circles, be formed among the women of each church, with the consent of the church. But they needed a central form of government, and so at an annual meeting of the Society, where the Branch Societies were represented by delegates, they elected

a certain number of women, to attend to the diffusing of information, the collecting of money and the handing of it over to the Treasurer of the General Board. This group of women, or rather two groups of women, as it came to be, are now known as the Women's Foreign Mission Boards of Ontario West, and of Eastern Ontario and Quebec, and the annual meetings of the Societies as the Women's Western Convention, and the Women's Eastern Convention.

As time passed by the original work of the Societies was made heavier, because the General Board allowed them the privilege of recommending women missionaries to them for appointment, and of attending themselves to many matters of business relating especially to the women's and children's work. It must not be understood, however, that the Women's Societies carry on all the work among women and children. The General Board, quite apart from the women's funds, has a number of women missionaries in its employ, who work only among women and children, and also carry on a great deal of the educational work for children.

The foregoing then states the position of our Womens' Circles, Societies and Conventions at the present time—they are strictly auxiliary to the only church-appointed and official Board governing our Foreign Mission work.

The women in our churches are first of all church members, are subject to the same calls for gifts as the men, and their duty to these calls is the same. They have the same voice in the affairs of the General Board as the men.

In addition they have what the men have not had, at least, until recently, an extra organization of their own, where they seek to learn special needs of their own sex, give over and above what they give as church members, and so do special work among the women of India. They do not wish an incorporated Board,—they do not need absolute control vested in their women's societies, because of their voice in the General,—they do not wish to multiply organizations—they do not wish to forget their duties as church members—they only wish to make every possible effort and use every possible means to hasten the evangelization of the world and the coming of the Kingdom. And this is the "raison d'être" of our Circles and our Societies.

## HOLIDAYING IN THE HILLS OF INDIA.

Miss Annie C. Murray.

Who can forget his or her introduction to "the sweet half-English (Nilgiri) air" of the hills of India after a term of years on the hot, dusty plains?

Sixteen years ago, there arrived in the hill-station of Coonoor in the Nilgiri Hills (or Blue Mountains) of Southern India, a party of missionaries, including the writer, for, what was to several of them their first visit. They had reached India three years before. The examinations in the language had been successfully passed, and all had entered upon active mission work ere this first holiday, which they were preparing to enjoy to the full.

According to arrangement, each missionary left his or her station on the plains on a certain Monday about the 1st of April, and joined, or was joined by, others until, when finally under way, the party numbered about one dozen.

The facilities for travel being fewer in those days than now, it was Friday afternoon when, after various detours and experiences amusing and otherwise, having completed a journey by oxcart, boat and railway, of, in no case less than one thousand miles and, in some cases, of a few hundreds more, our party finally reached Mettupollium (correctly Mettupalayam) at the terminus of the railway and the foot of the hills.

The zig-zag route had had its compensation in permitting some of us to visit Bangalore, the home at the time of Dr. and Mrs. McLaurin.

A day in the city, situated on a plateau 3,000 feet above sea level whence Southern India is supplied with English fruits and vegetables, made possible some shopping and the replenishing of our lunch basket. The sight of the market with its fresh raspberries, strawberries, etc., was in itself a treat.

The extension of the East Coast Railway has since simplified this journey by furnishing a direct route to Madras, which is eighteen hours by rail from Mettupollium, which lies away to the south-west and but little more than one hundred miles inland from Calicut, that famous Basel Mission Station on the west coast of India. The heat of Metupollium, which is proverbial, had to be endured but two or three hours. The great covered oxcarts previously

engaged for the purpose were already in waiting to convey us away from the smells into the cool mysteries of the mountains rising before us a little distance off.

When the sun was sufficiently low, placing our bundles of bedding and wraps, our water-bottles and lunch-baskets in the roamy carts which were well supplied with straw, we stowed ourselves away and with a delicious sense of expectancy set out on the last stage of our journey.

Leaving behind the village of Mettupolliam with the intervening strip of dusty road, we began about dusk to enter the shade of the forest covering the mountain side, and to follow the serpent-like road which was to land us at the top, towering some 6,000 feet high. We were well aware that these woods had long been the home of fierce beasts of prey, and the thought would occur of the possibility of the nearness of some animal lurking in the shadows. Indeed, three years later, a party of missionaries arriving in Coonoor reported having actually "smelt a tiger," said to have carried off a buffalo into the jungle near by this road that very night.

In 1909 some of us visited Ootacamund, the beautiful hot season resort of the Governor of Madras and his suite, ten miles beyond Coonoor, and took tea with two maiden ladies who showed us the skin of a tiger killed on their brother's tea estate, and said to be the largest tiger ever killed on those hills.

In their home we saw also a pair of elephants tusks obtained on the estate and for which they refused one thousand rupees.

Comparatively recent appearances of panthers in the vicinity of Coonoor have been reported and a picnic party has been known to encounter one of these fearsome prowlers.

With the exception of an occasional halt for fresh oxen, the donning of a warm garment or addition of an extra cover, the night passed peacefully for our party, and at 7 o'clock on Saturday morning we came to a full stop before the large house which was to be our home for the next few weeks.

Oh, the unforgettable fragrance of that cool mountain air—a compound of blue gum (eucalyptus), geranium, heliotrope, mignonette and what not—the happy twitter of the birds; the gleam

and gurgle of the little mountain streams; the perfect panorama of woody beauty all about us, lit up by the morning sun from a blue sky frequently flecked with fleecy clouds; and the wealth of cream roses breathing sweet welcome from the porch of our own new home!

What a contrast to the cloudless sky, blazing sun, scorching clouds of dust, parched and cracked earth, seared foliage, streamless waterways, thirsty songless birds, and suffering creation in general, below!

What a respite the one from the other, and how great the loving kindness which provided it. Our delight was great, but the next day being Sunday, there was much to be done, so, leaving the enjoyment of the outside world for the days to come, we busied ourselves getting settled.

By evening, rooms had been assigned, belongings set in order, housekeeping begun, and a general readiness for Sunday attained.

On a more leisurely survey we found Coonoor to be a medium-sized town situated in and about a bowl-shaped valley at the top of the hills with an altitude at its lowest level of 5,760 feet.

The valley was occupied by Hindus and Mohammedans, and under a mid-day sun presented many of the characteristics of a village of the plains.

Like most central villages of the plains, it had a weekly market, when cart-loads of fruits and vegetables came up from the market-gardens below and were placed for sale in the sheds of the market place, where Europeans and natives came for their week's supply.

Of all the good things included in a trip to the hills, not the least is the acceptable change in diet provided by these markets in the way of home, as well as Indian, fruits and vegetables. On the surrounding ridge of the valley, and beyond, in the cooler, sweeter atmosphere, lived the Europeans in pretty bungalows among trees and flowers, many of the latter being such as we see at home.

Beyond, the hillsides and valleys were covered with tea and coffee estates with their picturesque surroundings.

High up, toward the crest of a hill to the left stood the large Roman Catholic church, while farther to the right, hidden from view by trees, was the Anglican church in the midst of a beautifully terraced and well-kept

cemetery, where sleep some of the children of our own missionaries. But it was in a long, plain, drab-colored building bearing the unassuming name of "Stane's Schoolhouse" that your missionaries used to worship. This building was a gift to the town by Mr. Thomas Stane, an English resident and planter, and was used alike as a school-room for the English-speaking children of the place, and a place of worship for those residents and visitors who preferred its simple, spiritual, service to the more formal one of the only other Protestant place of worship.

The congregation which met there on Sunday and for week-night services was certainly unique, during the season at least, composed, as it was, of English and Eurasian residents, missionaries from many countries and of many societies, a sprinkling of Indian Christians and a company of British soldiers from the military station of Wellington, three miles off.

Here, too, were held the meetings of the Annual Convention for the deepening of spiritual life. One's heart burns at the memory of those precious seasons when, forgetful of differences of race and creed, together we "with joy" drew "water from the wells of salvation" opened up through the Word by God's servants. To many it was as Beulah Land, the sweet influence of which was felt long after when hard at work away down "in the dry and thirsty land where no water is."

To those of us whose knowledge of missions, and particularly of Indian missions, was limited almost to the field upon which we worked, this contact with representations of more missionary societies than we knew existed, from the Salvation Army to the Church Mission Society, was an education in itself, and as we learned something of the history and working of these other societies and compared personal experiences, our hearts "flowed together" in holy desire for the coming of the Kingdom of Christ in India.

It was an inspiration to have in our midst those whose hair had grown white in the service. We have met several of such in the hills, and recall with what reverence we used to look upon one of these men, the results of whose "faith and works" have thrilled the missionary world, as we met him being wheeled about in an invalid's chair, prematurely old, and having to be cared for

as a child. A group photo of several of these veterans was taken in Coonoor six years ago. Four of the group—our own Dr. McLaurin, Dr. Clough, Dr. Jared Scudder and Dr. Jacob Chamberlain—have since passed away. All honor to the pioneers! We pity those who have missed knowing them. "Who follows in their train?"

All the time of that first visit in 1896, Coonoor held another saint in the person of one who had been associated in her youth with the Judsons in Burma.

She was a regular attendant at the school-room services and at her advanced age continued to show a deep interest in missions. "Mission boxes" from England and elsewhere containing articles for sale, the proceeds to go to missions, were received and the contents sent out for sale by her. It was her ambition to realize, in this way, ere her death, for the cause of missions, one lac of rupees, or nearly \$3,500. At her death her beautifully kept books showed that her desire had been more than fulfilled.

No account of a holiday in the hills would be complete without reference to the frequent and, at times almost daily visits of the hawkers, who would come so quietly that often the announcement of their arrival would be a glimpse through the door of these grave-faced visitors sitting tailor-fashion on the verandah amid the gay and tempting display of their wares, patiently waiting the appearance of purchasers.

Once they would bring silver or brass work; again, wonderful Singalese or other lace; then beautiful rugs, curtains and other drapes; at another time silks and embroidered goods, or jewelry and beautiful unset stones—moonstones, cornelians, opals, etc., and sometimes ready-made dresses and blouses; while at times a number would come together transforming a most commonplace verandah into a brilliant bazaar. Certainly a diversion if nothing more, and a great temptation to spend time if not money!

Neither did we lack social life. There were social calls which to be correct must be paid at mid-day, fortunately a rule by no means binding, and social teas served on tennis courts—tennis being a popular recreation. There were climbs to Teneriffe, the biggest local peak commanding views of still bigger peaks farther up the range, and picnics to Lamb's Rock, Lady Canning's seat,

the Dolphin's Nose, and the Droog—dizzy heights from which one looked down upon the plains spread out below like a great piece of crazy patchwork.

In other directions a tramp and a climb would be rewarded by a charming view of some waterfall.

Then there were trips to "Ooty" to attend some gathering or to call upon friends spending the season there, and drives to Wellington to see the soldiers. The social event of the season, however, was the annual missionary picnic to the Glendale Tea Estate under the patronage of its then owner, Mr. Thomas Stanes, where all who wished to attend were beautifully entertained to breakfast under the trees, and allowed to visit and inspect the tea house, where the tea was to be seen in all the stages of preparation for use and shipment. Such Christian fellowship amid such surroundings was like a foretaste of heaven, and the name of Stanes will always be associated therewith.

Nor did our happiness consist altogether in receiving. Opportunities for service were not wanting. Learning from our milkman, who was a Telugu, of the existence of a community of Telugus near by, we afterwards visited them regularly. There were calls for help in the work among the British soldiers, and one afternoon toward the close of our stay, we entertained a company of these lads so far from home and Christian influences. The monsoon broke in the hills, before we left. Then it was our pleasure to gather before a fire of the fragrant eucalyptus wood burning in an open grate while the wind and rain made doleful music without.

Years have passed. Several hot seasons have been spent on the hills. All have been helpful but none happier than the first. There have been many changes. The all-night journey to the "top" is made now in a couple of hours by rail.

Stane's Schoolhouse has been supplanted by a new chapel and school room combined.

The soldiers have a well equipped "Home" nearer the cantonment, and Coonoor is now "out of bounds" for them. The whole community mourns the loss by death of its "patron saint," Mr. Thomas Stanes. Glendale Tea Estate has passed into other hands, and the annual missionary picnic has been discontinued. One of our own house party is in heaven.

The stream of visitors to Coonoor and

other hot season resorts in the Nilgiri Hills has been divided by the increasing popularity of Kodaikanal in the Planey Hills still further south on the border of the Travancore State. Still, whether in the Nilgiris, the Palneys or the Shevaroyes of the South, or Darjeeling, Mussoorie, Naini Tal in the North, or Mahableshwar in the West, each station has its quota each year of missionaries seeking strength, physical, mental and spiritual, in much the same ways of yore. Just as the great rivers which water and fertilize the plains of India for its expectant multitudes have their source in the hills, so deep and far-reaching streams of spiritual blessing, such as the revival of 1906, may be directly traced to these times of retirement of God's servants to the hill-tops for refreshing and waiting upon God.

The "season" in the hills is fast passing.

The Annual Conventions for the discussion of many topics relating to Mission Work in India, as well as those for the deepening of spiritual life, doubtless are over, and the missionaries are beginning to turn their faces toward the plains, where rain is always expected about the middle of June. Let us pray that as they return to their work "the beauty of the Lord" may be upon them, and that during the coming year He may indeed "establish" the work of their hands.

"Rest is not quitting the busy career,  
Rest is the fitting of self for its sphere."

Arkona, Ontario.

#### THE CANADIAN BAPTIST FOREIGN MISSION BOARD.

##### Organization Meeting.

For years the missionaries of the two Canadian Baptist Telugu Missions have been memorializing their respective Boards, urging amalgamation on the field and organic union at home. After many delays, an Act of Incorporation was secured from the Dominion Parliament, and on May 9th last the new Board convened for organization. The Maritime Board was represented by ten, the Ontario and Quebec Board by ten, and the Baptist Union of Western Canada by three members. Representatives of the Women's Societies, including Mrs. Hutchinson and Mrs. McIntyre, of St. John, Mrs. Clark, of Fredericton, Mrs. Lloyd and Mrs. Firstbrook, of Toronto, Mrs. Marshall, of Montreal, and Mrs. Findlay, of Winnipeg, were invited

to a seat as corresponding members. The missionaries of the Ontario and Quebec Board on furlough were also welcomed to the meetings. A beautiful spirit of harmony and good-fellowship prevailed, and the various items of business were despatched with entire unanimity.

A new Manual, embodying rules and regulations, was adopted, dealing with the constitution of the Board, candidates for missionary service, salaries, furloughs, duties of the missionary on the field, etc., and the constitution and by-laws of the Conference in India were endorsed, subject to a few emendations.

The officers of the new Board are as follows:

Chairman—Mr. J. N. Shenstone.

Vice-Chairmen—Mr. J. W. Spurden, of Fredericton; Mr. William Craig, Toronto, and Rev. M. A. McLean, Calgary.

General Secretary—Rev. J. G. Brown, D.D.

Field Secretary for the Maritime Provinces—Rev. M. E. Fletcher.

General Treasurer—Rev. E. T. Fox.

It is expected that another Field Secretary for the Central and Western Sections of the Board will be appointed later. It was decided that the financial year on the foreign field should be the calendar year, and the year for which reports should be presented should be the year July 1st-July 1st.

The following resolution was unanimously passed: "The Board respectfully recommends to our Conventions and Union that steps be taken at their next meeting to provide for the appointment as members of the Board, of women nominated by the respective Women's Societies, carrying on foreign mission work. This Board understands that the Women's Societies prefer that what is proposed shall be accomplished by increasing the membership of the Board." Meanwhile it was noted that these Societies have the right to send two representatives to take part in the meetings of the Board and Executive.

Miss Edith E. Woodman, of Nova Scotia was appointed missionary of the Board for service in India. The Board voted that all lady missionaries on the field shall be expected to send reports of their work to the General Secretary. It was also voted that beginning with January 1st, 1913, the salaries of all lady missionaries in India be raised to \$600 a year after two full years of service on the field.

J. G. Brown.

## A WAYSIDE TALK.

(Extract from private letter of Miss Zimmerman.)

"In Camp," Feb. 17th, 1912.

"As I was sitting this evening in the shade of a tree at the back of the tent, a poor dirty coolie woman came and stood quite near me. 'Why have you come?' I asked. 'To see you,' she said. I had been talking with her but a few minutes, when a wealthy merchant from a near-by village came along and stopped to listen. Presently he interrupted to ask questions. 'Why did I talk with the woman? Why trouble her; is she not happy? You tell these people of your Jesus. They become unhappy, and will not work for us on Sundays.'

"Ameliamma had come out and was standing behind my chair. (The Bible women are always on the alert to help me.) When I was at a loss for a word, she supplied the right one. Presently she started herself, and talked as only Ameliamma can talk.

"The people gathered, coming from every direction, it seemed to me. Others took part in the conversation. Some were sitting on the ground; some standing, and others just passed by. Things became rather exciting. The big man got angry. Two men were talking quite loudly, and Amelia in her quiet, earnest way, was answering their questions. Presently an old man, who had been listening, arose, and began to talk, accusing the Christians of worshipping the missionaries. 'They ought to worship their own gods. They were the hope of India.'

"At this important moment, the cook emerged from the tent and started to preach to the old man. I had never heard Isaac attempt such a thing before, so was surprised. Soon Santashamma walked up with her Bible under her arm and started to help Amelia. Mary and Shantamma crept in behind my chair, and stood taking it all in.

"Here was a band of five Christians from the out-castes talking to a large crowd of caste people, trying to convince them that they did not worship the missionary, but their own, and the missionaries' God. As it was in Christ's day, so it is now in India. The humble must teach the wise and learned."

**VELAGAPILLA ANNA.**

(Miss Mary R. B. Selman.)

Katuri Anna was born of Christian parents in Niadrakol, about 1881 or 1882.

Contrary to the discipline of the ordinary Telugu home, she was reared strictly, both at home and in school. An older sister-in-law was then school mistress, and if Anna was inclined to play she had, as the Telugu people say, "to eat blows." If at home, she complained of her hard lot as her father punished her. Now, she looks back upon her training with thankful heart. She was later sent to the Akidu Boarding School, supervised by Mrs. John Craig. She

help-mate. She taught the Christian women, and when opportunity afforded, also worked bravely among the non-Christians. Her married life had its sorrows as well as joys. She became the mother of four children, only one of whom lives on earth. In 1904, her husband after a long and very trying illness, passed from service on earth to the Fathers' home.

Anna was overwhelmed with grief for a time, but very bravely took up the Lord's work as a Bible-woman, and has ever since been a faithful helper. She loves the Word of God, uses it a great deal in her talks to non-Christians, and has been permitted to see not a little

*Bible Women of India.*

speaks of the time spent in the boarding school as happy days. Fond of fun and also fond of work, she was a leader of mischief, and in class work. It was while in the school she gave her heart and life to the Saviour, and was baptized by Rev. John Craig.

After passing the Primary examination—well, she was very anxious to be sent to Cocanada school for further study, but alas! like many other Telugu girls, she was given in marriage at an early age. She became at 14 years of age the wife of Velagapilla William, a preacher on the Akidu field. As the wife of a preacher she became a true

fruit of her labors. She has not only served on the Akidu field, but offered and gave a year of her service to Home Mission work on the Yellamanchili and Narsapatnam fields. She was there associated with Miss Murray.

On Anna's return to Akidu, her son, Samuel, had a serious accident. He fell from a big tree, and the result was a serious fracture. It was in the hot season, and a long distance from surgical help. Before the leg was properly attended to, it was infected, and a whole year had to be spent in the hospital at Bandar. While in the hospital with her boy, she was not idle. She had lessons

and prayers daily with the patients; the result has been several conversions.

I hope the readers of this will not think that I write in a flattering way. Anna is an exceptional Telugu woman, loving and brave; without doubt she will have many stars in her crown. At present two of my very dear friends are giving her support to the Society. She has for years been the choice of the Telugu Women's Missionary Society, and for the year 1912, she has been asked to work in the Malikamehammudapuram church. Pray for her, that the year may be crowned with the Lord's blessing.

Akidu, India.

#### ASSOCIATION NOTICES.

Elgin.—The annual meeting of the Mission Circles and Bands in the Elgin Association, will meet at New Sarum, Tuesday, June 4th, 1912. Morning prayer service at 10.30. A good programme is in course of preparation. Will secretaries of Circles and Bands be prepared to give their reports during the morning session. Train leaves G.T.R. station, St. Thomas, at 7.50 a.m.

S. E. Rinch,  
Director.

Peterboro.—The annual meeting of Circles and Bands will be held with the Belleville church on Wednesday, June 19th, at 2 p.m. It is hoped every Circle and Band in the Association will send delegates. Representatives where no Circles exist will be heartily welcomed.

Mary A. Nicholls,  
Director.

Walkerton.—The annual meeting of Circles and Bands will be held with the church at Walkerton, on June 4th, afternoon and evening. Mrs. Firstbrook, President of our Foreign Society, will present our Foreign Mission work. We hope for a good attendance at both sessions.

R. M. Stovel,  
Director.

Eastern.—The annual meeting of Circles and Bands will meet with the church in North Hatley on Tuesday, June 11th, at 2.30 p.m. It is hoped every Circle and Band will be repre-

sented. We hope to have Miss Robinson of India, to speak on Foreign Missions, and Mrs. Parsons, of Ottawa, to present the Women's Home Mission work. Also an address on Band Work by Mr. Ramsay. Programme in full will appear in the Baptist later.

Catherine Pollock,  
Directress.

Whitby and Lindsay.—The annual meeting of Circles and Bands will be held with the church at Whitby, on June 12th. There will be a short business session in the morning, at which all delegates are urgently requested to be present. A good programme has been prepared for the afternoon. Will all the Circles and Bands see to it that they have a representative at Whitby. All churches where there are neither Circle or Band, are kindly invited to send a delegate to our meeting.

H. Annie Madill,  
Director.

Norfolk.—The annual meeting of Circles and Bands will be held in Waterford, Tuesday, June 11th, at 2 p.m. Mrs. John Lillie, of Toronto, will speak on Circle work and conduct a Circle Conference in the afternoon, and will speak on Band work; and conduct the Band Conference. Foreign Missions will also be represented.

Fanny M. Pearce,  
Director.

Guelph.—The annual meeting of Circles and Bands will be held in Georgetown, Tuesday, June 4th. Morning session at 10.30; afternoon at 2.00.

G. H. Dayfoot,  
Director.

Ottawa.—The Mission Circles and Bands of the Ottawa Association will hold their annual meeting at Clarence, Tuesday, June 18th, at 2 o'clock. Miss Robinson, of India, will be present to represent the Foreign work. It is hoped that all the churches will be represented at this meeting.

M. S. Sheldon,  
Director.

Northern.—The annual meeting of Circles and Bands of the Northern Association will be held in the Orillia Baptist Church, on Tuesday, June 25th. Afternoon session at 2 p.m., evening



at 7.45. It is earnestly hoped that every Circle and Band in the Association will be well represented. Churches having no Circle or Band are invited to send delegates.

S. P. Price,  
Director.

Toronto.—The annual meeting of Circles and Bands of the Toronto Association, will be held in the Parkdale Baptist Church, corner of Queen St. West and Callendar St., Friday, June 14th, at 2.30 o'clock. Will churches where no Circle or Band exists, kindly send representatives. A good program is being prepared, and will be published in the "Baptist."

Julia M. Scott,  
Director.

#### CIRCLE AND BAND NEWS.

Bruce Ave., Windsor.—The Mission Circle held their annual meeting, Thursday, April 11th, for the election of officers, with a large attendance. The reports for closing year were very encouraging, having raised the largest amount of money in the history of the Circle, and also showing a very gratifying increase in membership. The following officers were elected:—Mrs. Lampeary, President; Mrs. Mission, Vice-President; Mrs. McKellar, Secretary; Mrs. Smily, Treasurer. There has also been a very successful year for the Band; they deserve great credit for the work they have accomplished under the leadership of Mrs. Caswell.

Mrs. J. T. McKellar,  
Secretary.

Hamilton.—On April 9th, there was organized, in connection with the Victoria Park Mission, an interesting Mission Circle. The members were mostly from the James St. Circle, but will form a strong nucleus in a growing district. The officers elected were: Mrs. (Dr.) Silcox, President; Mrs. Dunsmoor, Secretary; and Mrs. T. Simpson, Treasurer.

R. Hendry.

Tiverton.—The W. M. Circle has had a prosperous year; attendance being very good, and programmes interesting. In July a special meeting was held at the manse as a farewell to our President, Mrs. McDiarmid, who left for a trip to the Coast. We presented her with a life membership certificate in the Foreign Society. A strange coin-

idence occurred on its being the silver anniversary of the Circle. We are still supporting our Bible-woman. The annual thank-offering meeting was held in the church, on the evening of February 29th. Mrs. Johnson presided. Programme consisted of solos, readings, and an address by Rev. E. McEwen, Paisley. Tea was served by the ladies, and all enjoyed a social hour. Offerings amounted to \$27.50.

Mrs. D. R. McPhail,  
Secretary.

Meaford.—The Women's Mission Circle held their annual public Thank-offering meeting on January 31st, 1912. The chair was taken by our Past Vice-President, Mrs. Sinclair. The reports of the Treasurer and Secretary for the year were read, and we were all very grateful for the way the Lord has prospered His workers. There was a good programme prepared of readings, recitations and music. The collection amounted to \$14.70, and was equally divided between Home and Foreign Missions. The Treasurer reported a total raised for missions of \$54.70, this being equally divided minus some necessary expense, between Home and Foreign Treasurers. 14 meetings have been held and the present membership is 24, almost all of whom are active and interested. The number of contributors has doubled during the past year, and the Circle stands second highest in the Owen Sound Association.

Mrs. L. Gugin,  
Secretary.

Dunnville.—On March 26th, through the efforts of the Mission Circle President, Mrs. A. Camelford, a Young Ladies' Mission Auxiliary, was organized, with a membership of twelve. The president of this new Circle is Miss A. Forrester, and Sec. Treas. Miss Myrtle Foster. May God's blessing rest upon this new addition to our ranks.

R. Hendry.

First Avenue, Toronto.—The Mission Circle held its annual thank-offering meeting on February 22nd. Mrs. W. T. Graham presided, and conducted the devotional exercises. Mrs. Lillie, who was the speaker of the evening, told us of her trip through the New Ontario district, and the Northern Association, and the work our women are doing for the Home Mission churches. Her address

was very instructive and interesting, and all went from the meeting feeling that its influence would stimulate us to greater zeal in the cause of Missions. The offering amounting to \$19.07 was equally divided between Home and Foreign Missions. In March Mrs. S. Dean was made a life member in the Foreign Mission Society of Ontario, this being the second life membership this year, one for Home and one for Foreign Missions. Greater interest is being taken in our work, and more money given, and we feel our Heavenly Father is blessing us in our work.

L. Carter,  
Secretary.

Burlington.—The annual thank-offering meeting was held in the church, March 26th, the President, Mrs. Carr, presiding. An excellent programme, consisting of recitations, solos and dialogues, was enjoyed by all. Mrs. Philpott, Hamilton, gave us an interesting address on Missions, which proved of great interest to those present. Mite boxes were opened, and collection taken, amounting to \$13.24. Six new members have been received, and the interest is increasing.

Phoebe Emerson,  
Secretary.

First, Vancouver, B.C.—The Mission Circle held a thank-offering service, April 18th. After the children of the Mission Band had given a most pleasing exercise, Mrs. McLeod, one of our most valued members, gave a most inspiring address. Her heart seemed to be overflowing with thankfulness not only for the many blessings of the home-land, but that from India where she labored for twenty years, had come the glad news of 783 baptisms in 1911. God is surely crowning the labors of Brother and Sister McLeod, with success. But the above did not crowd out the one crowning thought in the speaker's mind and heart of what Christ meant to us. At the close of this most helpful address, an exercise was given by ten young ladies, entitled "The Voices of the Women." Our pastor closed with prayer. Collection taken amounted to over \$200.00.

R. Hamilton,  
Cor. Secretary.

Ingersoll.—The thank-offering meeting of the Ingersoll Mission Circle was held at the home of Mrs. H. E. Robinson, March 5th. The President, Mrs. C. J. McLean, presided. An interesting programme consisting of Scripture reading and paper by Mrs. McLean, an address by the Pastor, and a solo by Miss Frank Robinson, was enjoyed by those present. The offering amounted to \$15.00. The pastor closed the meeting with prayer, after which a social hour was spent.

Margaret Cornwall,  
Secretary.

Durham.—We held a social last month for the members, and each member was to bring a friend with her. We had a short Programme, and a report of the year was read. We have 38 members, an increase of 11 over last year, and the average attendance was double that of the previous year. After the programme, we spent a pleasant hour in a social way, and light refreshments were served. A thank-offering was taken, amounting to \$5.75.

Mrs. J. A. Graham,  
Secretary.

Burk's Falls.—The Band has now 1 members, and the interest continues to grow. Recently there was a call for self-denial, in order to make up an offering of \$7.00 for the India student. Envelopes were distributed a week before the meeting, and each member was to tell how he had saved his money. The offering amounted to \$11.26.

S. S. B.

Villa Nova.—On Tuesday evening, March 26th, the Busy Bees held their open meeting. The programme consisted of recitations, dialogues, and choruses by different members of the Band. Miss Walker, of Brantford, gave the address of the evening, taking for her subject Arabia. Miss Walker is a very earnest worker and an exceptionally fine speaker. Rev. E. R. Fitch, our pastor, spoke words of encouragement. A collection speech was then given and two of the smaller members took the collection, which amounted to \$7.25. Refreshments were served by the boys and girls. We feel there are better times yet for our Band.

Leta Burgess,  
Secretary.

## NOTICES.

The Leper report of the Ramachandrapuram Leper Homes for 1911 is on hand, and every subscriber and every would-be subscriber may obtain a copy by dropping a card with address to Miss Hatch, Brandon College, Brandon, Man. If any subscriber has received duplicate copies, Mrs. Thomas Moor, 517 Markham St., Toronto, of our Bureau of Literature, would be very glad to receive the extra ones as loan copies, if they are sent to her.

S. I. H.

**Women's Baptist Foreign Ontario Society of Eastern Ontario and Quebec.**

As our Board Meeting is to be held on June 14th, and as our funds are very low, the remittances for foreign work, should be numerous, and should be sent in before that date, if we are to be relieved of financial embarrassment.

We are \$262.00 behind this date last year, and have so far, only three life members, and these have all been made by the Fourth Avenue Circle, Ottawa.

Will not the Circles and Bands do their utmost to relieve the officers of the burden they must carry if the money does not come in. Please try to get some new life members or devise some means of helping the Society. We thank those who responded to our appeal for help last quarter.

J. Ohman,  
Treasurer.

## BIBLE-READING FROM

1 COR. 13.

(Mrs. J. L. Gilmour.)

Charity—Said to be the greatest gift of all.

It is difficult to classify. The great preacher has defined it as—1st, the desire to give. 2nd, the desire to bless. As the greatest gift Scripture bears us out.

Great as the humility of Isaiah or John the Baptist, or Moses who answered, "Would God that all the Lord's people were prophets!" Great as the obedience of a Moses, "who was fruitful in all God's house as a servant." Great as that faith of the woman of her Master's table." Or of the Centurion from Capernaum of whom the Lord said, "I have not found so great faith, no not in Israel."

## CHARITY IS GREATER.

St. John, Paul, and Peter, so different in character, with their own different qualities — and yet Robertson says, "All three put charity first, and each man names charity in immediate connection with his own characteristic virtue, and declares it to be more divine.

St. John: "God is love. He that dwelleth in love, dwelleth in God."

Paul: "Covet earnestly the best gifts, and yet show I unto you a more excellent way. Knowledge puffeth up, but charity edifieth (buildeth up)."

Peter: "Above all things have fervent charity. Charity will cover the multitude of sins."

St. John says (1 John 2:5): "Who so keepeth His word in Him, verily the love of God is perfected."

To keep His word,—study our Lord's character, for as has been said, charity cannot be produced, it must be cultivated. Meditate and act. Does this charity not call out self-surrender, a forgetting of self and remembering only the glory of God? As in our best moments, what is that love, that yearning longing towards God and our fellow-man—It is to give ourselves to sacrifice as the sinful woman did in giving the costly ointment. "She loved much," our Saviour said. As Moses, when he was so unconscious of anything but God, that, as Meyer says, "he wist not that his face shone."

True Christian excellence, unconscious of its beauty or reward.

Where is the thought of reward in such words as Paul's, "For I could wish myself were accursed from Christ for my brethren, my kinsmen, according to the flesh," or in Moses when he said: ". . . blot me I pray Thee out of Thy book" . . . when he thought that the people might miss God's forgiveness.

It calls out tolerance.

Robertson says: "Must there not also be a freeness from sin, to make us tolerant, that we may not, like David, put the imaginary criminal to death, and receive the answer, "Thou art the man!" or, like the Pharisee, want to stone the woman in her guilt.

We shall make allowance, refuse to see small faults,—tolerate even intolerance. Paul says: "I obtained mercy because I did it ignorantly in unbelief."

In Peter the denial is forgotten in these words: "Lovest thou me? feed my sheep."

**Feed My Sheep.**

Being tolerant of the intolerant may sometimes put us where our Saviour was. "We shall be looked upon as lax. They called Him the friend of publicans and sinners."

And Stephen, when he was being stoned to death, said of the uncharitable, "Lay not this sin to their charge." We must meditate upon our Lord's love and grow like Him. Is this not the attitude of charity? Matt. 25: 37. "Lord, when saw we Thee an hungered and fed Thee or thirsty and gave Thee drink. When saw we Thee a stranger and took Thee in!"

See Matt. 19: 17-19: "... and thou shalt love thy neighbor as thyself."

Rom. 14: 15: "But if thy brother be grieved with thy meat, now walkest thou not charitably."

Rom. 14: 22: "Hast thou faith, have it to thyself before God."

1 Cor. 10: 12: "Wherefore let him that thinketh he standeth, take heed lest he fall."

Matt. 20: 10: "But when the first came they supposed that they should have received more . . . and they received likewise every man a penny."

James 1: 21: "Pure religion and undefiled before God the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unpolluted from the world."

"Rejoice with them that do rejoice, and weep with them that weep."

Toronto.

**MISSION BAND—INDIA.****LESSON IV.****Section I.—Opening Exercises.****Scripture Lesson—God's Handiwork.****Readings by three memos.**

1. Psalm 19.

2. Gen. 1: 1-5.

**Exercise by six children.**

1. Only a violet, blue as the skies,  
But it mirrors the spring in its azure eyes.
2. Only a lark, high in the air;  
But it sings of hope, and the world grows fair.
3. Only the patter of April showers;  
But it wakes to life the sweet May flowers.
4. Only a word, tenderly spoken;  
But it comforts a heart that is well-nigh broken.

5. Only a song from a fresh young heart,  
But it cheers a life that is lived apart.
6. Only a friend in a time of need;  
But it saves a soul from an evil deed.

All together.

And song and bird, and April shower,  
And friend, and word, and sweet May flower,

Are only a part of God's great plan  
To teach the lessons of life to man.

In Canada, everyone welcomes the spring after the long dreariness of winter. But in India they have reached the most trying time of the year, the extremely hot season. Some workers have to stay at their stations; others, for the sake of health, have to flee to the hills. One of our missionaries wrote thus one May from Kodaikanal, at "Homewood": "What a change from the dusty, brown plains are these green hills and lovely flowers, delightful walks through groves of trees, and the boat-rides on the pretty little lake, nestling among the hills. I was never here before in all my term of service, and I am enjoying it so much. The air is so fresh and cool, so different from the hot breezes down below. We often go to the edge of the cliffs and look down on the plains, and feel grateful that we are up here instead of down there." Shall we not have special prayer at this time for the preservation of the health of our missionaries?

Section II.—India is divided into two classes of territories, those under British rule and those States under native chiefs. The King of England is Emperor of India, and is spoken of as the King-Emperor. A Governor-General, who also bears the title of Viceroy, is appointed by the King to represent him in India. The King also appoints the Governors of Madras and Bombay. In that part of India directly under British jurisdiction, there are 750 municipal bodies, in which the native members outnumber the British. Native judges sit in each of the high courts. Outside of the army, there are less than 10,000 British holding office, whereas there are one and a half million native officials. More than five million Indians are supported by government service.

In the native States, which contain more than one-fifth of the total population and nearly one-third of the area of India, the native control is so nearly absolute that the British power serves as a protection, rather than as an inter-

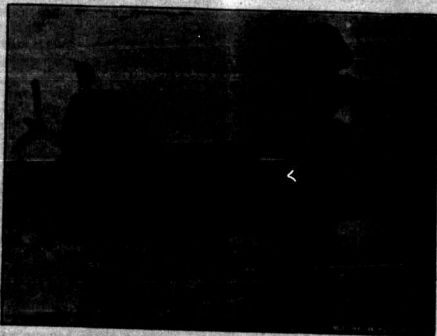
ference with their independence. These rulers have revenues and armies of their own. They govern with the help and advice of a British Resident, whom the Viceroy stations at their courts.

Section III.—Appoint one member for each of these cities. Let him locate on the map, then describe in his own words. Mark other cities, also, if desired.

1. Here on an arm of the great Ganges River is the city of Calcutta. It is the seat of an immense river trade, and, until surpassed by Bombay, was the chief commercial centre. The port is deep enough to admit ocean steamers. The European quarter is called "The City of Palaces," from the number of fine buildings along the strand. The

Calcutta was founded in 1688 by the location of factories on this site, by the East India Company. It was fortified by King William in 1700. In 1756, 146 men were cast into the famous "Black Hole" of Calcutta, and only 23 survived.

2. Bombay is the capital of the Bombay Presidency. It was founded by the Portuguese in 1509. The harbor, which is one of the best on the coast of the Bay of Bengal, has an area of 195 acres. Bombay is a centre for railroads running in all directions. The larger part of the population is of Hindus and Parsees, among whom are many merchant princes. The rest are Christians, Mussulmans and Jews. In Bombay there



most interesting are the Government offices, the mint, and the customs house. There is the Bishops' College, schools of mining and engineering, a museum and botanical garden. Many societies for promoting varied branches of education have their headquarters there. Near the river lies Fort William, the largest fortress in India. The native portion of Calcutta, called "Black Town," is built mostly of mud and bamboo. One-third of the whole trade of India passes through Calcutta. The exports are greater than the imports, and consist of opium, rice, indigo, cotton, tea, sugar, coffee, hides, linseed, castor oil, etc. The imports are linen, hardware, liquors and salt. There are many native manufactures.

are many manufacturing concerns, numerous silk and cotton factories, and metal-working shops. The scheme is well advanced to develop electrical energy to the extent of 40,000 horsepower, and thus make for the factories a cheaper power than steam.

3. The capital of the Madras Presidency is a city of the same name. It was acquired by the English in 1639. It has many handsome buildings, a school of art, and a Government model farm. There is an important maritime trade.

4. Benares is one of the most ancient cities in the Orient. It was ceded to the East India Company in 1775. The gold-embroidered stuffs, silks, gems, shawls, brass and lacquered wares of

Benares are famous, and it has a large trade with neighboring countries. It is the centre of Hindu religion and learning, and a holy place for pilgrims. Sometimes as many as 100,000 attend a festival. There are many temples approached by stairs from the river, 300 Mohammedan mosques, and 1,000 pagodas. Allahabad is also a city of sacred pilgrimages.

5. Delhi is on the right bank of the Jumna River. The Jumna Cuspid, the principal mosque, is one of the most noteworthy buildings of its kind in India, on account both of its size and its beauty of architecture. This city is noted of late as the place of the Durbar, and as the newly chosen capital of India.

Section IV.—The census of 1901 showed that in England and Wales more than one-half of the population lived in towns with upwards of 20,000 inhabitants. In British India, less than one-fifteenth of the people live in towns. India, therefore, is largely a rural country, and many so-called towns are simply groups of villages, in the midst of which the cattle are driven asfled, and ploughing and reaping go on. Miss Robinson has written for us a picture of a heathen village, and draws the conclusion that the greatest responsibility and grandest opportunity is the education and Christianizing of Telugu children. "The non-caste people are not allowed to live amongst the caste people, but must live in suburbs by themselves. The outcast suburb may be near the caste part, even as near as just across a wagon road of ordinary width, or the outcasts might live two miles away from their caste masters. In some cases the non-caste people are fairly well-to-do, and then live in houses of larger size, but frequently they live in small houses of one or two rooms. The walls are of mud and the roofs are covered with palm leaves or thatched with grass. There is but one door, and often no window. In this small place lives the family, consisting of father, mother and several children. Frequently a goat or a calf lives with them, though generally the cow and calf, if the inmates are fortunate enough to possess them, are tied near the door, on a raised platform of mud, called a verandah. The houses are very close together. In rainy weather the narrow roads are muddy, and the whole scene one most depressing. There is mud to the very door, interior often wet with rain coming through the roof,

nothing comfortable, much less attractive or uplifting—such is the hut of the degraded heathen. In the centre of the community is generally found a tree, which is worshipped in honor of the village deity. This tree is frequently smeared with saffron and rouge, the general colors of puja, or worship. Throughout the community are seen swarms of children, generally small, the older ones being away at work in the fields, or herding cattle. These children are naked, or at best possessing but one dirty rag. And the filth, noise, ignorance—it cannot be described! Disease, too, is rampant, leprosy and syphilis being common. The senses of sight, smell and hearing are offended always, continuously. The children born into this, and bred in it, must be like unto it and part of it. And this is why our Mission Societies have always endeavored to get the children of the Christian outcaste body away from their surroundings for some months of the year, at least, in boarding schools, where they may see another side of life, and where their surroundings will all tend to elevate them. I have said nothing about the vile language and the filthy talk which the children constantly hear. From their earliest years, these children see and hear such things as would make us shudder even to think of in connection with our own Canadian children. "Who maketh us to differ!" And are we not responsible in some measure, if we do not help some child to a purer life? Oh, if our Canadian Christian parenthood could but get a glimpse of conditions existing in heathen lands, it is a certainty that their hearts would be touched, and that they would respond to our Saviour's words, "Inasmuch as ye have done it unto the least of these, ye have done it unto me."

Sarah Stuart Barber.

#### A QUEER JOURNEY.

It was the rainy season in India, not welcome April showers such as we enjoyed last month, but a regular down-pour, day after day. A missionary wished to visit her sick friend thirty-eight miles from the railroad, called for a "bundy" or ox-cart with two oxen and a man to drive them, who pulled and twisted their tails to make them go. On their way they reached a river; in the dry season it is only a bed of sand, but the rains had made it such

a flood that the driver said he could not cross without help. The current was swift, and the waters rushed by with a tremendous sweep, so the missionary decided to call in some natives to help. Twenty-one coolies came, and for two cents each (in our Canadian money), promised to assist in fording the river. All the boxes and baggage were piled on the board which had been used for a bed. The missionary and driver climbed up on top of these balancing themselves as best they could. One man walked in front to see how deep the water was; two guided the oxen by their heads; two more drove them with a harness made of ropes; eight waded beside the wheels of the cart; five pushed at the back, and even then the waves nearly gained the victory and swept them away. It certainly was a most exciting trip, but the missionary said she rather enjoyed it after the first scare was over. At last the strange procession reached the other shore, the water was emptied out of the ox-cart, the hot sun soon made everything dry once more, and the missionary went on her journey very thankful to the One who had guided them safely through the raging water. It only took thirteen hours to ride the thirty-eight miles, and the warm welcome from the sick missionary more than made up for the uncomfortable journey.

Sister Belle.

22 Melgund Ave., Ottawa.

### THE LITTLE BROWN GIRL AND I.

Away on the other side of the world

Lives a little brown girl, I know;

Away off there in a distant land,

Where they never have frost nor snow.

I have a home that is bright and glad,

She wanders where shadows lie,

Yet the same dear Father has made us

both—

The little brown girl, and I.

The little brown girl is to sorrow born—

An orphan with none to care,

With no one to kiss her a sweet good-

night,

Or smooth out her tangled hair.

Perhaps she is needing my love to-day

To stifle the orphan's cry,

Since we are one in the Father's heart—

The little brown girl and I.

The little brown girl has never heard

Of the love that is over all,

Of the Father who cares with an equal care

For all who will heed His call;

Perhaps she is waiting for me to send

The news of God on high,

That together we two may lift our

prayers—

The little brown girl and I.

Then, too, she may go to the Father's house—

To the home where the angels are;

And for her, and for me, they will welcome speak,

And the gates of that home unbar;

I will take her hand on that blessed day,

In the mansion beyond the sky,

And we both will sit down at the

Father's feet—

The little brown girl and I.

—Jessie B. Pounds.

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

#### TREASURER'S REPORT.

April, 1912.

#### RECEIPTS.

From Circles—

Toronto, Dovercourt Rd., \$14.27; Brantford, Calvary, \$7.50; Orillia (Biblewoman \$13), \$14.20; Guelph, Y.W. ("E. Kantamma" \$3, Coeanada Class Rooms \$4.75), \$7.75; Brampton, \$7.60; Toronto, Roncesvalles, \$8.92; Colchester, \$1.75; Paris (per Mrs. H. Key, for "J. Reuben"), \$7; Petrolia, \$4.28; Windsor, Bruce Ave., \$20; London, Maitland St., \$16; Langton, \$4; Guelph, \$7.86; Paris, \$7.32; Claremont, \$15; Aurora, \$4; Mount Forest, \$2.62; Belleville, \$4; Toronto, Beverley St., \$12.44; Brantford, Immanuel, \$19.75; Hamilton, Stanley Ave. Y. L., for "G. Verramama," \$12; East Toronto, \$8; Collingwood, \$6.50; Toronto, Jarvis St. (thank-offering \$222.20, Lepers \$26), \$465.80; Oxford West (for Bolivia \$3), \$5; Listowel, \$4.90; Cramahe (thank-offering from Miss Richards \$1), \$6; Port Hope, \$10.25; Eberts, \$5; Hamilton, Victoria Ave., \$6.94; Sarnia Township, \$2.25; Forest, \$3.75; Barrie, \$7.05; Hamilton, Wentworth, \$5; Toronto, College St., \$26.90; Hespeler (thank-offering \$8.50, Biblewoman \$2.75), \$11.25; Lakefield, \$4.10; Toronto, Waverley Rd., \$11.35; Toronto, Myrtle Ave., \$6.35; Flamboro, East, \$5.50; Eglinton, Zion, \$5; Tupperville (for Dr. Hulet), \$6.25; London,

South, \$12.03; Walkerton, \$8.75; Sault Ste. Marie, \$12.50; Sotuffville, \$7.75; Toronto, First Ave., \$26.42; Stratford, \$5.50; Durham, \$4; Fullarton, \$5; Southampton, \$3.50; Toronto, Walmer Rd., \$15.55; Toronto, Bloor St., \$76.43; Toronto, Bloor St. (per Miss Rodgers, thank-offering), \$5; York Mills, 7; Toronto, Dufferin St., \$7.10; Snelgrove, \$5; Markham, First, \$3.50; Wilkesport, \$2.25; Belfountain, Y. L., for "M. Manikyama," \$2.50; Alvinston, \$3.50; London, Talbot St. Y. L., for Biblewoman), \$25; Calvary, South, \$8; Kincairdine, \$6; Hamilton, James St., \$20.65; Orangeville, \$5.80; Aeton, \$3.50; Toronto, Danforth Rd., \$10.70; Malahide, Bayham (thank-offering \$7), \$19; Peterborough, Murray St., \$4.47; Hamilton, Stanley Ave., \$8.50; Campbellford, \$5; Norwich, \$4; Lakeview (for "D. Krupavati" \$25), \$37.80; Toronto, Immanuel, \$27.85; Nissouri, East, \$5.35; Hartford, \$5; Toronto, Danforth Road, "Sorosis," for "Ch. Kerama," \$12.50; Toronto, Pape Ave., \$2.10; Owen Sound, \$7; Waterford, \$21.50; Hamilton, James St. Y. L., \$5.40; London, Egerton St., \$2.05; St. Mary's, \$2; Parry Sound (thank-offering), \$6.75; Hamourton, \$3; Arkona, \$3.18; Hillsburg, \$4; Georgetown, \$6.10; Toronto, Olivet, \$3.88; Picton, \$5.50; Stayner, \$2.25; Lindsay (for bell at Akidu Chapel-School), \$50; Dunnville, \$5.25; Brampton (life membership acct.), \$7; St. Thomas (Biblewoman \$25), \$47.25; Berlin, King St., \$15.50; London, Adelaide St., \$23.11; Wheatley, \$4; Wallaceburg, \$5.50; St. George (for Dr. Hulet \$2), \$7; St. George, Y. L., \$1; Dundas (thank-offering \$6.50), \$11; Weston, \$4.37; Ridgetown, \$5.32; Lindsay, \$12.50; Boston, \$20; Toronto, Century, \$12.35; Burgessville, \$8; Bloomsburg, \$3.50; Toronto, Annette St., \$9.50; Scotland, \$4.65; Warton, \$4.20; Strathroy, \$16. Total from Circles, \$1,595.51.

#### From Bands—

Listowel, for "N. Solomon," \$17; Stouffville, \$7.75; Paris (from past year), \$2.85; Fenelon Falls, \$15; Stayner, \$1; Norwich (Cocanada Class Rooms), \$5; Guelph (Bolivia \$3), \$7; Toronto, First Ave., for "G. Ruth," \$11; Peterborough, Park, for "Rebecca," \$25; Walkerton, for "G. Procassan," \$3; Peterborough, Park, for Miss Zimmerman's horse, \$1; Toronto, Jarvis St., \$3; Brampton, for "G. Salome," \$17; Uxbridge, for "P. Santhama,"

\$17; Orangeville, \$2.70; Peterborough, Murray St. (for "M. Leah," \$15, for Miss Zimmerman's horse, \$15), \$30; Hamilton, Stanley Ave., for Biblewoman, \$25; St. Catharines, George St., \$15; Markham, Second, \$3.55; Dundas, \$4.50; Delhi, for "B. Krupavati," \$17; Claremont, for "P. Paramma," \$17; Waterford, \$9; Wheatley, \$6; Brampton, for Cocanada Class Rooms, \$5; Ingersoll, for Cocanada Class Rooms, \$5; Toronto, College St., for "M. Mary," \$6; Belleville, Junior Band, for Miss Zimmerman's horse \$1; Barrie, \$4; Leamington, \$2; Meaford, for Cocanada Class Rooms, \$5; Burk's Falls, for "R. Sarama," \$7; Townsend Centre, for "V. Obed," \$8.50; Boston, \$3.50; Victoria, for "K. Manikyamma," \$5; Burtch, \$3.50; Toronto, Beverley St., \$2.50. Total from Bands, \$320.35.

#### From Sundries—

Brantford, Park Ch., Mrs. Peters' Girls' Class, for Cocanada Class Rooms, \$25; St. Thomas, Junior Union, for "P. Reuben," \$17; Toronto, Danforth Rd., Jun. B. Y. P. U., for Cocanada Class Rooms, \$5; Toronto, Jarvis St., Elliot Bible Class, for "A. Deeramma," \$17; Toronto, Indian Rd., Y. L. B. C., for "Edla Alice," \$4.25; Investment, Miss Davies' gift, \$10; Investment, in trust, \$8.76; Bonus for Stock (Wm. A. Rogers), \$10.71; Mrs. M. Boon (lepers), \$2; Miss Margaret Sinclair, for students, \$15. Total from Sundries, \$114.71.

#### DISBURSEMENTS.

By cheque to General Treasurer, on Estimates for India, \$895.25; Furolog Allowance, \$33.34; Extras, Bolivia, \$5; Lepers, \$2.75.

Expense Account—Treasurer's expenses, \$20.83; 1,000 receipt cards, post cards, \$12; P. R. Wilson Co., 1,000 blank Report Forms, \$4.25; cablegram to India (part cost), \$1.54; exchange on six out-of-town cheques, 75c; Rev. C. E. McLeod, for space in Baptist Year Book, \$21.

Total receipts during April, \$2,030.57. Total disbursements during April, \$996.71. Total receipts since Oct. 21st, 1912, \$8,237.27. Total disbursements since Oct. 21st, 1911, \$6,783.05.

During the month, a new Circle, Belfountain, Young Ladies, and a new Band—Stayner—have reported to the Treasurer for the first time.

MARIE C. CAMPBELL,

Treasurer.

MRS. GLENN H. CAMPBELL,

113 Balmoral Ave., Toronto.